# B

## Ba[[@Headword:Ba]]

             (the soul), in Egyptian mythology, was one of the five component parts of the human being. SEE KAH, KHA, KHABA, etc. It was represented as. a human-headed bird, often with a cross in its claws.

## Baader, Franz Xaver Von[[@Headword:Baader, Franz Xaver Von]]

             a Roman Catholic philosopher of Germany, was born at Munich in 1765, and died there, May 23, 1811. In early life he devoted himself especially to the study of medicine and natural science, and was rewarded for his services in the mining interests of his country by the title of nobility. He established a greater reputation by his lectures and works on philosophy and theology. Though a layman, he was appointed, in 1827, Professor of Speculative Dogmatics at the University of Munich, which chair he retained until 1838, when a ministerial decree excluded laymen from the delivery of lectures on the philosophy of religion. From early youth he had a great aversion to Rationalism, and a great longing for a deeper understanding of the mysteries of the Christian revelation. He studied with particular interest the mystic and theosophic writers, among whom he took especially Jacob Boehme (q.v.) for his guide. After his example, he built up a system of theology and philosophy, which, as all admit, is full of profound and original ideas, though, on the whole, visionary and paradoxical in the extreme. Baader never separated from the Roman Church, but published several works against the primacy of the Pope. His system of philosophy has still (1860) a number of followers, both among Romanists and Protestants. Among his principal works are: Vorlesungen uber speculative Dogmatik (Stuttg. 8 vols. 1828-38); Revision d. Philostpheme der Hegel'schen Schule (Stuttg. 1839); D. morgenlanldische und der abendlandische Katholicismus (Stuttg. 1841). His complete works have been edited, with explicit introductions, by six of his followers, Fr. Hoffmann, Hamberger, Lutterbeck, Osten-Sacken, Schaden, and Schliter (Baader's Sdmmttiche Werke, Leipz. 1850-60, 16 vols.). The sixteenth volume contains a copious general index, and an introduction on the system and the history of the philosophy of Baader, by Dr. Lutterbeck. See also Hoffmann, Vorhalle zur epeculativen Lehre Franz Baaders (Aschaffenburg, 1836).

## Baader, Johann Michael[[@Headword:Baader, Johann Michael]]

             a German painter, was born in 1736. He studied at Paris in 1759, and in 1788 went to Eichstadt, his native city, to serve as painter to the bishop of that place. He painted pictures of home life and also historical subjects, among others The Daughter of Jephthah. See Hoefer, Nouv. Biog. Generale, s.v.

## Baader, Tobias[[@Headword:Baader, Tobias]]

             a Bavarian sculptor, lived in the latter half of the 17th century. He executed several works for the churches and convents of his native country. Chief among them we notice, Christ on the Cross, with his Mother: — The Virgin with the Infant Jesus: — and a Madonna, designed for the Church of the Hospital of Munich, which sealed the reputation of this artist. See Hoefer, Nouv. Biog. Generale, s.v.

## Baail-berith[[@Headword:Baail-berith]]

             (Hebrews Ba'al Berith', בִּעִל בְּרַיתcovenant-lord; Sept. Βααλβερίθ v. r. Βάαλ διαθήκης Jdg 9:4)is the name of a god worshipped by the people of Shechem (Jdg 8:33), who, on account of the signification of the name, has been compared to the Ζεὺς ῞Ορκιος of the Greeks, and the Latin Deus Fidius. Bochart and Creuzer think that this name means “God of Berytus;” but, whether or not the name of that town is to be recognized in the Berothah of Eze 47:16, there is hardly any ground for their opinion. Movers (Phinizer, 1, 169) considers the name equivalent to “Baal in covenant with the idolaters of Israel.” The meaning, however, does not seem to be the god who presides over covenants, but the god who comes into covenant with the worshippers. In Jdg 9:46, he is called simply “the god Berith” (אֵל בְּרַית). We know nothing of the particular form of worship paid to this god. SEE BAALIM.

## Baainah[[@Headword:Baainah]]

             (Hebrews Baanak', בִּעֲנָה, another form of the name Baani [q.v.]; Sept. Βαανά.), the name of four men.

1. One of the two sons of Rimmon the Beerothite, captains of bands in Saul's army, who assassinated Ishbosheth (2Sa 4:2); for which murder they were slain by David, and their mutilated bodies hung up over the pool at Hebron (2Sa 4:5-6). B.C. 1046. Josephus represents him (Βαναόθα, Ant. 7, 2, 1) as a person of noble family, and instigated by personal ambition. SEE DAVID.

2. A Netophathite, father of Heleb or Heled, which latter was one of David's thirty heroes (2Sa 23:29; 1Ch 11:30). B.C. ante 1061. The Sept. utterly confounds the list of names at this part, but some copies retain the Βαανά.

3. (1Ki 4:16.) SEE BAANA, 2.

4. One of the chief Jews who returned from Babylon with Zerubbabel, B.C. 536 (Ezr 2:2; Neh 7:7); possibly the same with one of those who long afterward (B.C. 410) united in the sacred covenant with Nehemiah (Neh 10:27).

## Baal[[@Headword:Baal]]

             (Hebrews id. בִּעִל, lord or master), a generic term for god in many of the Syro-Arabian languages. As the idolatrous nations of that race had several gods, this word, by means of some accessory distinction, became applicable as a name to many different deities. SEE BAAL-BERITH, SEE BAAL-PEOR; SEE BAAL-ZEBUB. There is no evidence, however, that the Israelites ever called Jehovah by the name of Baal; for the passage in Hos 2:16, which has been cited as such, only contains the word baal as the sterner, less affectionate representative of husband. It is spoken of the master and owner of a house (Exo 22:7; Jdg 19:22); of a landholder (Job 31:39); of an owner of cattle (Exo 21:28; Isa 1:3); of a lender of money, i.e. creditor (Deu 15:2); also of the head of a family (Lev 21:4); and even of the Assyrians (or the princes) as conquerors of nations (Isa 16:8). SEE BAALIM. It also occurs very frequently as the first part of the names of towns and men, e.g. BAAL-GAD, BAAL-HAMON, BAAL-HANAN, etc., all which see in their alphabetical order, and compare SEE BAAL. As a strictly proper name, and in its simple form, Baal stands in the Bible for a deity, and also for two men and one village. SEE GUR-BAAL; SEE KIRJATH-BAAL; SEE MERIB-BAAL.

1. This name (with the article, הִבִּעִל, hab-Ba'al, Jdg 2:13; Sept. ὁ Βάαλ, but also ἡ Βάαλ, Jeremiah 19:5; 39:35; Rom 11:4) is appropriated to the chief male divinity of the Phoenicians, the principal seat of whose worship was at Tyre, and thus corresponds with ASHTORETH, their supreme female divinity. Both names have the peculiarity of being used in the plural, and it seems that these plurals designate either (as Gesenius, Thes. s.v. maintains) statues of the divinities, or different modifications of the divinities themselves. That there were many such modifications of Baal is certain from the fact that his name occurs with numerous adjuncts, both in the O.T. and elsewhere, as we have seen above. The plural BAALIM is found frequently alone (e.g. Jdg 2:11; Jdg 10:10; 1Ki 18:18; Jer 9:14; Hos 2:17), as well as in connection with Ashtoreth (Jdg 10:6; 1Sa 7:4), and with Asherah, or, as our version renders it, “the groves” (Jdg 3:7; 2Ch 33:3). There is no difficulty in determining the meaning of the name, since the word is in Hebrew a common noun of frequent occurrence, having the meaning lord, not so much, however, in the sense of ruler as of master, owner, possessor. The name of the god, whether singular or plural, is always distinguished from the common noun by the presence of the article (הִבִּעִל, הִבְּעָלַים), except when it stands in connection with some other word which designates a peculiar modification of Baal. In the Chaldaic form the word becomes shortened into בְּעֵל, and thence, dropping the guttural, בֵּל, BEL, which is the Babylonian name of this god (Buxtorf, Lex. Chald. et Talin; so Gesenius, Furst, Movers; the identity of the two words is, however, doubted by Rawlinson, Herod. 1, 247).

There can be no doubt of the very high antiquity of the worship of Baal. We find his cultus established among the Moabites and their allies the Midianites in the time of Moses (Num 22:41), and through these nations the Israelites were seduced to the worship of this god under the particular form of Baal-peor (Num 25:3 sq.; Deu 4:3). Notwithstanding the fearful punishment which their idolatry brought upon them in this instance, the succeeding generation returned to the worship of Baal (Jdg 2:10-13), and with the exception of the period during which Gideon was judge (Jdg 6:26 sq.; Jdg 8:33) this form of idolatry seems to have prevailed among them up to the time of Samuel (Jdg 10:10; 1Sa 7:4), at whose rebuke the people renounced the worship of Baalim. Two centuries pass over before we hear again of Baal in connection with the people of Israel, though we can scarcely conclude from this silence that his worship was altogether abandoned. We know that in the time of Solomon the service of many gods of the surrounding nations was introduced, and particularly that of Ashtoreth, with which Baal is so frequently connected. However this may be, the worship of Baal spread greatly, and, together with that of Asherah, became the religion of the court and people of the ten tribes under Ahab, king of Israel, who, partly through the influence of his wife Jezebel (q.v.), the daughter of the Sidonian king Ethbaal, appears to have made a systematic attempt to suppress the worship of God altogether, and to substitute that of Baal in its stead (1Ki 16:31-33; 1Ki 18:19; 1Ki 18:22). And though this idolatry was occasionally put down (2Ki 3:2; 2Ki 10:28), it appears never to have been permanently or effectually abolished in that kingdom (2Ki 17:16). In the kingdom of Judah also Baal-worship extensively prevailed. During the short reign of Ahaziah and the subsequent usurpation of his mother Athaliah, the sister of Ahab, it appears to have been the religion of the court (2Ki 8:27; comp. 11:18), as it was subsequently under Ahaz (2Ki 16:3; 2Ch 28:2), and Manasseh (2Ki 21:3).

The worship of Baal among the Jews appears to have been appointed with much pomp and ceremonial. Temples were erected to him (1Ki 16:32; 2Ki 11:18); his images were set up (2Ki 10:26); his altars were very numerous (Jer 11:13), being erected particularly on lofty eminences, SEE HIGH-PLACE, (1Ki 18:20), and on the roofs of houses (Jer 32:29); there were priests in great numbers (1Ki 18:19), and of various classes (2Ki 10:19); the worshippers appear to have been arrayed in appropriate robes (2Ki 10:22; comp. Lucian, De Dez Syra, 50). His priesthood (the proper term for which seems to be כְּמָרַים, kemarim', so called from their black garments) were a very numerous body (1Ki 18:19), and were divided into the two classes of prophets and of priests (unless the term “servants,” which comes between those words, may denote a third order — a kind of Levites, 2Ki 10:19). As to the rites by which he was worshipped, there is most frequent mention of incense being offered to him (2Ki 23:5), but also of bullocks being sacrificed (1Ki 18:26), and even of children, as to Moloch (Jer 19:5). According to the description in 1 Kings 18, the priests during the sacrifice danced (or, in the sarcastic expression of the original, linped) about the altar, and, when their prayers were not answered, cut themselves with knives until the blood flowed, like the priests of Bellona (Lucan. Pharsal. 1, 565; Tertull. Ayologet. 9; Lactant. Div. Instit. 1, 21). We also read of homage paid to him by bowing the knee, and by kissing his image (1Ki 19:18; comp. Cicero, in Verrem, 4, 43), and that his worshippers used to swear by his name (Jer 12:16). SEE CHEMARIM.

Throughout all the Phoenician colonies we continually find traces of the worship of this god, partly in the names of men, such as Adher-bal, Asdru- bal, Hanni-bal, and still more distinctly in Phoenician inscriptions yet remaining (Gesenius, Mon. Phan. passim). Nor need we hesitate to regard the Babylonian bel (Isa 46:1) or Belus (Herod. 1:181) as essentially identical with Baal, though perhaps under some modified form. Rawlinson distinguishes between the second god of the first triad of the Assyrian pantheon, whom he names provisionally Bel-Nimrod, and the Babylonian Bel, whom he considers identical with Merodach (Herod. 1, 510 sq.; 521 sq.). Traces of the idolatry symbolized under it are even found in the British Isles, Baal, Bal, or Beal being, according to many, the name of the principal deity of the ancient Irish; and on the tops of many hills in Scotland there are heaps of stones called by the common people “Bel's cairns,” where it is supposed that sacrifices were offered in early times (Statistical Account of Scotland, 3, 105; 11:621). SEE ETHBAAL.

The same perplexity occurs respecting the connection of this god with the heavenly bodies as we have already noticed in regard to Ashtoreth. Creuzer (Symb. 2, 413) and Movers (Phon. 1, 180) declare Baal to be the Sun-god; on the other hand, the Babylonian god is identified with Zeus by Herodotus, and there seems to be no doubt that Bel-Merodach is the planet Jupiter (Rawlinson, Herod. 1, 512). On the whole, Baal probably represents properly the sun, and, in connection with Astarte, or the moon, was very generally worshipped by the idolatrous nations of Western Asia, as representing the great generative powers of nature, the former as a symbol of the active, and the latter of the passive principle. Traces of this tendency to worship the principal luminaries of heaven appear frequently in the history of the Israelites at a very early period, before Sabianism as such was distinctly developed (Exo 20:4; Deu 4:19; Deu 17:3; 2Ki 23:11). Gesenius, however (in his Thesaur. Heb.), contends that Baal was not the sun, but the planet Jupiter, as the guardian and giver of good fortune; but the view of Mainter (in his Religion der Babylonier) seems most tenable, who, while he does not deny the astrological character of this worship, still maintains that, together with and besides that, there existed in very early times a cosmogonical idea of the primitive power of nature, as seen in the two functions of generation and conception or parturition, and that the sun and moon were the fittest representatives of these two powers. It is quite likely that in the case of Baal, as well as of Ashtoreth, the symbol of the god varied at different times and in different localities. Indeed, the great number of adjuncts with which the name of Baal is found is a sufficient proof of the diversity of characters in which he was regarded, and there must no doubt have existed a corresponding diversity in the worship. It may even be a question whether in the original notion of Baal there was reference to any of the heavenly bodies, since the derivation of the name does not in this instance, as it does in the case of Ashtoreth, point directly to them. If we separate the name Baal from idolatry, we seem, according to its meaning, to obtain simply the notion of lord and proprietor of all. With this the idea of productive power is naturally associated, and that power is as naturally symbolized by the sun; while, on the other hand, the ideas of providential arrangement and rule, and so of prosperity, are as naturally suggested by the word, and in the astral mythology these ideas are associated with the planet Jupiter. In point of fact, we find adjuncts to the name of Baal answering to all these notions, e.g. Βεελσάμην Balsamen (Plaut. Pen. v. 2, 67)= בעלאּשׁמין, “Lord of the heavens;” בעלאּחמן, Baal-Hamon (Gesenius, Mon. Phan. p. 349), the Sun-Baal (comp. the similar name of a city in Son 8:11); בִִּעלְאּגָּד, Baal-Gad, the name of a city (Jos 11:17), q.d. Baal the Fortune-bringer, which god may be regarded as identical with the planet Jupiter. Many more compounds of Baal in the O.T. occur, and among them a large number of cities, which are given below. There has recently been discovered among the ruins of a temple on Mount Lebanon an inscription containing the name Bal-marcos, the first part of which is evidently identical with the Phoenician Baal, who appears to have been worshipped then under the title of “the god of dancing” (Biblioth. Sacra, 1843, p. 559 sq.). Dr. Wilson, when at Damascus, obtained the impression of an ancient scarabeus, on which was carved an inscription, in the old Phoenician alphabet, containing the title לבעל, “to Baal” (Lands of Bible, 2, 769). See BAALIM. 2. (Sept.Βαάλ.) A Benjamite, fourth son of Jehiel, the progenitor of the Gibeonites, by his wife Maachah (1Ch 8:30; 1Ch 9:36). B.C. post 1618.

3. (Sept. Βαάλ v. r. Βεήλ) and even Ι᾿ωήλ.) A Reubenite, son of Reia and father of Beerah, which last was among the captives transported to Assyria by Tiglath-Pileser (1Ch 5:5). B.C. ante 738.

4. (Sept. Βαάλ.) A place in the vicinity of Ain and Ashan, inhabited by the Simeonites (1Ch 4:33); probably the same elsewhere (Jos 19:8) called BAALATH-BEER SEE BAALATH-BEER (q.v.). SEE BAAL.

## Baal Of Simeon[[@Headword:Baal Of Simeon]]

             (1Ch 4:33) is regarded by Lieut. Conder (Tent Work, ii, 334) as the present Unim Baghleh, but this location is far from the probable sites of the associated places. Conder (ibid.) identifies it with Baalah of Simeon (Jos 15:29).

## Baal- Or -Baal[[@Headword:Baal- Or -Baal]]

             (Hebrews id. בִּעִלאּor אּבִּעִל, i.e. Baal), a geographical word occurring as the prefix or suffix to the names of several places in Palestine (see those following, also SEE GUR-BAAL, etc.). Gesenius has expressed his opinion (Thes. Heb. p. 225, col. a) that in these cases it has no reference to any worship of the god Baal at the particular spot, but merely expresses that the place “possesses” or contains something special denoted by the other part of the name, the word Baal bearing in that case a force synonymous with that of BETH SEE BETH (q.v.). SEE BAAL-TAMAR, etc. Without contradicting this conclusion, some reasons may be mentioned for reconsidering it. SEE BAALIM.

1. Though employed in the Hebrew Scriptures to a certain extent metaphorically, and there certainly with the force of “possession” or “ownership,” as a “lord of hair” (2Ki 1:8), “lord of dreams” (Gen 37:19), etc., Baal never seems to have become a naturalized Hebrew word, but frequently occurs so as to betray its Canaanite origin and relationship. Thus it is several times employed to designate the inhabitants of towns either certainly or probably heathen, but rarely, if ever, those of one undoubtedly Hebrew. It is applied to the men of Jericho before the conquest (Jos 24:11); to the men of Shechem, the ancient city of Hamor the Hivite, who rose to recover the rights of Hamor's descendants long after the conquest ,of the land (Jdg 9:2-51, with Ewald's commentary, Gesch. 2, 445-447), and in the account of which struggle the distinction between the “lords” (בְּעָלַים) of Shechem and the “men” ( אֲנָשַׁים— Hebrew relations) of Abimelech is carefully maintained. It is used for ‘the men of Keilah, a place on the western confines of Judah, exposed to all the attacks and the influences of the surrounding heathen (1Sa 23:11-12), for Uriah the Hittite (2Sa 11:26), and for others (Isa 16:8, etc.). Add to this the consideration that if Baal forms part of the name of a person, we are sure to find the name mentioned with some Hebrew alteration, as Jerubbesheth for Jerub-baal; Mephibosheth for Merib-baal; Ishbosheth for Esh-baal, and others. In Hos 2:16, a remarkable instance is preserved of the distinction, noticed above in connection with the record of the revolt at Shechem, between the heathen Baal and the Hebrew Ish: “At that day, saith Jehovah, men shall call me ‘ Ishi,' and shall call me no more ‘Baali,'” both words having the sense of “my husband.”

2. Such places called by this name, or its compounds, as can be identified, and several of which existed at the time of the conquest, were either near Phoenicia,, as Baal-gad, Baal-hermon, Belmarkos (of later times), or in proximity to some other acknowledged seat of heathen worship, as Baal- meon and Bamoth-Baal, near Baal-peor; or Kirjath-Baal and Baal: — tamlar, connected with Gibeon and Bethel (see Dems, “Der Baal in d. Helr. Eigennamen,” in the Zeitschr. d. deutsch. morgenl. Gesellsch. 1862, 4:728).

3. On more than one occasion Baal forms part of the names of places which we elsewhere discover to have been elevated spots, spots in which the worship of the Canaanites delighted. Thus Baal-hermon is elsewhere called ‘“ Mount Baal,” and Baal-Perazim is (very probably) “Mount Perazim.” Baalath-beer, too, is called in the parallel lists Ramath (i.e. “height”). Compare the Vulgate rendering of Baalah in 1Ch 13:6, “ad collem Cariathiarim;” also Mount Baalah (Jos 15:11).

4. There is the consideration of the very deep significance with which the name of Baal must always have been invested, both for the Israelites and for their predecessors in the country-for those who venerated and those who were commanded to hate him. Surely this significance must have been sufficient to prevent that portentous name from becoming a mere alternative for a term which, like BETH SEE BETH (q.v.), was in the commonest daily use.

5. The most significant form in which this compound word occurs is its use as an element (in a manner common to all the Shemitic languages) in proper names, like d- (אֵל) and Jah (יָהּ) of the Hebrew; sometimes at the end, e.g. Eth-baal (אֶשְׁבִּעִל), Meri-baal(מְרַיבִעִל.), Esh-baal (אֶשְׁבִּעִל), Jerub-baal (יְרֻבִּעִל), etc. (which see severally); at other times at the beginning, e.g. Baal-hasnon (בִּעִלִחָנָן), Bali-yah (בִִּעלְיָה), and in some instances the heathenish “Baal” has supplanted the corresponding Jewish sacred name, e.g. El-iada (אֶלְיָדָע, 2Sa 5:16) =Beel-iada (בְּעֶלְיָדָע, 1Ch 14:7). This was a frequent method of formation in Phoenician proper names, as appears from those occurring in classical and Biblical history, and still more clearly in inscriptions on coins, e.g. lttobaal ( אַתֹּבִעִל“with Baal,” Gerb. 1:2), Bathbaal ( בִּתְבִּעִל, “daughter of Baal,” Carth. 8), Hikkembaal (חַכֵּמְבִעִל, “sage of Baal,” Numid. 1:2), Hikkebbaal (חַכֶּבִּעִל, the same by assimilation of the 7, ib. 2, 3), Hikkemshcbbaal (חַכֵּמְשֶׁבִּעִל, the same with the insertion of the relative prefix שׁ, ib. 2, 2), Jeubaal (יְאוּבִעִל, “desire of Baal,” Cit. 26), Jaasherbaal (יִעִשֵׁרַבִּעַל, “enriched by Baal,” Numid. 7:1), Maalkibaal (מִלְכַּבִעִל, “ruled T-y Baal,” Malt. 3, 1), Mezethbaal ( מְצֵיתְבִּעִל“kindled by Baal,” Numid. 1:4), Mosibacl ( מֹשַׂיבִבִלfor מִעֲשַׂיבִעִל, “made by Baal,” ib. 1, 3), Mcttanbaai (מִתִּנְבִּעִל, “given by Baal,” ib. 7, 1), etc. (see Gesenius, Thes. Heb. p. 224, b). SEE NAME.

## Baal-Berith[[@Headword:Baal-Berith]]

             is a person who, among modern Jews, acts as joint master of ceremonies along with the operator in the rite of circumcision (q.v.). He is to hold the  child on his knees-while the circumciser is performing the operation. As a preparation for his duty. he must wash his whole person.

## Baal-Hamon. Lieut[[@Headword:Baal-Hamon. Lieut]]

             Conder suggests (Tent Work, ii, 335) that this is the modern Bel'ameh; but this seems to be the site assigned to Ibleam (q.v.). SEE BEL-MEN.

## Baal-Tamar. Lieut[[@Headword:Baal-Tamar. Lieut]]

             Conder proposes (Tent Work, ii, 335) for this the present Atara, but the names correspond but slightly.s.v

## Baal-Zephon[[@Headword:Baal-Zephon]]

             (Hebrews Ba'al Tsephon', בִּעִל צְפֹון, place of Typhon; Sept. Βεελσεπφῶν or Βεελσεπφίον, Josephus Βελσεφών, Ant. 2, 15, 1), a town belonging to Egypt, on the border of the Red Sea (Exo 14:2; Num 33:7). Forster (Epist. ad J. D. Michaelem, p. 28) believes it to have been the same place as Heroopolis ( ῾Ηρωώπολις), on the western gulf of the Red Sea (Pliny, Hist. Nat. v. 12; Strabo, 17, p. 836; Ptolem. 4:5), where Typhon (which Forster makes in Coptic ΔΩΨΩΝ; but, contra, see Rosenmüller, Alterthum, 3, 261), the evil genius of the Egyptians, was worshipped. SEE BAALIM. But, according to Manetho (Josephus contra Apion. 1, 26), the name of Typhon's city was Avaris (Αὔαρις), which some, as Champollion (who writes ΟΥΑΡΙ, and renders “causing malediction;” L'Egypte suos les Pharaons, 2, 87 sq.), consider, wrongly, to be the same place, the stronghold of the Hyksos, both which places were connected with Typhon (Steph. Byz. s.v. ῾Ηρώ). Avaris cannot be Heroopolis, for geographical reasons. (Compare, as to the site of Avaris, Brugsch, Geograph'sche Inschriften, 1, 86 sq.; as to that of Heroopolis, Lepsius, Chron. d',Egypt. 1, 344 sq., and 342, against the two places being the same.) In fact, nothing is known of the situation of Baal-zephon except what is connected with a consideration of the route taken by the Israelites in leaving Egypt, for it was “over against Baal-zephon” that they were encamped before they passed the Red Sea. The supposition that identifies its site with Jebel Deraj or Kulalah, the southern barrier of the mouth of the valley leading from Cairo to the Red Sea, is as likely as any other. SEE EXODE. From the position of Goshen, and the indications afforded by the narrative of the route of the Israelites, Baal-zephon must have been on the western shore of the Gulf of Suez, a little below its head, which at that time, however, has been located by some many miles northward of the present head. SEE GOSHEN; SEE RED SEA, PASSAGE OF.

Its position with respect to the other places mentioned with it is clearly indicated. The Israelites encamped before or at Pi-hahiroth, between Migdol and the sea, before Baal-zephon, according to Exodus (Exo 14:2; Exo 14:9), while in Numbers Pi-hahiroth is described as being before Baal-zephon; and it is said that when the people came to the former place they pitched before Migdol (Num 33:7); and again, that afterward they departed from before Pi-hahiroth, here in Hebrews Hahiroth (Heb 5:8). Migdol and Baal-zephon must therefore have been opposite to one another, and the latter behind Pi-hahiroth, with reference to the Israelites. Baal-zephon was perhaps a well-known place, if, as seems likely, it is always mentioned to indicate the position of Pi-hahiroth, which we take to be a natural locality. SEE PI-HAHIROTH.

The name has been supposed to mean “sanctuary of Typhon,” or “sacred to Typhon,” an etymology approved by Gesenius (Thes. Heb. p. 225), but not by Furst (Hebrews Handw. s.v.). Zephon would well enough correspond in sound to Typhon, had we any ground for considering the latter name to be either Egyptian or Semitic; and even then Zephon in Baal-zephon might not be its Hebrew transcription, inasmuch as it is joined with the Hebrew form בִּעִל. Hence many connect Baal-zephon, as a Hebrew compound, with the root צָפָה, to spy, as if it were named from a watchtower on the frontier like the neighboring מַגְדֹּל, “the tower.” It is noticeable that the name of the son of Gad, called Ziphion (צַפְיוֹן) in Gen 46:16, is written Zephon (צְפוֹן) in Num 26:15. — Kitto; Smith.

## Baal-gad[[@Headword:Baal-gad]]

             (Heb. id., בִּעִל גָּר, lord of fortune: Sept. Βααλγάδ v. r. Βαλαγάδ, once [Jos 13:5] Γαλγάλ), a city of the Canaanites, perhaps in the valley of Lebanon, at the source of the Jordan and foot of Mount Hermon, whose kings were taken and put to death by Joshua, but the city itself remained unsubdued in his day (Jos 11:17; Jos 12:7; Jos 13:5). It was a place evidently well known at the time of the conquest of Palestine, and, as such, used to denote the most northern (Jos 11:17; Jos 12:7), or perhaps northwestern (Jos 13:5, Hamath being to the extreme northeast) point to which Joshua's victories extended. It was in all probability a Phoenician or Canaanite sanctuary of Baal under the aspect of Gad or Fortune, SEE GAD, from whose worship it appears to have derived its name. SEE BAALIM. The words “the plain (בַּקְעָה) of Lebanon” would lead to the supposition that it lay between the two ranges of Lebanon and Anti-Lebanon which is still known by the same name el-Buka'a, and it has accordingly been identified by Iken and others (including Thomson, Land and Book, 1:353) with Baalbek (Ritter, Erdkunde, 17:230). SEE BAALBEK. But against this are the too great distance of Baalbek to the north, and the precise expression of the text “under Mount Hermon.” The conjecture of Schwarz (Palest. p. 60), supported by Robinson (Researches, new ed. 3, 519), is, that the modern representative of Baal-gad is Banias, a place which long maintained a great reputation as the sanctuary of Pan. SEE CAESAREA PHILIPPI. From its association with Mount Hermon, it would seem to be the same with BAAL-HERMON (Jdg 3:3; 1Ch 5:23). — Smith.

## Baal-gur[[@Headword:Baal-gur]]

             SEE GUR-BAAL.

## Baal-hamon[[@Headword:Baal-hamon]]

             (Hebrews Ba il Hamon', בּעִל הָמוֹן. place of multitude; Sept. Βεελαμών), a place where Solomon is said to have had an extensive vineyard (Son 8:11). Rosenmüller (Alterth. I, 2:281) conceives that if this Baal-hamon was the name of a place that actually existed, it may be reasonably supposed identical with Baal-gad or Heliopolis; for Hamon was a chief Phoenician god (Davis, Carthage, p. 256, 262), perhaps the Ammon of the Eyptians (see Nah 3:8), whom the Greeks identialed with Jupiter (Bib. Geog. 2, 253). We are not inclined to lay much stress on this conjecture (see Iken, Dissert. philo. in loc.), which, however, is adopted by Schwarz (Palest. p. 61). SEE BAAL-GAD. There was a place called Hammoan, in the tribe of Asher (Jos 19:28), which Ewald (Comment. in loc.) thinks was the same as Baal- hamon; but there is little probability in this conjecture. The book of Judith (8:3) places a Balamon (Βαλαμών) or Belamon (Βελαμών) in central Palestine, near Dothaim, and therefore in the mountains of Ephraim, not far north of Samaria. SEE BALAMO. If it be the same place (see Gesenius, Thes. Heb. p. 225), this vineyard may have been in one of the “fat valleys” of the “drunkards of Ephraim, who are overcome with wine,” to which allusion is made in Isa 28:1. It appears to have been situated among the eminences south-east of Jenin. SEE BETH-HAGGAN; SEE BAALIM

## Baal-hazor[[@Headword:Baal-hazor]]

             (Hebrews Baa'l Chatsor', בִּעִל חָצוֹר, having a village: Sept. Βααλασώρ v. r. Βελασώρ), the place where Absalom kept his flocks; and held the sheep-shearing feast at which Amnon was assassinated (2Sa 13:23). The Targum makes it “the plain of Hazor,” and so Ewald (Isr. Gesch. 2, 639); but this locality would be far fron that of the above passage, where it is said to have been “beside (עם) Ephraim;” not in the tribe of that name, but near the city called Ephraim, which was in the tribe of Benjamin, and is mentioned in 2Ch 13:19; Joh 11:54. This Ephraim is placed by Eusebius eight miles from Jerusalem on the road to Jericho, and is supposed by Reland to have been between Bethel and Jericho (Palestine, 1, 377). Perhaps Baal-hazor is the same with HAZOR SEE HAZOR (q.v.) in the tribe of Benjamin (Neh 11:33), now Asur in the vicinity indicated (see Schwarz, Palest. p. 133).

## Baal-hermon[[@Headword:Baal-hermon]]

             (Hebrews Ba'al Chermon', חֶרמוֹן בִּעִל, lord of Hermon), the name of a city and a hill adjoining.

1. (Sept. makes two names, Βαὰλ Ε᾿ρμών.) A to- n not far from Mount Hermon, mentioned as inhabited by the Ephraimites in connection with Bashan and Senir (1Ch 5:23). It was probably the same with the BAAL-GAD SEE BAAL-GAD (q.v.) of Jos 11:17 (Robinson, Researches, new ed. 3, 409).

2. (Sept. translates ὄρος τοῦ Α᾿ερμών, Mount Hermon.) A mountain (הִר) east of Lebanon, from which the Israelites were unable to expel the Hivites (Jdg 3:3). This is usually considered as a distinct place from Mount Hermon; but the only apparent ground for doing so is the statement in 1Ch 5:23, “unto Baal-hermon, and Senir, and [unto] Mount Hermon;” but it is quite possible that the conjunction “and” may be here, as elsewhere, used as an expletive — “unto Baal-hermon, even Senir, even Mount Hermen.” Perhaps this derives some color from the fact, which we know, that this mountain had at least three names (Deu 3:9). May not Baal-hermon have been a fourth, in use among the Phoenician worshippers of Baal, one of whose sanctuaries, Baal-gad, was at the foot of this very mountain? SEE BAALIM.

## Baal-meon[[@Headword:Baal-meon]]

             (Hebrews Ba'al Miieon/,בִּעִל מְעוֹן, lord of dwelling; Sept. ἡ Βεελμεών, but in Chron. Βεελμαών v. r. Βεελμασσών, and in Ezekiel omits; otherwise BETH-MEON, Jer 48:23, and BETH-BAALMEON, Jos 13:17), a town in the tribe of Reuben beyond the Jordan, or at least one of the towns which were “built” by the Reubenites (Num 32:38), and to which they “gave other names.” Possibly the “Beth-” (q.v.), which is added to the name in its mention elsewhere, and which sometimes superseded the “Baal-” (q.v.) of the original name, is one of the changes referred to. SEE BAALIM.' It is also named in 1Ch 5:8, and on each occasion with Nebo. In the time of Ezekiel it was in the possession of the Moabites, and under that prosperous dominion had evidently become a place of distinction, being noticed as one of the cities which are the ‘ glory of the country” (Eze 25:9). In the days of Eusebius and Jerome (Onomast. s.v. Βεελμαούς, Balmen) it was still a very large village called Balmano, 9 miles distant from Heshbon (Ι᾿έβους, Esbus), near the “mountain of the hot springs,” and reputed to be the native place of Elisha. At the distance of two miles south-east of Heshbon, Burckhardt (2. 624) found the ruins of a place called Myoun, or (as Dr. Robinson [Researches, 3, Append. p. 170] corrects it) Main, which is doubtless the same; so Schwarz, Main (Palest. p. 227). In Num 32:3, apparently the same place is called BEON, perhaps by an error of the copyists or by contraction.

## Baal-peor[[@Headword:Baal-peor]]

             (Hebrews Ba'al Peor', בִּעִל פְּעוֹר, lord of Peor, or sometimes only פְּעוֹר, Peor, respectively represented in the Sept. by Βεελφεγώρ and φογώρ appears to have been properly the idol of the Moabites (Num 25:1-9; Deu 4:3; Jos 22:17; Psa 106:28; Hos 9:10); but also of the Midianites (Num 31:15-16). It is the common opinion that this god was worshipped by obscene rites, and from the time of Jerome downward it has been usual to compare him to Priapus (see Sickler, in Augusti's Theol. Blatt. 1, 193 sq.). Selden and J. Owen (De Diis Syris, 1:5; Theologoumena, 5:4) seem to be the only persons who have disputed whether any of the passages in which this god is named really warrant such a conclusion. The narrative (Numbers 25) seems clearly to show that this form of Baal-worship was connected with licentious rites. The least that the above passages express is the fact that the Israelites received this idolatry from the women of Moab, and were led away to eat of their sacrifices (comp. Psa 106:28); and it is possible for that sex to have been the means of seducing them into the adoption of their worship, without the idolatry itself being of an obscene kind. It is also remarkable that so few authors are agreed even as to .the general character of these rites. Most Jewish authorities (except the Tarnum of Jonathan on Numbers 25) represent his worship to have consisted of rites which are filthy in the extreme, but not lascivious (see Braunius, De Vestit. Sacerd. 1:7, for one of the fullest collections of Jewish testimonies on this subject). Without laying too much stress on the rabbinical derivation of the word פְעוֹר, hiatus, i.e. “aperire hymenem virgineum,” we seem to have reason to conclude that this was the nature of the worship. This is, moreover, the view of Creuzer (2. 411), Winer, Gesenius, Furst, and almost all critics. The reader is referred for more detailed information particularly to Creuzer's Symbolik and Movers' Phonizier. The identification of Baal with the sun SEE BAAL, as the generative power of nature confirms the opinion of the lascivious character of this worship. Peor is properly the name of a mountain SEE PEOR, and Baal-Peor was the name of the god worshipped there. Some identify this god with CHEMOSH SEE CHEMOSH (q.v.). SEE BAALIM.

## Baal-perazim[[@Headword:Baal-perazim]]

             (Hebrews Ba'al Peratsiml, פְּרָצַים בִּעִל, having rents; Sept. [at the first occurrence in Slm.] Βαάλ Φαρασίν [v . r. Φαρασείν]), the scene of a victory of David over the Philistines, and of a great destruction of their images, and so named by him in a characteristic passage of exulting poetry- 'Jehovah hath burst (פָּרִוֹ) upon mine enemies before me as a burst (פֶּרֶוֹ) of waters.' Therefore he called the name of that place ‘Baal-perazim,'” i.e. bursts or destructions (2Sa 5:20; 1Ch 14:11). The place and the circumstance appear to be again alluded to in Isa 28:21, where it is called Mount Perazim. Perhaps this may indicate the previous existence of a highplace or sanctuary of Baal at this spot, which would lend more point to David's exclamation (see Gesenius, Jes. in loc.). The Sept. render the name in its two occurrences respectively Ε᾿πάνω διακοπῶν and Διακοπὴ φαρασίν, the latter an instance of retention of the original word and its explanation side by side; the former uncertain. SEE PERAZIM. It is important as being the only one with the prefix Baal SEE BAAL, of which we know the circumstances under which it was imposed; and yet even here it was rather an opprobrious application of a term already in use than a new name. The locality appears to have been near the valley of Rephaim, west of Jerusalem; perhaps identical with the modern Jebel Aly (Van de Velde, Map). SEE PERAZIM.

## Baal-shalisha[[@Headword:Baal-shalisha]]

             (Hebrews Ba'al Shalishah' שָׁלַישָׁה בִּעִל, lord of Shalishah, or having a third; Sept. Βααλσαλισά v. r. Βαιδαρισά and Βαιθσαρισά), a place named only in 2Ki 4:42, as that from which the man came with provisions for Elisha, apparently not far from (the Ephraimite) Gilgal (comp. v. 38). It was doubtless in the district of Shalisha (q.v.) which is mentioned in 1Sa 9:4; but whether it took its name thence, or from some modification of the worship of Baal (q.v.), of which it was the seat, is uncertain. See BAALIM. Eusebius and Jerome describe it (Onomast. Βαιθσαρισάθ, Bethsalisa, where the frequent interchange of “Baal” and “Beth” is observable) as a city 15 R. miles N. of Diospolis, near Matthew Ephraim. These indications correspond, to the site of the present ruins Khurbet Hatta, about midway between Yafa and Sebustieh (Van de Velde, Map).

## Baal-tamar[[@Headword:Baal-tamar]]

             (Hebrews Ba'al Tamar', בִּעִל תָּמָר, place ofpalm-trees; Sept. Βάαλ Θαμάρ), a place neai Gibeah, in the tribe of Benjamin, where the other tribes fought with the Benjamites (Jdg 20:33). It was doubtless so called as being one of the sanctuaries or groves of Baal. See BAALIM. The palm-tree (תָּמָר) of Deborah (Jdg 4:5) was situated somewhere in the locality, and is possibly alluded to (Stanley, Palest. p. 145). Eusebius and Jerome (Onomast. s.v. Βααλθαμάρ, Baalthamar) call it Bethamar (Βησθαμάρ, Bethamari), thus affording another instance of that interchange of Beth and Baal which is also exemplified in Baal-shalisha and Baal-Meon. The notices seem to correspond to the present ruined site Erhah, about three miles N.E. of Jerusalem (Van de Velde, Map), on a ravine running toward Anathoth (Robinson, Researches, 2, 315 note).

## Baal-zebub[[@Headword:Baal-zebub]]

             (Hebrews Ba'al Zebub', בִּעִל זְבוּבfly-lord; Sept. ὁ [v. r. ή] Βάαλ μυϊvαν) occurs in 2Ki 1:2-3; 2Ki 1:16, as the god of the Philistines at Ekron, whose oracle Ahaziah sent to consult. Though such a designation of the god appears to us a kind of mockery, and has consequently been regarded as a term of derision (Selden, De Diis Syris, p. 375), yet there seems no reason to doubt that this was the name given to the god by his worshippers, and the plague of flies in hot climates furnishes a sufficient reason for the designation. See FLY. Similarly the Greeks gave the epithet ἀπόμυιος, to Zeus (Clem. Alex. Protrept. 2, 38) as worshipped at Elis (Pausan. v. 14, 2), the Myiagrus deus of the Romans (Solin. Polyhist. 1), and Pliny (29. 6, 34, init.) speaks of a Fly-god Myiodes. As this name is the one used by Ahaziah himself, it is difficult to suppose that it was not the proper and reverential title of the god; and the more so, as Beelzebul (Βεελζεβούλ) in Mat 10:25, seems to be the contemptuous corruption of it. SEE BEELZEBUB. Any explanation, however, of the symbolical sense in which flies may have been regarded in ancient religions, and by which we could conceive how his worshippers could honor him as the god offlies, would appear to us much more compatible with his name than the only sense which can be derived from the Greek parallel. This receives some confirmation, perhaps, from the words of Josephus (Ant. 9, 2, 1), who says, “Ahaziah sent to the Fly (τῆς Μυῖαν), for that is the name of the god” (τῷ θεῷ). The analogy of classical idolatry would lead us to conclude that all these Baals are only the same god under various modifications of attributes and emblems, but the scanty notices to which we owe all our knowledge of Syro-Arabian idolatry do not furnish data for any decided opinion on this phasis of Baal. SEE BAALIM.

## Baalah[[@Headword:Baalah]]

             (Hebrews Btalah', בּעֲלָה, mistress, civitas), the name of two cities and of one mountain. SEE BAALATH.

1. (Sept. Βααλάθ v. r. Βαλά.) A city in the southern part of Judah, mentioned in connection with Beersheba and lim (Jos 15:29), apparently the same elsewhere called BALAH (Jos 19:3), also BILHAH, and assigned to Simeon (1Ch 4:29). In the firstnamed passage it forms part of the preceding name Bizjothjah-Bnalah. SEE BIZJOTHJAH.

2. (Sept. Βααλάθ v. r. Βαάλ, but omits in 1 Chronicles) A city on the northern border of Judah (Jos 15:10), better known as KIRJATH- JEARIM (q.v.) (Jos 15:9; 1Ch 13:6), otherwise called BAALE OF JUDAH (2Sa 6:2). In Jos 15:60; Jos 18:14, it is called KIRJATH-BAAL. From the expression “Baalah, which is Kirjath- jearim” (comp. “Jebusi, which is Jerusalem,” 18:28), it would seem as if Baalah were the earlier or Canaanite appellation of the place.

3. (Sept. γῆ Βααλάθ v. r. ἐπὶ λίβα, etc.) A mountain (הִר) on the N.W. boundary of Judah, between Shicron and Jabneel (Jos 15:11), usually regarded as the same with Mount Jearim (Jos 15:10), from the neighboring Kirjath-baal; but erroneously (see Keil, Comment. in loc.), for the direction in the text requires a location more westerly, apparently at the modern Tell Hermes (Van de Velde, Map). SEE TRIBE.

## Baalakedah[[@Headword:Baalakedah]]

             SEE ARAMA, ISAAC.

## Baalath[[@Headword:Baalath]]

             (Hebrews Baalath', בִּעֲלִת, another form of the name Baalah; Sept. Βααλάθ [v. r. Γεβεελάν in Josh.], but Βαλαάθ v. r. Βαλαάς in 2 Chronicles), a town in the tribe of Dan, named with Gibbethon, Gathrimmon, and other Philistine places (Jos 19:44), apparently the same that was afterward rebuilt by Solomon (1Ki 9:18; 2Ch 8:6). Many have conjectured this Baalath to be the same as Baalbek (so Schwarz, Palest. p. 62); but in that case it must have lain in northernmost Dan, whereas the possession of it is ascribed to that tribe when its territory was wholly in the south near Judah, and many years before the migration (recorded in Judges 18) which gave Dan a northern territory. Correspondingly, Josephus places the Baalath of Solomon (which he calls Baleth, Βαλέθ) in the southern part of Palestine, near Gazara or Gezer (Ant. 8, 6, 1), within the territory which would have belonged to Dan had it acquired possession of the lands originally assigned to it. The Jerusalem Talmud (Sinhedr. 1) affirms that Baalath lay so near the line of separation between Dan and Judah that the fields only were in the former tribe, the buildings being in the latter. Schwarz, however (Palest. p. 138 note), disputes this position; the statement seems to have reference to the postexilian distribution of Palestine, by which Judah gave name (Judaea) to the entire neighborhood, including Benjamin as well as Dan and Simeon, an arrangement evidently growing out of the earlier division into the two rival kingdoms of Judah and Israel. Van de Velde is probably correct in identifying the site with that of Deir Balut, on the high southern brow of Wady Kerama, about half way between Jaffa and Nablous; but he distinguishes this from the Baalath of Solomon, assigning only the insufficient reason that this locality is not situated near a highway where a fortified place would be required (Memoir, p. 291).

Baalath

(Jos 19:44; Josephus, Ant. 8:6, 1) is regarded by Lieut. Conder (Tent Work? ii, 334) as identical with the present ruins at the village of Bel'ain, seven miles east of Jimzu, and ten west of Beitin, a position to which Tristram accedes (Bible Places, p. 51), although he elsewhere ('ibid. p. 198) adopts Van de Velde's location at Deir Balut.

## Baalbek[[@Headword:Baalbek]]

             a city of Coele-Syria, celebrated for its superb ruins yet extant of an ancient temple of the sun, and supposed by many to be the site designated by Solomon's famous “House of the Forest of Lebanon” (1Ki 7:2; 1Ki 10:17; 2Ch 9:16). We are also informed that among those parts of Palestine which were unsubdued by the Hebrews at the death of Joshua was “all Lebanon toward the sun-rising, from Baal-gad, under Mount Hermon, unto the entering into Hamath” (Jos 13:5). This position of Baal-gad is not unfavorable to the conclusion which some have reached, that it is no other than the place which, from a temple consecrated to the sun that stood there, was called by the Greeks Heliopolis, i.e. city of the sun; and which the natives called and still call Baalbek, a word apparently of the same meaning. The honor of being identified with Baalbek has also been claimed for the Baalath which Solomon built or fortified; but this claim has already been disposed of SEE BAALATH; and no weight is to be attached to the local traditions which claim Solomon as the founder of Baalbek, seeing that it is the practice of the natives to ascribe to that great king every grand ancient work of unknown date which the country contains. It is also to be observed that those who contend for Baalath admit its possible identity with Baal-gad, and hence there are no conflicting claims to adjust. Even those who suppose the Baal-hamon of the Canticles (8:11) to be Baalbek, conceive that to be a later name for Baal-gad, and hence the only question that remains is whether Baal-gad be not the more ancient name of the place afterward known as Heliopolis and Baalbek. Baalbek, in the Syrian language, signifies the city of Baal, or of the sun; and, as the Syrians never borrowed names from the Greeks, or translated Greek names, it is certain that when the Greeks came. into Syria they found the place bearing this name, or some other signifying “city of the sun,” since they termed it Heliopolis, which is doubtless a translation of the native designation. Now the question is whether this word has the same meaning as Baal-gad, and, if not, whether any circumstances can be pointed out as likely to occasion the change of name. If we take Baal for the name of the idol, then, as in the case of Baalbek, the last member of the word must be taken as a modifying appellation, not as in itself a proper name; and as Gad means a troop, a multitude, or a press of people, Baal- gad will mean Baal's crowd, whether applied to the inhabitants, or to the place as a resort of pilgrims. The syllable bek has precisely the same meaning in the Arabic. If this should not seem satisfactory, we may conclude that Baal was so common an element in the composition of proper names that it is not sufficiently distinctive to bear the stress of such an interpretation, and may rather take it to signify (as Gesenius says it always does in geographical combinations) the place where a thing is found. SEE BAAL-. According to this view, Baal-gad would mean the place of Gad. Now Gad was an idol (Isa 65:11), supposed to have been the god or goddess of good fortune (comp. Sept. Τύχη; Vulg. Fortuna), and identified by the Jewish commentators with the planet Jupiter. SEE GAD.

But it is well known that Baal was identified with Jupiter as well as with the sun; and it is not difficult to connect Baalbek with the worship of Jupiter. John of Antioch affirms that the great temple at Baalbek was dedicated to Jupiter; and in the celebrated passage of Macrobius (Saturn. 1, 23), in which he reports that the worship of the sun was brought by Egyptian priests to Heliopolis in Syria, he expressly states that they introduced it under the name of Jupiter (sub-nomine Jovis). This implies that the worship of Jupiter was already established and popular at the place, and that heliolatry previously was not; and therefore we should rather expect the town to have borne some name referring to Jupiter than to the sun, and may be sure that a name indicative of heliolatry must have been posterior to the introduction of that worship by the Egyptians; and, as we have no ground for supposing that this took place before or till long after the age of Joshua, it could not then be called by any name corresponding to Heliopolis. But SEE BAAL-GAD.

Baalbek is pleasantly situated on the lowest declivity of Anti-Libanus, at the opening of a small valley into the plain El-Bekaa. Through this valley runs a small stream, divided into numberless rills for irrigation. The place, according to the determination of Maj. Rennell (Geogr. of W. Asia, 1, 75), is in N. lat. 34° 1' 30”, and E. long. 36° 11', distant 109 geog. miles from Palmyra, and 38.75 from Tripoli. Its origin appears to be lost in the most remote antiquity, and the historical notices of it are very scanty; the silence of the classical writers respecting it would alone seem to imply that it had previously existed under another name. In the absence of more positive information, we can only conjecture that its situation on the highroad of commerce between Tyre, Palmyra, and the farther East, must have contributed largely to the wealth and magnificence which it manifestly attained. It is mentioned under the name of Heliopolis by Josephus (Ant. 14, 3, 4), and also by Pliny (Hist. Nat. v. 22). Two Roman inscriptions of the time of Antoninus Pius give sanction to the statement of John of Antioch, who alleges that this emperor built a great temple to Jupiter at Heliopolis, which was one of the wonders of the world (Hist. Chron. lib. 11). From the reverses of Roman coins we learn that Heliopolis was constituted a colony by Julius Caesar; that it was the seat of a Roman garrison in the time of Augustus, and obtained the Jus Italicum from Severus (Ulpian, De Censibus, 9). Some of the coins of later date contain curious representations of the temple (Akerman, Romans Coins, 1, 339). After the age of Constantine the splendid temples of Baalbek were probably consigned to neglect and decay, unless, indeed, as some appearances indicate, they were then consecrated to Christian worship (see Chron. Pasch. p. 303, ed. Bohn; comp. Sozomen, Hist. Ecclesiastes 5, 10; Theodoret, Hist. Eccl. 3, 7; 4:22). From the accounts of Oriental writers Baalbek seems to have continued a place of importance down to the time of the Moslem invasion of Syria (see Ammian. Marcell. 14:8). . They describe it as one of the most splendid of Syrian cities, enriched with stately palaces, adorned with monuments of ancient times, and abounding with trees, fountains, and whatever contributes to luxurious enjoyment (D'Herbelot, Biblioth. Or. s.v.). On the advance of the Moslems, it was reported to the Emperor Heraclius as protected by a citadel of great strength, and well able to sustain a siege. After the capture of Damascus it was regularly invested by the Moslems, and, containing an overflowing population, amply supplied with provisions and military stores, it made a courageous defense, but at length capitulated. Its importance at that period is attested by the ransom exacted by the conquerors, consisting of 2000 ounces of gold, 4000 ounces of silver, 2000 silk vests, and 1000 swords, together with the arms of the garrison. It afterward became the mart for the rich pillage of Syria; but its prosperity soon received a fatal blow from the caliph of Damascus, by whom it was sacked and dismantled, and the principal inhabitants put to the sword (A.D. 748). During the Crusades, being incapable of making any resistance, it seems to have quietly submitted to the strongest. In the year 1400 it was pillaged by Timour Beg, in his progress to Damascus, after he had taken Aleppo. Afterward it fell into the hands of the Metaweli — a barbarous predatory tribe, who were nearly exterminated when Djezzar Pasha permanently subjected the whole district to Turkish supremacy. In 1759 an earthquake completed the devastation already begun by Mohammedan vandalism.

The ruins of Heliopolis lie on an eastern branch of the mountain, and are called, by way of eminence, the Castle. The most prominent objects visible from the plain are a lofty portico of six columns, part of the great temple, and the walls and columns of another smaller temple a little below, surrounded by green trees. There is also a singular temple of nearly circular form. These, with a curious column on the highest point within the walls (which may possibly have been a clepsydra, or water-dial), form the only erect portions of the ruins. These ruins have been so often and so minutely described by scores of travelers, as well as in many works of general reference, that, since their identification as a Scriptural site is uncertain, a few additional observations only may suffice. The ruins of Baalbek in the mass are apparently of three successive eras: first, the gigantic hewn stones, in the face of the platform or basement on which the temple stands, and which appear to be remains of older buildings, perhaps of the more ancient temple which occupied the site. Among these are at least twenty standing upon a basement of rough stones, which would be called enormous anywhere but here. These celebrated blocks, which in fact form the great wonder of the place, vary from 30 to 40 feet in length; but there are three, forming an upper course 20 feet from the ground, which together measure 190 feet, being severally of the enormous dimensions of 63 and 64 feet in length, by 12 in breadth and thickness (Addison's Damascus and Palmyra, 2, 55). “They are,” says Richter (Wallfahrten, p. 281), “the largest stones I have ever seen, and might of themselves have easily given rise to the popular opinion that Baalbek was built by angels at the command of Solomon. The whole wall, indeed, is composed of immense stones, and its resemblance to the remains of the Temple of Solomon, which are still shown in the foundations of the mosque Es-Sakkara on Mount Moriah, cannot fail to be observed.” This was also pointed out by Dr. Richardson. In the neighboring quarries (q.v.) from which they were cut, one stone, hewn out but not carried away, is of much larger dimensions than any of those which have been mentioned. To the second and third eras belong the Roman temples, which, being of and about the time of Antoninus Pius, present some of the finest specimens of Corinthian architecture in existence, and possess a wonderful grandeur and majesty from their lofty and imposing situation (Addison, 2:57). Among the ornaments of these buildings Richter finds confirmation of the following statement of Macrobius: “Isis and Horus often unequivocally appear. The winged globes surrounded with serpents show that the priests of Baalbek received their ideas of divinity from On, the Heliopolis of Egypt.” Speaking generally of these remains, Burckhardt says, “The entire view of the ruins of Palmyra, when seen at a certain distance, is infinitely more striking than those of Baalbek, but there is not any one spot in the ruins of Tadmor so imposing as the interior view of the temple of Baalbek” (Syria, p. 13). He adds that the architecture of Baalbek is richer than that of Tadmor. Mr. Addison remarks that “the ruins, though so striking and magnificent, are, nevertheless, quite second-rate when compared with the Athenian ruins, and display in their decoration none of the bold conceptions and the genius which characterize the Athenian architecture.” The present Baalbek is a small village to the east of the ruins, in a sad state of wretchedness and decay. It is little more than a heap of rubbish, the houses being built of mud and sun-dried bricks. The population of 5000 which the place is said to have contained in 1751 is now reduced to barely 2000 persons; the two handsome mosques and fine serai of the emir, mentioned by Burckhardt, are no longer distinguishable; and travelers may now inquire in vain for the grapes, the pomegranates, and the fruits which were formerly so abundant (Iken, Dissert. de Baal-Hamon et Baal-Gad, in Dissertt. Phlologico- Theolog. 1, 136; Wood and Dawkins, Ruins of Baalbec, Lond. 1757; Pococke, Description of the East, 2, 106-113; Maundrell, Journey from Aleppo to Jerusalem, p. 134, 139; Volney, Voyage en Syrie, 2, 215-230; Thevet, Cosmographie, bk. 6, ch. 14; Schubert, Reise in das Morgenland, Erlangen, 1841; see also Rosenmüller, Biblical Geography, 2, 252-257; Thomson, Land and Book, 1, 350-361; Kelly's Syria, p. 256-266; Smith's Diet. of Class. Geog. s.v. Heliopolis Syriae). BAAL-GAD.

## Baale[[@Headword:Baale]]

             OF JUDAH (Hebrews Badley' Yehud h', בִּעֲלֵי יהוּדָה, lords or cities of Judah; Sept. and Vulg. translate οἱ ἄρχοντες Ι᾿ουδά, vii Juda), a city in the tribe of Judah, from which David brought the ark into Jerusalem (2Sa 6:2). It is elsewhere called BAALAH SEE BAALAH (q.v.), and was still better known as KIRJATH-JEARIM (1Ch 13:6).

## Baali[[@Headword:Baali]]

             (Hebrews Badli', בִּעֲלַי, my lord, Sept. Βααλείμ), a colder and more distant title for husband, which the prophet reproaches the Jewish Church for hitherto applying to Jehovah, instead of the more endearing term Ishi (my man, i.e. husband), which he predicts she would be emboldened to employ when freed from her idolatries (Hos 2:16). Some have supposed from this that the Jews had even borrowed the term Baal from the surrounding nations as expressive of sovereign deity, and so applied it to Jehovah; but this is not likely. SEE BAAL.

## Baalim[[@Headword:Baalim]]

             (Hebrews hab-bealim', הִבְּעָלַים, plural of Baal, with the def. article prefixed; Sept. Βααλίμ,), according to most, images of the god Baal set up in temples and worshipped, usually in connection with those of Astarte (Jdg 2:11; 1Sa 7:4, etc.); according to others, various forms of Baal (Ort, Dienst des B. in Israel, Leyden, 1864). SEE ASHTORETH.

Baal seems to have been the general name for the deity among the Phoenicians and Carthaginians (Serviuas, ad AEn. 1, 729; “lingua Punica Deus B l dicitur,” Isidor. Orig. 8, 11), but with the article (הִבִּעִל, hab- Baal, “the Baal”) BAAL distinctively, the chief male divinity (on the fem. ἡ Βαάλ, Rom 11:4, and often in the Sept., see Winer, New Test. Gr. § 205) of the Phoenician (i.e. proper Sidonian, Syrian, Carthaginian, and colonial Punic) race (hence the syllable βαλος or -bal so often found at the end of their proper names, e.g. Ι᾿θόβαλος or Ethbaal (q.v.), ῎Αγβαλος [Herod. 7:78], Ε᾿κνίβαλος and Μέρβαλος [Joseph. Revelation 1, 21]; also Hannibal, Ahibal, Adherbal, Hasdrubal, Maharbal, etc. [comp. Fromann, De cultu deor. ex ὀνομαθεσίᾷ illustri, Altdorf, 1744-45, p. 17 sq.]; yet that the suffix in these names is not expressive of deity in general, but only of Baal specifically, appears from a similar use of the titles Melkart, Astarte, etc., in other personal appellations [see generally Minter, Re.ig. d. Karthager, 2d ed. Kopenh. 1821]), like Bel among the Babylonians (for the contraction בִּל, Bal, for בִּעִלBaal, see Gesenius, Monum. Phoen. p. 452), and the tutelary Belus of Cyprus (“Citium of Bel,” Steph. Byz. p. 510). The apostate Israelites worshipped him (in connection with Astarte) in the period of the judges (Jdg 2:11; Jdg 2:13; Jdg 3:7; Jdg 6:25 sq.), and the later kings, especially Ahaz (2Ch 28:2) and Manasseh (2Ki 21:3) of Judah, and Ahab and Hoshea of Israel (1Ki 16:31 sq.; 1Ki 18:19 sq.; 2Ki 17:16 sq.; comp. also Jer 2:8; Jer 7:9; Jer 32:29. etc.), with but little interruption (2Ki 3:2; 2Ki 10:28; 2Ki 11:18). They had temples to him (1Ki 16:32; 2Ki 10:21 sq.), and altars (Jer 11:13) erected especially on eminences and roofs (Jer 19:5; Jer 32:29), as well as images set up in his honor (2Ki 3:2). Respecting the form of his worship we have very few distinct notices. His priests and prophets were very numerous (1Ki 18:22; 2Ki 10:19 sq.), and divided into various classes (2Ki 10:19). They offered incense to this god (Jer 7:9; Jer 11:13; Jer 32:29, etc.), and, clothed in a peculiar costume (2Ki 10:22), presented to him bloody offerings, including children (Jer 19:5). In connection with these, the priests danced (derisively, “leaped,” 1Ki 18:26) around the altar, and gashed themselves with knives (1Ki 18:28) when they did not speedily gain their suit (Propert. 2:18, 15; Tibull. 1:6, 47 sq.; Lucan. 1:565; Lucian, Dea Syra, 50 [Ling. 1723]; Movers, Phoniz. 1:682). On the adoration (q.v.) by kissing (1Ki 19:18), see Kiss. That this Baal worshipped by the Israelites was the same as the widely famed Tyrian Baal, whom the Greeks called Hercules, admits of scarcely a doubt (Movers, 1:178 sq.), and thus Baal is identified with Maelkart also. The ancients in general compare Baal with the Greek Zeus or Jove (Sanchoniathon, p. 14, ed. Orelli; Augustine, Quest. in Jud 1:16; Dio Cass. 78. 8), as they still more frequently do the Belus of the Babylonians [see BEL], but sometimes identify him with Chronus or Saturn (Ctes. ap. Phot. p. 343). Most investigators recognize in him the sun as the fructifying principle of nature (Creuzer, Symbol. 2, 266 sq.; comp. Vatke, Bibl. Theol. p. 366 sq.); while Gesenius (Comment. zu Jes. 2, 335, and Thesaur. p. 224) interprets the Babylonian Bel and the Phoenician Baal as the principal lucky star of the Asiatic astrolatry, i.e. the planet Jupiter. The latter view has the following considerations in its favor:

(1.) In the sacred writings of the Sabaeans, the usual title of this planet (in Syriac) is Beil;

(2.) A star of good fortune, GAD, was evidently esteemed'a deity in Western Asia (comp. Isa 65:11), and from this the city BAAL-GAD doubtless had its name;

(3.) In 2Ki 23:5, Baal (הִבִּעִל) would seem to be distinguished from the sun as an object of worship;

(4.) On Phoenician coins likewise the sun-god is constantly named distinctively “Lord of Heaven” (בִּעִל שָׁמִַֹים), “Lord of Heat” (בִּעִל הִמָן), “Lord of the Sun” (בִּעִל שֶׁמֶשׁ). But that Baal originally represented the sun, which with its light and warmth controls and vitalizes all nature, is clearly indicated by Sanchoniathon (ut sup.) in the statement that the Phoenicians had designated the sun as the “sole lord of heaven, Beesamen” (μόνον οὐρανοῦ κύριον, Βεελσαμήν, 1, c. בעל שמין; comp. also Augustine, in Jud 1:16). The same name (Balsamen) occurs in Plautus (Pan. v. 2, 67). For other reasons for the identification of the Babylonian, Syrian, and Phoenician Baal with the solar deity, see Movers, Phon. p. 180 sq., who has extensively investigated (p. 185 sq.) the relations of this divinity to the other ancient Asiatic deification of the powers of nature, some of which appear in the names Tammuz, Moloch, and Chiun (q.v. severally). Without tracing these out minutely, it is appropriate in this connection to specify some of the functions and spheres of activity which Baal, like Zeus among the Greeks, appears to have fulfilled among the Phoenicians, especially inasmuch as the plural form Baalim is thought by many to be expressive of this multiform development. The following are referred to in the Bible.

1. BAAL-BERITH (בִּעִל בְּרַית, Covenant-Baal), corresponding to the Ζεὺς ὅρκιος, Deus Fidius, of the Greek and Roman mythology. He was worshipped in this capacity in a special temple by the Shechemites (Jdg 8:33; Jdg 9:4; Jdg 9:46), among whom Canaanites were also resident (Jdg 9:28). Bochart (Canaan, 17, p. 859), whom Creuzer (Symbol. 2, 87) follows, renders the name “Baal of Berytus” (comp. also Steph. Byz. s.v. Βέρυτος), like the titles Baal of Syrus (בעל צר), Baal of Tarsus (בעל תרז), found in inscriptions. As the Hebrews name of Berytus (q.v.) accords with this title ( ברותor ברותי), and a deity of alliance or contracts might well be requisite to the polity of the Phoenicians (in whose territory this city was included), q.d. a guardian of compacts; the interpretation of Movers (p. 171), with which Bertheau (on Judges 9, 4) accords, namely “Baal with whom the league is formed” (comp. Gen 14:3; Exo 23:32; Exo 34:12 sq.), gives a signification not altogether inapposite. SEE BAAL-BERITH.

2. BAAL-ZEBUB (בִּעִל זְבוּב, Fly-Baal; the Sept. construes the latter part of the name differently, ἐπιζητεῖν ἐν τῷ Βάαλ μυϊvαν θεὸν Α᾿κκαρών; but Josephus has the usual interpretation, Ant. 9, 2, 1), an oracular deity of the Philistines at Ekron (2Ki 1:2-3; 2Ki 1:16), corresponding to the Ζεὺς ἀπόμυιος μυίαγρος (Pausan. v. 14, 2; 8:26, 4) and Deus Myiagrus or Miyiodes (Plin. 10:40; 29:24) of the Greeks and Romans (Salmas. Exerc. p. 9 sq.; Creuzer, Symbol. 2, 487; 4:392; Hitzig, Philist. p. 313), and to the Hercules Myiagrus (μυίαγρος) of other notices (Solin. c. 2; Clem. Alex. Protrept. p. 11, ed. Sylb.). Flies (and gnats) are in the East a much greater annoyance than with us (comp. Bochart, Hieroz. 3, 346 sq.). SEE FLY. From this explanation of Baal-Zebub only Hug has of late dissented (Freiburg. Zeitschr. 7, 104 sq.); his assertion, however, that this Philistine divinity is the dung-beetle (scarabceuspillularius), worshipped also in Egypt (as a symbol of the world-god), rests on many uncertain assumptions, and is therefore improbable. (For other interpretations, see the Exeg. Handb. d. A. T. 9, 2 sq.) SEE BEEL-ZEBUB.

3. BAAL-PEOR (בִּעִל פְּעוֹר, Priapism-Baal), or simply PEOR (פְּעוֹר), was the name of a god of the Moabites (Num 25:1 sq.; (Num 31:16; Jos 22:17), apparently worshipped by the prostitution (perhaps proceeds of the hire) of young girls (whence, according to the rabbins, the name, from פָּעִר, paar', to fracture, l. q. to deprive of virginity, comp. Jonathan, Targ. on Num 25:1), probably corresponding to the Roman Priapus (see Jerome, ad Hosea 4, 14) and Mutunus (Creuzer, Symbol. 2, 976). -If the above rabbinical significance of the title be correct, he would seem to have given name to Matthew Peor, SEE BETH-PEOR, where was the seat of his worship; but it is more likely that the title was borrowed from the hill (q.d. “ravine”) as a distinctive epithet (Movers, p. 667) for his form of worship in that locality (see Creuzer, Symbol. 2, 85). Jerome (in Jovin. 1:12) considers this deity to be Chemosh (q.v.). SEE BAAL-PEOR.

4. The deity styled emphatically THE BAAL ( הִבִּעִלq.d. “the great lord”), whose worship was introduced nto Israel by Jezebel (1Ki 16:32 sq.), was apparently the god with whom the Greeks compared their Hercules (2Ma 4:18; 2Ma 4:20). His Phoenician appellation was Melkart (“king of the city,” i.e. Tyre), or Harokel (“merchant,” he being supposed to be a great navigator), which the Greeks corrupted into a resemblance to their own ῾Ηράκλης, and under the name of the “Tyrian Hercules” he was much celebrated (Pliny, Hist. Nat. 36, 5; Arrian, Eoped. Alex. 2, 16). When Herodotus was in Egypt he learned that Hercules was there regarded as one of the primeval gods of that country, and being anxious to obtain more explicit information on the subject, he undertook a voyage to Tyre. The priests there informed him that the foundation of the temple was coeval with that of the city, which they said was founded 2300 years before that time. It was in honor of this god that the Carthaginians for a long time annually sent the tenth of their income to Tyre (Herod. 2:44). The account of the Baai of Jezebel and Athaliah agrees with this Hercules, since the representation of Scripture (1Ki 19:18) is the same with that of Diodorus Siculus (2. 10), that the fire was always burning on his altar, the priests officiated barefooted, and kissing was among the acts of worship (Cicero, in Verrem, 4, 43). Many representations of the Tyrian Hercules are extant on coins, of which there are two specimens in the British Museum. The first was found in the island of Cossyra (now Pantellaria), which belonged to the Tyrians; the other is a Tyrian coin of silver, weighing 2141 grains, and exhibits a very striking head of the same idol in a more modern and perfect style of art. One of the figures of the date is obliterated, but it is thought that the complete date may have given 84 B.C. SEE HERCULES.

5. In addition to the above, First (Hebrews Handu'orterbuch, s.v.) enumerates the following as local or special attributes of Baal.

(a) BAAL-GAD ( בִּעִל גָּדq.d. Luck-Baal), the epithet of Baal as bringing good fortune, like the luck-dispensing star Jupiter; and thence given as the name of a city (Jos 11:17; Jos 12:7; Jos 13:5) at the foot of Mount Hermon (Jebel eshSheik), in which neighborhood was also situated the city Baal- Hermon (1Ch 5:23). SEE BAAL-GAD.

(b) BAAL-HAMON ( בִּעִל הָמוֹןq.d. Heat-Baal), the title of the Phoenician Baal, ‘as representing the vivifying warmth of nature, like the Egyptian Ammon (Sun-god), SEE AMON; and thence given to a city in Samaria (Son 8:11), where his worship may have been practiced. SEE BAAL-HAMON.

(c) BAAL-CHATSOR (בִּעַל חָצוֹר, q.d. village-protecting Baal), the epithet of Baal as the tutelary deity of Hazor (q. v); then the name of a city in the vicinity of Ephraim or Ephron (2Sa 13:23; 2Ch 13:19). SEE BAAL-HAZOR. Baal is repeatedly named among the Phoenicians as the guardian divinity of towns, e.g. ‘Baal-Tyre” (בִּעִל צֹר, Malt. 1:1), “Baal-Tarsus” (בִּעִל תֶּרֶז, on coins of that city), “Baal-Lybia” (הִלֻּבַּי בִּעִל, Ζεὺς Λίβυς, Numid. 4:1), etc. SEE BAAL.

(d) BAAL-CHERMON (בִּעִל חֶרְמוֹן, q.d. Hil-Baal), i.e. Baal as the protector of Mount Hermon, in a city near which his worship was instituted; thence applied to the city itself (1Ch 5:23), near Baal-gad (q.v.). That part of Hermon (q.v.) on which this town lay is called (Jdg 3:3) Mount Baal-Hermon (q.v.). SEE BAAL-HERMON.

(e) BAAL-MEON (בִּעִל מַעוֹן, q.d. heaven-dwelling Baal), i.e. Baal as associated with the hill of Baal or Saturn, supposed to be in the seventh heaven, as the term divine “habitation” (מָעוֹן) often signifies (Deu 26:15; Psa 68:6), and thus equivalent to the later Baal-Zebul (בִּעִל זְבוּל, lord of the celestial dwelling, i.e. “prince of the power of the air”), and the Phoenician Beelsamen (Βεελσάμην, i.e. בִּעִל שָׁמִיַם, lord of heaven, as interpreted by Sanchoniathon [p. 14, Κύριος οὐρανοῦ and Augustine [in loc. Judg., dominus coeli])'; whence the name of the place Beth-Baal-Meon (q.v.), in Jos 13:17, or simply Baal- Maecn (Num 32:38; 1Ch 5:8), or, even abridged into Beon (Num 32:3). SEE BAALMEON; SEE BEELZEBUB.

(f) BAAL-PERATSIM ( פְּרָצַים בִּעִלq.d. ravine-Baal), so called apparently as the presiding deity of the mountain Perazim (q.v.), an eminence famous for an ancient victory (Isa 28:21), and probably a seat of his worship; and hence applied in this form to the place itself (2Sa 5:20; 1Ch 14:11), in the same way as Hermon and Peor above, and at length Lebanon itself, as mountains representing great natural features. SEE BAAL-PERAZIM.

(g) BAAL-TSEPHON ( בַּעִל צְפוֹןi.e. Typhon Baal), the name of Baal as the opposing genius of cosmical order (comp. צָפוֹן, the north, i.e. the dark, cold quarter), or the ruling spirit of winter. This was an Egyptian phasis of the divinity, and the name was transferred to the city or locality of Baal- Zephon, on the route of the Israelites to Canaan (Exo 14:2). SEE BAAL-ZEPHON.

(h) BAAL -SHALISHAH ( שָׁלַשָׁה בַּעִלq.d. Baal of the third or trinal district), the tutelary deity of the region Shalisha (q.v.), to a city of which (1Sa 9:4) his name was thus transferred (1Ki 4:20), situated (according to the Onomasticon) 15 Roman miles north of Diospolis, and called by the Sept. and Eusebius Beth-Shalisha (by a frequent interchange of prefixes). SEE BAAL-SHALISHA.

(i) BAAL-TAMAR (בִּעִל תָּמָר, q.d. palm-stick-Baal, comp. Jer 10:5), is Baal the phallus of Bacchus, or the scarecrow Priapus in the melon-patches (see the apocryphal explanation in Bar 6:70), and thence assigned to a city in the fertile meadow near Gibeah (Jdg 20:33), called in the Onomast. Beth-Tamar. SEE BAAL-TAMAR.

On the subject generally, see (in addition to the works above referred to) Selden, De Diis Syris; Perizonius, Oriqines Babyl.; Bullmann, Ueb. Kronos, in the Abhandl. d. Berl. Akad. 1814, 1815; Buttmann, Mythol.; Gesenius, in Ersch's Encycl. 8; Stuhr, Relig. d. heidn. Vslker d. Orients; Metzger, in Pauli's Real-Encykl. d. klassischen Wissenschaft, s.v. Hercules; Mover's, in Ersch's Encycl. 24, SEE BAAL.

## Baalis[[@Headword:Baalis]]

             (Hebrews Baalis', בִּעֲלַיס, prob. for בֶּןאּעֲלַיס, son of exultation; Sept. Βελισά v. r. Βελεισσά, and even Βασίλισσα; Vulg. Baalis), king of the Ammonites about the time of the Babylonian captivity, whom Johanan and his fellow-generals reported to Gedaliah, the viceroy, as having sent Ishmael to assassinate him (Jeremiah xl, 14). B.C. 587. Some MSS. have Baalim (בִּעֲלַים), and so Josephus (Βααλείμ, Ant. 10:9, 3).

## Baaltis[[@Headword:Baaltis]]

             (Βααλτίς, prob. fem. of Baal), another name apparently for the Syrian Venus, the chief female deity of the Phoenicians, the ASHTORETH of the O.T. SEE ASTARTE .

## Baana[[@Headword:Baana]]

             (Hebrews Baana', בִּעֲנָא, prob. for בֶּןאּעֲנָא], son of affliction), the name of three or four men.

1. (Sept. Βανά.) Son of Ahilud, one of Solomon's twelve purveyors; his district comprised Taanach, Megiddo, and all Bethshean, with the adjacent region (1Ki 4:12). B.C. 1012.

2. (Sept. Βαανᾶ.) Son of Hushai, another of Solomon's purveyors, having Asher and Bealoth (1Ki 4:16, where, however, the name is incorrectly Anglicized “Baanah”). B.C. 1012.

3. (Sept. Βαανά.) Father of Zadok, which latter repaired a portion of the walls of Jerusalem on the return from Babylon, between the fish-gate and the oldgate (Neh 3:4). B.C. 446.

4. (Βαανά.) One of those who returned from Babylon with Zerubbabel (1Es 5:8); the BAANAH SEE BAANAH (q.v.) of the Hebrews text

(Ezr 2:2).

## Baanes[[@Headword:Baanes]]

             SEE BAANITES.

## Baanias[[@Headword:Baanias]]

             (rather Banaias [q.v.], Βαναίας), one of the Israelites, sons of Phoros, who divorced his Gentile wife after the exile (1Es 5:26); evidently the BENAIAH SEE BENAIAH (q.v.) of the correct text (Ezr 2:25).

## Baanites[[@Headword:Baanites]]

             a sect of Paulicians, called by the name of their leader, Baanes, in the ninth century. — Neander, Ch. Hist. 3, 250, 266. SEE PAULICIANS.

## Baara[[@Headword:Baara]]

             (Heb. Baara', בִּעֲרָא, brutish; Sept. Βααρά v. r. Βααδά), one of the wives of Shaharaim, of the tribe of Benjamin (1Ch 8:8, where, however, there is some confusion as to his prior children), by whom she had several children (1Ch 8:9, where by some error she is called HODESH, compare 1Ch 8:11). B.C. ante 1612. SEE SHAHARAIM.

## Baaras[[@Headword:Baaras]]

             (Βαάρας), the name (according to Josephus, War, 7, 6, 3) of a valley inclosing the city of Herodium on the north, and so called from an extraordinary species of plant (but whether the same with the gigantic rue, πήγανον, mentioned in the same connection, does not appear), to the root of which the credulous Jewish historian ascribes magical properties of a most marvelous character. SEE HERODIUM. For other faint notices of a locality by names similar to Baaris, in the vicinity of Machaerus, see Reland, Palest. p. 881.

## Baarsdorp, (or Baersdorp), Marinus Kornelius[[@Headword:Baarsdorp, (or Baersdorp), Marinus Kornelius]]

             a priest of the Netherlands, son of Kornelius, a physician and diplomatist, lived in the early half of the 16th century. He embraced the ecclesiastical state, made a pilgrimage, and on his return became director of the hospital at Puterryken, founded in 1525. He left all his possessions to this hospital for the maintenance of poor children, who were to be educated and taken care of until the age of nine years. See Hoefer, Nouv.-Biog. Generale, s.v.

## Baaseiah[[@Headword:Baaseiah]]

             (Heb. Baiseyah', בִּעֲשֵׂיָה, for בֲּן9עֲשֵׂיָה, son of Asaiah, or work of Jehotwsh; Sept. Βαασία), a Gershonite Levite, son of Malchia, and father of Michael, in the lineage of Asaph (1Ch 6:40 [25]). B. C. cir. 1310 .

## Baasha[[@Headword:Baasha]]

             (Heb. Basha', בִּעְשָׁא, for בִּעֲשָׁא, from an obsolete root, בָּעִשׁ, signifying, according to Furst [Heb. Handw. s.v.], to be bold, but according to Gesenius [Thes. Heb. s.v.] = בָּאִשׁ, to be ojaensive, hence wicked; Sept. Βαασά, Josephus Βασάνης, Ant. 8, 11, 4, etc.), third sovereign of the separate kingdom of Israel, and the founder of its second dynasty (1 Kings 15; 1 Kings 16; 2 Chronicles 16; Jer 41:9). He reigned B.C. 950-927. Baasha was son of Ahijah, of the tribe of Issachar, and perhaps commander of the forces of the northern kingdom; he conspired against King Nadab, son of Jeroboam, when he was besieging the Philistine town of Gibbethon, and, having killed him, proceeded to extirpate his entire circle of relatives. He appears to have been of humble origin, as the Prophet Jehu speaks of him as having been “exalted out of the dust” (1Ki 16:2). In matters of religion his reign was no improvement on that of Jeroboam; he equally forgot his position as king of the nation of God's election, and was chiefly remarkable for his persevering hostility to Judah. It was probably in the twenty-third year of his reign [see ASA] that he made war on its king, Asa, and began to fortify Ramah as a barrier against it. He was compelled to desist, however, being defeated by the unexpected alliance of Asa with Benhadad I of Damascus, who had previously been friendly to Baasha. Benhadad took several towns in the north of Israel, and Conquered lands belonging to it near the sources of Jordan (1Ki 15:18 sq.). Baasha died in the twenty-fourth year of his reign, and was honorably buried in the beautiful city of Tirzah (Son 6:4), which he had made his capital (1Ki 15:33). For his idolatries, the Prophet Jehu declared to him the determination of God to extermiInate his family likewise, which was accomplished in the days of his son Elah (q.v.) by Zimri (1Ki 16:10-13). SEE ISRAEL, KINGDOM OF.

## Baau[[@Headword:Baau]]

             according to the cosmogony of the Phoenicians, is the original night, the wife of the spirit Kolpia, and by him mother of Eon, the first-born of time, out of whom Genos and Geneia sprang.

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

             a Swedish theologian who lived in the latter half of the 17th century, wrote, Inventarium Ecclesice Sueo - Gothorum (Linkoping, 1642 ): — Hirmonia Evangelica. See Hoefer, Nouv. Biog. Generale, s.v.

## Bab[[@Headword:Bab]]

             a-word signifying father, and used by the ancient Persian magi to denote fire, which they considered the father and first principle of all things, as taught by Zoroaster (q.v.).

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

             an Armenian theologian, studied theology and history at the monastery of Meirawank in Armenia, and gained great renown for his learning. He died near the close of the 9th century, and left in manuscript, a Commentary on the Four Gospels: — Explanation of the Epistle to the Romans :- Chronology of Ecclesiastical History, a controversy in favor of the Armenian rites. See Hoefer, Nouv. Biog. Generale s.v.

## Baba[[@Headword:Baba]]

             SEE MISHNA.

Baba

the Same as Papa (q.v.). Baba a Turkish impostor who lived in the early half of the 13th century, appeared in the city of Amasia in 1240, and required his disciples to adopt as their profession of faith that there existed one God, and that Baba was his envoy. The Mohammedans attempted to arrest Baba, but he escaped them, and collected an army with which he  sustained several engagements against them; but finally, by the aid of the Franks, the Mussulmans drove him out and dispersed his sect. See Hoefer, Nouv. Biog. Generale, s.v.

## Baba Lalis[[@Headword:Baba Lalis]]

             is a Hind-. sect sometimes included among the Vaishnava (q.v.) sects., In reality, however, they adore but one god, dispensing with all forms of worship, and directing their devotions by rules and objects derived from a medley of Vedanta and Sufi tenets.

## Baba, Gabriel[[@Headword:Baba, Gabriel]]

             an Italian abbot and theologian, was a native of Venice and lived in the latter half of the 17th century. He became secretary of cardinal Bichi, and wrote, Principle Documenti della Vita Cristiana, Tradotti del Latino del Card. Giov. Bona (Rome, 1676, 1677): — Discorso sopra l'Esalfazione di Papa Alessandro VIII (ibid. 1689). See Hoefer, Nouv. Biog. Generale, s.v.

## Babas[[@Headword:Babas]]

             (Βάβας or Βάβα, since the latter only appears as a genitive), a person mentioned by Josephus as the last descendant of the Asmonaeans, but simply to relate that his sons were preserved by Costabarus from the general massacre of the adherents of Antigonus ordered by Herod the Great on obtaining possession of Jerusalem, until their concealment was disclosed by Salome to the tyrant, who immediately made sure of their death (Ant. 15, 7, 10).

## Babbit, Pierre Teller, D.D[[@Headword:Babbit, Pierre Teller, D.D]]

             a Protestant Episcopal minister, was born in New York city, Feb. 12, 1811. He graduated at Yale College in 1831; the three years following he devoted to teaching, and then entered the General Theological Seminary of the Protestant Episcopal Church in New York city, where he graduated in 1836. - He was ordained deacon in the same year, and was advanced to the priesthood in 1837. He officiated for a short time in 1836 in St. Paul's Church, Woodbury, Conn., and thence removed to Boonville, 'Mo., where he did frontier work as a minister and teacher until 1838, when he accepted the rectorship of St. Luke's Church, Erie, Pa. A year or two later he went  to Hudson, N. Y., as rector of Christ Church, but contracting the asthma,. he was compelled.to remove to a milder climate. He went to South Carolina and took charge of the parochial school in Charleston, performing missionary work also. In 1848 he returned to his old parish at Woodbury, but in 1850 removed to North Carolina to take charge of a school near Raleigh. After a brief service there, he went to Tallahassee, Fla., as assistant minister. of St. John's Church,-but in 1853 came North again, and accepted the rectorship of Grace Churoh,. South Middleton, N. Y. In 1862 he removed to St. Mark's Church, Newark, N. Y., and in October, 1867, became head-master of Doolittle Institute, Wethersfield Springs, N. Y. In. 1869 he became rector of the Episcopal Church at Bainbridge, Ga., and continued there till his death, April 1, 1881. See Obituary Record of Yale College, 1881.

## Babbitt, Amzi B[[@Headword:Babbitt, Amzi B]]

             a minister of the Reformed (Dutch) Church, was born in New Jersey. He graduated at the College of New Jersey in 1816, and at Princeton Theological Seminary in 1821. He served for a time in the Presbyterian Church in Pequea, Pa;, and in the Second Reformed (Dutch) Church of Philadelphia (1834-35), also in the Presbyterian Church at Salisbury, Pa. He died in 1846. See Corwin, Manual of the Ref: Church of America (3d ed.), p. 168.

## Babbitt, Carlisle[[@Headword:Babbitt, Carlisle]]

             a Methodist Episcopal minister, was born in Vermont, March 19, 1808. In 1831 he entered the itinerant ranks of the Kentucky Conference. He located and moved to Illinois in 1855, and in 1857 united with the Southern Illinois Conference, in which he labored with -anxious zeal and fidelity until his decease, June 26, 1864. Mr. Babbitt was a devoted father and husband and an excellent minister. See Minutes of Annual Conferences, 1864, p.206.

## Babcock, Cyrus Giles[[@Headword:Babcock, Cyrus Giles]]

             a Baptist minister, graduated at Brown University in 1816, and was licensed to preach in 1817. He was called to the pastorship of the Baptist Church at Bedford, Mass., but he declined the call because of ill-health. He died in March, 1817. See Sprague, Annals of the Amer. Pulpit, 6:387.

## Babcock, E. C[[@Headword:Babcock, E. C]]

             a Protestant Episcopal clergyman of the Diocese of New York, a graduate of the General Theological-Seminary, was engaged for a number of years as missionary in Greenpoint, N. Y., until about 1856, when he ceased to perform regular ministerial duty. He died about 1859. See Prot. Episc. Almanac, 1860, p. 93.

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

             a Methodist Episcopal minister; was born Washington County, N. Y., in March, 1800. He experienced religion in his sixteenth year, but lost it again by yielding to worldly fascinations; was reconverted in 1823; received license to preach in 1825, and was admitted into the Pittsburgh Conference. In 1828 his health so failed that he was obliged to become superannuate, and he died Feb. 8, 1829. Mr. Babcock was diligent, pious, and useful. See Minutes of Annual-Conferences, 1831, p. 114.

## Babcock, Rufus, D.D[[@Headword:Babcock, Rufus, D.D]]

             an eminent Baptist minister, was born at Colebrook, Conn., Sept. 18, 1798. He graduated at Brown University in the class of 1821, and soon after was appointed tutor in Columbian College, Washington, D.C. During his connection with the college, he pursued his theological studies under the direction of the president, Rev. Dr. Staughton. He was ordained in 1823 as pastor of the Baptist Church in Poughkeepsie, N. Y., where he remained four years, and then removed to Salem, Mass., to take charge of the First Baptist Church in that place as associate pastor with the Rev. Lucius Boker, D.D., whom he succeeded on his retirement to accept the office of corresponding secretary of the Baptist General Convention. He was chosen president of Waterville College in 1833, and occupied that position for nearly four years, when he returned to the active ministry, and was pastor in Philadelphia and in New Bedford, Mass.; a. second time in Poughkeepsie, and in Paterson, N. J., when he retired from the pastorate and performed service in the interests of some of the leading benevolent organizations of his denomination and of the American Sundayschool Union. He died in Salem, Mass., lay 4, 1875. Dr. Babcock contributed much with his pen to various magazines and religious newspapers, and published several works, among which were the following: Claims of Educationale Societies (1829):-Making Light of Christ (1830): — Memoir  of Andrew Fuller (eod.): — Sketches of George Leonard, Abraham Booth, and Iaeac Backus (1832): — History of Waterville College (1836): —Tale of Truth for the Young (1837): — Memoir of John Mason Peck (1858): — The Emigrant's Mother (1859). See. Sprague, Annals of the Amer. Pulpit, 6:387. (J. C.S.)

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

             a Methodist Episcopal minister, who in the early days of Methodism entered the itinerancy withinn tlie bounds. ot the Pittsburgh Conference, and did valiant service until his death. ini 1864' or 1865. Mir. Babcock was characterized as a preacher by earnestness and pathos, and-his efforts were blessed with many extensive revivals. See Minutes of Annual Conferences, 1865, p. 28.

## Babcock, Samuel B., D.D[[@Headword:Babcock, Samuel B., D.D]]

             a Protestant Episcopal clergyman of the Diocese of Massachusetts was rector in St. Paul's Parish, Dedham Mass., for many years, covering nearly the whole of his ministerial life. He died Oct. 25, 1873. See Prot. Episc. Almanac. 1874; p. 139.

## Babe[[@Headword:Babe]]

             (עוֹלעֵל, olel', or עֹלָל, ola', so called from its petulance, Psa 8:2; Psa 17:14, elsewhere “child” or “infant תִּעֲלוּלַים, taalulim', from the same root, Isa 3:4; once נִעִר, na'ar, Exo 2:6, usually a “lad;” Gr. βρέφος, prop. an unborn foetus, Luk 1:41; Luk 1:44, but also a very young child, Luk 2:12; Luk 2:16; 1Pe 2:2; νήπιον, strictly an infant [i.e. as yet unable to talk], but likewise used of children generally, Mat 11:25; Mat 21:16; Luk 10:21; Rom 2:10; 1Co 3:1; Heb 5:13). This term is used figuratively in Isa 3:4, to represent the succession of weak and wicked princes who reigned over the kingdom of Judah from the death of Josiah to the destruction of the city and Temple. In the New Testament, the term refers to those who are weak in the Christian faith and knowledge, being ignorant and inconstant: or being but just born again, begotten from above, they require that heavenly nourishment which is suited to their nature — “the sincere milk of the word” (1Co 3:1; Heb 5:13; 1Pe 2:2). SEE CHILD.

## Babek[[@Headword:Babek]]

             was the head of a heretical sect among the Mohammedans which arose in the beginning of the 'second century. of the Hegira. He made an open profession, of: impiety, and embraced no religion or sect then known in Asia. He was called the founder of the mercy religion. His practices. and teachings were gross and licentious to the last degree.

## Babel[[@Headword:Babel]]

             (Heb. Babel', בָּבֶל, confusion; and so the Sept. Σύγχυσις, Gen 11:9), originally the name applied to the Tower of Babel (Gen 11:9), but afterward extended (in the Heb.) to the city of Babylon (Gen 10:10), which appears to have grown up around it, and finally to the whole province of Babylonia (Eze 23:17, margin), of which this was the capital. For these latter, SEE BABYLON; SEE BABYLONIA.

1. Origin of the Tower. — From the account in Gen 11:1-9, it appears that the primitive fathers of mankind having, from the time of the Deluge, wandered without fixed abode, settled at length in the land of Shinar, where they took up a permanent residence. As yet they had remained together without experiencing those vicissitudes and changes in their outward lot which encourage the formation of different modes of speech, and were therefore of one language. Arrived, however, in the land of Shinar, and finding materials suitable for the construction of edifices, they proceeded to make and burn bricks, and using the bitumen, in which parts of the country abound, for cement, they built a city and a tower of great elevation. A divine interference, however, is related to have taken place. In consequence, the language of the builders was confounded, so that they were no longer able to understand each other. They therefore “left off to build the city,” and were scattered “abroad upon the face of all the earth.” The narrative adds that the place took its name of Babel (confusion) from this confusion of dialect. SEE CONFUSION OF TONGUES.

2. Its Design. — The sacred narrative (Gen 11:4) assigns as the reason which prompted men to the undertaking simply a desire to possess a building so large and high as might be a mark and rallying-point in the vast plains where they had settled, in order to prevent their being scattered abroad, and thus the ties of kindred be rudely sundered, individuals be involved in peril, and their numbers be prematurely thinned at a time when population was weak and insufficient. The idea of preventing their being scattered abroad by building a lofty tower is applicable in the most remarkable manner to the wide and level plains of Babylonia, where scarcely one object exists different from another to guide the traveler in his journeying, and which, in those early days, as at present, were a sea of land, the compass being then unknown. Such an attempt agrees with the circumstances in which the sons of Noah were placed, and is in itself of a ‘commendable nature. But that some ambitious and unworthy motives were blended with these feelings is clearly implied in the sacred record, which, however, is evidently conceived and set forth in a dramatic manner (Gen 11:6-7), and may wear around a historical substance somewhat of a poetical dress (Bauer, Mythol. 1, 223). The apostate Julian has attempted to turn the narrative into ridicule; but even if viewed only as an attempt to account for the origin of diversity of languages, and of the dispersion of the human family, it challenges consideration and respect. The opinion of Heeren (Asiatic Nations, 2, 146) is far different and more correct: “There is,” says he, “perhaps nowhere else to be found a narrative so venerable for its antiquity, or so important in the history of civilization, in which we have at once preserved the traces of primaeval international commerce, the first political associations, and the first erection of secure and permanent dwellings.” A comparison of this narrative with the absurd or visionary pictures which the Greeks and Romans give of the primitive condition of mankind, will gratify the student of the Bible and confirm the faith of the Christian by showing the marked difference there is between the history contained in Genesis and the fictions of the poet, or the traditions of the mythologist. (See Eichhorn, Diversitatis linguaram ex traditione Semitica origines, Goett. 1788; also in the Biblioth. d. bibl. Lit. 3, 981 sq.)

3. Traditions concerning it. — Versions more or less substantially correct of this account are found among other nations. The Chaldaeans themselves relate (Abydenus, quoted by Eusebius, Prepar. Evang. 1, 14 comp. Chron. Armen. 1, 38 and 59) that “the first men, relying on their size and strength, raised a tower reaching toward heaven in the place where Babylon afterward stood, but that the winds, assisting the gods, brought the building down on the heads of the builders, out of the ruins of which Babylon itself was built. Before this event men had spoken the same tongue, but afterward, by the act of the gods, they were made to differ in their speech.” Plato also reports (Polit. p. 272) a tradition that in the Golden Age men and animals made use of one common language, but, too ambitiously aspiring to immortality, were, as a punishment, confounded in their speech by Jupiter. In the details of the story of the war of the Titans against the gods may also be traced some traditionary resemblance to the narrative of the Bible (see Pliny, 7:1, 11 and 112; Hygin. Fab. 143). “The sibyl,” says Josephus (Ant. 1, 4, 3), “also makes mention of this town, and of the confusion of language, when she says thus: ‘When all men were of one language, some of them built a high tower, as if they would thereby ascend up to heaven; but the gods sent storms of wind and overthrew the tower, and gave every one his peculiar language; and for this reason it was that the city was called Babylon'” (comp. Philo, Cpp. 1, 406). The. same writer (ib. 2) assigns as the reason of this overthrow and confusion the displeasure of God at seeing them act so madly under the influence of Nimrod, “a bold bad man,” who, in order to alienate the minds of the people from God, and to take revenge for the Deluge which had destroyed their forefathers, induced them to build a tower too high for the waters to be able to reach. Aben Ezra (in loc. Gen.) has given a more probable explanation. “Those,” he says; “who built the Tower of Babel were not so insensate as to imagine they could by any such means reach to heaven; nor did they fear another Deluge, since they had the promise of God to the contrary; but they wished for a city which should be a common residence and a general rendezvous, serving in the wide and open plains of Babylonia to prevent the traveler from losing his way; in order that while they took measures for their own convenience and advantage, they might also gain a name with future ages.” SEE NIMROD.

4. Its subsequent History. — The “Tower of Babel” is only mentioned once in Scripture (Gen 11:4-5), and then as incomplete. No reference to it appears in the prophetic denunciations of the punishments which were to fall on Babylon for her pride. It is therefore quite uncertain whether the building ever advanced beyond its foundations. As, however, the classical writers universally, in their descriptions of Babylon, gave a prominent place to a certain tower-like building, which they called the temple (Herod. ut inf.; Diod. Sic. 2:9; Arrian, Exped. Alex. 7, 17, etc.), or the tomb (Strabo, 16, p. 738) of Belus, it has generally been supposed that the tower was in course of time finished, and became the principal temple of the Chaldaean metropolis. SEE BEL.

Certainly this may have been the case; but, while there is presumption in favor of it, there is some evidence against it. A Jewish tradition, recorded by Bochart (Phaleg, 1, 9), declared that fire fell from heaven, and split the tower through to its foundation; while Alexander Polyhistor (Frag. 10), and the other profane writers who noticed the tower (as Abydenus, Frs. 5 ‘and 6), said that it had been blown down by the winds. Such authorities, therefore, as we possess, represent the building as destroyed soon after its erection. When the Jews, however, were carried captive into Babylonia, struck with the vast magnitude and peculiar character of certain of the Babylonian temples, they imagined that they saw in them not merely buildings similar in type and mode of construction to the “tower” (מִכְדָּל) of their scriptures, but in this or that temple they thought to recognize the very tower itself. SEE BABYLON.

5. The “Tower of Belus,” presumed to occupy its site. — Herodotus describes the temple in his own simple but graphic manner (i. 181). “In the other division of the city is the temple of the god Belus, with brazen gates, remaining till my own time, quadrangular, and in all of two stadia. In the middle of the sacred enclosure there stands a solid tower of a stadium both in depth and width; upon this tower another is raised, and another upon that, to the number of eight towers. An ascent to them has been made on the outside, in a circle extending round all the towers. When you reach about half way you find resting-places. In the last tower is a large temple, and in the temple lies a large bed well furnished, and near it stands a golden' table; but there is no image within; nor does any one remain there by night, only a native female, one whom the god has chosen in preference to all others, as say the Chaldseans who are priests of that god. And these persons also say, asserting what I do not believe, that the god himself frequents the temple and reposes on the couch. And there belongs to the temple in Babylon another shrine lower down, where there stands a large golden image of the god, and near it is placed a large golden table, and the pedestal and throne are gold, and, as the Chaldaeans say, these things were made for eight hundred talents of gold. And out of the shrine is a golden altar; and there is another great altar where sheep-offerings are sacrificed, for it is not permitted to sacrifice upon the golden altar, except sucklings only; but upon the greater altar the Chaldaeans offer every year a thousand talents' worth of frankincense at the time when they celebrate the festival of the god. And there was at that time in the temple a statue of twelve cubits of solid gold; but I did not see it, and relate merely what was told me by the Chaldaeans. Darius Hystaspis wished to have this statue, but did not dare to take it; but Xerxes, his son, took it, and slew the priest who forbade him to move the statue. Thus is this sacred place adorned; and there are also in it many private offerings.” These offerings, made by individuals, consisting of statues, censers, cups, and sacred vessels of massive gold, constituted a property of immense value. On the top Semiramis placed three golden statues of Jupiter, Juno, and Rhea. The first was 40 feet high, and weighed 1000 Babylonish talents. The statue of Rhea was of the same weight: the goddess was seated on a golden throne with lions at each knee, and two serpents of silver. The statue of Juno was erect like that: of Jupiter, weighing 800 talents; she grasped a serpent by the head with her right hand, and held in her left a scepter enriched with gems. A table of beaten gold was common to these three divinities, weighing 500 talents. On the table were two goblets of 10 talents, and two censers of 500 talents each, and three vases of prodigious magnitude. The total value of the precious articles and treasures contained in this proud achievement of idolatry has been computed to exceed six hundred millions of dollars.

From the Holy Scriptures it appears that when Nebuchadnezzar conquered Jerusalem and levelled most of the city with the ground, “he brought away the treasures of the temple, and the treasures of the king's house, and put them all into the temple of Bel at Babylon” (2 Chronicles 37:7). The brazen and other vessels which Solomon had caused to be made for the service of Jehovah are said to have been broken up by order of the Assyrian monarch, and formed into the famous gates of brass which so long adorned the superb entrances into the great area of the temple of Belus (comp. Hecataeus ap. Joseph. Ant. 1, 4, 3).

The purposes to which this splendid edifice was appropriated may be partly gathered from the preceding statements. These purposes varied in some degree with the changes in opinions and manners which successive ages brought. The signal disappointment inflicted on its original founders show that even in its origin there was connected with it something greatly displeasing to God. It seems, indeed, always to have existed in derogation of the divine glory. Consecrated at the first, as it probably was, to the immoderate ambition of the monotheistic children of the Deluge, it passed to the Sabian religion, and thus, falling one degree from purity of worship, became a temple of the sun and the rest of the host of heaven, till, in the natural progress of corruption, it sank into gross idolatry, and, as the passage from Herodotus shows, was polluted by the vices which generally accompanied the observances of heathen superstition. In one purpose it undoubtedly proved of service to mankind. The Babylonians were given to the study of astronomy. This ennobling pursuit was one of the peculiar functions of the learned men denominated by Herodotus Chaldaeans, the priests of Belus; and the temple was crowned by an astronomical observatory, from the elevation of which the starry heavens could be most advantageously studied over plains so open and wide, and in an atmosphere so clear and bright as those of Babylonia.

To Nimrod the first foundations of the tower are ascribed; Semiramis enlarged and beautified it (Ctesias ap. Diod. Sic. 2:7); but it appears that the temple of Bel, in its most renowned state, was not completed till the time of Nebuchadnezzar, who, after the accomplishment of his many conquests, consecrated this superb edifice to the idolatrous object to whom he ascribed his victories. That the observatory on the tower was erected in remote times there is good reason to believe. Prideaux mentions (Connection, 1, 123) the circumstance that when Alexander made himself master of Babylon, Callisthenes, the philosopher, who attended him thither, found astronomical observations ascending upward 1900 years. SEE ASTRONOMY.

6. Evidence as to its present Remains. – After the lapse of so many centuries, and the occurrence in “the land of Shinar” of so many revolutions, it is not to be expected that the identification of the Tower of Babel with any actual ruin should be easy, or lead to any very certain result. The majority of opinions, however, among the learned, make it the same as the above-described temple of Belus; and as to its modern locality, the predominant opinion has been in favor of the great temple of Nebo at Borsippa, the modern Bits Nimrud, although the distance of that place from Babylon is a great difficulty in the way of the identification. When Christian travelers first began to visit the Mesopotamian ruins, they generally attached the name of “the Tower of Babel” to whatever mass, among those beheld by them, was the loftiest and most imposing. Rawulf, in the 16th century, found the “Tower of Babel” at Felugiah; Pietro della Valle, in the 18th, identified it with the ruin Babil near Hillah; while early in the present century Rich and Ker Porter revived the Jewish notion, and argued for its identity with the Birs. There are, in reality, no positive grounds either for identifying the tower with the temple of Belus, or for supposing that any remains of it long survived the check which the builders received when they were “scattered abroad upon the face of the earth,” and “left off to build the city” (Gen 11:8); yet the striking general similarity of its form and construction to those structures, taken in connection with its evidently great antiquity, create a presumption in favor of the identification that it is difficult to resist. SEE SHINAR. Nor, indeed, does the Birs Nimrud lie much, if any, farther distant from Hillah (the modern representative of Babylon) than do (in an opposite direction) some other ruins (e.g. especially the mound called Babil, the only other rival to the honor of representing the ancient Tower of Babel and temple of Belus in the vicinity), which were yet undoubtedly included within the ample circuit of the ancient walls; in fact, the Birs itself will fall within the line of the outer walls of Babylon, if laid down of the extent de, scribed by Herodotus. SEE BABYLON. Its pyramidal structure, also, with the numerous contractions of its successive stages, still traceable in the ruins, favors the identification (see below).

7. Description of “Birs Nimrud,” its supposed modern Relic. — The appearance of this massive ruin is deeply impressive, rising suddenly as it does out of a wide desert plain, with its rent, fragmentary, and fireblasted pile, masses of vitrified matter lying around, and the whole hill itself on which it stands caked and hardened out of the materials with which the temple had been built. Its dreary aspect seems to justify the name which the remnant of the captivity, still abiding among the waters of Babylon, give to the place, namely, “Nebuchadnezzar's Prison;” an appellation which may have been assigned from the circumstance of that monarch's being confined there, under the care of the priesthood, during the period of his madness, or from the King of Israel's having been incarcerated within its precincts by Nebuchadnezzar after his last conquest of Jerusalem (2 Kings 25). A very considerable space round the tower, forming a vast court or area, is covered with ruins, affording abundant vestiges of former buildings, exhibiting uneven heaps of various sizes, covered with masses of broken brick, tiles, and vitrified fragments — all bespeaking some signal overthrow in former days. The towerlike ruin on the summit is a solid mass 28 feet broad, constructed of the most beautiful brick masonry. It is rent from the top nearly half way to the bottom. It is perforated in ranges of square openings. At its base lie several immense unshapen masses of fine brickwork, some changed to a state of the hardest vitrification, affording evidence of the action of fire which seems to have been the lightning of heaven. The base of the tower at present measures 2082 feet in circumference. Hardly half of its former altitude remains. Of the original pyramidal form, the erections of Semiramis and Nebuchadnezzar appear to have begun at the stage of the former overthrow. From its summit, the: view in the distance presents to the south an and desert plain; to the west the same trackless waste; toward the north-east marks of buried ruins are visible to a vast distance. The bricks which compose the tower are mostly stamped with several lines of inscription, in the cuneiform or Babylonian character. Some extend to four, or even seven lines, but the dimensions of all are the same. The bricks of Babylon are of two kinds, sun-dried and fire-burnt. The former are larger and of a coarser make than the latter. Their solidity is equal to that of many kinds of stone. They are composed of clay mixed with chopped straw or broken reeds, in order to increase their compactness. This is the sort of brick which the children of Israel made while in Egyptian bondage. The unburnt bricks commonly form the interior or mass of a building. This is the case with the great tower, while it was faced with the more beautiful fabric made in the furnace or kiln. See full particulars in Rich's Memoir of Babylon and Persepolis; Ker Porter's Travels in Persia; comp. Ritter, Erdk. 11, 876 sq.

8. Type and Character of the Building. — It must be allowed that the Birs Nimrud, though it may not be the Tower of Babel itself, which was at Babylon (Gen 11:9), yet, as the most perfect representative of an ancient Babylonian temple-tower, may well be taken to show, better than any other ruin, the probable shape and style of the edifice. This building appears, by the careful examinations recently made of it, to have been a kind of retreating pyramid built in seven receding stages. “Upon a platform of crude brick, raised a few feet above the level of the alluvial plain, was built of burnt brick the first or basement stage-an exact square, 272 feet each way, and 26 feet in perpendicular height. Upon this stage was erected a' second, 230 feet each way, and likewise 26 feet high; which, however, was not placed exactly in the middle of the first, but considerably nearer to the south-western end, which constituted the back of the building. The other stages were arranged similarly, the third being, 188 feet, and again 26 feet high; the fourth 146 feet: square, and 15 feet high; the fifth 104 feet square, and the same height as the fourth; the sixth 62 feet square, and again the same height; and the seventh 20 feet square, and once more the same height. On the seventh stage there was probably placed the ‘ark, or tabernacle, which seems to have been again 15 feet high, and must have nearly, if not entirely, covered the top of the seventh story. The entire original height, allowing three feet for the platform, would thus have been 156 feet, or, without the platform, 153 feet. The whole formed a sort of oblique pyramid, the gentler slope facing the N.E., and the steeper inclining to the S.W. On the N.E. side was the grand entrance, and here stood the vestibule, a separate building, the debris from which, having joined those from the temple itself, fill up the intermediate space, and very remarkably prolong the mound in this direction” (Rawlinson's Herodotus, 2, 480-3).

The Birs temple, if the same called the “Temple of the Seven Spheres,” was ornamented with the planetary colors (see the plan), but this was most likely a peculiarity The other chief features of it seem to have been common to most, if not all of the Babylonian temple-towers. The feature of stages is found in the temples at Warka and Mugheir (Loftus's Chaldcea, p. 129 and 168), which belong to very primitive times (B.C. 2230); that of the emplacement, so that the four angles face the four cardinal points, is likewise common to those ancient structures; while the square form is universal. On the other hand, it may be doubted whether so large a number of stages was common. The Mugheir and Warka temples have no more than two, and probably never had more than three, or at most four stages. The great temple of Belus at Babylon (if Babil) shows only one stage; though, according to the best authorities, it too was a sort of pyramid (Herod., Strab.). The height of the Birs is 153.5 feet, that of Babil 140 (?), that of the Warka temple 100, that of the temple at Mugheir 50 feet. Strabo's statement that the tomb of Belus was a stade (606 feet in height) would thus seem to be a gross exaggeration. Probably no Babylonian tower ever equaled the Great Pyramid, the original height of which was 480 feet. SEE PYRAMIDS.

9. Its Materials and Manner of Construction. — On these points more light is to be obtained from the Warka and Mugheir buildings than from the Birs. The Birs was rebuilt from top to bottom by Nebuchadnezzar, and shows the mode of construction prevalent in Babylon at the best period; the temples at Warka and Mugheir remain to a certain extent in their primitive condition, the upper stories alone having been renovated. The Warka temple is composed entirely of sun-dried bricks, which are of various shapes and sizes; the cement used is mud; and reeds are largely employed in the construction. It is a building of the most primitive type, and exhibits a ruder style of art than that which we perceive from Scripture to have obtained at the date of the tower. Burnt bricks were employed in the composition of the tower (Gen 11:3); and though perhaps it is somewhat doubtful what the chemar ( חֵמָר “slime”) used for mortar may have been (see Fresnel in Journ. Asiatique for June, 1853, p. 9), yet, on the whole, it is most probable that bitumen (which abounds in Babylonia) is the substance intended. SEE BITUMEN. Now the lower basement of the Mugheir temple exhibits this combination in a decidedly primitive form. The burnt bricks are of small size and of an inferior quality; they are laid in bitumen; and they face a mass of sun-dried brick, forming a solid wall outside it ten feet in thickness. No reeds are used in the building. Writing appears on it, but of an antique cast. The supposed date is B.C. 2300, but little later than the era commonly assigned to the building of Babel. Probably the erection of the two buildings was not separated by a very long interval, though it is reasonable to suppose that of the two the tower was the earlier. If we mark its date, as perhaps we are entitled to do, by the time of Peleg, the son of Eber, and father of Reu (see Gen 10:25), we may perhaps place it about B.C. 2400. SEE DISPERSION OF NATIONS.

10. Advantages of this form. — It is not necessary to suppose that any real idea of “scaling heaven” was present to the minds of those who raised either the Tower of Babel, or any other of the Babylonian temple-towers. The expression used in Genesis (Gen 11:4) is a mere hyperbole for great height (comp. Deu 1:28; Dan 4:11, etc.), and should not be taken literally. Military defense was probably the primary object of such edifices in early times; but with the wish for this may have been combined further secondary motives, which remained when such defense was otherwise provided for. Diodorus states that the great tower of the temple of Belus was used by the Chaldaeans as an observatory (2, 9), and the careful emplacement of the Babylonian temples with the angles facing the four cardinal points would be a natural consequence, and may be regarded as a strong confirmation of the reality of this application. M. Fresnel has recently conjectured that they were also used as sleeping-places for the chief priests in the summer time (Journ. Asiatique, June, 1853, p. 529-31). The upper air is cooler, and is free from the insects, especially mosquitoes, which abound below; and the description which Herodotus gives of the chamber at the top of the Belus tower (1, 181) goes far to confirm this Ingenious view.

11. Confirmation from other Pyramidal Temples. Mr. Taylor (Fragments to Calmet's Dict.) has given views of several similar structures now extant, of which we copy two. The first, rising in several steps or stages, is at Tanjore, in the East Indies; and affords, it is presumed, a just idea of the Tower of Babel. It is, indeed, wholly constructed of stone, in which it differs from that more ancient edifice, which, being situated in a country destitute of stone, was, of necessity, constructed of brick. On the top of this pyramid is a chapel or temple, affording a specimen of the general nature of this kind of sacred edifices in India. These amazing structures are commonly erected on or near the banks of great rivers, for the advantage of ablution. In the courts that surround them innumerable multitudes assemble at the rising of the sun, after having bathed in the stream below. The gate of the pagoda uniformly fronts the east. The internal chamber commonly receives light only from the door. An external pathway, for the purpose of visiting the chapel at the top, merits observation.

The next is an ancient pyramid built by the Mexicans in America; it agrees in figure with the former, and has on the outside an ascent of stairs leading up one side to the upper story, proceeding to the chapels on its summit. This ascent implies that the chapels were used from time to time, and no doubt it marks the shortest track for that purpose, as it occupies one side only.

12. Literature. — Kircher, Turris Babel (Amst. 1778); Zentgravius, De turri Babel (Vitemb. 1774); Hoynovius, De turri Babylonica (Regiom. 1694); Colombus, De causis tur. Bab. (Regiom. 1675); Cyrill. Alex. De Turri (in his Opp. 1, 44); Heidegger, De Turri Babel (in his Hist. Patriarch. 1); Saurin, Tour de Babel (in his Disc. 1, 135; and Dissert. p. 75); Calmet, Le Tour de Babel (in his Commentaire, 1, pt. 1, diss. 34); Delany, Of the Building of Babel (in his Rev. Examined, 2, 79); Berington, The Tower of Babel (in his Dissertations, p. 407); Drew, Babel (in his Script. Studies, p. 39); Deyling, De ortu Babelis (in his Observat. 3, 24); Dietric, Turris Babylonica (in his Antiq. p. 116); Perizonii Origg. Babylon. c. 9; Hezel, Ueb. d. Babyl. Stadt-u. Thurmbau (Hildb. 1774); anonymous, Tractatus de locis quibusd. difcil. (Frcf. 1839); Kurtz, Hist. of the Old Covenant, § 29.

## Babel (Baruch)[[@Headword:Babel (Baruch)]]

             in the book of Baruch, the Gnostic Justin, is the name of the first of the, twelve maternal angels born to Elohim and Edem (Hippolytus, Haer. 26:151). She is identical with Aphrodite, and is enjoined by her mother to cause adulteries and desertions among men in revenge for the desertion of Edem by Elohim. When Hercules is sent by Elohim to overcome the maternal. angels, Babel, now identical with Orphale, beguiles and enfeebles him. She may possibly be the Baalti, or female, Baal of various Shemitic nations; but it is better, on the whole, to take Babel as a form of Barbelo.

## Babenstuber, Ludwig[[@Headword:Babenstuber, Ludwig]]

             a German philosopher, was born at Leiningen, Bavaria, in 1660. In 1682 he joined the Order of the Benedictines, and acted for a number of years as tutor at the Salzburg University. In 1716 he retired to his monastery in Ettal, and died there in 1726. He published, Problemata et Theoremata Philosophica (Salzburg, 1689 ) :-Questiones Philosophicce (ibid. 1692) :- Qucestiones Metaphysicce (ibid. 1695) Regula Morum seu Dictamen Conscientic (ibid. 1697):Tractatus de Jure et Justitia (ibid. 1699):-Deus Abseonditus in Sacramento Altaris (ibid. 1700):-De Sfatu Parvulorum sine Baptisno Morieitium- (ibid. eod.):Philosophia Thonistica Salisburgensis (Augsburg, 1706, 1724) :-Deus Trinus (Salzburg, 1705):— Deus Unus (ibid. 1706).:-Peccatutm Originale (ibid. 1709), etc. See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

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

             a Presbyterian minister, was born in Hanover County, Va., July 25, 1794.. He was educated at Hampden Sidney College, Va., and spent three years at the Associate Reformed Seminary. N. Y. In 1819 he entered Princeton Theological Seminary, where he spent two years. He was licensed as a minister in 1821, and his ministry extended over a large part of the states of Maryland and Virginia. He died Aug. 19, 1863. See Wilson, Presb. Hist. Almanac, 1865, p. 73.

## Babeur (or Baburen), Dirk[[@Headword:Babeur (or Baburen), Dirk]]

             a Dutch painter, was born in 1570. His master was Peter Neefs, and he excelled as a representer of the interior of churches. In the Church of San Pietro in Montorio at Rome may be seen a Descent of Christ into the Tomb executed by him. -He died in 1624. See Spooner, Biog. Hist. of the Fine Arts, s.v.: Hoefer, Nouv. Biog. Generale, s.v.

## Babi[[@Headword:Babi]]

             (Βαβί v. r. Βηβαί), a chief Israelite whose “son” returned from Babylon (1Es 8:37); evidently the BEBAI SEE BEBAI (q.v.) of the genuine text

(Ezr 2:11), which also recurs in the same verse of Esdras.

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

             in Egyptian mythology, was the surname of the evil god Typhon, who murdered the good Osiris.

## Babi, Or Babists[[@Headword:Babi, Or Babists]]

             a Persian sect of Mohammedans, whose founder, according to one account, was Moollah Sadik; according to others, a certain Bab, who, coming forth in 1835 as a prophet, was shot by order of the shall of Persia. It is probable that both names refer to the same person, and that Sadik assumed the name of Bab, i.e. Papa, Father; or, according to another version, the Gate, through which alone truth and eternal bliss can be reached. A more recent account is given by Gobineau, Les Religions et les Philosophies d'Asie Centrale (cited in The Nation, June 22, 1866, from which this account is taken). About 1843 a youth of Shiraz, named Mirza Ali Mohammed, after reading the Christian Scriptures, as well as the Oriental Sacred Books, came out as a prophet, to reform or destroy Islamism. He is said to have been endowed with many graces of person and manner, and to have soon made many proselytes. Inspired by success, he now declared that, instead of the Gate, he was the Point; that is, the very creator of truth; no longer a simple prophet, but a living manifestation of divinity. The title of the Bab was now conferred upon a priest of the Khorassan, Moollah Houssein Bousrhewich, who became the active chief and soon the warrior-apostle of Babism. Houssein was sent on a missionary tour into Irak and Khorassan, taking with him the writings of his master. He made a great sensation by his preaching. Another missionary was a woman, possessed of extraordinary beauty and eloquence. About 1848, Houssein and the Babists generally gathered at a place called Sheik Tebersi, and built a huge tower, providing it for a siege. They now gave out political predictions, in which the advent of the Bab as universal sovereign was announced.

All who died fighting for the new faith were to rise again, to become princes of some of the countries over which the Bab would extend his sway. Two large armies sent against the Babists were surprised and routed. A third expedition, though it succeeded in withstanding the sortie of the Babists, and in mortally wounding the Babist chief, Moollah Houssein, retired. The next campaign was more successful. For four months the Babists held out, in spite of tremendous odds, but at last, worn out by famine, they tried to force their way through the enemy's lines, but were overpowered, and when they surrendered only 214 were living. The survivors, and multitudes of others, even those who professed to renounce the heresy, were cruelly put to death. A similar Babist insurrection in Khamseh was also put down. Meanwhile Ali Mohammed had been living in semi-concealment at Shiraz. After the insurrection of Mezenderan he was brought before a court of royal commissioners and Mohammedan priests. In the examination which took place, the Bab, as he was still popularly called, gained the advantage. Seeing this, the discussion was abruptly broken off, and the Bab, with two of his disciples, was condemned to death, which was inflicted the next day. Everything now seemed to be finished; but the new Bab, Mirza Iaia, whom a divine mark had pointed out at the age of fifteen as the successor to the office, established himself at Bagdad, where he kept up communication with his followers through the pilgrims to the shrines there. The Babists were now forbidden from making any more attempts at insurrection until the Bab should decide that the hour had come and should give them the signal. In 1852 an attempt was made to assassinate the king, but failed. The attempted assassins were recognized as Babists. Forty others were arrested, among them the feminine apostle, Gourret-Oul-Ayn, the Consolation of Eyes. The next day she publicly confessed her Babism, was burnt at the stake with insult and indignity, and her ashes were scattered to the wind. The rest of the prisoners were distributed each to a courtier as his especial victim. Then was seen at Teheran a sight never to be forgotten. Through the streets, between the lines of executioners, marched men, women, and children, with burning splinters flaming in their wounds. The victims sing: “In truth we come from God, and we return to him.” A sufferer falls in the road; he is raised by lashes and bayonet thrusts. But no apostate was found among the sufferers.

Babism, like Mohammedanism, asserts the absolute unity of God; but the eternal unity, far from shutting himself up in himself, is, on the contrary, an ever-expanding principle of life. It is ceaselessly moving, acting, creating. God has created the world by means of seven words — Force, Power, Will, Action, Condescension, Glory, and Revelation — which words embrace the active plenitude of the virtues which they respectively represent. God possesses other virtues, even to infinity, but he manifests only these. The creature who emanates from God is distinguished from him by the privation of all emanatory action, but he is not altogether separated from him, and at the last day of judgment he will be confounded anew with him in the eternal unity. The Babist doctrine of revelation does not claim that the Bab has revealed the complete truth, but only as his predecessors, the prophets before him, have done — that portion of truth necessary for the age. The Bab is declared superior to Mohammed as Mohammed was to Jesus; and another revelation, which will complete the Bab's, is announced as coming in the future. Nineteen is a sacred number, which the Bab declares ought to preside over everything. Originally, he says, the Unity was composed of nineteen persons, among whom the highest rank belongs to the Bab. All the prophets who have appeared are, like the world, manifestations of God; divine words; not God, but beings who come from God more really than common men. At the death of a prophet or a saint, his soul does not quit the earth, but joins itself to some soul still in the flesh, who then completes his work. Babism enjoins few prayers, and only upon fixed occasions, and neither prescribes nor defends ablutions, so common in the religious rites of Mohammedanism. All the faithful wear amulets. Mendicancy, so much in honor among the Mussulman people, is forbidden. Women are ordered to discard veils, and to share in the intercourse of social life, from which Persian usage excludes them.

What will be the future of Babism it is difficult to tell. Since 1852 it has changed its character to a secret doctrine, which recruits its disciples in silence. The same Babists who before suffered martyrdom so courageously rather than deny their religion, now, obedient to the new order of their chief, conceal their faith: with Oriental dissimulation. Babism is much more in harmony with the subtle and imaginative genius of the Persian people than the Shiite Mohammedanism. The growing spirit of nationality makes their present religion and the present dynasty, both of which were established among them by foreign conquest, less and less acceptable every year. The hour when the Bab shall send word from Bagdad that the time has come for the Babists to take up arms again will be a very critical one for the present dynasty of Persia and for Shiite Mohammedanism.

The first thorough work on the origin and the history of the Babis is the one above referred to by Count Gobineau (formerly French minister in Teheran). Little had previously been published in Europe concerning the sect. (See Zeitschrfft der deutschen Morgenland. Gesellschaft, vol. 5; Petermann, Reisen im Orient, vol. 2.) The history of the Babis in Gobineau's work is followed by treatises on their doctrines, and, as a concluding appendix, he gives the sacred book of the Babis, “The Book of Precepts.” See also Polak (a German, court-physician of the shall, and director of a medical school at Teheran), Persien. Das Land wnd seine Bewohner (Leipzig, 1865, 2 vols., vol. 1, p. 350354). — Pierer, Universal- Lexikon, 2, 117; The Nation,' June 22,1866; American Ann. Cyclopcedia, 1865, p. 698.

## Babia[[@Headword:Babia]]

             in Syrian mythology, was the goddess of childhood, the protecting genius of the newly born children among the inhabitants of Damascus.

## Babilos[[@Headword:Babilos]]

             was a heathen deity of the ancient, Poles. The discovery of the training of bees was attributed to this deity, whose: wooden statue was often found near bee-hives.

## Babin, Franqois[[@Headword:Babin, Franqois]]

             a French theologian, was born at Angers, Dec. 6, 1651. He was canon, grand-vicar, and dean- of the Faculty of Theology of Angers, where he died, Dec. 19, 1734. He edited the first eighteen volumes of Conferences du Diocese d'Angers, a highly esteemed and widely circulated work. His style was precise, clear, and methodical. le was the author of a Journal, or Relation Fidele de Tout ce qui s'est Passe dans l'Universite d'Angers au sujet de la Philosophie de Descartes (1679). 'See Hoefer, Nouv. Biog. Generale, s v.

## Babington, Gervase[[@Headword:Babington, Gervase]]

             an eminent English prelate, was born at Nottingham in the year 1551. He was educated at Trinity College, Cambridge, where he became master of arts in 1578. He applied himself closely to theology, and became one of the most impressive and useful preachers of his day. In 1588 he was installed into the prebend of Wellington, in the cathedral of Hereford, and through the interest of the Earl of Pembroke was advanced to the bishopric of Llandaff in 1591. In 1594 he was translated to the see of Exeter, from whence, in 1597, he was translated to Worcester. Bishop Babington was a man of eminent Christian character as well as scholarship. Fuller testifies that he “was not tainted with pride, idleness, or covetousness.” He died 17th May, 1610. His works are collected under the title “The Works of the Right Reverend Father in God, Gervase Babington, late Bishop of Worcester” (Lond. 1622, fol.). They contain Notes on the Pentateuch, Exposition of the Creed, the Commandments, and the Lord's Prayer, with a Conference between Man's Frailty and Faith, and three sermons. — Jones, Christian Biography, p. 16; Hook, Eccl. Biog. 1, 446.

## Babmeus[[@Headword:Babmeus]]

             was a leading member of the Nestorian Church planted by Barsumas in Persia, who, though originally a layman, and as such married, succeeded Acacius as archbishop or patriarch of Seleucia, after a two years vacancy of the see, in the year 496. Babaeus thus became the head of the Persian Church, in which capacity he summoned a synod by-which the Nestorian body was completely organized. Among the canons passed by this synod was one granting permission to bishops or presbyters to marry once. See Assemani,. Bibl. Orient. III, ii, 79, 381,' 429; Neander,- Church History (English translation), 4:285.

## Babolenus (Babolein), St[[@Headword:Babolenus (Babolein), St]]

             was a French monk, of whose life .very little is known. He is supposed to have been born in Burgundy-as was also St. Babolenus, or Bobulelius, abbot of Bobbio and, like him, was brought up, it is probable, in the monastery of Luxeuil, either under St. Columbanus or his successor, Eustasius. When Blidegesiltus, archdeacon of.Paris, founded' the monastery of Sainit-Maur-des-Fossez in 638, he requested that the best monk of the monastery of Luxeuil should be appointed abbot; whereupon St. Walbertus, who had succeeded Eustasius, sent Babolenus. He died in 660 or 670, and his festival is marked in the martyrologies on June 26. See Landon, Eccles. Diet. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Babon (Bavon, or Bonnon)[[@Headword:Babon (Bavon, or Bonnon)]]

             abbot of Corbie, or Corvey, in. Westphtlia, lived about the end of the 9th century, and wrote the History of his Times. Babylas, ST. In addition to the well-known martyr-bishop of Antioch, another of the same name is said to have been martyred, with eighty-four of his scholars, at, Nicomedia, under Maximian, about A.D. 310. Still another is commemorated in Bede's Martyrology on June 11.

## Babylas[[@Headword:Babylas]]

             St., became bishop of Antioch about the year 230. When the Emperor Philip, who, in ascending the throne, had murdered the youn- Emperor Gordian, came to Antioch on his way to Rome, about Easter, 244, Babylas repulsed him from the church door, and refused to permit him to join in worship. Philip, according to the legend, humbly confessed his sins, and appeared among the public penitents. After a time Decius robbed Philip of his empire and life, and stirred up a virulent persecution against the Christians. Babylas, conspicuous from his lofty station, did not escape this storm, and about the end of the year 250 he was arrested and thrown into prison, where, in the following year, he died. The Latins commemorate him on the 24th of January, the Greeks on the 4th of September. Chrysostom has a homily in honor of Babylas (t. 2, 576, ed. Montf.). See Eusebius, Ch. Hist. 6, 39; Gibbon, Decline and Fall, ch. 23.

## Babylon[[@Headword:Babylon]]

             (Hebrews and Chald. Babel', בָּבֶל, Gr. Βαβυλών), the name of more than one city in the Scriptures and other ancient writings. SEE BABEL.

I. Originally the capital of the country called in Genesis Shinar (שַׁנַעָר), and in the later Scriptures Chaldaea, or the land of the Chaldeans (כִּשְׂדַּים). See those articles severally.

1. The Name. — The word Babel seems to be connected in its first occurrence with the Hebrew root בָּלִל, balal', “to confound” (as if by contraction from the reduplicated form בִּלְבֶּל, Balbel'), “because the Lord did there confound the language of all the earth” (Gen 11:9); but the native etymology (see the Koran, 2, 66) is Bab-il, “the gate of the god Il,” or perhaps more simply “the gate of God;” and this no doubt was the original intention of the appellation as given by Nimrod, though the other sense came to be attached to it after the confusion of tongues (see Eichhorn, Biblioth. d. bibl. Lit. 3, 1001). Another derivation deduces the word from בִּאב בֵּל, “the court or city of Belus” (see Abulfeda in Rosenmüller, Alterth. 2, 60), or בִּראּבֵּל(=בַּיר), Bel's Hill (Furst, Hebrews Handw. s.v.). A still different etymology is proposed by Tuch (Genesis p. 276), from בֵּית בֵּל, “the house of Bel.” Whichever of these etymologies may be regarded as the preferable one, the name was doubtless understood or accommodated by the sacred writer in Genesis so as to be expressive of the disaster that soon befell the founders of the place. In the Bible at a later date the place is appropriately termed “Babylon the Great” (בָּבֶל הָרְחָבָה, Jer 51:58; בָּבֶל רִבּשׁתָא, Dan 4:27), and by Josephus also (Ant. 8, 6, 1, ἡ μεγάλη Βαβυλών). The name Babylon is likewise that by which it is constantly denominated in the Sept. and later versions, as well as by the Apocrypha (1Ma 6:4; Susann. 1:5) and New Test. (Act 7:43), and finally by the ancient Greek and Roman writers (see Smith, Diet. of Class. Geogr. s.v.). On the outlandish name Shesh ik (שֵׁשִׁךְ), applied to it in Jer 25:26; Jer 51:41, see the various conjectures in Rosenmüller, Alterth. 1, 2, 50 sq. The Jews believe it is a cabalistic mode of writing by the method known as “Athbash” (q.v.). SEE SHISHAK. The word “Babel,” besides its original application to the tower (Gen 11:9), and its usual one (in the original) to the city of Babylon, is also occasionally applied to the whole district of Chaldea, coincident with the plain of Shinar (Isa 14:2), as well as to Babylonia, the province of the Assyrian empire of which it was the metropolis (2Ch 32:31; 2Ch 33:11), and eventually to Persia itself (Ezr 5:13; Neh 13:6). SEE NINEVEH.

2. Origin and Growth of the City. — This famous city was the metropolis of the province of Babylon and of the Babylonio-Chaldaean empire. It was situated in a wide plain on the Euphrates, which divided it into two nearly equal parts. According to the book of Genesis, its foundations were laid at the same time with those of the Tower of Babel. In the revolutions of centuries it underwent many changes, and received successive reparations and additions. The ancients were not agreed as to the authors or times of these, and any attempt to determine them now with strict accuracy must be fruitless. Semiramis and Nebuchadnezzar are those to whom the city was indebted for its greatest augmentations and its chief splendor. Probably a temple was the first building raised by the primitive nomades, and in the gate of this temple justice would be administered in early times (comp. 2Sa 19:8), after which houses would grow up about the gate, and in this way the name would readily pass from the actual portal of the temple to the settlement. According to the traditions which the Greeks derived from the Babylonians in Alexander's age, the city was originally built about the year B.C. 2230. The architectural remains discovered in southern Babylonia, taken in conjunction with the monumental records, seem to indicate that it was not at first the capital, nor, indeed, a town of very great importance. It probably owed its position at the head of Nimrod's cities (Gen 10:10) to the power and pre-eminence to which it afterward attained rather than to any original superiority that it could boast over the places coupled' with it. Erech, Ur, and Ellasar appear to have been all more ancient than Babylon, and were capital cities when Babil was a provincial village. The first rise of the Chaldaean power was in the region close upon the Persian Gulf, as Berosus indicated by his fish-god Oannes, who brought the Babylonians civilization and the arts out of the sea (ap. Syncell. p. 28, B). Thence the nation spread northward up the course of the rivers, and the seat of government moved in the same direction, being finally fixed at Babylon, perhaps not earlier than B.C. 1700. See ASSYRIA.

3. Its Fall and subsequent Condition. — Under Nabonnadus, the last king, B.C. 538, Babylon was taken by Cyrus, after a siege of two years, in the dead of the night. Having first, by means of its canals, turned the river into the great dry lake west of Babylon, and then marched through the emptied channel, he made his way to the outer walls of the fortified palace on its banks, when, finding the brazen gates incautiously left open by the royal guards while engaged in carousals, he entered with all his train; “‘the Lord of Hosts was his leader,” and Babylon, as an empire, was no more. An insurrection, under Darius Hystaspis (B.C. 500), the object of which was to gain emancipation' from Persian bondage, led that prince to punish the Babylonians by throwing down the walls and gates which had been left by Cyrus, and by expelling them from their homes. Xerxes plundered and destroyed' the temple of Belus, which Alexander the Great would probably, but for his death, have restored. Under Seleucus Nicator the city began to sink speedily, after that monarch built Seleucia on the Tigris, and made it his place of abode. In the time of Strabo and Diodorus Siculus the place lay in ruins. Jerome, in the fourth century of the Christian era, learned that the site of Babylon had been converted into a park or hunting-ground for the recreation of the Persian monarchs, and that, in order to preserve the game, the walls had been from time to time repaired. If the following extract from Rich (p. 30) is compared with these historical facts, the prophecy of Isaiah (Isa 13:19) will appear to have been strikingly fulfilled to the letter: “I had always imagined the belief of the existence of satyrs was confined to the mythology of the West; but a choadar who was with me when I examined this ruin (the Mujelibeh) mentioned that in this desert an animal is found resembling a man from the head to the waist, but having the thighs and legs of a sheep or goat; he also said that the Arabs hunt it with dogs, and eat the lower parts, abstaining from the upper, on account of their resemblance to those of the human species.” More thorough destruction than that which has overtaken Babylon cannot well be conceived. Rich was unable to discover any traces of its vast walls, and even its site has been a subject of dispute. “On its ruins,” says he, “there is not a single tree growing, except an old one,” which only serves to make the desolation more apparent. Ruins like those of Babylon, composed of rubbish impregnated with nitre, cannot be cultivated. For a more detailed account of the history of Babylon, see the article SEE BABYLONIA.

4. Ancient Descriptions. — The statements respecting the topography and appearance of Babylon which have come down to us in classical writers are derived chiefly from two sources, the works of Herodotus and of Ctesias. These authors were both of them eyewitnesses of the glories of Babylon — not, indeed, at their highest point, but before they had greatly declined — and left accounts of the city and its chief buildings, which the historians and geographers of later times were, for the most part, content to copy. To these accounts are to be added various other details by Quintus Curtius, and Pliny, and a few notices by other ancient visitors.

According to the account of Herodotus (1, 178-186) the walls of Babylon were double, the outer line being 56 miles in circumference, built of large bricks cemented together with bitumen, and raised round the city in the form of an exact square; hence they measured 14 miles along each face. They were 87 feet thick and 350 feet high (Quintus Curtius says four horse-chariots could pass each other on them without danger), protected on the outside by a vast ditch lined with the same material, and proportioned in depth and width to the elevation of the walls. The city was entered by twenty-five gates on each side, made of solid brass, and additionally strengthened by 250 towers, so placed that between every two gates were four towers, and four additional ones at the four corners. From all the gates proceeded streets running in straight lines, each street being nearly fifteen miles in length, fifty in number, and crossing each other at right angles. Other minor divisions occurred, and the whole city contained 676 squares, each about two miles and a quarter in circumference. Herodotus appears to imply that this whole space was covered with houses, which, he observes, were frequently three or four stories high. The river ran through the city from north to south, and on each side was a quay of the same thickness as the walls of the city, and 100 stadia in length. In these quays were gates of brass, and from each of them steps descending into the river. A bridge was thrown across the river, of great beauty and admirable contrivance, a furlong in length and 30 feet in breadth. As the Euphrates overflows during the summer months, through the melting of the snows on the mountains of Armenia, two canals were cut to turn the course of the waters into the Tigris, and vast artificial embankments were raised on each side of the river. On the western side of the city an immense lake, forty miles square, was excavated to the depth, according to Herodotus, of 35 feet, and into this lake the river was turned till the work was completed. At each end of the bridge was a palace, and these had a subterraneous communication. In each division of the town, Herodotus says, there was a fortress or stronghold, consisting in the one case of the royal palace, in the other of the great temple of Belus. This last was a species of pyramid, composed of eight square towers placed one above the other, the dimensions of the basement tower being a stade — or above 200 yards — each way. The height of the temple is not mentioned by Herodotus. A winding ascent, which passed round all the towers, led to the summit, on which was placed a spacious ark or chapel, containing no statue, but regarded by the natives as the habitation of the god. The temple stood in a sacred precinct, two stades (or 400 yards) square, which contained two altars for burntofferings and a sacred ark or chapel, wherein was the golden image of Bel.

According to Ctesias (ap. Diod. Sic. 2, 7 sq.), the circult of the city was a little under 42 miles. It lay, he says, on both sides of the Euphrates, and the two parts were connected together by a stone bridge above 1000 yards long, and 30 feet broad, of the kind described by Herodotus. At either extremity of the bridge was a royal palace, that in the eastern city being the most magnificent of the two. It was defended by a triple enceinte, the outermost 7 miles round; the second, which was circular, 4.5 miles; and the third 2.25 miles. The height of the second or middle wall was 300 feet, and its towers were 420 feet. The elevation of the innermost circuit was even greater than this. The walls of both the second and the third enclosure were made of coloredbrick, and represented hunting scenes — the chase of the leopard and the lion — with figures, male and female, regarded by Ctesias as those of Ninus and Semiramis. The other palace was inferior both in size and magnificence. It was enclosed within a single enceinte 3.5 miles in circumference, and contained representations of hunting and battle scenes, as well as statues in bronze, said to be those of Ninus, Semiramis, and Jupiter Belus. The two palaces were joined, not only by the bridge, but by a tunnel under the river. Ctesias' account of the temple of Belus has not come down to us. We may gather, however, that he represented its general character in much the same way as Herodotus, but spoke of it as surmounted by three statues, one of Bel, 40 feet high, another of Rhea, and a third of Juno or Beltis.

The account given by Quintus Curtius (v. 1) of the entrance of Alexander into Babylon may serve to enliven the narrative, and, at the same time, make the impression on the reader's mind more distinct. “A great part of the inhabitants of Babylon stood on the walls, eager to catch a sight of their new monarch. Many went forth to meet him. Among these, Bagophanes, keeper of the citadel and of the royal treasure, strewed the entire way before the king with flowers and crowns; silver altars were also placed on both sides of the road, which were loaded not merely with frankincense, but all kinds of odoriferous herbs. He brought with him for Alexander gifts of various kinds — flocks of sheep and horses; lions also and panthers were carried before him in their dens. The magi came next, singing, in their usual manner, their ancient hymns. After them came the Chaldaeans, with their musical instruments, who are not only the prophets of the Babylonians, but their artists. The first are wont to sing the praises of the kings; the Chaldaeans teach the motions of the stars and the periodic vicissitudes of the times and seasons. Then followed, last of all, the Babylonian knights, whose equipment, as well as that of their horses, seemed designed more for luxury than magnificence. The king, Alexander, attended by armed men, having ordered the crowd of the towns-people to proceed in the rear of his infantry, entered the city in a chariot and repaired to the palace. The next day he carefully surveyed the household treasure of Darius, and all his money. For the rest, the beauty of the city and its age turned the eyes not only of the king, but of every one, on itself, and that with good reason.” Within a brief period after this Alexander lay a corpse in the palace.

One or two additional facts may aid in conveying a full idea of this great and magnificent city. When Cyrus took Babylon by turning the Euphrates into a neighboring lake, the dwellers in the middle of the place were not for some time aware that their fellow-townsmen who were near the walls had been captured. This, says Herodotus (i. 191), was owing to the magnitude of the city, and to the circumstance that at the time the inhabitants were engaged in carousals, it being a festive occasion. Nor, according to Xenophon, did the citizens of the opposite quarter learn the event till three hours after sunrise, the city having been taken in the night. Alexander had to employ 10,000 men during two months to remove the accumulated ruins precipitated by order of Xerxes nearly 200 years before. From the fallen towers of Babylon have arisen not only all the present cities in its vicinity, but others which, like itself, have long since gone down into the dust. Since the days of Alexander, four capitals, at least, have been built out of its remains: Seleucia, by the Greeks; Ctesiphon, by the Parthians; Al Maidan, by the Persians; and Kufa, by the caliphs; with towns, villages, and caravansaries without number. The necessary fragments and materials were transported along the rivers and the canals. The antiquity of the canals of Babylonia dates from the most remote periods of the Chaldaeo-Babylonian monarchy. The ancient kings of Assyria and Babylonia rwell understood the value of canals, and their empire arose upon alluvialplains, amid a system of irrigation and draining which spread like a net-work over the land. It may be sufficient to specify the Nahr Malikah, or Royal Canal, the origin of which has been referred both to Nimrod and Cush. Abydenus, however, attributes it to Nebuchadnezzar. From the account of Herodotus, it appears to have been of sufficient breadth and depth to be navigable for merchant vessels. It is not, therefore, surprising that some writers have considered it as the ancient bed of the Euphrates. The soil around Babylon is of a light, yielding nature, easily wrought for canals and other purposes, whether of art or war. Cyrus, therefore, would find no great difficulty in digging a trench about the city sufficient to contain the waters of the river (Cyrop. 7). Alexander (Strabo, 16, p. 510), in enlarging one of the canals and forming basins for his fleet, laid open the graves of many buried kings and princes, which shows how readily the soil yields and gives way before the labors of man.

The new palace built by Nebuchadnezzar was prodigious in size and superb in embellishments. Its outer wall embraced six miles; within that circumference were two other embattled walls, besides a great tower. Three brazen gates led into the grand area, and every gate of consequence throughout the city was of brass. In accordance with this fact are the terms which Isaiah (Isa 45:1-2) employs when, in the name of Jehovah, he promises Cyrus that the city should fall before him: “I will open before him the two-leaved gates; I will break in pieces the gates of brass;” a prophecy which was fulfilled to the letter when Cyrus made himself master of the place. The palace was splendidly decorated with statues of men and animals, with vessels of gold and silver, and furnished with luxuries of all kinds brought thither from conquests in Egypt, Palestine, and Tyre. Its greatest boast were the hanging gardens, which acquired even from Grecian writers the appellation of one of the wonders of the world. They are attributed to the gallantry of Nebuchadnezzar, who constructed them in compliance with a wish of his queen Amytis to possess elevated groves such as she had enjoyed on the hills around her native Ecbatana. Babylon was all flat; and to accomplish so extravagant a desire, an artificial mountain was reared, 400 feet on each side, while terraces one above another rose to a height that overtopped the walls of the city, that is, above 300 feet in elevation. The ascent from terrace to terrace was made by corresponding flights of steps, while the terraces themselves were reared to their various stages on ranges of regular piers, which, forming a kind of vaulting, rose in succession one over the other td the required height of each terrace, the whole being bound together by a wall of 22 feet in thickness. The level of each terrace or garden was then formed in the following manner: the top of the piers was first laid over with flat stones, 16 feet in length and 4 feet in width; on these stones were spread beds of matting, then a thick layer of bitumen; after which came two courses of bricks, which were covered with sheets of solid lead. The earth was heaped on this platform; and in order to admit the roots of large trees, prodigious hollow piers were built and filled with mould. From the Euphrates, which flowed close to the foundation, water was drawn up by machinery. The whole, says Q. Curtius (v. 5), had, to those who saw it from a distance, the appearance of woods overhanging mountains. Such was the completion of Nebuchadnezzar's work, when he found himself at rest in his house, and flourished in his palace: The king spoke and said, “Is not this great Babylon that I have built for the house of the kingdom by the might of my power and the honor of my majesty” (Daniel 4), a picture which is amply justified by the descriptions of heathen writers. Nowhere could the king have taken so comprehensive a view of the city he had so magnificently constructed and adorned as when walking on the highest terrace of the gardens of his palace.

Babylon, as the center of a great kingdom, was the seat of boundless luxury, and its inhabitants were notorious for their addiction to self- indulgence and effeminacy. Q. Curtius (v. 1) asserts that “nothing could be more corrupt than its morals, nothing more fitted to excite and allure to immoderate pleasures. The rites of hospitality were polluted by the grossest and most shameless lusts. Money dissolved every tie, whether of kindred, respect, or esteem. The Babylonians were very greatly given to wine and the enjoyments which accompany inebriety. Women were present at their convivialities, first with some degree of propriety, but, growing worse and worse and worse by degrees, they ended by throwing off at once their modesty and their clothing.” Once in her life, according to(Herodotus (1, 199), every native female was obliged to visit the temple of Mylitta, the Babylonian Astarte (q.v.) or Venus, and there receive the embraces of the first stranger who threw a piece of money into her lap; an abominable custom, that is alluded to in the Apocrypha (Bar 6:43) and by Strabo (vi. 1058). On the ground of their awful wickedness, the Babylonians were threatened with condign punishment, through the mouths of the prophets; and the tyranny with which the rulers of the city exercised their sway was not without a decided effect in bringing on them the terrific consequences of the Divine vengeance. Nor in the whole range of literature is there any thing to be found approaching to the sublimity, force, and terror with which Isaiah and others speak on this painful subject (Isa 14:11; Isa 47:1; Jer 51:39; Dan 5:1). Babylon even stands, therefore, in the New Test. (Rev 17:5) as the type of the most shameless profligacy and idolatry.

5. Investigation of the ancient Topography. — In examining the truth of these descriptions, we shall most conveniently commence from the outer circuit of the town. All the ancient writers appear to agree in the fact of a district of vast size, more or less inhabited, having been enclosed within lofty walls, and included under the name of Babylon. With respect to the exact extent of the circuit they differ. The estimate of Herodotus and of Pliny (H. N. 6, 26) is 480 stades, of Strabo (16, 1:5) 385, of Q. Curtius (v, 1:26) 368, of Clitarchus (ap. Diod. Sic. 2:7) 365, and of Ctesias (ap. eund.) 360 stades. It is evident that here we have merely the moderate variations to be expected in independent measurements, except in the first of the numbers. Setting this aside, the difference between the greatest and the least of the estimates is little more than one half per cent. With this near agreement on the part of so many authors, it is the more surprising that in the remaining case we should find the great difference of one third more, or 33.333 per cent. Perhaps the true explanation is that Herodotus spoke of the outer wall, which could be traced in his time, while the later writers, who never speak of an inner and an outer barrier, give the measurement of Herodotus's inner wall, which may have alone remained in their day. This is the opinion of M. Oppert, who even believes that he has found traces of both enclosures, showing them to have been really of the size ascribed to them. This conclusion is at present disputed, and it is the more general belief of those who have examined the ruins with attention that no vestiges of the ancient walls are to be found, or, at least, that none have as yet been discovered. Still it is impossible to doubt that a line of wall inclosing an enormous area originally existed. The testimony to this effect is too strong to be set aside, and the disappearance of the wall is easily accounted for, either by the constant quarrying, which would naturally have commenced with it (Rich, First .Mem. p. 44), or by the subsidence of the bulwark into the moat from which it was raised. Taking the lowest estimate of the extent of the circuit, we shall have for the space within the rampart an area of above 100 square miles-nearly five times the size of London. It is evident that this vast space cannot have been entirely covered with houses. Diodorus confesses (2, 9, adfin.) that but a small part of the enclosure was inhabited in his own day, and Q. Curtius (5, 1:27) says that as much as nine tenths consisted, even in the most flourishing times, of gardens, parks, paradises, fields, and orchards.

With regard to the height and breadth of the walls there is nearly as much difference of statement as with regard to their extent. Herodotus makes the height 200 royal cubits, or 337.5 feet; Ctesias, 50 fathoms, or 300 feet; Pliny and Solinus, 200 royal feet; Strabo, 50 cubits, or 75 feet. Here there is less appearance of independent measurements than in the estimates of length. The two original statements seem to be those of Herodotus and Ctesias, which only differ accidentally, the latter having omitted to notice that the royal scale was used. The later writers do not possess fresh data; they merely soften down what seems to them an exaggeration-Pliny and Solinus changing the cubits of Herodotus into feet, and Strabo the fathoms of Ctesias into cubits. We are forced, then, to fall back on the earlier authorities, who are also the only eye-witnesses; and, surprising as it seems, perhaps we must believe the statement that the vast enclosed space above mentioned was surrounded by walls which have well been termed “artificial mountains,” being nearly the height of the dome of St. Paul's (see Grote's Greece, 3, 397; and, on the other side, Mure's Lit. of Greece, 4, 546). The ruined wall of Nineveh was, it must be remembered, in Xenophon's time. 150 feet high (Anab. 3, 4, 10), and another wall which he passed in Mesopotamia was 100 feet (ib. 2, 4, 12).

The estimates for the thickness of the wall are the following: Herodotus, 50 royal cubits, or nearly 85 feet; Pliny and Solinus, 50 royal, or about 60 common feet; and Strabo, 32 feet. Here again Pliny and Solinus have merely softened down Herodotus; Strabo, however, has a new number. This may belong properly to the inner wall, which, Herodotus remarks (1, 181), was of less thickness than the outer.

According to Ctesias, the wall was strengthened with 250 towers, irregularly disposed, to guard the weakest parts (Diod. Sic. 2:7); and, according to Herodotus, it was pierced with a hundred gates, which were made of brass, with brazen lintels and side-posts (1, 179). The gates and walls are alike mentioned in Scripture, the height of the one and the breadth of the other being specially noticed (Jer 51:58; comp. 1, 15, and 51:53).

Herodotus and Ctesias both relate that the banks of the river, as it flowed through the city, were on each side ornamented with quays. The stream has probably often changed its course since the time of Babylonian greatness, but some remains of a quay or embankment on the eastern side of the stream still exist, upon the bricks of which is read the name of the last king. The two writers also agree as to the existence of a bridge, and describe it very similarly. Perhaps a remarkable mound which interrupts the long flat valley — evidently the ancient course of the river — closing in the principal ruins on the west, may be a trace of this structure.

6. Present Character and Extent of the Ruins of Babylon. — The locality and principal structures of this once famous city are now almost universally admitted to be indicated by the remarkable remains near the modern village of Hillah, which lies on the W. bank of the Euphrates, about 50 miles directly S. of Bagdad.

About five miles above Hillah, on the opposite bank of the Euphrates, occur a series of artificial mounds of enormous size, which have been recognized in all ages as probably indicating the site of the capital of southern Mesopotamia. They consist chiefly of three great masses of building — the high pile of unbaked brickwork called by Rich “Mujellibe,” but which is known to the Arabs as “Babil;” the building denominated the

‘Kasr” or palace; and a lofty mound upon which stands the modern tomb of Amran ibn-Alb (Loftus's Chaldea, p. 17). Besides these principal masses the most remarkable features are two parallel lines of rampart bounding the chief ruins on the east, some similar but inferior remains on the north and west, an embankment along the river side, a remarkable isolated heap in the middle of a long valley, which seems to have been the ancient bed of the stream, and two long lines of rampart, meeting at a right angle, and with the river forming an irregular triangle, within which all the ruins on this side (except Babil) are enclosed. On the west, or right bank, the remains are very slight and scanty. There is the appearance of an enclosure, and of a building of moderate size within it, nearly opposite the great mound of Amran, but otherwise, unless at a long distance from the stream, this side of the Euphrates is absolutely bare of ruins. (See Rawlinson's Herodotus, 2, 473).

Scattered over the country on both sides of the Euphrates, and reducible to no regular plan, are a number of remarkable mounds, usually standing single, which are plainly of the same date with the great mass of ruins upon the river bank. Of these by far the most striking is the vast ruin called the Birs Nimrud, which many regard as the Tower of Babel, situated about six miles to the S.W. of Hillah, and almost that distance from the Euphrates at the nearest point. This is a pyramidical mound, crowned apparently by the ruins of a tower, rising to the height of 1531 feet above the level of the plain, and in circumference somewhat more than 2000 feet. SEE BABEL (TOWER OF). There is considerable reason to believe from the inscriptions discovered on the spot, and from other documents of the time of Nebuchadnezzar, that it marks the site of Borsippa, and may thus have been beyond the limits of Babylon (Beros. Fr. 14).

7. Identification of Sites. — On comparing the existing ruins with the accounts of the ancient writers, the great difficulty which meets us is the position of the remains almost exclusively on the left bank of the river. All the old accounts agree in representing the Euphrates as running through the town, and the principal buildings as placed on the opposite sides of the stream. In explanation of this difficulty, it has been urged, on the one hand, that the Euphrates, having a tendency to run off to the right, has obliterated all trace of the buildings in this direction (Layard's Nin. and Bab. p. 420); on the other, that, by a due extension of the area of Babylon, it may be made to include the Birs Nimrud, and that thus the chief existing remains will really lie on the opposite banks of the river (Rich, Second Memoir, p. 32; Ker Porter, Travels, 2, 383). But the identification of the Birs with Borsippa seems to interfere with this latter theory; while the former is unsatisfactory, since we can scarcely suppose the abrasion of the river to have entirely removed all trace of such gigantic buildings as those which the ancient writers describe. Perhaps the most probable solution is to be found in the fact that a large canal (called Shebil) intervened in ancient times between the Kasr mound and the ruin now called Babil, which may easily have been confounded by Herodotus with the main stream. This would have had the two principal buildings upon opposite sides; while the real river, which ran down the long valley to the west of the Kasr and Amran mounds, would also have separated (as Ctesias related) between the greater and the lesser palace. If this explanation be accepted as probable, we may identify the principal ruins as follows:

1. The great mound of Babil will be the ancient temple of Belus. It is an oblong mass, composed chiefly of unbaked brick, rising from the plain to the height of 140 feet, flattish at the top, in length about 200, and in breadth about 140 yards. This oblong shape is common to the temples, or rather temple-towers of Lower Babylonia, which seem to have had nearly the same proportions. It was originally coated with fine burnt brick laid in an excellent mortar, as was proved by Mr. Layard (Nin. and Bab. p. 452); and was, no doubt, built in stages, most of which have crumbled down, but which may still be in part concealed under the rubbish. The statement of Berosus (Fragm. 14), that it was rebuilt by Nebuchadnezzar, is confirmed by the fact that all the inscribed bricks which have been found in it bear the name of that king. It formed the tower of the temple, and was surmounted by a chapel; but the main shrine, the altars, and no doubt the residences of the priests, were at the foot, in a sacred precinct.

2. The mound of the Kasr will mark the site of the great palace of Nebuchadnezzar. It is an irregular square of about 700 yards each way, and may be regarded as chiefly formed of the old palace platform (which resembles those at Nineveh, Susa, and elsewhere), upon which are still standing certain portions of the ancient residences to which the name of “Kasr” or “palace” especially attaches. The walls are composed of burnt bricks, of a pale yellow color, and of excellent quality, bound together by a fine lime cement, and stamped with the name and titles of Nebuchadnezzar. They contain traces of architectural ornament piers, buttresses, pilasters, etc.; and in the rubbish at their base have been found slabs inscribed by Nebuchadnezzar, and containing an account of the building of the edifice, as well as a few sculptured fragments, and many pieces of enamelled brick of brilliant hues. On these last portions of figures are traceable, recalling the statements of Ctesias (ap. Diodor. Sicul.) that the brick walls of the palace were colored, and represented hunting-scenes. No plan of the palace is to be made out from the existing remains, which are tossed in apparent confusion on the highest point of the mound.

3. The mound of Armran is thought by M. Oppert to represent the “hanging gardens” of Nebuchadnezzar; but this conjecture does not seem to be a very happy one. The mound is composed of poorer materials than the edifices of that prince, and has furnished no bricks containing his name. Again, it is far too large for the hanging gardens, which are said to have been only 400 feet each way. The Amran mound is described by Rich as an irregular parallelogram, 1100 yards long by 800 broad, and by Ker Porter as a triangle, the sides of which are respectively 1400, 1100, and 850 feet. Its dimensions therefore, very greatly exceed those of the curious structure with which it has been identified. Most probably it represents the ancient palace, coeval with Babylon itself, of which Nebuchadnezzar speaks in his inscriptions as adjoining his own more magnificent residence. It is the only part of the ruins from which bricks have been derived containing the names of kings earlier than Nebuchadnezzar, and is therefore entitled to be considered the most ancient of the existing remains.

4. The ruins near each side of the Euphrates, together with all the other remains on the west bank, may be considered to represent the lesser palace of Ctesias, which is said to have been connected with the greater by a bridge across the river, as well as by a tunnel under the channel of the stream (!). The old course of the Euphrates seems to have been a little east of the present one, passing between the two parallel ridges near it at the bend in the middle, and then closely skirting the mound of Amran, so as to have both the ruins just named upon its right bank. These ruins are of the same date and style. The bricks of that on the east bank bear the name of Neriglissar; and there can be little doubt that this ruin, together with those on the opposite side of the stream, are the remains of a palace built by him. Perhaps (as already remarked) the little mound immediately south of this point, near the east bank, may be a remnant of the ancient bridge.

5. The two long parallel lines of embankment on the east, which form so striking a feature in the remains as represented by Porter and Rich, but which are ignored by M. Oppert, may either be the lines of an outer and inner enclosure, of which Nebuchadnezzar speaks as defences of his palace, or they may represent the embankments of an enormous reservoir, which is often mentioned by that monarch as adjoining his palace toward the east.

6. The southernmost embankment, near the east bank of the river, is composed of bricks marked with the name of Labynetus or Nabunit, and is undoubtedly a portion of the work which Berosus ascribes to the last king (Fragm. 14)

It must be admitted, however, that the foregoing scheme of identification (which is that proposed by Rawlinson, Herodotus, 2, Essay 4) involves the improbable supposition of a mistake on the part of the ancient authorities concerning the course of the Euphrates through the middle of the city; it seems also unduly to restrict the ancient limits, and thus excludes the Birs Nimrud; and it affords no explanation of the remarkable line of mounds meeting in a right angle on the east of the ruins, and most naturally thought by nearly all topographers (Rich, Ker Porter, Flandin, Layard, and Fergusson) to have been one of the corners of the city wall. Nor does it altogether agree with the recent conjectural restoration of the royal residence at Babylon on the bold plan of M. Oppert (in the Altas accompanying his Expedition en Mesopotamie, Par. 1858), who supposes the extant remains opposite Hillah to be those alone of the palace, with its accompanying structures, and gardens, and enclosing walls, the double line of city walls being of much larger extent. He appears, however, to have disregarded many details of the modern as well as ancient indication in his identification (see Rawlinson, ut sup. p. 487 sq.). Perhaps it will yet appear that, while Rawlinson's locations (as above) are correct so far as concerns the royal buildings themselves, the chart of Oppert (given above) truly represents the entire circuit of the city; and that the palace, with its appendages, was enclosed in an interior quadrangle, which the river likewise divided diagonally, its eastern half corresponding to the triangle embracing the modern ruins here described.

The most remarkable fact connected with the magnificence of Babylon is the poorness of the material with which such wonderful results were produced. The whole country, being alluvial, was entirely destitute of stone, and even wood was scarce and of bad quality, being only yielded by the palm-groves which fringed the courses of the canals and rivers. In default of these, the ordinary materials for building, recourse was had to the soil of the country — in many parts an excellent clay — and with bricks made from this, either sun-dried or baked, the vast structures were raised which, when they stood in their integrity, provoked comparison with the pyramids of Egypt, and which, even in their decay, excite the astonishment of the traveler. A modern writer has noticed, as the true secret of the extraordinary results produced, “the unbounded command of naked human strength” which the Babylonian monarchs had at their disposal (Grote's Hist. of Greece, 2:401); but this alone will not account for the phenomena; and we must give the Babylonians credit for a genius and a grandeur of conception rarely surpassed, which led them to employ the labor whereof they had the command in works of so imposing a character. With only “brick for stone,” and at first only “slime (חֵמָד) for mortar” (Gen 11:3), they constructed edifices of so vast a size that they still remain at the present day among the most enormous ruins in the world, impressing the beholder at once with awe and admiration.

8. Literature. — For the descriptive portions, Rich's Two Memoirs on Babylon; Ker Porter's Travels, 2:238 sq.; Layard's Nineveh and Babylon, ch. 22; Fresnel's Two Letters to M. Mohl, in the Journal Asiatique, June and July, 1853; Loftus's Chaldea, ch. 2; Olivier, Voyages, 2:436 sq.; Maurice, Observ. on the Ruins of Bab. (Lond. 1816); Wellsted, Travels (Lond. 1838); Ritter, Erdkunde, 11:865 sq.; Mannert, Geographie, VI, 1:408 sq.; Ainsworth's Researches (Lond. 1838); Chesney, Euphrates Exped. (Lond. 1850); Buckingham, Trav. in Mesopotamia (Lond. 1828); Mignan, Trav. in Chaldaea (Lond. 1829); Fraser, Travels in Kurdistan (Lond. 1840). On the identification of the ruins with ancient sites, compare Rawlinson's Herodotus, vol. 2, Essay 4; Oppert's Maps and Plans (Paris, 1858); Rennell's Essay in Rich's Babylon and Persepolis (Lond. 1839); Jour. Royal Asiatic Soc. (Lond. 1855), 15, pt. 2. On the architecture, Hirt, Gesch. d. Baukunst, 1:145 sq.; Fergusson, Palaces of Nineveh and Persepolis (Lond. 1851). On the religion, language, arts, and customs, Minter, Rel. d. Babylon. (Copenh. 1829); Miller, Archaol. p. 283 sq.; Botticher, Vasengemalde, 1:105 sq.; Heine, De Babylon. mulier. in temple Veneris, in the Comment. Soc. Gotting. 16:32 sq.; Bertholdt, Ueb. d. Magier-Institut, in his 3te Exc. zu Daniel; Wahl, Gesch. d. morg. Sprach. p. 570 sq. Jahn, Einleit. 1:284; Grotefend, in the Zeitschr. f. d. Kurde d. Morgenl. 1:212 sq.; 2:171 sq.; 3:179 sq.; Rawlinson, Cuneiform Inscriptions (Lond. 1850); Jour. Sac. Lit. Jan. 1859. SEE BABYLONIA.

II. Another Babylon lay in Egypt, south of Heliopolis, on the east bank of the Nile (Strabo, 17:807); it was founded by Babylonians, who had emigrated to Egypt during the civil commotions between the two empires (Diod. Sic. 1:56; Josephus, Ant. 2:15, 1). Its ruins are described by Hartmann (Erdbeschr, v. Africa, 1926), Prokesch (Erinnerungon, 1:59 sq.), and Champollion (L'Egypte, 2:33). It is now called Baboul (Smith's Dict. of Class. Geogr. s.v.).

III. The Babylon in 1Pe 5:13, is thought by some to be Rome, but by others (in accordance with a tradition of the Coptic Christians) to be the above place in Egypt. Baronius contradicts this last assertion by saying there is no mention of a Bishop of Babylon till 500 years after Peter's time, under Justin the Younger (see also Bertholdt, Einl. 6:3063; Steiger, Br. Pet. p. 21 sq.). There is no good reason for supposing any other than ancient Babylon to be here meant, since it is known that this continued to be inhabited by Jews down to the Christian era (Gesen. Jesa. 1:470. Compare Neander, Ch. Hist. 1:79, 80; Davidson, Introd. to N.T. 3, 366. SEE PETER (EPISTLES OF).

IV. In the Apocalypse (Rev 14:8; Rev 16:19; Rev 17:5; Rev 18:2) Babylon stands for Rome, symbolizing heathenism: “Babylon is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” This reference appears to have been derived from the practice of the Jews, who were accustomed to designate Rome, which they hated, by the opprobrious and not inappropriate name of Babylon (Schottgen, Hor. Hebr. 1:1125). The literal Babylon was the beginner and supporter of. tyranny and idolatry; first by Nimrod or Ninus, and afterward by Nebuchadnezzar; and therefore, in Isa 47:12, she is accused of magical enchantments from her youth or infancy, i.e. from her very first origin as a city or nation. This city and its whole empirewere taken by the Persians under Cyrus; the Persians were subdued by the Macedonians, and the Macedonians by the Romans; so that Rome succeeded to the power of Old Babylon. And it was her method to adopt the worship of the false deities she had conquered; so that by her own acts she became the heiress and successor of all the Babylonian idolatry, and of all that was introduced into it by the intermediate successors of Babylon, and consequently of all the idolatry of the earth. SEE REVELATION.

Further, that Babylon is Rome is evident from the explanation given by the angel in Rev 17:18, where it is expressly said to be “that great city which ruleth over the kings of the earth;” no other city but Rome being ‘n the exercise of such power at the time when the vision was seen. That Constantinople is not meant by Babylon is plain also from what Mede has stated (Works, p. 922): “The seven heads of the beast (says he) are by the angel made a double type, both of the seven hills where the woman sitteth, and of the seven sovereignties with which in a successive order the beast should reign. This is a pair of fetters to tie both beast and whore to Western Rome.” Rome or Mystic Babylon (says the same author, p. 484) is called the “Great City,” not from anyreference to its extent, but because it was the queen of other cities. See ROME.

## Babylone, Franvois De[[@Headword:Babylone, Franvois De]]

             a French engraver, flourished about 1550. He has sometimes been called the "Master of the Caduceus," from the wand which he adopted as a badge. The following are a few of his religious prints: The Virgin Mary and Infant Resting on the Stump. of a Tree:-St. Joseph Resting his Head on his Hand. Recent discoveries have shown that the real name of this artist: is Jacques de Barbary. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Babylonia[[@Headword:Babylonia]]

             (Βαβυλωνία), a name for the southern portion of Mesopotamia, constituting the region of which Babylon was the chief city. The latter name alone is occasionally used in Scripture for the entire region; but its most usual designation is CHALDEA SEE CHALDEA (q.v.). The Chaldaeans proper, or Chasdim, however, were probably originally from the mountainous region farther north, now occupied by the Kurds (with which name, indeed, many find an etymological connection; see Golius, ad Alfrag. p. 17; Rodiger, in the Zeitschr. f. d. Kunde d. Morgenl. 3, 8), a portion of whom under the Assyrian sway may have migrated into Mesopotamia (see Isa 23:13), and thus eventually became masters of the rich plain of Shinar (see Vitringa, ad Jesa. 1:412 sq.; Gesenius, art. Chaldaer, in Ersch and Gruber's Encycl.). The original inhabitants nevertheless appear to have been of the Shemitic family (see Adelung, Mithridat. 1:314 sq.; Olshausen, Emend. zum A. T. p. 41 sq.); and their language belonged to the class of tongues spoken by that race, particularly to the Aramaic branch, and was indeed a dialect similar to that which is now called the Chaldee. SEE ARAMAEAN LANGUAGE; SEE CUNEIFORM INSCRIPTIONS.

The two words, Babylonia and Chaldaea, were, however, sometimes used in another signification; Babylonia, as containing in an extended sense Assyria also and Mesopotamia, nearly all the countries which Assyria in its widest meaning embraced; while Chaldaea indicated, in a narrower signification, the south-western part of Babylonia between the Euphrates and Babylon (Strabo, 16; Ptol.). In Hebrew, Babylonia bore the name of SHINAR SEE SHINAR (q.v.), or “the land of Shinar;” while “Babylon” (Psa 137:1) and “the land of the Chaldaeans” (Jer 24:5; Eze 12:13) seem to signify the empire of Babylon. It is in the latter sense that we shall here treat it. SEE CHALDAEANS.

I. Geography and general Description. — This province of Middle Asia was bordered on the north by Mesopotamia, on the east by the Tigris, on the south by the Persian Gulf, and on the west by the Arabian Desert. On the north it began at the point where the Euphrates and Tigris approach each other, and extended to their common outlet in the Persian Gulf, pretty nearly comprising the country now designated Irak Arabi. The climate is temperate and salubrious. The country in ancient times was very prolific, especially in corn and palms. Timber-trees it did not produce. Many parts have springs of naphtha. As rain is infrequent, even in the winter months, the country owes its fruitfulness to the annual overflow of the Euphrates and the Tigris, whose waters are conveyed over the land by means of canals. Quintus Curtius (i. 5) declares that the country between the Euphrates and the Tigris was covered with so rich a soil that the cattle were driven from their pastures lest they should be destroyed by satiety and fatness. During the three great empires of the East, no tract of the whole appears to have been so reputed for fertility and riches as the district of Babylonia, which arose in the main from the proper management of the mighty river which flowed through it. Herodotus mentions that, when reduced to the rank of a province, it yielded a revenue to the kings of Persia which comprised half their income. The terms in which the Scriptures describe its natural as well as its acquired supremacy when it was the imperial city, evidence the same facts. They call it “Babylon, the glory of kingdoms; the beauty of the Chaldee excellency; the lady of kingdoms, given to pleasure; that dwelleth carelessly, and sayeth in her heart I am, and there is none else beside me.” But now, in the expressive and inimitable language of the same book, may it be said, “She sits as a widow on the ground. There is no more a throne for thee, O daughter of the Chaldaeans!” As for the abundance of the country, it has vanished as clean away as if “the besom of desolation” had swept it from north to south, the whole land, from the outskirts of Bagdad to the farthest reach of sight, lying a melancholy waste.

In order to defend the country against hostile attacks from its neighbors, northward from Babylonia, between the two rivers, a wall was built, which is known under the name of the Median Wall (Xen. Anab. 2:4,12). — The Babylonians were famous for the manufacture of cloth and carpets; they also excelled in making perfumes, in carving in wood, and in working in precious stones. They were a commercial as well as manufacturing people, and carried on a very extensive trade alike by land and by sea. Babylon was indeed a commercial depot between the Eastern and the Western worlds (Eze 17:4; Isa 43:14). SEE COMMERCE. Thus favored by nature and aided by art, Babylonia became the first abode of social order and the cradle of civilization. Here first arose a powerful empire-here astronomy was first cultivated here measures and weights were first employed. Herodotus has noticed the Chaldaeans as a tribe of priests (i. 28); Diodorus (i. 28) as a separate caste under Belus, an Egyptian priest; while the book of Daniel refers to them as astrologers, magicians, and soothsayers; but there can be little doubt, as laid down by Gesenius (Jesa. 23:13), that it was the name of a distinct nation, if not, as Heeren (Manual of Anc. Hist. p. 28) has maintained, the name of the northern nomades in general. In connection with Babylonia, the Chaldaeans are to be regarded as a conquering nation as well as a learned people; they introduced a correct method of reckoning time, and began their reign with Nabonassar, B.C. 747. There is a scriptural reference to the proud period in the history of the Chaldees when learned men filled the streets and the temples of Nineveh and Babel: “‘ Behold the land of the Chaldaeans; this people was not, till the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin” (Isa 23:13). Babylonia, during this period, was “the land of the Chaldaeans,” the same as that into which the children of Judah were carried away captive (Jer 24:5). SEE CAPTIVITY.

II. History of the Babylonian Empire. — The history of Babylon itself mounts up to a time not very much later than the Flood. SEE BABEL. The native historian seems to have possessed authentic records of his country for above 2000 years before the conquest by Alexander (Berosus, Fragm. 11); and Scripture represents the “beginning of the kingdom” as belonging to the time of Nimrod, the grandson of Ham, and the great-grandson of Noah (Gen 10:6-10). Of Nimrod no trace has been found in the Babylonian remains, unless he is identical with the god Bel of the Babylonian Pantheon, and so with the Greek Belus, the hero-founder of the city. This identity is possible, and at any rate the most ancient inscriptions appear to show that the primitive inhabitants of the country were really Cushite, i.e. identical in race with the early inhabitants of Southern Arabia and of Ethiopia. The seat of government at this early time was, as has been stated, in lower Babylonia, Erech (Warka) and Ur (Mugheir) being the capitals, and Babylon (if built) being a place of no consequence. The country was called Shinar (שַׁנְעָד), Akkadim (comp. Accad of Gen 10:10). Of the art of this period we have specimens in the ruins of Mugheir and Warka, the remains of which date from at least the 20th century before our era. We find the use of kiln-baked as well as of sun-dried bricks already begun; we find writing practiced, for the bricks are stamped with the names and titles of the kings; we find buttresses employed to support buildings, and we have probable indications of the system of erecting lofty buildings in stages. On the other hand, mortar is unknown, and the bricks are laid either in clay or in bitumen (comp. Gen 11:3); they are rudely moulded, and of various shapes and sizes; sun-dried bricks predominate, and some large buildings are composed entirely of them; in these reed- matting occurs at intervals, apparently used to protect the mass from disintegration. There is no trace of ornament in the erections of this date, which were imposing merely by their size and solidity.

The first important change which we are able to trace in the external condition of Babylon is its subjection, at a time anterior to Abraham, by the neighboring kingdom of Elam or Susiana. Berosus spoke of a first Chaldean dynasty consisting of eleven kings, whom he probably represented as reigning from B.C. 2234 to B.C. 1976. At the last mentioned date he said there was a change, and a new dynasty succeeded, consisting of 49 kings, who reigned 458 years (from B.C. 1976 to B.C. 1518). It is thought that this transition may mark the invasion of Babylonia from the East, and the establishment of Eiamitic influence in the country, under Chedorlaomer (Genesis 14), whose representative appears as a conqueror in the inscriptions. Amraphel, king of Shinar, and Arioch, king of Ellasar (Larsa), would be tributary princes whom Chedorlaomer had subjected, while he himself may have become the founder of the new dynasty, which, according to Berosus, continued on the throne for above 450 years. From this point the history of Babylon is almost a blank for above twelve centuries. Except in the mention of the plundering, of Job by the Chaldaeans (Job 1:17), and of the “goodly Babylonish garment” which Achan coveted (Jos 7:21), Scripture is silent with regard to the Babylonians from the time of Abraham to that of Hezekiah. Berosus covered this space with three dynasties; one (which has been already mentioned) of 49 Chaldaean kings, who reigned 458 years; another of 9 Arab kings, who reigned 245 years; and a third of 49 Assyrian monarchs, who held dominion for 526 years; but nothing beyond this bare outline has come down to us on his authority concerning the period in question. The monumental records of the country furnish a series of names, the reading of which is very uncertain, which may be arranged with a good deal of probability in chronological order, apparently belonging to the first of these three dynasties. Of the second no traces have been hitherto discovered. The third would seem to be identical with the Upper Dynasty of Assyria, of which some account has been given in the article ASSYRIA SEE ASSYRIA.

It would appear, then, as if Babylon, after having a native Chaldaean dynasty which ruled for 224 years (Brandis, p. 17), and a second dynasty of Elamitic Chaldeans who ruled for a further period of 458 years, fell wholly under Semitic influence, becoming subject first to Arabia for two centuries and a half, and then to Assyria for above five centuries, and not regaining even a qualified independence till the time marked by the close of the Upper and the formation of the Lower Assyrian empire. This is the conclusion which seems naturally to follow from the abstract which is all that we possess of Berosus; and doubtless it is to a certain extent true. But the statement is too broad to be exact; and the monuments show that Babylon was at no time absorbed into Assyria, or even for very many years together a submissive vassal. Assyria, which she had colonized during the time of the second or great Chaldaean dynasty, to which she had given letters and the arts, and which she had held in subjection for many hundred years, became in her turn (about B.C. 1270) the predominant Mesopotamian power, and the glory of Babylon in consequence suffered eclipse. But she had her native kings during the whole of the Assyrian period, and she frequently contended with her great neighbor, being sometimes even the aggressor. Though much sunk from her former greatness, she continued to be the second power in Asia, and retained a vitality which at a later date enabled her to become once more the head of an empire.

The line of Babylonian kings becomes exactly known to us from the year B.C. 747. An astronomical work of the geographer Ptolemy has preserved to us a document, the importance of which for comparative chronology it is scarcely possible to exaggerate. The Canon of Ptolemy, as it is called, gives us the succession of Babylonian monarchs, with the exact length of the reign of each, from the year B.C. 747, when Nabonassar mounted the throne, to B.C. 331, when the last Persian king was dethroned by Alexander. This document, which, from its close accordance with the statements of Scripture, always vindicated to itself a high authority in the eyes of Christian chronologers, has recently been confirmed in so many points by the inscriptions that its authentic character is established beyond all possibility of cavil or dispute. As the basis of all accurate calculation for Oriental dates previous to Cyrus, it seems proper to transcribe the earlier portion of it in this place. [The accessions are given according to the aera of Nabonassar, and dates B.C. are added for convenience sake.]

Kings

Nabonassar

Nadius

Chinzinus and Porus

Elulaeus

Mardocempalus

Arceanus

First interregnum

Belibus

Aparanadius

Regibelus

Mesesimordacus

Second interregnum Asaridanus

Saosduchinus

Cinneladanus

Nabopolassar Nebuchadnezzar Illoarudamus Nerigassolassarus Nabonadius

Cyrus Years. 14

2

5

5

12

5

2

3

6

1

4

8

13

20

22

21

43

2

4

17

9     AE.N. 1

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17

22

27

39

44

46

49

55

56

60

68

81

101 123 144 187 189 193 210  B.C. 747 733 731 726 721 709 704 702 699 693 692 688 680 667 647 625 604 531 559 555 538

Of Nabonassar, the first king in Ptolemy's list, nothing can be said to be known except the fact, reported by Berosus, that he destroyed all the annals of his predecessors for the purpose of compelling the Babylonians to date from himself (Fragm. 11 a). It has been conjectured that he was the husband or son of Semiramis, and owed to her his possession of the throne. But of this theory there is at present no proof. It rests mainly upon a synchronism obtained from Herodotus, who makes Semiramis a Babylonian queen, and places her five generations (167 years) before Nitocris, the mother of the last king. The Assyrian discoveries have shown that there was a Semiramis about this time, but they furnish no evidence of her connection with Babylon, which still continues uncertain. The immediate successors of Nabonassar are still more obscure than himself. Absolutely nothing beyond the brief notation of the canon has reached us concerning Nadius (or Nabius), Chinzinus (or Chinzirus), and Porus, or Elulaeus, who certainly cannot be the Tyrian king of that name mentioned by Menander (ap. Joseph. Ant. 9, 14, 2). Mardocempalus, on the contrary, is a monarch to whom great interest attaches. He is undoubtedly the Merodach-Baladan, or Berodach-Baladan (q.v.) of Scripture, and was a personage of great consequence, reigning himself twice, the first time for 12 years, contemporaneously with the Assyrian king Sargon, and the second time for six months only, during the first year of Sennacherib; and leaving a sort of hereditary claim to his sons and grandsons, who are found to have been engaged in hostilities with Essarhaddon and his successor. His dealings with Hezekiah sufficiently indicate the independent position of Babylon at this period, while the interest which he felt in an astronomical phenomenon (2Ch 32:31) harmonizes with the character of a native Chaldaean king which appears to belong to him. The Assyrian inscriptions show that after reigning 12 years Merodach-Baladan was deprived of his crown and driven into banishment by Sargon, who appears to have placed Arceanus (his son?) upon the throne as viceroy, a position which he maintained for five years. A time of trouble then ensued, estimated in the canon at two years, during which various pretenders assumed the crown, among them a certain Hagisa, or Acises, who reigned for about a month, and Merodach-Baladan, who held the throne for half a year (Polyhist. ap. Euseb.). Sennacherib, bent on re-establishing the influence of Assyria over Babylon, proceeded against Merodach-Bala-dan (as he informs us) in his first year, and having dethroned him, placed an Assyrian named Belib, or Belibus, upon the throne, who ruled as his viceroy for three years. At the end of this time, the party of Merodach- Baladan still giving trouble, Sennacherib descended again into Babylonia, once more overran it, removed Belib, and placed his eldest son — who appears in the canon as Aparanadius — upon the throne. Aparanadius rejoined for six years, when he was succeeded by a certain Regibelus, who reigned for one year; after which Mesesimordacus held the throne for four years. Nothing more is known of these kings, and it is uncertain whether they were viceroys or independent native monarchs. They were contemporary with Sennacherib, to whose reign belongs also the second interregnum, extending to eight years, which the canon interposes between the reigns of Mesesimordacus and Asaridanus. In Asaridanus critical eyes long ago detected Esarhaddon, Sennacherib's son and successor; and it may be regarded as certain from the inscriptions that this king ruled in person over both Babylonia and Assyria, holding his court alternately at their respective capitals. Hence we may understand how Manasseh, his contemporary, came to be “carried by the captains of the king of Assyria to Babylon” instead of to Nineveh, as would have been done in any other reign. SEE ESARHADDON. Saosduchinus and Ciniladanus (or Cinneladanus), his brother (Polyhist.), the successors of Asaridanus, are kings of whose history we know nothing. Probably they were viceroys under the later Assyrian monarchs, who are represented by Abydenus (ap. Euseb.) as retaining their authority over Babylon up to the time of the last siege of Nineveh.

With Nabopolassar, the successor of Cinneladanus, and the father of Nebuchadnezzar, a new era in the history of Babylon commences. According to Abydenus, who probably drew his information from Berosus, he was appointed to the government of Babylon by the last Assyrian king, at the moment when the Medes were about to make their final attack; whereupon, betraying the trust reposed in him, he went over to the enemy, arranged a marriage between his son Nebuchadnezzar and the daughter of the Median leader, and joined in the last siege of the city. See NINEVEH. On the success of the confederates (B.C. 625) Babylon became not only an independent kingdom, but an empire; the southern and western portions of the Assyrian territory were assigned to Nabopolassar in the partition of the spoils which followed on the conquest, and thereby the Babylonian dominion became extended over the whole valley of the Euphrates as far as the Taurus range, over Syria, Phoenicia, Palestine, Idumaea, and (perhaps) a portion of Egypt. Thus, among others, the Jews passed quietly and almost without remark from one feudal head to another, exchanging dependency on Assyria for dependency on Babylon, and continuing to pay to Nabopolassar the same tribute and service which they had previously rendered to the Assyrians. Friendly relations seem to have been maintained with Media throughout the reign of Nabopolassar, who led or sent a contingent to help Cyaxares in his Lydian war, and acted as mediator in the negotiations by which that war was concluded (Herod. i, 74). At a later date hostilities broke out with Egypt. Necho, the son of Psamatik I, about the year B.C. 608 invaded the Babylonian dominions on the south-west, and made himself master of the entire tract between his own country and the Euphrates (2Ki 23:29; 2Ki 24:7). Nabopolassar was now advanced in life, and not able to take the field in person (Beros. Frag. 14). He therefore sent his son, Nebuchadnezzar, at the head of a large army, against the Egyptians, and the battle of Carchemish, which soon followed, restored to Babylon the former limits of her territory (comp. 2Ki 24:7 with Jer 46:2-12). Nebuchadnezzar pressed forward and had reached Egypt, when news of his father's death recalled him, and hastily returning to Babylon, he was fortunate enough to find himself, without any struggle, acknowledged king (B.C. 604).

A complete account of the works and exploits of this great monarch — by far the most remarkable of all the Babylonian kings — will be given in the article SEE NEBUCHADNEZZAR. It is enough to note in this place that he was great both in peace and in war, but greater in the former. Besides recovering the possession of Syria and Palestine, and carrying off the Jews after repeated rebellions into captivity, he reduced Phoenicia, besieged and took Tyre, and ravaged, if he did not actually conquer, Egypt. But it was as the adorner and beautifier of his native land — as the builder and restorer of almost all her cities and temples — that this monarch obtained that great reputation which has handed down his name traditionally in the East on a par with those of Nimrod, Solomon, and Alexander, and made it still a familiar term in the mouths of the people. Probably no single man ever left behind him as his memorial upon the earth one half the amount of building that was erected by this king. The ancient ruins and the modern towns of Babylonia are alike built almost exclusively of his bricks. Babylon itself, the capital, was peculiarly the object of his attention. It was here that, besides repairing the walls and restoring the temples, he constructed that magnificent palace, which, with its triple enclosure, its hanging gardens, its plated pillars, and its rich ornamentation of enamelled brick, was regarded in ancient times as one of the seven wonders of the world (Strab. 16:1, § 5).

Nebuchadnezzar died B.C. 561, having reigned 43 years, and was succeeded by Evil-Merodach, his son, who is called in the Canon Illoarudamus. This prince, who, “in the year that he began to reign, did lift up the head of Jehoiachin, king of Judah, out of prison” (2Ki 25:27), was murdered, after having held the crown for two years only, by Neriglissar, his brother-in-law. SEE EVIL-MERODACH. Neriglissar — the Nerigassolassar of the Canon — is (apparently) identical with the “Nergal- shar-ezer, Rab-Mag” of Jeremiah (39:3, 13, 14). He bears this title, which has been translated “chief of the Magi” (Gesenius), or “chief priest” (Colossians Rawlinson), in the inscriptions, and calls himself the son of a “king of Babylon.” Some writers have considered him identical with

“Darius the Mede” (Larcher, Conringius, Bouhier); but this is improbable, SEE DARIUS THE MEDE, and he must rather be regarded as a Babylonian of high rank, who, having married a daughter of Nebuchadnezzar, raised his thoughts to the crown, and finding Evil- Merodach unpopular with his subjects, murdered him, and became his successor. Neriglissar built the palace at Babylon, which seems to have been placed originally on the west bank of the river. He was probably advanced in life at his accession, and thus reigned but four years, though he died a natural death, and left the crown to his son Laborosoarchod. This prince, though a mere lad at the time of his father's decease, was allowed to ascend the throne without difficulty; but when he had reigned nine months he became the victim of a conspiracy among his friends and connections, who, professing to detect in him symptoms of a bad disposition, seized him, and tortured him to death. Nabonidus (or Labynetus), one of the conspirators, succeeded; he is called by Berosus “a certain Nabonidus, a Babylonian” (ap. Joseph. Ap. 1:21), by which it would appear that he was not a member of the royal family; and this is likewise evident from his inscriptions, in which he only claims for his father the rank of “Rab-Mag.” Herodotus seems to have been mistaken in supposing him (i. 188) the son of a great queen, Nitocris, and (apparently) of a former king, Labynetus (Nebuchadnezzar?). Indeed, it may be doubted whether the Babylonian Nitocris of Herodotus is really a historicalpersonage. His authority is the sole argument for her existence, which it is difficult to credit against the silence of Scripture, Berosus, the Canon, and the Babylonian monuments. She may perhaps have been the wife of Nebuchadnezzar, but in that case she must have been wholly unconnected with Nabonidus, who certainly bore no relation to that monarch.

Nabonidus, or Labynetus (as he was called by the Greeks), mounted the throne in the year B.C. 555, very shortly before the war broke out between Cyrus and Croesus. He entered into alliance with the latter of these monarchs against the former, and, had the struggle been prolonged, would have sent a contingent into Asia Minor. Events proceeded too rapidly to allow of this; but Nabonidus had provoked the hostility of Cyrus by the mere fact of the alliance, and felt at once that sooner or later he would have to resist the attack of an avenging army. He probably employed his long and peaceful reign of 17 years in preparations against the dreaded foe, executing the defensive works which Herodotus ascribes to his mother (i. 185), and accumulating in the town abundant stores of provisions (ib. c. 190). In the year B.C. 539 the attack came. Cyrus advanced at the head of his irresistible hordes, but wintered upon the Diyaleh or Gyndes, making his final approaches in the ensuing spring. Nabonidus appears by the inscriptions to have shortly before this associated with him in the government of the kingdom his son, Bel-shar-ezer or Belshazzar; on the approach of Cyrus, therefore, he took the field himself at the head of his army, leaving his son to command in the city. In this way, by help of a recent discovery, the accounts of Berosus and the book of Daniel — hitherto regarded as hopelessly conflicting — may be reconciled. SEE BELSHAZZAR.

Nabonidus engaged the army of Cyrus, but was defeated and forced to shut himself up in the neighboring town of Borsippa (marked now by the Birs-Nimrud), where he continued till after the fall of Babylon (Beros. ap. Joseph. Ap. 1:21). Belshazzar guarded the city, but, over- confident in its strength, kept insufficient watch, and recklessly indulging in untimely and impious festivities (Daniel 5), allowed the enemy to enter the town by the channel of the river (Herod. 1:191; Xen. Cyrop. 7:7). Babylon was thus taken by a surprise, as Jeremiah had prophesied (Jer 51:31) — by an army of Medes and Persians, as intimated 170 years earlier by Isaiah (Isa 21:1-9), and, as Jeremiah had also foreshown (Jer 51:39), during a festival. In the carnage which ensued upon the taking of the town, Belshazzar was slain (Dan 5:30). Nabonidus, on receiving the intelligence, submitted, and was treated kindly by the conqueror, who not only spared his life, but gave him estates in Carmania (Beros. ut sup.; comp. Abyd. Fragm. 9).

Such is the general outline of the siege and capture of Babylon by Cyrus, as derivable from the fragments of Berosus, illustrated by the account in Daniel, and reduced to harmony by aid of the important fact, obtained recently from the monuments, of the relationship between Belshazzar and Nabonidus. It is scarcely necessary to remark that it differs in many points from the accounts of Herodotus and Xenophon; but the latter of these two writers is in his Cyropaedia a mere romancer, and the former is very imperfectly acquainted with the history of the Babylonians. The native writer, whose information was drawn from authentic and contemporary documents, is far better authority than either of the Greek authors, the earlier of whom visited Babylon nearly a century after its capture by Cyrus, when the tradition had doubtless become in many respects corrupted.

According to the book of Daniel, it would seem as if Babylon was taken on this occasion, not by Cyrus, king of Persia, but by a Median king named Darius (5:31). The question of the identity of this personage with any Median or Babylonian king known to us from profane sources will be discussed under DARIUS THE MEDE SEE DARIUS THE MEDE. It need only be remarked here that: Scripture does not really conflict on this point with profane authorities, since there is sufficient indication, from the terms used by the sacred writer, that “Darius the Mede,” whoever he may have been, was not the real conqueror, nor a king who ruled in his own right, but a monarch intrusted by another with a certain delegated authority (see Dan 5:31; Dan 9:1).

With the conquest by Cyrus commenced the decay and ruin of Babylon. The “broad walls” were then to some extent “broken down” (Beros. Fr. 14), and the “high gates” probably “burnt with fire” (Jer 51:58). The defences, that is to say, were ruined; though it is not to be supposed that the laborious and useless task of entirely demolishing the gigantic fortifications of the place was attempted or even contemplated by the conqueror. Babylon was weakened, but it continued a royal residence not only during the lifetime of Darius the Mede, but through the entire period of the Persian empire. The Persian kings held their court at Babylon during the larger portion of the year, and at the time of Alexander's conquests it was still the second, if not the first city of the empire. It had, however, suffered considerably on more than one occasion subsequent to the time of Cyrus. Twice in the reign of Darius (Behist. Ins.), and once in that of Xerxes (Ctes. Pers. § 22), it had risen against the Persians, and made an effort to regain its independence. After each rebellion its defences were weakened, and during the long period of profound peace which the Persian empire enjoyed from the reign of Xerxes to that of Darius Codomannus they were allowed to go completely to decay. The public buildings also suffered grievously from neglect. Alexander found the great temple of Belus in so ruined a condition that it would have required the labor of 10,000 men for two months even to clear away the rubbish with which it was encumbered (Strabo, 16:1, 5). His designs for the restoration of the temple and the general embellishment of the city were frustrated by his untimely death, and the removal of the seat of empire to Antioch under the Seleucidae gave the finishing blow to the prosperity of the place. The great city of Seleucia, which soon after arose in its neighborhood, not only drew away its population, but was actually constructed of materials derived from its buildings (Pliny H. N. 6:30).

Since then Babylon has been a quarry from which all the tribes in the vicinity have perpetually derived the bricks with which they have built their cities, and (besides Seleucia) Ctesiphon, Al- Modain, Bagdad, Kufa, Kerbelah, Hillah, and numerous other towns, have risen from its ruins. The “great city,” “the beauty of the Chaldees' excellency,” has thus emphatically “become heaps” (Jer 51:37) — she is truly “an astonishment and a hissing, without an inhabitant.” Her walls have altogether disappeared — they have “fallen” (Jer 51:44), been “thrown down” (Jer 50:15), been “broken utterly” (Jer 51:58). “A drought is upon her waters” (Jer 50:39); for the system of irrigation, on which, in Babylonia, fertility altogether depends, has long been laid aside; “her cities” are everywhere “a desolation” (Jer 51:43), her “land a wilderness;” “wild beasts of the desert” (jackals) “lie there,” and “owls dwell there” (comp. Layard, Nin. and Bab. p. 484, with Isa 13:21-22, and Jer 50:39): the natives regard the whole site as haunted, and neither will the “Arab pitch tent nor the shepherd fold sheep there.”

After the exile many of the Jews continued settled in Babylonia; the capital even contained an entire quarter of them (comp. Susann. 1:5 sq.; 1Pe 5:13; Josephus, Ant. 20:2, 2; 15:3, 1; 18:9, 1; Philo, Opp. 2:578, 587); and after the destruction of Jerusalem these Babylonian Jews established schools of considerable repute, although the natives were stigmatized as “Babylonians” by the bigoted Jewish population (Talm. Babyl. Joma, fol. 66). Traces of their learning exist not only in much rabbinical literature that emanated from these now extinct schools, but M. Layard has recently discovered several earthen bowls covered with their Hebrew inscriptions in an early character, copies and translations of which are given in his Bab. and Nin. p. 436 sq.

III. Literature. — On the history, see Niebuhr's Geschichte Asshur's und Babel's; Brandis's Rerum Assyriarum Tempora Emendata; Bosanquet's Sacred and Profane Chronology; and Rawlinson's Herodotus, vol. 1, Essays 6 and 8. Compare also the Am. Biblical Repository, April, 1836, p. 364-368; July, 1836, p. 158185; Jour. Sac. Literature, July, 1860, p. 492 sq.; Rollin, Anc. Hist. 2:54 etc.; Prideaux, Connection, 1:51 etc.; Heeren, Ideen, I, 2:172 sq.; Cellarii Notit. 2:746 sq.; Norberg, Opusc. acad. 3, 222 sq.; Kesler, Historia excidii Babyl. (Tubing. 1766); Bredow, Untersuchungen ub. alt. Gesch. (Altona, 1800); Jour. Roy. As. Soc. (Lond. 1855), xv, pt. 2, and Maps accompanying it. SEE BABYLON.

Babylonia

The recent explorations into the monuments of this country have led to many new conclusions respecting the early ethnic relations of the Babylonians. These we give in the resume of one of the most accepted exponents (Prof. Sayce, in the last edition of the Encyclopaedia Britannica), premising, however, that we do not fully acquiesce in some of them, especially the chronology, and that we do not regard the geographical identifications as fully determined.

"Geographically, as well as ethnologically and historically, the whole district enclosed between the two great rivers of Western Asia, the Tigris and Euphrates, forms but one country. The writers of antiquity clearly recognised this fact, speaking of the whole under the general name of Assyria, though Babylonia, as will be seen, would have been a more accurate designation. It naturally falls into two divisions, the northern being more or less mountainous, while the southern is flat and marshy; and the near approach of the two rivers to one another at a spot where the undulating plateau of the north sinks suddenly into the Babylonian alluvium tends still more completely to separate them. In the earliest times of which we have any record, the northern portion was comprehended under the vague title of Gutinm (the Goyim of Gen 14:1), which stretched from the Euphrates on the west to the mountains of Media on. the east; but it was definitely marked off as Assyria after the rise of that monarchy in the 16th century B.C. Aram-Naharaim, or Mesopotamia, however, though claimed by the Assyrian kings, taid from time to time overrun by them, did not form an integral part of the kingdom until the 9th century B.C.; while the region on the left bank of the Tigris, between that river and the Greater Zab, was not only included in Assyria, but contained the chief capitals of the empire. In this respect the monarchy of the Tigris resembled Chaldea,  where some of the most important cities were situated on the Arabian side of the Euphrates. The reason of this preference for the eastern bank of the Tigris was due to its abundant supply of water, whereas the great Mesopotamian plain on the western side had to depend upon the streams which flowed into the Euphrates. This vast flat, the modern El-Jezireh, is about two hundred and fifty miles in length, interrupted only by a single limestone range rising abruptly: out of the plain and branching off from the Zagros mountains under the names of Sarazur, Haimrim, and Sinjar. The numerous remains of old habitations show how thickly this level tract must once have been peopled, though now for the most part a wilderness. North of the plateau rises a well-watered and undulating belt of country, into which run low ranges of limestone hills, sometimes arid, sometimes covered with dwarf-oak, and often shutting in between their northern and northeastern flank and the main mountain line from which they detach themselves rich plains and fertile valleys. Behind them tower the massive ridges of the Niphates and Zagros ranges, where the Tigris and Euphrates take their rise, and which cut off Assyria from Amneia and Kurdistan...

"In contrast with the and plain of Mesopotamia stretched the rich alluvial plain of Chaldea, formed by the deposits of the two great rivers by which it was enclosed. The soil was extremely fertile, and teemed with an industrious population. Eastward .rose the mountains of Elam, southward were the sea-marshes and the ancient kingdom of Nituk or Dilvum (the modern Bender-Dilvum), while on the west the civilization of Babylonia encroached beyond the banks of the Euphrates upon the territory of the Shemitic nomads (or Suti). Here stood Ur (now Mugheir), the earliest capital of the country; and Babylon, with its suburb Borsippa (Birs Nimrud), as well as the two Sipparas (the Sepharvaim of Scripture, now Mosaib), occupied both the Arabian and the Chaldaean side of the river. The Araxes, or River of Babylon, was conducted through a deep valley into the heart of Arabia, irrigating the laud through which it passed; and to the south of it lay the great inland fresh-water sea of Nejef, surrounded by red sandstone cliffs of considerable height, forty miles in length and thirty- five in breadth the widest part. Above and below this sea, from Borsippa to Kufa, extend the famous Chaldaean marshes where Alexander was nearly lost (Arrian, Exp. Al. 7:22; Strabo xvi, 1, 12); but these depend upon the state of the Hindiyah canal, disappearing altogether when it is closed. Between the sea of Nejef and Ur, but on the left side of the Euphrates, was Erech (now Warka), which with Niphur or Calneh (now Niffer), Surippac  (Senkereh ?), and Babylon (now Hillah), formed the tetrapolis of Sumir or Shinar. This north-western part of Chaldeea was also called Gan-dumyas or Gun-duni after the accession of the Cassite dynasty. South-eastern Chaldea, on the other hand, was termed .Accad, though the name came also to be applied to the whole of Babylonia.

The Caldai, or Chaldaeans, are first met with in the 9th century B.C. as a small tribe on the Persian Gulf, whence they slowly moved northwards, until, under Merodach- Baladan, they made themselves masters of Babylon, and henceforth formed so important an element in the population of the country as in later days to give their name to the whole of it. In the inscriptions, however, Chaldaea represents the marshes on the sea-coast, and Feredon. was one of their ports. The whole territory was thickly studded with-towns, but among all this vast number of great cities, to use the words of Herodotus, Cuthah, or Tiggaba (nowIbrahim), Chilmad (Calwtadah), Is (Hit), and Duraba (Akkerkuf) alone need be mentioned." The cultivation of the country was regulated by canals, the three chief of which carried off the waters of the Euphrates towards the Tigris above Babylon-the 'Royal River,' or Ar- Malch, entering the Tigris a little below Baghdad, the Nahr-Malcha running across to the site of Seleucia, and the Nahr-Kutha passing through Ibrahim. The Pallacopas, on the other side of the Euphrates, supplied an immense lake in the neighborhood of Borsippa. So great was the fertility of the soil that, according to Herodotus (i, 193), grain commonly returned two hundredfold to the sower, and occasionally three hundredfold. Pliny, too (H. N. 18:17), says that wheat was cut twice and afterwards was good keep for sheep; and Berosus remarked that wheat, barley, sesame, ochrys, palms, apples, and many kinds of shelled fruit grew wild, as wheat still does in the neighborhood of Anah. A Persian poem celebrated the three hundred and sixty uses of the palm (Strabo, 16:1, 14); and Ammianus Marcellinus (xxiv, 3) states that from the point reached by Julian's army to the shores of the Persian Gulf was one continuous forest-of verdure. ...

"The primitive population of Babylonia, the builders of its cities, the originators of its culture, and the inventors of its hieroglyphics out of which it gradually developed, belonged to the Turanian or Ural-Altaic family. Their language was highly agglutinative, approaching the modern Mongolian idioms in the simplicity of its grammatical machinery, but otherwise more nearly related to the Ugro-Bulgaric division of the Finnic group; and its speakers were mentally in no way inferior to the Hungarians and Turks of the present day. The country was divided into two halves-the  Sumir (Sungir, or Shinar) in the north- west and the Accadin the south-east corresponding most remarkably to the Suomi and Akkara, into which the Finnic race believed itself to have been separated in its first mountain home. Like .Suomi, Sumir signified (the people) of the rivers; and just as Finnic tradition makes Kemi a district of the Suomi, so Came was another name of the Babylonian Snmir; The Accadai, or Accad, were the 'highlanders' who had descended from the mountainous region of Elaln on the east, and it was to them that the Assyrians ascribed the origin of Chaldaean civilization and writing. They were, at all events, the dominant people in Babylonia at the time to which our earliest contemporaneous records reach back, although the Sumir, or people of the home language,' as they are sometimes termed, were named first in the royalties out of respect to their prior settlement in the country.

"The supremacy of Ur had been disputed by its more ancient rival Erech, but had finally given way before the rise of Nisin, or Karrak, a city whose site is uncertain, and Karrak in its turn was succeeded by Laisa. Elamitish conquest seems to have had something to do with these transferences of the seat, of power. In B.C. 2280 the date is fixed by an inscription of Assur-bani-pal's-Cudnr-nankhunldi, the Elamite, conquered Chaldaea at a time when princes with Shemitic names appear to have been already reigning there; and Cudur-mabug not only overran the west, of Palestine, but established a line of monarchs in Babylonia. His son and successor took an Accadian name and extended his way over the whole country. Twice did the Elamitic tribe of Cassi, or Kosseseans, furnish Chaldaea with a succession of kings. At very early period we find one of these Kosseman dynasties claiming homage from Syria, Gutinm, and Northern Arabia, and rededicating the images of native Babylonian gods which had been carried away in war with great splendor and expense. The other Cassitic dynasty was founded by Khamurragas, who established his capital at Babylon, which henceforward continued to be the seat of empire in the south. 'he dynasty is probably to be identified with that called Arabian by Berosus, and it was during its domination that Shemitic came gradually to supersede Accadian as the language of the country. Khammuragas himself assumed a Shemitic name, and a Shemitic inscription of his is now at the Louvre.

A large number of canals were constructed during his reign, more especially the famous Nahr-Malcha, and the embankment built along the banks of the Tigris. The king's attention seems to have been turned to the subject of irrigation by a flood which overwhelmed the important city of Mullias. His  first conquests were in the north of Babylonia, and from this base of operations he succeeded in overthrowing Naram-Sin (or Rim-Acn ?) in the south and making himself master of the whole of Chaldsea. Naram-Sin and a queen had been the last representatives of a dynasty which had attained a high degree of glory both in arms and literature. Naram-Sin and his father, Sargon, had not only subdued the rival princes of Babylonia, but had successfully invaded Syria, Palestine, and even, as it would seem, Egypt. At Agarie, a suburb of Sippara, Sargon had founded a library especially famous for its works on astrology and astronomy, copies of which were made in later times for the libraries of Assyria. Indeed, so prominent a place did Sargon take in the early history of Babylonia that his person became surrounded with al atmosphere of myth. Not only was he regarded as a sort of eponymous hero of literature, a Babylonian Solomon, whose title was the deviser of law and prosperity; popular legends told of his mysterious birth-how, like Romulus and Arthur, he knew no father, but was born in secrecy and placed in an ark of reeds and bitumen, and left to the care of the river; how, moreover, this second Moses was carried by the stream to the dwelling of a ferryman, who reared him as his own sin until at last the time came that his rank should be discovered, and Sargon, the constituted king for such is the meaning of his name-took his seat upon the throne of his ancestors. It was while the Cassitic sovereigns were reigning, in the south, and probably in consequence of reverses that they had suffered at the hands of the Egyptians, who, under the monarchs of the 18th dynasty, were pushing eastward, that the kingdom of Assyria took its rise.

Its princes soon began to treat with their southern neighbors on equal terms; the boundaries of the two kingdoms were settled, and intermarriages between :the royal families took place, which led more than once to an interference on the part of the Assyrians in the affairs of Babylonia. Finally, in the 14th century B.C., Tiglath-Adar of Assyria captured Babylon and established a Shemitic line of sovereigns there, which contiued until the days of the later Assyrian empire. From this time down to the destruction of Nineveh, Assyria remained the leading power of Western Asia. Occasionally, it is true, a king of Babylon succeeded in defeating his aggressive rival and invading Assyria; but the contrary was more usually the case, and the Assyrians grew more and mole powerful at the expense of the weaker state, until at last Babylonia was reduced to a mere appanage of Assyria."  The history of the next period-namely that of Assyrian domination-properly belongs under Asyria. (q.v.). On the downfall of Nineveh, Nabopolassar, the viceroy of Babylonia, who had achieved his independence, transferred the seat of government to the southern kingdom. We continue an account of this later Babylonian empire by an additional extract from the same source, embodying the views of the latest investigators, in whose results, however especially some of their dates, we do not fully concur.

"Nabopolassar was followed in 604 by his son Nebuchadnezzar, whose long reign of forty-three years made Babylon the mistress of the world. The whole East was overrun by the armies of Chaldaea, Egypt was invaded, and the city of the Euphrates left without a rival. Until systematic explorations are carried on in Babylonia, however, our knowledge of the history of Nebuchadnezzar's empire must be confined to the notices of ancient writers, although we possess numerous inscriptions which record the restoration or construction of temples, palaces, and other public buildings during its continuance., One of these bears out the boast of Nebuchadnezzar, mentioned by Berosus, that he had built the wall of Babylonia fifteen days. Evil-Merodach succeeded his father in 561, but he was murdered two years after and the crown seized by his brother-in-law, Nergal-sharezer, who calls himself son of Bel-suma-iscun, king of Babylon. Nergal-sharezer reigned four years, and was succeeded by his son, a mere boy, who was put to death after nine months of sovereignty (B.C. 555). The power now passed from the house of Nabopolassar; Nabu-nahid, who was raised to the throne, being of another family. Nebuchadnezzar's empire already began to show signs of decay, and a new enemy threatened it in the person of Cyrus the Persian. The Lydian monarchy, which had extended its sway over Asia Minor and the Greek islands, had some time before come into hostile collision with the Babyloniamns, but the famous eclipse foretold by Thales had parted the combatants and brought about peace. Croesus of Lydia and Nabu-nahid of Babylonia now formed an alliance against the-common foe, who had'subjected Media to his rule, and preparations were made for checking the Persian advance. 'The rashness of Crcesus, however, in meeting Cyrts before his allies had joined him brought on his overthrow: Sardis was taken, and the Persian leader occupied. the next fourteen years in consolidating his power in the north. This respite was employed by Nabu-nahid in fortifying Babylon, and. in constructing those wonderful walls anld hydraulic works which Herodotus ascribes to queen Nitocris. At last, however, the attack was made; and  after spending a winter in draining the Guydes, Cyrus appeared in the neighborhood of Babylon. Belshazzar, Nabn-nahid's eldest son, as we learn from an inscription, was left in charge of the city while his father took the field against the invader. But the Jews, who saw in the Persians monotheists and deliverers, formed a considerable element of the army; and Nabu-nahid found himself defeated and compelled to take refuge in Borsippa. By diverting the channel of the Euphrates, the Persians contrived to march along the dry river-bed and enter the city through an unguarded gate. Babylon was taken, and Nabu-nahid shortly afterwards submitted to the conqueror, receiving in return pardon and a residence in Carmania. 'He probably died before the end of Cyrus's reign; at all events, when Babylon tried to recover its independence during the troubles that followed the death of Cambyses, it was under impostors who claimed to be Nebuchadnezzar, the son of Nabunahid.'

## Babylonian[[@Headword:Babylonian]]

             (Heb. Ben-Babel', בֶּןאּבָּבֶל, son of Babel or Babylon, Eze 23:15; Eze 23:17; Eze 23:23; Chald. Bablay', בִּבְלִי, Ezr 4:9; Gr. Βαβυλώνιος, Bel 3), an inhabitant of BABYLON or BABYLONIA.

## Babylonian Captivity[[@Headword:Babylonian Captivity]]

             SEE CAPTIVITY.

## Babylonish Garment[[@Headword:Babylonish Garment]]

             (אִדֶּרֶת שַׁנְעָד, adde'reth Shinar'; Sept. ψιλὴ ποικίλη, Vulg. pallium coccineum), a Babylonish mantle, SEE ATTIRE, i.e. a large rote variegated with the figures of men and animals interwoven in rich colors (comp. Pliny, Hist.Nat. 8:48), such as were fabricated at Babylon (q.v.); hence a valuable piece of clothing in general (Jos 7:21). SEE EMBROIDERY.

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

             (Heb. E'mek hab-Baka', הִבָּכָא עֵמֶק, vale of [the] weeping; Sept. κοιλὰς τοῦ κλαυθμῶνος, Vulg. Vallis lacrymalrum), a valley apparently somewhere in Palestine, through which the exiled Psalmist sees in vision the pilgrims passing in their march toward the sanctuary of Jehovah at Zion (Psa 84:6). The passage seems to contain a play, in the manner of Hebrew poetry, on the name of the trees (בְּכָאַים, bekaim'; SEE MULBERRY ) from which the valley probably derived its name, and the “tears” (בְּכַי, beki') shed by the pilgrims in their joy at their approach to Zion. These tears are conceived to be so abundant as to turn the dry valley in which the baka trees delighted (so Lengerke, Kenaan, p. 135) into a springy or marshy place (מִעִיָן). That a real locality was in the mind of the Psalmist is most probable, from the use of the definite article before the name (Gesen. Thes. p. 205). A valley of the same name (Bekaa) still exists in the Sinaitic district (Burckhardt, p. 619); but this, as well as the valley near Mecca (Niebuhr, Beschr. p. 339), is entirely out of the region demanded by the context. Some regard this as a valley (el-Bekaa) or plain in which Baalbek is situated. But this spot is far from possessing the dreariness and drought on which the point of the Psalmist's allusion depends. The rendering of the Targum is Gehenna, i.e. the Ge-Hinnom or ravine below Mount Zion. This locality agrees well with the mention of bakaim-trees in 2Sa 5:23. To the majority of interpreters, however, it does not appear necessary to understand that there is any reference to a valley actually called by this name. The Psalmist in exile, or at least at a distance from Jerusalem, is speaking of the privileges and happiness of those who are permitted to make the usual pilgrimages to that city in order to worship Jehovah in the Temple: “They knew the ways that lead thither; yea, though they must pass through rough and dreary paths, even a vale of tears; yet such are their hope and joy of heart, that all this is to them as a well-watered country, a land crowned with blessings of the early rain.” Dr. Robinson (Add. to Calmet's Dict.) concludes that something like this is the sense of the passage; and it seems, on the whole, the most intelligible and forcible explanation of the passage to suppose that the sacred writer thus poetically describes some one of the many desolate valleys which the stated worshippers at Jerusalem were obliged to traverse in their yearly visits to the solemn festivals.

## Bacca, Peter[[@Headword:Bacca, Peter]]

             a Hungarian theologian, lived probably in the last half of the 17th century. He wrote, Defensio Simplicitatis Ecclesice Christi adversus DeciSionem Qucestionum aliquot Theologicarum, ejusque Vindicice adversus Irencei Simplicii Philadelphi Epistolum (Franeker, 1653). See Hoefer, Nouv. Biog. Generale, a. v.

## Baccalaureus[[@Headword:Baccalaureus]]

             (i.e. BACHELOR), one who takes a first degree in divinity, arts, medicine, or civil law. This degree was first introduced in the thirteenth century by Pope Gregory IX. Rhenanus maintains that the title is taken from the Baculus placed in the hand of the new graduate. The usual derivation is that given by Alciatus, viz. bacca laurea, a laurel berry; “but the Spanish bachillir, which means at once a babbler and a master of arts, taken in conjunction with the Portuguese bacharel and bacillo, a shoot or twig of the vine

(from the Latin baculus or baculum, a stick or shoot), and the French bachelette, a damsel, seem to point to its original and generic meaning, which probably was a person shooting or protruding from one stage of his career into another more advanced. With this general signification, all the special meanings of the word given by Ducange (Glossariun, s.v.) seem to have some analogy.

1. It was used, he says, to indicate a person who cultivated certain portions of church lands called baccalaria — which he supposed to have been a corruption of vasseleria — a few belonging to an inferior vassal, or to one who had not attained to a full feudal recognition.

2. It indicated ecclesiastics of a lower dignity than the other members of a religious brotherhood, i.e. monks who were still in the first stage of monkhood.

3. It was used by later writers to indicate persons in the first or probationary stage of knighthood; i.e. not esquires simply, but knights who, from poverty and the insufficient number of their retainers, from their possessing, perhaps, only the baccalaria above referred to, or from nonage, had not yet raised their banners in the field (leve banniere).

4. It was adopted to indicate the first grade or step in the career of university life. As an academical title, it was first introduced by Pope Gregory IX in the thirteenth century into the University of Paris to denote a candidate who had undergone his first academical trials, and was authorized to give lectures, but was not yet admitted to the rank of an independent master or doctor. At a later period it was introduced into the other faculties as the lowest academical honor, and adopted by the other universities of Europe.” In the Middle Ages two kinds of bachelors were recognized in theological studies, viz. Baccalaurei cursores and Baccalaurei formati. The former were those who, after six years of study, were admitted to perform their courses. There were two courses, one in explaining the Bible for three years, and the other in explaining for one year the Master of the Sentences; consequently, those who performed the biblical course were called Baccalaurei biblici; the others, Baccalaurei sententiarii; while those who had finished both courses were known as Baccalaurei formati. — Chambers, Encyclopaedia, s.v.; Herzog, Real- Encyklopadie, Suppl. 1:424; Hilscher, De nomine Baccalaurei (Lips. 1733); Gottsched, De dignitate Bacc. Lipsiensis (Lips. 1739); Landon, Eccles.Dictionary, s.v. SEE DEGREES; SEE UNIVERSITIES.

## Baccanarists[[@Headword:Baccanarists]]

             a society in the Church of Rome, founded in Italy by one Baccanari after the suppression of the Jesuits in 1773. Its object was to restore the order under a new name and form. Pius VI favored the organization, and it spread into Austria, Holland, and England. In 1814 its members were united with the re-established order of Jesuits, SEE JESUITS.

## Baccanceld[[@Headword:Baccanceld]]

             (or Beccanceld, probably Bapchild, near Sittingbourne, in Kent), where two councils (Conciliutn Baccanceldense) were held, viz.:

I. In 692, by Wihtred, king of Kent, who renewed and confirmed the privileges of the Church in his kingdom. See Labbe, Concil. 6:1356.

II. In 796 or 798, by Athelard, archbishop of Canterbury,, in which those privileges, etc., were again confirmed. See ibid. 7:1148.

## Baccarini, Jacopo[[@Headword:Baccarini, Jacopo]]

             an Italian painter, was born at Roggio about the year 1630, and studied under Orazio Talami. He died in the year 1682. Two of his best works are The Repose in Egypt and the Death of St. Alessio, in the Church of San Filippo in Reggio.

## Baccha[[@Headword:Baccha]]

             (or Bacchantes) were priestesses: of the god Bacchus (q.v.). 'They were also called Mcenades (from , μαίνομαι, to be mad) in consequence of the frantic ceremonies in which they indulged in their sacred festivals. They wrought themselves up to a high pitch of enthusiasm, when with' dishevelled hair and halfnaked bodies, their heads crowned with ivy, and a thyrsus, or rod twined with ivy, in their hands, they threw themselves into the most ridiculous postures, celebrating the sacred orgies with the most hideous cries and firious gesticulations.

## Bacchanal[[@Headword:Bacchanal]]

             the sanctuary or inner temple of the god Bacchus.

## Bacchanalia[[@Headword:Bacchanalia]]

             festivals celebrated in honor of Bacchus (q.v.). By the Greeks they were called Dionysia, in honor of Dionysus (q.v.), their name for Bacchus. Among the Romans the Bacchanalia were carried on in secret and during the night, when the votaries of the god of wine characteristically indulged in all kinds of riot and excess. At first only women were initiated, and the orgies were held during three (lays in every year; but after a time the period of celebration was changed from the day to the night, and the feasts were held during five nights of every month. Men were now admitted as well as women, and licentiousness of the coarsest kind was practiced. They became the focus of all public and private crimes. In B.C. 186 the senate passed a decree prohibiting such assemblies and authorizing the consuls to investigate and punish all violations of the statute, not only in the city of Rome, but throughout all Italy. Great numbers were apprehended and thrown into prison, while the most criminal were put to death. By this decree the Bacchanalia were finally suppressed. They were afterwards celebrated, however, in a more innocent form; although even then they gave great offence to persons of pure habits. SEE LIBERALIA.

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

             an Italian monk and theologian, lived probably in the latter half of the 16th century. He wrote Bacchiarii Monachi Opuscula de Fide et de Reparatione Lapsi, ad Codices Bibliothecce Ambrosiane, nec non ad Priores Editiones casfigavit, Dissertationibus et Notis augit Franciscus Florinus, Canonicus Theoldgus S. Patriarchajis Ecelesice Aquilejensis (Rome, 1750). See Hoefer, Nouv. Biog. Generale, s.v.

## Bacchiarius (or Baccharius) (1)[[@Headword:Bacchiarius (or Baccharius) (1)]]

             was an ecclesiastical writer of the Latin Church, probably of the fifth century. It appears that he was of Irish descent, a disciple of St. Patrick  and contemporary of St. Augustine. His book De Fide, and the letter to Zamarius, De Reparatione Lapsi, were inserted in the Bibliotheca Patrum. See Hoefer, Nouv. Biog. Generale, s.v.

## Bacchides[[@Headword:Bacchides]]

             (Βακχίδης, son of Bacchus), a friend of Antiochus Epiphanes (Josephus, Ant. 12:10, 2) and governor of Mesopotamia (ἐν τῷ πέραν τοῦ ποταμοῦ, 1Ma 7:8), who was commissioned by Demetrius Soter to investigate the charges which Alcimus (q.v.) preferred against Judas Maccabaeus. He confirmed Alcimus in the high-priesthood; and, having inflicted signal vengeance on the extreme party of the Assidaeans (q.v.), he returned to Antioch. After the expulsion of Alcimus and the defeat and death of Nicanor, he led a second expedition into Judea. Judas Maccabaeus fell in the battle which ensued at Laisa (B.C. 161), and Bacchides re- established the supremacy of the Syrian faction (1Ma 9:25, οἱ ἀσεβεῖς ἄνδρες; Joseph. Ant. 13:1,1). He next attempted to surpriseJonathan, who had assumed the leadership of the national party after the death of Judas; but Jonathan escaped across the Jordan. Bacchides then placed garrisons in several important positions, and took hostages for the security of the present government. Having completed the pacification of the country (Joseph. Ant. 13:1, 5), he returned to Demetrius (B.C. 160). After two years he came back at the request of the Syrian faction, in the hope of overpowering Jonathan and Simon, who still maintained a small force in the desert; but, meeting with ill success, he turned against those who had induced him to undertake the expedition, and sought an honorable retreat. When this was known by Jonathan he sent envoys to Bacchides and concluded a peace (B.C. 158) with him, acknowledging him as governor under the Syrian king, while Bacchides pledged himself not to enter the land again, a condition which he faithfully observed (1Ma 9:70 sq.; Joseph. Ant. 12:1, 6; 13:1; comp. 2Ma 8:30).

He must have been a different person from the Bacchides, the general of Antiochus Epiphanes in charge of the fortresses of Judaea, whom the Asmonaean priest Matthias, with his sons, slew with their daggers (Joseph. War, 1:1, 2).

## Bacchillus[[@Headword:Bacchillus]]

             (Bacchylus, or Bacchylides), bishop of Corinth, about the end of the 2d century took a leading part, with Polycrates of Ephesus and Theophylus of Caesarea. in the Quartodeciman Controversy In A.D. 196 he held one of the councils convened in various parts of the Christian world to declare that the practice of their churches was in accordance with that of the Roman Church. Eighteen bishops assembled at Corinth under his presidency and pronounced against the Quartodecimans. He also wrote a letter on this point which Jerome commends as a graceful composition, but which seems to have been lost before Jerome's time. See Cave, Historia Literaria, i, 94.

## Bacchini, Benedetto[[@Headword:Bacchini, Benedetto]]

             an Italian monk and man of letters, was born, Aug;: 31, 1651, at Borgo San Domino, in .the duchy of Parma. He studied at the Jesuit institution, and entered the Order of St. Benedict in 1668, when he took the praenomen Bearnardin. Prepared by his studies, he devoted his attention to preaching. Having become secretary of the abbot of St. Benedict of Ferrara, he accompanied him to Venice, Placentia, Parma, and Padua, and was known among the celebrated literati of the time. In 1683 he devoted himself entirely to the study of literature. In 1688 he became theologian of the duke of Parma, who desired to secure a man of such merit. In 1689 he introduced into the regulations of the Benedictine Order of St. Alexander of Parma certain modifications, which resulted in his being obliged to leave Parma. The duke of Modena appointed him in 1691 counsellor of the Inquisition. After some journeys in the interests of science, he refused the  offers of cardinal Aguirre, who wished to retain him at Rome, and was appointed librarian of the duke. In 1704 he was made prior of his order at Modena. He received other ecclesiastical honors, and died at Ferrara, Sept. 1, 1721. He wrote, Oratzione mell Esequie della Ser. Margherita de Medici, Duchessa di Parsma (1670):-De Ecclesiasticce Hierarchiec Originibus Dissertatio (Modena, 1703). See Hoefer, Nouv. Biog. Generale, s.v.

## Bacchis[[@Headword:Bacchis]]

             SEE BACIS.

## Bacchurus[[@Headword:Bacchurus]]

             (Βακχοῦρος; Vulg. Zaccarus), given as one of the “holy singers” (τῶν ἱεροψαλτῶν) who had taken a foreign wife (1Es 9:24); but no name corresponding with this is added in the genuine list (Ezr 10:24).

## Bacchus[[@Headword:Bacchus]]

             the Latinized form (in the Auth. Vers. at 2Ma 6:7; 2Ma 14:33) of the heathen deity called by the Greeks DIONYSUS SEE DIONYSUS (q.v.). The latter occurs also in (the so-called) 3Ma 2:29. In all these instances this mythic deity is named in connection with circumstances which would indicate that he was an, object of special abhorrence to the Jews; for in the first it is stated that the Jews were compelled to go in procession to Bacchus; in the second, the erection of a temple to him is threatened in order to compel the priests to deliver up Judas to Nicanor; and in the third, the branding with the ivy leaf, sacred to him, is reported as inflicted on them by way of punishment. This falls in with what Tacitus says, that it was a mistake to imagine that, because the priests of the Jews accompanied their singing with flute and cymbals, and had garlands of ivy, and a golden vine was found in the Temple, they worshipped Bacchus, for that this was not at all in accordance with their institutes (nequaquam congruentibus institutis, Hist. v. 5). As Bacchus was the god of wine, and in general of earthly festivity and jollity, and as his rites sanctioned the most frantic excesses of revelry and tumultuous excitement, he would necessarily be an object of abhorrence to all who believed in and worshipped Jehovah. Probably also the very fact that some things connected with the Jewish worship had, as mentioned by Tacitus, and still more fully by Plutarch (Symposiac. 4, qu. 6), led to the supposition that they reverenced Bacchus, may have produced in their minds a more determined recoil from and hatred of all pertaining to his name. In the pagan system Bacchus is the god of wine, and is represented as the son of Jupiter and Semele, the daughter of Cadmus. His mother perished in the burning embraces of the god, whom she persuaded to visit her with his attribute of royalty, the thunderbolt; the embryo child was sewn up in Jupiter's thigh, whence, in due time, he was produced to light. Mythology abounds with the adventures of Bacchus, the most noted of which are the transformation of the Tyrrhenian pirates, who carried him off to sell for a slave, into dolphins; his revenge on the scoffing Pentheus, and his invasion and conquest of India. Bacchus was generally figured as a young man of effeminate appearance (θηλύμορφος, Eurip. Bacch. 853; Euseb. Chron. p. 29), with a garland of ivy binding his long hair (Strabo, 15, p. 1038); in his hand he bore a thyrsus, or rod wreathed with ivy, and at his feet lay his attendant panther. His companions were the Bacchantes, the Lenae, the Naiads and Nymphs, etc., and especially Silenus. His worship seems to have arisen from that “striving after objectivity” (Wachsmuth, Hellen. Alterthumsk. 2:2, p. 113), which is the characteristic of a primitive people. The southern coast of Thrace appears to have been the original seat of this religion, and it was introduced thence into Greece shortly after the colonization by the AEolians of the Asiatic coast of the Hellespont. The admission of the identity of Osiris and Dionysus by Plutarch and other mythological theorists, as well as Herodotus's simple statement of the assertions of the Egyptian priests to that effect, is no proof of the common origin of the worship of this divinity in Egypt and Greece; but there is no doubt that certain modifications of the Dionysiac rites took place after the commencement of the intercourse between the Ionians and the Egyptians (Penny Cyclop. s.v.). The worship of Bacchus was intimately connected with that of Demeter, and under the name of Iacchus he was adored along with that goddess at Eleusis. Virgil invokes them together (Georg. 1:5) as the lights of the universe. According to the Egyptians, they were the joint rulers of the world below (Herod. 2:123). In a cameo he is represented as sitting with her in a chariot drawn by male and female centaurs. (For a fuller account of the mythological history and attributes of Bacchus, see Creuzer, Aymbolik und Mythologie, pt. 3, bk. 3, ch. 2 of Moser's Abridgment.)

## Bacchus, St[[@Headword:Bacchus, St]]

             lived in the 3d or 4th century. He was denounced to the emperor Galerius Maximianus, in whose army he served, as a Christian; and when he constantly refused to. sacrifice to Jupiter, he was sent to Antiochus, praefect of the. East, who had orders to torment him until he renounced the faith or died. After every other species of torture had failed, he was beaten to death with clubs at a little town of Syria called Barbalissa, on the Euphrates. His body was secretly interred, and afterwards translated to Rasaphe, in the diocese of Hierapoli. He was buried with his friend, St. Sergius, and is commemorated ,Oct. 7. One of the cardinal deacons at Rome derived his title from Sts.. Serginns and Bacchus, and a church was built in their honor by Justinian at Constantinople. See Butler, Oct. 7.

## Bacchylus[[@Headword:Bacchylus]]

             SEE BACCHILLUS.

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

             an Italian Benedictine and theologian, was born April 25, 1629. From Florence, where he taught theology, he went to Poland and there founded the Congregation of Cassini. He afterwards returned to Rome, where he died, in 1683. He wrote, De Principiis Universee Theologice Miralis, seu de Acibus Humanis (Florence, 1667). See Hoefer, Nouv. Biog. Generale, s.v.

## Bacci, Giacomo Antonio[[@Headword:Bacci, Giacomo Antonio]]

             rector of the Seminary of Lucca, died about 1760, and wrote Ethicorunz Libri V in III Tomos Distsributi (Lucca, 1760, 3 vols. 4to). See Landon, Eccles. Dict. s.v.; Biog. Universelle, s.v. V'

## Bacciochi, Ferrante[[@Headword:Bacciochi, Ferrante]]

             an Italian painter, was a monk of Ferrara', of the Order of Filippini, but of uncertain date. One of his best pictures was The Stoning of Stephen in the Church of San Stefallo.

## Bacenor[[@Headword:Bacenor]]

             (Βακήνωρ; Vulg. Bacenor), apparently a captain of horse in the army of Judas Maccabeus, to whose detachment Dositheus belonged (2Ma 12:35); or possibly it may have been only the title of one of the Jewish companies or squadrons.

## Bach, Johann Sebastian[[@Headword:Bach, Johann Sebastian]]

             a German musician, " to whom," in Schumann's words, " music owes almost as great a debt as a religion owes to its founder," belongs to a family whose earliest notices go back to the beginning of the 16th century. The progenitor of the Bach race was VEIT, who died in 1619. He is said to have been a baker, and to have moved into Hungary, with many other Evangelicals, for protection from persecution. But under the emperor Rudolf II, the Catholic reaction gave the Jesuits the upperhand, and this caused Veit to return home and settle at Weimar as a baker and miller. The genealogy states that he loved and practiced music. His chief delight was in a "cythringen" (probably a zither), upon which he' used to play while his mill was at work. But the real musical ancestor of the family was HANS, the son of Veit, who died in 1626. Of his many children, three sons especially distinguished themselves as musicians JOHANNES (1604-73, the forefather of the Bachs of Erfurt), HEINRICH (1615-92, the forefather of the Arnstadt Bachs), and CHRISTOPH (1613-61, the grandfather of Johann Sebastian and father of JOHANNS AMBROSIUS, born in 1645 at -Erfurt, and died at Eisenach in 1695). At Eisenach our- hero was born, March 21, 1685. His father began by teaching him the violin, and after his father's death he began the piano-forte under the direction of his elder brother, Johann Christoph. At the age of fifteen (1700) Johann Sebastian entered the Michaelis School at Lüneburg, where he remained three years.

In 1703 he was made organist at Arnstadt in the new church. In 1707 he went to Mühlhausen, in Thuringia, and in the following year to Weimar as court organist. Here "his fame as the finest organist of his time reached its climax, and there also his chief organ compositions were written - productions unsurpassed and unsurpassable." In 1717 Bach was appointed  leader at Cothen by Prince Leopold of Anhalt-Cothen, and in 1723 cantor at the Thomas School in Leipsic and organist and director of the music in the two chief churches. His position at Leipsic he retained till the end of his life; there he wrote for the services of the Church his great passions and cantatas, and his highmass in B minor (1733), which exhibit the power of his unique genius in its full glory. He died July 28, 1750. "In Johann Sebastian centres the progressive development of the race of Bach which had been advancing for years; in all the circumstances of life he proved himself to be at once the greatest and the most typical representative of the family. He stood, too, on the top step of the ladder; with him the vital forces of the race exhausted themselves, and further power of development stopped short." Bach wrote unceasingly in every form and branch, and the number of his works is enormous. In 1842 a monument was erected, which perpetuates the features of the great master, in front of the Thomas School, over which he presided, and under the very windows of his study. This monument owes its origin to the enthusiasm of Mendelssohn for the great master. In 1850 the centenary of Bach's death was commemorated, and the "Bach Society" was founded at Leipsic for the publication of his entire works. The literature on Bach is very large. We confine ourselves to the most important. Besides the articles in Herzog's Real-Encyklop., Lichtenberger's Encyclopedic des Sciences Religieuses, and Grove's Dictionary of Music and Musicians (Lond. 1880), s.v., see Spitta, Johann Sebastian Bach (Leipsic, 1873-80); Bitter, Johann Sebastian Bach (Dresden, 1880, 2d ed.); Reissmann, Johann Sebastian Bach, sein Leben und seine Werke (Berlin and Leipsic, 1881); Koch, Gesch. des deutschen Kirchlenliedes, v, 614 sq., 637 sq. (B. P.)

## Bach, Karl Philip Emmanuel[[@Headword:Bach, Karl Philip Emmanuel]]

             son of Johann Sebastian, was born at Weimar, March 14, 1714. He was the most gifted musician of this most eminent family next to his father, and is generally designated the Hamburg Bach. He studied at the Thomas School and afterwards at the University of Leipsic, devoting himself to jurisprudence. In 1738 he went to reside in Berlin and was appointed chamber-musician to Frederick the Great. In 1767 he left his position at court and accepted the post of Capellineister at Hamburg, where he spent the last twenty-one years of his life, and died Sept. 14, 1788. His most ambitious work of a sacred character is The Israelites in the Wilderness, but most of his music was written for the harpsichord.

## Bacheller, Gilman[[@Headword:Bacheller, Gilman]]

             a Congregational minister, was born at Fayette, Me., Feb. 18, 1795. His early years were spent on the farm and in trade with only a common-school education. Rev. Joseph Underwood of New Sharon, Me., became his theological tutor in 1827, and in 183:1 Mr. Bacheller became pastor at Machiasport, Me. He was dismissed in 1849, but continued to reside at that place and to officiate as acting pastor a part of the time until a few weeks before his death. As acting pastor he supplied Jonesborough from 1847 to 1849; Northfield from 1850 to 1853; Whitneyville from 1850 to 1855, and from 1859 to 1861, and again in 1865; also supplied Whiting from 1851 to 1852. He died at Machiasport, Sept. 27,1875. See Cong. Quarterly, 1876, p. 419.

## Bachelor[[@Headword:Bachelor]]

             SEE BACCALAUREUS.

## Bachelor, Elijah[[@Headword:Bachelor, Elijah]]

             a Methodist Episcopal minister, was born at Sturbridge, Mass., in 1772, of pious parents, who early taught him the fear of the Lord. He experienced religion at the age of sixteen; soon after wandered away into folly and sin; in 1792 was reconverted, and in 1798 entered the travelling connection of the New England Conference. Six years later he located and removed to Homer, N. Y., and four years afterwards resumed the itinerant labors. For five years he continued to preach, then ill-health obliged him to again locate, which relation he held until his decease, Dec. 19, 1821. Mr. Bachelor was a man of the strictest moral and religious integrity. See Methodist Magazine, v, 80.

## Bachelot, Jean Alexis Augustin[[@Headword:Bachelot, Jean Alexis Augustin]]

             a French theologian, was born in 1790 near Mortagne. He first taught classics and theology. About 1826 he was appointed by the pope apostolic praefect to the Sandwich Islands, and also proceeded to Honolulu. Once installed, he raised a contest with the Anglican missionaries and was forced to leave the place. He took refuge upon the shores of California. He intended to go to the islands in the South Pacific Ocean, but died from the fatigue of the voyage in 1838. See Hoefer, Nouv. Biog. Generale, s.v.

## Bacherius (or Bakere), Peter[[@Headword:Bacherius (or Bakere), Peter]]

             a Flemish Roman Catholic preacher, was born at Ghent in 1517. At the age of twenty he became a Dominican, and studied under Peter Soto. He was  one of the most celebrated preachers of his day, and died Feb. 12, 1601. He wrote, Misoliturgie (Ghent, 1556), against those who despised the mass:-Le Miroir de la Milice Chretienne:--Homilies on the Epistles for Lent (Douai, 1599,1604):--Homilies on the Gospels for All the Sundays of the Year (Louvain, 1576):-Gerelle Conjugale entre l'Homme et la Femme, etc.

## Bachiarius[[@Headword:Bachiarius]]

             SEE BACCHIARIUS.

## Bachiene, Janhendrik[[@Headword:Bachiene, Janhendrik]]

             a Dutch religious writer, brother of Willem Albert, was born in 1708, and died in 1789. He published some moral and theological works, of which the principal are, Eerste Begingelen der goddelijke Waarheden (1759):-De Leer der Sacramenten, etc. (1771). See Hoefer, Nouv. Biog. Generale, s.v.

## Bachja Ben-Asher[[@Headword:Bachja Ben-Asher]]

             a Jewish rabbi who flourished in the 13th century, was a judge at Saragossa. In 1291 he wrote his סֵפֶר בִחְיִיor פֵּרוּשׁ עִל הִתּוֹרָה, a commentary on the Pentateuch, "grammatical, philosophical, allegorical, and cabalistical," condensing much of former commentators (Pesaro, 1507; Lemberg, 1865, 5 vols.), He also wrote שׂבִע שְמָחוֹת, a commentary on Job (Amst. 1768):- סֵ כִד חִקֶמִחand סֵ הִדְרָשׁוֹת, a collection of sixty derashas, or sermons (Const. 1515; Warsaw, 1870):-also a curious book on food and meals, entitled Sefer Shulchan Arba (סֵ שֻׁלְחִן אִרְבִע, "the book of the square table") (1st ed. Mantua, s. a.; last ed. Wilna, 1818), in which he discusses the time of eating, the mystical signification of food, the moral import of fasting, the manners of the table, the feasts of the ancients, the festivals of the just in the world to come. See Furst, Bibl. Jud. i, 75 sq.; De' Rossi, Dizionario Storico (Germ. transl.), p. 54; Gratz, Gesch. d. Juden, 7:203 sq.; Finn, Sephardim, p. 304; Etheridge Introd. to Hebrew Literature, p. 262; Jost, Gesch. d. Judenth. u. s. Sekten, iii, 39; Ginsburg, Kabbalah, p. 98. (B. P.)

## Bachja Ben-Josef[[@Headword:Bachja Ben-Josef]]

             SEE PAKUDA.

## Bachman, John, D.D., LL.D[[@Headword:Bachman, John, D.D., LL.D]]

             an American minister and naturalist, was born in Dutchess County, N. Y., Feb. 4, 1790. He was licensed to preach in 1813, and became pastor of the German Lutheran Church in Charleston, S.C., in 1815. He died Feb. 25,1874. He was a collaborator of Audubon in his great work on American ornithology, and the principal author of The Quadrupeds of North America. Among his other publications may be mentioned, Defence of Luther and the Reformation (1853) :-Design and Duties of the Christian Ministry (1848):-The Doctrine of the Unity of the Human Race Examined on the Principles of Science (1850): Characteristics of Genera and Species as Applicable to the Doctrine of the Unity of the Human Race (1854). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

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

             a German Protestant doctor of theology, was born July 21, 1799, at Drossen in the Neumark. He studied at Berlin and Halle, and after completing his studies acted for some time as preacher at Lisbon. In 1829 he was appointed preacher of the Louisenstadt Church at Berlin, and in 1845 first preacher of St. Jacob's there. He labored with great blessing in his vast parish, and the government acknowledged his services by appointing him, in 1862, member of consistory, and in 1870 supreme counsellor of consistory. He died July 26, 1876, at Cassel, where he had gone to repair his broken health. Besides Sermons and some catechetical works, be published a monograph on the famous Easter hymn, Jesus meine Zuversicht (Berlin, 1874) :-Zur Geschichte der Berliner Gesangbiicher (ibid. 1856):-Michael Schirner nach seinem Leben und Dichten (ibid. 1859). See Winer, Handbuch der theol. Literatur, ii, 105, 117; Zuchold, Bibl. Theol. i, 6); Zun Geddehtniss des Dr. Bachtmann (Berlin, 1876). (B. P.)

## Bachmann, Paul[[@Headword:Bachmann, Paul]]

             a German controversialist, was born at Chemnitz about 1466. He joined the Cistercians, and was abbot of Altenzelle from 1522 to 1535. In connection with Cochleus, Emser, Peter Forst, and Augustin von Alveldt,he opposed the Lutheran Reformation in Saxony. He tried to reform monastic life, but could not prevent many of his co-religionists from going over to the Church of the Reformation. He wrote against Luther, but was answered in a satire, written after the manner of the Epistol. Obscur. Virorum, entitled Mors et Sepultura Doctrinae Lutheranae, reprinted in Strobel, Opuscula Quaedam Satirica et Ludicra Tempore Reform. Scripta (1784), Fasc. 1:49 sq. See Streber, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Bachor Von Echt, Reihhard[[@Headword:Bachor Von Echt, Reihhard]]

             a German theologian, was born in 1544. He became burgomaster of Leipsic, where he established himself as a trader; but later he was banished from that place for his Calvinistic doctrines, and was welcomed at Heidelberg, where he died in 16i4. He wrote, Catechesis Palatinatus Testimoniis Scripturce ac Sententiis Patrum qui Primis 100 a C. N. A nnis in Ecclesia claruerunt Ornata.  His son bearing the same name, was born at Leipsic in 1575. He was a distinguished jurist and professor at Heidelberg in 1613. Deprived of his employment during the Thirty Years' War, and obliged to withdraw to the Palatinate, he went to Heilbronn in 1662, and later returned to Heidelberg, where he devoted himself to the study and preparation of his works. According to several writers, he abjured the Catholic faith before, his death, and embraced the doctrines of Lutheranism. .He wrote Notae et Animadv. ad Trentleri Disput. (Heidelberg, 1617-19), and several other works. See Hoefer, Nouv. Biog. Generale, s.v.

## Bachrite[[@Headword:Bachrite]]

             (Heb. with the article hab-Bakri', הבִּכְרַי; Sept. omits, but some copies have ὁ Βεχερί; Vulg. familia Becheritarum; Auth. Vers. “the Bachrites”), the family name of the descendants of BECHER SEE BECHER (q.v.), the son of Ephraim (Num 26:35). SEE BERIAH.

## Bachtan[[@Headword:Bachtan]]

             in the mythology of the Arabs, is the stone on which Hagar is said to have been delivered of Ishmael, the son of Abraham, and to which Abraham tied his camel when he went to offer Isaac. The Arabians, who consider themselves direct descendants of Abraham through Ishmael; worship this stone as the same with that in the Kaaba at Mecca.

## Bachuth[[@Headword:Bachuth]]

             SEE ALLON-BACHUTH.

## Bacis (or Baochis)[[@Headword:Bacis (or Baochis)]]

             was (1), in Egyptian mythology, a sacred bull at Hermonthis, in Upper Egypt. It was also called Onuphis, and must not be confounded with Apis of Memphis. Large bristly hairs grew on its body, and ran in the opposite direction from that on other. animals. (2.) One of the earliest seers of Greece. He lived at Heleon in Boeotia, and the nymphs of the Corycian grotto endowed him with the gift of divination after having taken leave of his friends. Bacis was probably only a designation of a soothsayer; therefore a number of Bacidae-one especially, an Arcadian, and also some women-were thus named.

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

             a Protestant theologian of Germany, was born in 1801, and died as pastor at Kastellaun and superintendent of the diocese of Simmern, Feb. 13, 1879. He is the author of, Die dltesten Kirchen im Lanzde wischen Rhein, Mosel, Nahe und Glan bis zum Beginn des dreissihrigen Krieges:

1. Theil, Die Zeit vor der Reformniation;

2. Theil, Die Reformation der Kirche, sowie der Kirche Schicksale und Gestaltung bis zumn- Jahre 1826 (Bonn, 1859-74). See Zuchold, Bibl. Theol. i,61. (B. P.)

## Backbite[[@Headword:Backbite]]

             (in Psa 15:3, רָגִל, ragal', to run about tattling; in Pro 25:23, סֵתֶר, se'ther, secrecy in tale-bearing; in Rom 1:30, κατάλαλος, an evil speaker; in 2Co 12:20, καταλαλιά, evil-speaking), maliciously to defame an absent person. SEE SLANDER.

## Backer (or Bakker), Jakob Van (Jacopo Do Palermo)[[@Headword:Backer (or Bakker), Jakob Van (Jacopo Do Palermo)]]

             a Dutch historical painter, was. born at Antwerp in 1530. While young he was employed by Palermo, a dealer in, pictures, after whom he was sometimes named. Palermo kept Backer employed constantly, and sent his .pictures to Paris, where they were very much admired. Backer painted some original historical pictures, three of which. are, Adam and Eve, a Charity, and a Crucifixion. He died in 1560.

## Backereel, Gilles[[@Headword:Backereel, Gilles]]

             a Dutch painter, was a native of Italy and contemporary with Rubens. He competed with Vandyke in an altar-piece in a church at Antwerp. In the cathedral at Bruges is an altar piece by (illes Backereel representing St. Charles Borromeo administering the sacrament to a numerous group of persons attacked by the plague. In the Church of the Augustinians at Antwerp is another admirable picture by him of the crucifixion. Some of his works are also at Brussels in the Church of the Franciscans.

## Backereel, Willem[[@Headword:Backereel, Willem]]

             a Dutch painter of the 16th century, resided in Italy and painted landscapes. In the Low Countries he adorned the churches with pictures, and gained some eminence as an artist.

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

             an English Congregational minister, was born at Wells, Somersetshire, in 1822. He received his education at the grammarschool of that city, supplemented by private tuition and a five years? course at Springhill College, Birmingham. On leaving college he declined a living in the Church of England and became a Congregational pastor at Rodborough Tabernacle, Gloucestershire. He removed to Bolton in 1848, where he remained but a short time. He was afterwards pastor of the Old Meetinghouse, Scarborough, for twelve years. .In 1862 Mr. Backhouse took his family to Heidelberg, Germany, with a view to permanent residence. While there he held divine service on Sunday afternoons in St. Peter's Church. In 1865 he took up his residence at Bedford, with a view to secure better educational advantages for his sons. The Bible Society Committee chose Mr. Backhouse in 1870 to be their agent in Australia. He arrived at Melbourne April 23, 1871, and immediately threw himself into  the work, visiting in succession the colonies of Victoria, New South Wales, Queensland, South Australia, Tasmania, and New Zealand; lecturing, preaching, forming new committees, and holding conferences. His work was marked by a great distribution of Bibles in these colonies. He returned to his home in Melbourne in July, 1876, literally worn out, and died there Aug. 30,1877. Mr. Backhouse was characterized by intense love for his work, unflagging zeal, gentle disposition, and consistent Christian life. See (Lond.) Cong. Year-book, 1878, p. 304.

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

             an English minister of the Society of Friends, was born at Darlington, May 8, 1808, and at the age of eleven removed with his parents to Sunderland, where he ever afterwards resided. He began his ministerial labors in 1852, and was recorded as a minister in 1854. He died May 22, 1879. See (Lond.) Annual Monitor, 1880, p. 20. .

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

             a minister of the Society of Friends, was born at Darlington, England, July 8,1794. He was recorded as a minister in 1824, and from that date his life may be said to have been one of unceasing service for his Master. Nearly ten years of his life were devoted to a visit, undertaken as a missionary, to the Australian colonies, the Mauritius, and South Africa. As a naturalist and botanist he was eminent. For many years he was connected with a horticultural establishment at York. His journeys to different countries proved valuable in a scientific as well as a religious point of view. He was a convert from the Unitarian faith, and was an earnest and consistent advocate of the cause of temperance. For many years he was connected with the York Friends' Tract Association, and much of his time was spent in writing tracts. He died Jan. 20, 1869. See (Lond.) Annual .Monitor, 1870, p. 6.

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

             a minister of the Society of Friends, was born at Darlington; England, in 1784. In 1813 he began to preach, thus yielding to a duty which he had long felt. He was unassuming and simple in all his ministrations. He travelled extensively through England and Scotland, preaching in various places. He died Aug. 17, 1847. See (Lond.) Annual Monitor, 1848, p. 14.

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

             a minister of the Society of Friends, was born at Darlington, England, in 1779. " Integrity and simplicity adorned his Christian walk, and in him the poor and afflicted found a faithful and sympathizing friend." On June 9,1844, being the day previous to the time appointed for his leaving home as a missionary to Norway, he went to a meeting in usual health, rose to address the assembled company, but before a word was uttered fell lifeless to the floor See (Lond.) Annual Monitor, 1845, p. 20.

## Backmeister[[@Headword:Backmeister]]

             SEE BACMEISTER.

## Backon[[@Headword:Backon]]

             SEE BACON.

## Backslide[[@Headword:Backslide]]

             (in Pro 14:14, סוּג, sug, to go back; in Hos 4:16, סָרִר, salar' to be refractory; elsewhere in the O.T. שׁוּב, shub, to return; in Heb 10:39, ὑποστέλλω, to “draw back”). SEE APOSTASY.

1. This term popularly denotes a falling off or defection in matters of religion; an apostasy, Act 21:21; 2Th 2:3; 1Ti 4:1. This may be either partial or complete; partial, when it is in the heart, as Pro 14:14; complete, as that described in Heb 6:4, etc.; 10:6, etc. On the latter passage Chrysostom observes: “When a house has a strong foundation, suppose an arch fall, some of the beams break, or a wall decline, while the foundation is good, these breaches may be repaired; so in religion, while a person maintains the true doctrines, and remains on the firm rock, though he fall, true repentance may restore him to the favor and image of God: but as in a house, when the foundation is bad, nothing can save the building from ruin; so, when heretical doctrines are admitted for a foundation, nothing can save the professor from destruction.” It is important, in interpreting these passages, to keep it steadfastly in mind that the apostasy they speak of is not only moral, but doctrinal. SEE FALLING AWAY.

2. It is also used less accurately of a loss of fervor in religious feeling and of zeal in religious duty. In this sense it should be called partial backsliding, which must be distinguished from hypocrisy, as the former may exist where there are good intentions on the whole; but the latter is a studied profession of appearing to be what we are not. The causes of backsliding are — the cares of the world; improper connections; inattention to secret or closet duties; self-conceit and dependence; indulgence; listening to and parleying with temptations. A backslidden state is manifested by indifference to prayer and self-examination; trifling or unprofitable conversation; neglect of public ordinances; shunning the people of God; associating with the world; thinking lightly of sin; neglect of the Bible; and often by gross immorality. The consequences of this awful state are — loss of character; loss of comfort; loss of usefulness; and loss of a well-grounded hope of future happiness. To avoid this state, or recover from it, we should beware of the first appearance of sin; be much in prayer; attend the ordinances; and unite with the people of God. We should consider the awful instances of apostasy, as Saul, Judas, Demas, etc.; the many warnings we have of it, Mat 24:13; Heb 10:38; Luk 9:62; how it grieves the Holy Spirit; and how wretched it makes us; above all things, our dependence should be on God, that we may always be directed by his Spirit, and kept by his power. — Watson, Theol. Dictionary, s.v.; Buck, Theol. Dictionary, s.v.; Clarke, Theology (by Dunn), p. 360. On the possibility of “falling from grace,” SEE PERSEVERANCE.

## Backus, Almond Luce[[@Headword:Backus, Almond Luce]]

             a Methodist Episcopal minister, was born in Herkimer County, N. Y, Sept. 16, 1820. He was converted in 1838; was licensed to preach in 1843, and in 1856 entered the Genesee Conference. In 1.872 he was transferred to the North-west Indiana Conference, and in 1875 was granted a supernumerary relation, which he held till his death, at Stockwell, Ind., Jan. 10, 1876. Mr.-Backus was a man of rare endowments, stalwart in frame, and energetic; forcible in manner, sound in theology. See Minutes of Annual Conferences, 1876, p. 367.

## Backus, Azel[[@Headword:Backus, Azel]]

             D.D., president of Hamilton College, was born at Norwich, Conn., Oct. 13th, 1765. While yet a boy he imbibed infidel principles, but was reclaimed by the instructions of his uncle, the Rev. Charles Backus. He graduated A.B. at Yale in 1787. He was licensed in 1789, and succeeded Dr. Bellamy as pastor at Bethlem in 1791. Here he labored faithfully, both as pastor and as principal of a classical school, till 1812, when he was elected president of Hamilton College. After five years of successful administration, he died of typhus fever, Dec. 9, 1817. He was a man of good endowments and great industry. — Sprague, Annals, 2:287.

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

             D.D., an eminent Congregational minister, was born in Norwich, Conn., Nov. 5, 1749. He lost his parents in his childhood, but, as he early discovered a love of learning, his friends assisted him to obtain a liberal education. He graduated A.B. at Yale in 1769, and, after studying theology under Dr. Hart, of Preston, he was licensed in 1773. In 1774 he was ordained pastor of the Congregational Church in Somers, where he remained until his death, December 30,1803. During the course of his ministry nearly fifty young men studied theology under his roof, and among them were Dr. Woods, of Andover, President Moore, of Amherst, and others. His reputation brought him invitations to the chair of theology at Dartmouth, and also at Yale, but he declined both calls. He published a number of occasional sermons. — Sprague, Annals, 2:61.

## Backus, Isaac[[@Headword:Backus, Isaac]]

             A.M., a distinguished Baptist minister, was born at Norwich, Conn., Jan. 9, 1724. In 1748 he was ordained pastor of a Congregational church in Titicut, Middleborough, Mass. In 1749 a number of the members of Mr. Backus's church altered their sentiments with regard to baptism, and he at length united with them in opinion. He was immersed in 1751. For some years he held to open communion, but afterward abandoned it. A Baptist church was duly constituted in 1756, and he was installed its pastor. He faithfully discharged his pastoral duties till his death, Nov. 20, 1806. To his labors during this long period the Baptists of America owe much of their success. He was a voluminous writer, and published, among other works, a History of the Baptists (3 vols.), and also an Abridgment of the same (1 vol.). A list of his writings may be seen in Sprague, Annals, 6:56. See also Hovey, Life and Times of Backus (Bost. 1858, 12mo); Christian Review, 14:197.

## Backus, Jay S., D.D[[@Headword:Backus, Jay S., D.D]]

             a Baptist minister, was born in Washington- County, N. Y., Feb. 17, 1810. After pursuing a partial course of study at Madison University, he was ordained as pastor of the Church in Groton, N. Y., where he had :a successful ministry. He rendered great service during this period to his brethren in the ministry as an evangelist, preaching for them in times of special religious interest. His other pastorates were in Auburn, N. Y., in two churches in the city of New York, and in Syracuse. For some years he was associated with Dr. Pharcellus Church as editor of the New York Chronicle, now The Examiner. In 1862 he was chosen secretary of the American Baptist Home Mission Society, a position which with great  credit and usefulness he filled for many-years. He died at Groton, July 3, 1879. See Baptist Encyclopedia; p.54. (J. C.S.)

## Backus, John Chester, D.D., LL.D[[@Headword:Backus, John Chester, D.D., LL.D]]

             a Presbyterian minister, was born at Wethersfield, Connecticut, September 5, 1810. He studied at Albany Academy, spent two years at Columbia College, and graduated from Yale College in 1830; studied law one year, and theology one year at New Haven, joining the Congregational Church there in the meantime; spent part of a year at Andover Theological Seminary; graduated from Princeton Theological Seminary in 1835; was licensed to preach the same year, and ordained the next, serving meanwhile as assistant secretary of the Board of Domestic Missions. On September  16, 1836, he became pastor of the First Presbyterian Church at Baltimore, Maryland, and remained there until his death, April 9,1884, having been pastor emeritus from October 1875. His talents were of a high order, and few had greater influence in the Church. See Necrol. Report of Princeton Theol. Sem. 1885, page 21.

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

             a Congregational minister, was born at Canterbury, Conn., Sept. 16, 1787. He prepared for college at Plainfield Academy, of which he was afterwards preceptor, and studied: at Union College (1811) and theology with Drs. Benedict and Yates. He was ordained pastor of the Church in North Woodstock, Conn., in 1815, where he remained till 1830. His next charge was Palmer, Mass., where he labored ten years He then went to Brooklyn, N. Y., and was employed as a city missionary while strength permitted. Here he died Nov. 27, 1862. Mr. Backus was a grandson of Rev. Isaac, Backus, author of History of the Baptists; and he himself published Sermons:-a tract on temperance:-and a little work entitled Prayer-meeting Assistant. See Cong. Quarterly, 1861, p. 353; 1863, p. 56.

## Backus, Simon (1)[[@Headword:Backus, Simon (1)]]

             a Congregational minister, was a native of Norwich, Conn. He graduated at Yale College in 1724, and was ordained pastor of the Church at Newington, Conn., Jan. 25,1727; was a chaplain in the colonial service at Cape Breton, and there he died in 1745, aged about forty-five years. See Sprague, Annals of the Amer. Pulpit, i, 231.

## Backus, Simon (2)[[@Headword:Backus, Simon (2)]]

             a Congregational minister, son of the preceding, graduated at Yale College in 1759; was settled as the first pastor of the Church in Graliby, Mass., in October, 1762; resigned his pastoral charge in March, 1784, and died in 1828, at the age of eighty-seven. See Sprague, Annals of the Amer. Pulpit, i, 231.

## Bacmeister, Lucas (1)[[@Headword:Bacmeister, Lucas (1)]]

             a Protestant theologian of Germany, was born at Liineburg, Oct. 18, 1530. He studied at Wittenberg, and was appointed in 1559 courtpreacher at Kolding.. In 1561 he was called to Rostock as professor of theology, and: pastor. of St. Mary's; received the degree of D.D. in 1564; was appointed in 1592 superintendent. of the city of Rostock, and died there July 9, 1608. He is the author of, Vom christlichen Bann, kurtzer und grundlicher Bericht aus Gottes Wort und aus Dr. M. Lutheri Schriften, durch die  Diener der Kirche Christi zu Rostock zusammengetragen (Rostock, 1565):-Historia Ecclesiarunz Rostoch., s. Narratio de Initio et Progressu Lutheranismi in Urbe Rostochio. See Krey, Rostocker Gel. 4:33, appendix, p. 26; Kitchen- und Gel.-Gesch. ii, 24-73; Allgemeine deutsche Biographie, s.v. (B. P.)

## Bacmeister, Lucas (2)[[@Headword:Bacmeister, Lucas (2)]]

             son of the preceding, was born Nov. 11, 1570, at Rostock. He studied at Strasburg and Wittenberg, and was made professor of theology in 1600. In 1604 he was appointed superintendent at Rostock; in 1605 was made doctor of divinity, and died Oct. 12,1638. He wrote, Disputationes contra Decreta Concilii Tridentini :-Tractatus de Lege :-Disputationes de SS. Trinitate, etc. He was also the author of a number of German hymns which are still in use in the German Church. See Jocher, Allgemeines Gelehrten- Lexikon, s.v.; and especially Tarnovius's Biography of Bacmeister (Rostock, 1608); Koch, Gesch. d. deutschen Kirchenliedes, iii, 134 sq. (B. P.)

## Bacon (de Baccone, or Bachone), Francisco[[@Headword:Bacon (de Baccone, or Bachone), Francisco]]

             a Spanish theologian, was born at Gerona, or at Peralada, in Catalonia. He joined the Carmelites of his native country, studied at Paris, where he also lectured on theology. He is known by the name of doctor sublimis. He also became provincial of his order in Catalonia, and died at the monastery of Camprodon, August 8, 1372. He wrote, Commentarius super Sentent. 4: —Repertorium Pradicantium. See Schmidt, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

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

             an English minister of the Society of Friends, was born in 1623. In his younger life he was a soldier in the king's army. In 1656, while attending a Friends' meeting to which he had gone to ridicule what he might hear and see, he was brought under the power of the Spirit. Subsequently he became a diligent and faithful minister for more than twenty years, visiting in his preaching tours London and many parts of England, also Ireland and Wales; and under his powerful declarations of the truth many were converted. His residence was at Pottery Hill, Somersetshire. He died Oct. 29, 1678. See Piety Promoted, i, 79, 80. (J. C. S.)

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

             a Congregational minister, was born at Woodstock, Conn., in 1771. During 'his early years he taught school, and then was under the tuition of Rev. John Sherman and Rev. Levi Hart. Subsequently he became a missionary to the Indians around Lake Erie, and started on foot and alone for the wilderness, as it then was. For a time his headquarters were at Buffalo Creek, now the city of Buffalo, and he preached to the Seneca tribe, but tarried only a short time among them. His next efforts were with the Chippeways (Ojibways). Mr. Bacon's ordination for this work occurred  after his return from his first journey to the Indians, in Hartford,: Dec. 30, 1800; and he set out with his wife for his chosen field of labor Feb. 11, 1801. Arriving at Detroit, he immediately opened a school and shortly after his wife organized another girls' school; but he did not lose sight of the fact that his mission was especially to the Indians. Although Detroit was at this time the largest and most important city west of Albany, the size of the place was in nowise remarkable. It was enclosed by cedar pickets about twelve feet high, close together; at each side were strong gates which were closed at night, and no Indians were permitted to come in after sundown or to remain overnight. The schools were popular, but the people were prejudiced against "Yankees," and this militated against Mr. Bacon's usefulness. His next movement was to the Maumee River, where, in endeavoring to ingratiate himself with the Indians, he endured great hardships.

Afterwards he visited the tribe at Arbrecroche; and with the Indians at Mackinaw he seemed to be better pleased than with any others of his acquaintance. They were principally Ottawas and Chippeways. He had some difficulty still in mastering their language. Mackinaw was at that time one of the remotest outposts of the fur trade. The Indians strenuously objected to the missionary, but Mr. Bacon maintained his residence there until about Aug. 1, 1804, when he sailed for Detroit; and some time after we find him in Hartford. After continuing for a considerable length of time in the service of the Missionary Society, he returned again to Connecticut. In the summer of 1806 he went to the Western Reserve, 0., and established his temporary home at Hudson, O., which was surveyed for settlement in November through the influence of Mr. Bacon. In 1807 he removed to Tallmadge, 0., and in January, 1809, assisted in organizing a Church there. In May, 1812, he left Tallmadge for Connecticut, and taught school in Litchfield for a few months. Through the year 1813-14 he preached in a parish now known as the town of Prospect, Conn. The following year he resided in the parish of Westfield, in Middletown, preaching there and in Middlefield. Early in 1815 he removed to Hartford and became interested in the publication of Scott's Family Bible. He was also the publisher of an edition of De Foe's Family Instructor. He died at Hartford, Aug. 27, 1817. See Cong. Quarterly, 1876, p. 1, 260, 387, 562.

## Bacon, Davis [[@Headword:Bacon, Davis ]]

             a Universalist minister, was born at Greenfield, Mass., Aug. 15, 1813. He removed to Fulton County, N. Y., in boyhood; received a liberal education;  taught school in Harrison County, Ky., from 1839 to 1842; then returned to New York, and in the following year again went to Harrison County, where he engaged in teaching and preaching for nearly two years. Later he removed to Mount Healthy, 0., where, under the auspices of the Miami Association, he preached several years. In 1853 he removed to Pittsburgh, Pa.; spent his latter years travelling and preaching in various places, and died Jan. 10, 1871. Mr. Bacon was a pure, faithful, and energetic pastor. See Universalist Register, 1872, p. 125.

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

             Viscount St. Albans and Baron Verulam, one of the most celebrated philosophers of modern times, was born in London, Jan. 22, 1561. His father, Sir Nicholas Bacon, was keeper of the seal under Elizabeth, and a distinguished lawyer and statesman; his mother was a learned and pious woman, who had translated several ascetic works from Italian, and had taken part in the theological controversies of her time. Early in life he gave signs of extraordinary talent, and Queen Elizabeth used to call him playfully her young lord keeper. In his twelfth year he is said to have speculated on the laws of imagination, and in the next year he was matriculated at Trinity College, Cambridge, where he remained for three years and a half. After the termination of his studies in 1577, his father sent him to France, under the care of Sir Amyas Paulet, English ambassador at the French court. There he came in contact with a number of distinguished men, and laid out a plan for a reconstruction of the philosophical sciences. The death of his father recalled him to England in 1580, and, failing to get an office for which he applied, he devoted himself to the study of law.

In 1582 he was called to the bar, in 1586 he was made a bencher, and in 1589, at the age of 28, counsel extraordinary to the queen. Still he could not rise under Elizabeth, who rejected his claims for preferment on the ground that he was “not very deep.” As some compensation for his disappointment, Count Essex made him a present of Twickenham Court, worth about £1800, and so beautiful that Bacon called it the Garden of Paradise. Bacon, some years later, was charged with rewarding this disinterested kindness with ingratitude on the trial of Essex; but probably unjustly (see the Penny Cyclopoedia, s.v.). In 1595 he was returned to Parliament as member for Middlesex, and greatly distinguished himself for parliamentary eloquence. After the accession to the throne of James I, he rapidly rose in dignities and influence. In 1603 he received the honor of knighthood, in 1604 he was appointed king's counsel, in 1607 solicitor general, in 1613 attorney general, in 1617 keeper of the great seal. In January of 1618 he was appointed lord high chancellor, and in the same year raised to the peerage as Baron of Verulam. Three years later the title of Viscount of St. Albans was conferred on him. From the same year, 1621, dates his fall. A committee of the House of Commons reported two cases of corruption against him, and before the close of the proceedings similar cases to the number of 24 were presented. When his case was referred to the House of Peers he abandoned all defense, confessed his guilt, and was sentenced, on May 3d, to a fine of £40,000, and to imprisonment in the Tower during the king's pleasure. The sentence proved to be little more than a form. He was released from imprisonment after two days, and the fine was subsequently remitted, but he never recovered his standing. Only once he was afterward summoned to attend Parliament, and the remainder of his life was spent in humble circumstances and among the few friends whom adversity left him. He died at Highgate, April 9,1626.

Bacon was the author of a philosophical system which is called after him the Baconian philosophy, and which has had a marked influence on the subsequent development of philosophy and of literature in general. “The sciences,” he says, “I have hitherto been in a most sad condition. Philosophy, wasted in empty and fruitless logomachies, has failed during so many centuries to bring out a single work or experiment of actual benefit to human life. Logic hitherto has served more to the establishment of error than to the investigation of truth. Whence all this? Why this penury of science? Simply because they have broken away from their root in nature and experience. The blame of this is chargeable to many sources: first, the old and rooted prejudice that the human mind loses somewhat of its dignity when it busies itself much and continuously with experiments and material things; next, superstition and a blind religious zeal, which has been the most irreconcilable opposer to natural philosophy; again, the exclusive attention paid to morals and politics by the Romans, and since the Christian era to theology by every acute mind; still farther, the great authority which certain philosophers have exercised, and the great reverence given to antiquity; and, in fine, a want of courage, and a despair of overcoming the many and great difficulties which lie in the way of the investigation of nature. All these causes have contributed to keep down the sciences. Hence they must now be renewed, and regenerated, and reformed in their most fundamental principles; there must now be found a new basis of knowledge and new principles of science.

Thus radical reformation of the sciences depends upon two conditions — objectively, upon the referring of science to experience and the philosophy of nature; and subjectively, upon the purifying of the sense and the intellect from all abstract theories and traditional prejudices, Both conditions furnish the correct method of natural science, which is nothing other than the method of induction. Upon a true induction depends all the soundness of the sciences.” In these propositions the Baconian philosophy is contained. The historical significance of its founder is, therefore, in general this: that he directed the attention and reflection of his contemporaries again upon the given actuality, upon nature; that he affirmed, the necessity of experience, which had been formerly only a matter of accident, and made it as in and for itself an object of thought. His merit consists in having brought up the principle of scientific empiricism, and only in this (Schwegler, History of Philosophy, transl. by Seelye, p. 166). The principles of his method are to be found in many writers before him, even in Aristotle; but it-was Bacon's glory that he so set forth those principles as to bring mankind to act upon them. His plagiarisms, especially from his great namesake, Roger Bacon, are unquestionable (see De Maistre, Soirees de St. Petersbourg; Methodist Quarterly, Jan. and April, 1858; and SEE BACON, ROGER ).

So far as Bacon's own mind was concerned, he was a firm believer in divine revelation (see his Confession of Faith; Prayers; Character of a Christian; Works, ed. Montague, vol. 7). Theology, as science, he held to rest on data given by inspiration, just as metaphysics must rest on postulates. On this last point the following passage is pregnant: “Wherefore, whatever primitive matter is, together with its influence and action, it is sui generis, and admits of no definition drawn from perception, and is to be taken just as it is found, and not to be judged of from any preconceived idea. For the mode of it, if it is given to us to know it, cannot be judged of by means of its cause, seeing that it is, next to God, the cause of causes, itself without cause. For there is a certain real limit of causes in nature, and it would argue levity and inexperience in a philosopher to require or imagine a cause for the last and positive power and law of nature, as much as it would not to demand a cause in those that are subordinate” (Fable of Cupid, Works, ed. Montague, 15:45). As to theology, his language is: “Omnis enim scientia duplicemn sortitur informationem. Una inspiratur divinitus; alter oritur a sensu. Partiemur, igitur, scientiam in theologiam et philosophiam. Theologiam hic intelligimus inspiratam, non naturalem” (De Agmentis, 3, 1). In book 9 of the same work he expressly sets religion in opposition, so far as its source is concerned, to the inductive sciences, inasmuch as in religion the first principles are independent and self-subsistent (per se subsistentes). “Let us conclude,” he says, a that sacred theology ought to be drawn from the word and oracles of God, not from the light of nature or the dictates of reason. For it is written, the heavens declare the glory of God, but not the heavens declare the will of God.” See also his striking prayer in the preface to the Instauratio Magna. Bacon's own position, then, is clearly defined, although De Maistre, in his Soirees de St. Petersbourg, seeks to deprive him not only of all merit with regard to the science of induction, but also almost of the name of Christian. It is another question how far the influence of the Baconian system, confined as it is to the material sciences, has tended to generate a materialist and rationalist way of thinking. On this point, SEE RATIONALISM; SEE PHILOSOPHY.

The greatest of the philosophical works of Bacon is the Novum Organum (Lond. 1620, translated in Bohn's Scientific Library, Lond.). The most important among the other works of Bacon are:

(1) Essays, or Counsels Civil and Moral (Lond. 1597, augment. edit. 1612 and 1624), the best known and most popular of his works. A new edition, with an introduction and many valuable notes, has been published by archbishop Whately (Lond. 1857; Boston, 1860): —

(2) A treatise On the Advancement of Learning (Lond. 1605). This work, revised and enlarged, was afterward translated by Ben Jonson, George Herbert, and other friends of Bacon, into Latin, and published under the title De Augmentis Scientiarum (Lond. 1623). The works De Sapientia Veterum, Sylva Sylvarum, Nova Atlantis, are likewise highly valued. Complete editions were published by Rawley (Amsterd. 1663, 6 vols.); Mallet (Lond. 1740); Stephens, Locker, and Birch (Lond. 1765, 5 vols. 4to); Basil Montagu (Lond. 1825-34, 17 vols. 8vo); Spedding, Ellis, and Heath (Lond. 1857 sq.); American ed., Boston, 1863-65. A biography of Bacon may be found at the head of every complete edition of his works; that by Montagu is especially valued (reprinted in Bacon's Works, Phila. 3 vols. 8vo). See also Bouillet, Les OEuvres Philos. de B. (Paris, 1834-35); De Maistre, Examen de la Philos. de B. (Paris, 1836, 2 vols.); Remusat, Bacon, sa Vie et son Influence (Paris, 1857); Tenison, Baconiana (1679); Macaulay, in Edinburgh Review, July, 1837; Methodist Quarterly, Jan. 1848, p. 22; April, 1851, art. 1; Jan. 1859, art. 1; April, 1851, art. 1; Princeton Review, 12:350; 15:481; Am. Bib. Repository, 3d series, 3, 127; Qu. Christian Spectator, 4:528; Encyclop. Brit. (1James , 3 d Prelim. Diss. by Stewart and Playfair); K. Fisher, Bacon von Verulam (Leipz. 1856, tr. by Oxenford, Lond. 1857); Dixon, Personal History of Bacon (Lond. 1860); English Cyclopoedia; Morell, History of Philosophy, pt. 1, ch. 1, §1; Lewes, Biog. Hist. of Philos. vol. 3, epoch. 1.

## Bacon, Francis (2)[[@Headword:Bacon, Francis (2)]]

             a Catalan, of the Order of Mount Carmel, lectured at Paris in the 15th century, and has left a selection of the choicest passages of the fathers to aid preachers in composing their sermons.

## Bacon, Frederick Stanley[[@Headword:Bacon, Frederick Stanley]]

             a Universalist minister, was born at Middletown, Conn., May, 1831. He received a high-school education, graduated at St. Lawrence University in 1865. and was baptized and ordained at Nunda, N. Y., in 1868. He preached successively at Titusville, Pa., Nunda, and finally at Belfast, Me., where he died suddenly of apoplexy, Oct. 14,1873. Mr. Bacon was a man of culture and character, a good preacher, fine elocutionist. a lover of aesthetics, earnest and faithful. See Universalist Register, 1874, p. 131.

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

             an English. Wesleyan .minister, was born at Masborough, near Sheffield, in 1793.' He was converted at the age of fifteen; entered the ministry in 1816; sustained an injury in November, 1832, which laid the foundation of a painful disease and terminated his life at Haworth, Feb. 24- 1835. See Minutes of the British Conference, 1835.

## Bacon, George Blagden, D.D[[@Headword:Bacon, George Blagden, D.D]]

             a Congregational minister, son of Rev. Dr. Leonard Bacon, was born in New Haven, Conn., May 23, 1836. His preparatory studies were prosecuted in the Hopkins Grammar-school, New Haven, and afterwards he entered Yale College with the class of 1856. During his collegiate course, he took a voyage for his health, as captain's clerk and purser of the United States ship " Portsmouth," to Siam and China, and was absent from 1853 to 1858. He received from Yale College both degrees, A.B. and  A.M., in 1866. From 1858 to 1860 he was a member of the Yale Theological Seminary, and from 1860 to 1861 of Andover Theological Seminary. In the last-mentioned year he was ordained pastor of the Orange Valley Church, N. J., which position he held until his death, Sept. 15,1876. He was vice-president of the American Missionary Association, a trustee of the American Congregational Union (1864-75), and a director of the American Home Missionary Society from 1872. Besides a large number of Sermons, he published The Land of the White Elephant (a volume on Siam), and other works. See Cong. Quarterly, 1877, p. 407.

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

             a Protestant Episcopal clergyman of the Diocese of New York, became in 1866 assistant minister of the Church of St. John Baptist, New York city, a position in which he remained until his death, which occurred Dec. 25, 1874. See Prot. Episc. Almanac, 1876, p. 149.

## Bacon, James Monroe[[@Headword:Bacon, James Monroe]]

             a Congregational minister, was born at Newton, Mass., Jan. 3, 1818. Having completed his preparatory course at Phillips Academy, Andover, in 1838, he turned his attention to the ministry. In 1841 he sailed for Savannah, Ga., thence to Europe, in consequence of impaired health. In December, 1843, he began to study with Rev. Jacob Ide, D'.D., of Medway, Mass., and in the following year was licensed to preach. His first pastorate was over the Church at Littleton, Mass., of which he was ordained pastor Oct. 8,1846, and after three years' labor resigned his charge, on account of broken health, and returned to Newton. He was installed pastor of the Union Evangelical Church and Society of Amesbury and Salisbury, Mass., June 25, 1851, and resigned Oct. 9, 1855. For thirteen years from the summer of 1856 he was pastor of the First Church, Essex, Mass. The second year of this pastorate was marked with a revival of considerable interest. On Nov. 2, 1870, he was installed pastor of the Church in Ashby, Mass., in which office, he died, Jan. 3,1878. See Cong. Quarterly, 1871, p. 347.

## Bacon, Joel Smith, D.D[[@Headword:Bacon, Joel Smith, D.D]]

             a distinguished Baptist minister. was born in Cavuga County, N.Y., Sept. 3,1802. Before entering college he was engaged in teaching in Amelia County, Va. He was a graduate of Hamilton College, Clinton, N. Y., in  1826, with the highest honors of his class. For a short time he was a teacher of classics at Princeton, N. J. He took the course of study at the Newton Theological Institution, graduating in the class of 1831. He entered at once upon the discharge of the duties of the presidency of Georgetown College, Ky., to which office he had been chosen. He remained here for two years and then accepted a call to the pastorate of the Baptist Church in Lynn, Mass. This relation continued two years, at the end of which period he became a professor in what is now Madison University, N. Y., holding the position until 1837. For a few years he was occupied as an agent for Indian missions. The death of Rev. Stephen Chapin, D.D., having made vacant the presidency of Columbian College, Washington, D. C., Dr. Bacon was chosen his successor, and remained in office eleven years (1843-54). Upon resigning the presidency of' Columbian College, Dr. Bacon turned his attention to teaching in schools for young ladies. The latter years of his life were spent in the service of the American and Foreign Bible Society in the southern sections of the country. He was respected and beloved by a large circle of friends, and in various and most useful ways served his generation. He died at Richmond, Va., Nov. 10, 1869. (J. C. S.)

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

             an English writer of the fourteenth century; born at Baconthorp, in Norfolk, and styled “the Resolute Doctor” (Doctor Resolutus). He took the degrees of doctor of canon and civil law and of divinity at Paris, and became so strongly attached to the opinions of the Averroists that he was looked upon as their head. In 1329 he was elected provincial of the Carmelite order, which he had entered in his youth, and died at London in 1346. He wrote Commentaria super quatuor libros senfentiarum (Paris, 1484, fol., often reprinted), and many other works. See Dupin, Hist. Eccl. Writers, 14th cent.; Landon, Eccl. Dict. 1:192.

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

             a Congregational minister, was born at Canterbury, Conn., and was a graduate of the College of New Jersey in 1765. He was settled as colleague pastor with Rev. John Hunt over the Old South Church in Boston, Sept. 25, 1771; but in consequence of some differences in theological opinions, he was dismissed Feb. 8, 1775, and removed to Stockbridge, Mass. He now entered public life, and filled various offices, to which he was called by his fellow-citizens; among which were those of associate and presiding judge of the Common Pleas, a member of the state Senate-of which also he was at one time the president-and member of Congress. He died Oct. 20, 1820. See Allen, Amer. Biog. s.v. (J. C. S.)

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

             an eminent English sculptor, was born at Southwark, in Surrey, Nov. 24, 1740. At the age of fourteen he was bound as an apprentice to a china- manufacturer. where he first was employed to paint the ware, but, discovering a taste for modelling, he was soon employed for this purpose, and in less than two years he modelled all the figures for the manufactory.  He progressed rapidly, and received nine premiums from the Society for the Encouragement of Arts, etc.-the first in 1758 for a figure of Peace. In 1768 he began to work in marble, and invented an instrument, now in general use by English sculptors, for transferring the form of the model to the marble. In 1776 he received the first gold medal from the Royal Academy, and in 1770 was elected an associate of that institution. He was commissioned to execute a bust of the king for the hall of Christ College, Oxford, which won him the royal patronage. In 1777 he executed the monument to the memory of Guy, the founder of Guy's Hospital, which was considered so admirable that the city of-London engaged him to erect a monument to the earl of Chatham. In 1778 he was elected Royal Academician, and completed the beautiful monument to the memory of Mrs. Draper in the cathedral church at Bristol. He had several other principal works in Westminster Abbey and in St. Paul's Cathedral. He died in London, Aug. 7, 1799.

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

             an English Wesleyan minister, was born in 1804. He was converted at the age of twenty; began the work in 1829; labored at Ipswich, Horsham, and Keighley; became a supernumerary in 1836 at Salford, and died June 30, 1838. He devoted his utmost energies to the work of the ministry, and many souls were converted under his labors. See Minutes of the British Conference, 1838.

## Bacon, Leonard, D.D., LL.D[[@Headword:Bacon, Leonard, D.D., LL.D]]

             an eminent Congregational divine, was born Feb. 19, 1802, at Detroit, Mich., where his father, David, was at the time missionary to the Indians. He graduated at Yale College in 1820, and at Andover Theological Seminary in 1824, and in March, 1825, he became pastor of the Central, or First, Congregational Church in New Haven, Conn., a relation which continued for the remainder of his long life, although he became only pastor emeritus in September, 1866. At this latter date he was chosen acting professor of revealed theology in Yale College, and in 1871 lecturer in the same institution on ecclesiastical polity and American Church history. He died at New Haven, Dec. 24, 1881.

As a sermonizer Dr. Bacon was able, but not brilliant. But when any subject of contemporary interest engaged his attention and aroused his enthusiasm his sermons were powerful and convincing. Thus, although he  was neither a great preacher nor a subtle theologian, he was a man of real force and decided individuality, who not only had much to do with shaping the course of his own denomination, but who also succeeded in directing the currents of public thought on many important questions. He loved an argument, not for the pleasure of displaying his dialectic skill, which was by no means small, but because he was thoroughly in earnest in what he believed, and thought and regarded it as a conscientious duty to argue his case with the heat and vigor of genuine conviction. He was ranked as a conservative in his views of Congregational polity and ecclesiastical government, and he had an antiquarian taste which predisposed him to habits of special research; but he always kept abreast of the time, and was often considerably in advance of it. His views on the slavery question, like all of his opinions, were well defined and vigorously promulgated. He early espoused the colonization scheme, and became the pillar of the society in New England. In his younger days he had considerable ability as a platform speaker, and he used that talent arduously in opposition to the abolitionists and their belief as expounded by William Lloyd Garrison. Dr. Bacon's views on colonization were materially modified about 1850. When the 'war broke out he took a decided stand for the Union, and met on common ground with the abolitionists. Dr. Bacon was long intimately connected with the government of Yale College, and had a large influence in deciding its general conduct. For many years he was a member of the college corporation. In regard to the college government he was extremely conservative, not favoring any great changes in the- curriculum or in the make-up of the corporation. Personally, Dr. Bacon was genial in manner, and had a quiet sort of humor that made his letters and controversial articles interesting to a wider public than a denominational preacher usually commands. Finally, and above all else, he was genuine in life and speech-a true friend to all humanity.

Dr. Bacon devoted much attention to journalism and authorship. From 1826 to 1838 be was one of the editors of the Christian Spectator, a religious magazine published at New Haven. In 1843 he aided in establishing the New-Englander, a bimonthly periodical, with which he was associated at the time of his death. In connection with Drs. Storrs and Thompson he founded the N. Y. Independent, remaining one of its editors until 1863, and, with a brief season of interruption, he continued to contribute to its columns until his death. Among his published works are, Life of Richard Baxter (New Haven, 1831, 1835, 2 vols. 8vo):--Manual  for Young Church Members (ibid. 1833, 18mo):-Historical Discourses (ibid. 1839) :-Slavery Discussed (N. Y. 1846, 8vo) :-Christian Self-culture (1843):-and very many addresses in pamphlet form. See N. Y. Evening- Post, Dec. 24, 1881; N. Y. Tribune, Dec. 25, 1881; Drake, Diet. of Am. Biog. s.v.; Allibone, Diet. of Brit. and Amer. Authors, s.v.

## Bacon, Phanuel[[@Headword:Bacon, Phanuel]]

             an English. clergyman and writer, was educated at Magdalen College, Oxford, became rector of Balden, and died in 1783. He published a volume of Humorous Ethics, Ballads, Songs, etc. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

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

             an eminent English divine, was born about 1168, and studied at Oxford, where he subsequently read divinity lectures. He is thought to have been either the father or the elder brother of Roger Bacon. His death occurred in 1248. He wrote, Glosses on the Holy Scripture :-On the Psalter: — Discourses and Lectures. See Allibone, Diet. of Brit. and Amer. Authors, s.v.

## Bacon, Roger[[@Headword:Bacon, Roger]]

             the greatest of English philosophers before the time of his namesake, Lord Bacon, was born near Ilchester, in Somersetshire, about 1214. He was educated at Oxford, and, according to the custom of his day, proceeded to the university of Paris to study philosophy and theology. Here he received his doctor's degree. About 1240(?) he returned to Oxford, and there (perhaps on the advice of Grossetete q.v.), he took the vows as a Franciscan, and applied himself closely in his convent to the study of languages, as well as to experimental philosophy. It was the mistake of his life that he joined the Franciscans; his brethren soon began to manifest a spirit of enmity, a prohibition being issued against Bacon's lectures in the university, as well as against the publication of any of his writings. He was charged with magic and diabolism, as was commonly the case at that time with those who studied the sciences, and particularly chemistry. Bacon was a true thinker, and, as such, was necessarily regarded as an innovator in such an age, although it was the age of Thomas Aquinas and Bonaventura. He complained of the absolute submission to authority. “I would burn all the books of Aristotle if I had them in hand” (Comp. Theol. pt. 1, ch. 2). He was very severe upon the scholastic theology, even upon Alexander de Hales, Albert the Great, and Thomas Aquinas, whom he styles vir erroneus et famosus. It was not unnatural that the monks should suspect so plainspoken a man, especially one who kept cauldrons and crucibles at work, studied the stars, and made strange experiments of all sorts. Wadding, the historian of the Franciscans, says that Bacon was condemned propter novitates quasdam suspectas.

From 1257 until 1267 he was continually persecuted; most of the time kept in prison, his studies hindered, and all intercourse with the outer world prohibited. In 1265 Clement IV (Guy Foulques, a Frenchman) became pope. He had been Bacon's friend when cardinal legate in England, had taken great interest in his studies, and had sought to get hold of his writings, but the strict watch kept on Bacon prevented him from sending them. Bacon managed to get letters conveyed to the new pope, stating his sad case, and asking help in the name of religion and good learning. Clement's answer required him to send his writings with haste, any command of his superiors or constitution of his order notwithstanding. Bacon at once prepared his Opus Majus from his materials on hand, with an account of his troubles and persecutions in the preface. The book was sent in the year 1267, but the pope did not venture to release him from prison till several months had elapsed, so great was the power of the Franciscan order. Clement died in November, 1268, and Bacon was thus again at the mercy of his enemies; but he still pursued his studies, and was allowed to remain free from open persecution up to 1278; but in that year Jerome of Ascoli, general of the Franciscan order, afterward pope under the title of Nicholas IV, was appointed legate to the court of France. Bacon, then sixty-four years old, was summoned to Paris, where a council of Franciscans, with Jerome at their head, condemned his writings, and committed him to close confinement. A confirmation of the proceeding was immediately obtained from the court of Rome. During ten years every effort made by him to procure his enlargement was without success; but, on the accession of Jerome (Nicholas IV), that which was not to be obtained from the justice of the pope was conceded to private interest, and Bacon was at last restored to liberty by the intercession of some powerful nobles. Some say he died in prison; but the best authorities unite in stating that he returned to Oxford, where he wrote his Compendium Theologiae, and died June 11, 1291, or, as some say, a year and a half after Nicholas IV (who died April, 1292). The suspicion and fear of the monks followed the great man's books after his death; “the books were nailed to boards, so that they could not be read, and were left to rot amid dirt and damp.”

Of the grandeur of Bacon's scientific intellect, and of the marvellous discoveries made by him, this is not the place to speak at length. Humboldt calls him the greatest apparition of the Middle Ages. In the depths of an age of tradition, he saw what science was, and devoted his life to its pursuit. In languages, he mastered Latin, Greek, Hebrew, and Arabic. He held, with Plato, that Mathematics is the mistress and key of all the sciences (Opus Majus, pt. 4). In twenty years he spent 2000 livres (a vast sum for that age) in books, apparatus, and experiments. As early as 1264 he sent the pope a proposal to rectify the Julian calendar — three centuries before the thing was done. “Roger Bacon, the vastest intellect that England has produced, studied nature as a natural philosopher rather than as a chemist, and the extraordinary discoveries he made in those branches of science are familiarly known: the rectification of the errors committed in the Julian calendar with regard to the solar year; the physical analysis of the action of lenses and convex glasses; the invention of spectacles for the aged; that of achromatic lenses; the theory and perhaps the first construction of the telescope. From the principles and laws laid down or partially apprehended by him, a system of unanticipated facts was sure to spring, as he himself remarked; nevertheless, his inquiries into chemical phenomena have not been without fruit for us. He carefully studied the properties of saltpetre, and if, in opposition to the ordinary opinion, he did not discover gunpowder, which had been explicitly described by Marcus Graecus fifty years before, he improved its preparation by teaching the mode of purifying saltpetre by first dissolving the salt in water and then crystallizing it. He also called attention to the chemical action of air in combustion” (Figuier, L'Alchimie et les Alchimistes, part 1, ch. 4, p. 80, 81).

The history of Bacon's writings is among the curiosities of literature. A number of his smaller works were printed before the 18th century, but his greatest writings waited until that date. Among the former are his Perspectiva (Frank. 1614); De Speculis and Specula Mathematica (Frank. 1614, reprinted in 1671); De Mirabili Potestate Artis et Naturae (Paris, 1542); Girard, De l'admirable Pouvoir, etc., ou est traicte de la Pierre Philosophale (translation of the preceding) (Paris, 1557, reprinted in 1629); Scripta quaedam de Arte Chemiae (Frank. 1603 and 1620); Speculum Alchemiae and De Secretis Operibus Artis et Naturae, et de Nullitate Magiae (in vols. 2 and 5 of Zetzner's Theatrum Chemicum, Strasb. 1659, transl. by Girard, under the title Misroir d'Alquimie, Lyon, 1557; Paris, 1612 and 1627); De retardandis Senectutis Accidentibus (Oxf. 1590, translated by Dr. R. Browne, Lond. 1683). The greatest of his works were not published until 1733. A number of Bacon's MSS. were known to exist in the libraries of the Continent and of England, especially in the Cottonian Library and in that of Dublin, and Dr. Samuel Jebb, at the request of Richard Mead (court physician), edited and printed the Opus Majus (Lond. 1733, fol.). It is carefully done, but yet omits ch. 7 (the Ethica), and inserts other things not belonging to this book. Professor Ingram, of the University of Dublin, has discovered some of the missing part of the work, and a complete edition of his works is promised, as the British government intrusted the task to Professor Brewer, of King's College, who published vol. 1 in 1859, including the Opus Minus, Opus Tertium, Compendium philosophiae, and de Nullitate Magiae (large 8vo). The Opus Minus is an epitome and complement of the Opus Majus; the Opus Tertium is an enlargement of it. Cousin discovered a MS. of this last work in the library of Douai, and published an enthusiastic account of it and of Bacon in the Journal des Savants, 1848. Pursuing his researches, he found in the Amiens library a manuscript commenting on Aristotle. Cousin now appealed to England to vindicate the name of one of her greatest sons, and the result is seen in the edition announced above. A French scholar, M. Emile Charles, also devoted years of study and travel to Roger Bacon, and published Roger Bacon, sa vie, ses oeuvres, ses doctrines, d'apres des textes inedits (1862, 8vo).

Roger Bacon was the forerunner, in philosophy, of Lord Bacon, who borrowed largely from him, not only in method, but also even in details. The monk possessed, what the chancellor had not, the power of penetrating the secrets of nature. Lord Bacon promoted science by his method, but in actual application of the method he was a child. Roger Bacon anticipated him in the method, and was, at the same time, himself a great experimenter and successful inventor. On the relations between these two great men, see Professor Holmes's excellent articles in the Methodist Quarterly, January and April, 1858, where the subject is more ably and thoroughly treated than by any other writer. Professor Holmes sums up as follows: “That Lord Bacon was anticipated by Roger Bacon in nearly everything that was most distinctive in the double forms of the same identical philosophy cannot be doubted after the copious illustrations given in this essay. That he borrowed directly and consciously from him is our own private conclusion; and that the forced loan amounted to plagiarism, and was levied, like one of James I's voluntary gifts from his people, forcibly and without acknowledgment, is also our conviction, though we will not demand from the public an absolute verdict to this effect. But we do claim that the highest honors which have been assigned to Francis Bacon are due to Roger Bacon and his contemporaries, and we do assert that the friar has been as harshly and unjustly dealt with by the lord chancellor of nature as Aubrey, and Egerton, and the other suitors in the court of equity were handled by the lord high chancellor of England.”

“Throughout the whole of his writings Bacon is a strict Roman Catholic; that is, he expressly submits matters of opinion to the authority of the church, saying (Cott. MSS. cited by Jebb) that if the respect due to the vicar of the Savior (vicarius Salvatoris) alone, and the benefit of the world, could be consulted in any other way than by the progress of philosophy, he would not, under such experiments as lay in his way, proceed with his undertaking for the whole Church of God, however much it might entreat or insist. His zeal for Christianity, in its Latin or Western form, breaks out in every page; and all science is considered with direct reference to theology, and not otherwise. But, at the same time, to the credit of his principles, considering the book-burning, heretic-hunting age in which he lived, there is not a word of any other force except that of persuasion. He takes care to have both authority and reason for every proposition that he advances; perhaps, indeed, he might have experienced forbearance at the hand of those who were his persecutors, had he not so clearly made out prophets, apostles, and fathers to have been partakers of his opinions. ‘But let not your serenity imagine,' he says, ‘that I intend to excite the clemency of your holiness, in order that the papal majesty should employ force against weak authors and the multitude, or that my unworthy self should raise any stumbling-block to study' (Penny Cyclopoedia, s.v.). Indeed, the whole scope of the first part of the work is to prove, from authority and from reason, that philosophy and Christianity cannot disagree — a sentiment altogether of his own revival, in an age in which all philosophers, and mathematicians in particular, were considered as at best of dubious orthodoxy. The effect of his writings on theology was to introduce a freer spirit, and to prepare the way for Wickliffe, Huss, and the later reformers. He combatted the one-sided supremacy of Aristotle, and even the authority of the fathers; he pointed out errors in their writings, and appealed to the original sources of theological knowledge. He was distinguished for his knowledge of languages, and made himself familiar with the original Scriptures.

In a treatise on the advantages of grammar, he endeavored to prove the necessity of linguistic studies, in order better to understand the Bible, which, he said, every layman ought to study in the original. He disputed the authority of the Vulgate, in which he detected mistakes. The Bible, according to his view, ought to be the supreme law. to which every department of life and knowledge must be subjected. A reformatory germ lay in this exaltation of the Bible above the authority of the church and tradition, Theology he placed at the head of all the sciences; revelation is the completion and perfecting of human reason; in all knowledge, including philosophical and theological, harmony necessarily reigns. “Theology develops immediately the contents of Scripture; speculation is the link between Scripture and natural reason. It receives what is true in earlier speculation, and connects with it those truths which reason might indeed know of itself, but which it would never have found without the impulse which revelation gives it. Christian philosophy can therefore be reconciled with faith, since it asserts rational truths which every wise man admits, although if left to himself he would not have known them. This corresponds not only to Christian philosophy, but also to the Christian consciousness, which must bring all truth to divine truth, to be subordinate to it and serve it. Propter conscientiam Christianam, quae valet omnem veritatem ducere ad divinam, ut ei subjiciatur et famuletur. Opus Majus, p. 41.” (Neander, History of Dogmas, 2:554, 577.) See an essay by Saisset, in the Revue des Deux Mondes, also in Saisset's Precurseurs et disciples de Descartes (Paris, 1862; transl. by Howland, in American Presb. Review, Oct. 1863); and, besides the works cited in the course of this article, see Daunou and Leclerc, in Hist. Litt. de la France, 20:230. Hoefer, Histoire de la Chimie, t. i, Hoefer, Nouv. Biog. Generale, 3, 91; Ritter, Geschichte d. Christlichen Philosophie, 4:473 sq.; Gieseler, Church Hist. § 74; Neander, Church Hist. 4:424: Biographia Britannica, 4:616; Ingram, On the Opus Majus of Roger Bacon (Dublin, 1858, 8vo).

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

             was an American missionary. In 1820 he was sent by the government of his country to establish a colony in Africa, and on March 9 of the same year he arrived at Sierra Leone with eighty-eight colored people. They penetrated as far as Campelar, upon the Sherboro River; but on the way he contracted a malady, of which he died, May 3,1820. See Hoefer, Nouv. Biog. Generale. s.v.

## Bacon, Sir Nathaniel[[@Headword:Bacon, Sir Nathaniel]]

             an English amateur painter, was born in 1644, and was the brother of the great Francis Bacon. He studied in Italy, but painted in the style of the Flemish school. Several of his best works are to be seen at Culford, in Suffolk. They are portraits of himself and of his mother, and a Cook-maid with Fowls.

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

             one of the early Episcopal ministers of America, was born in the Isle of Man about 1700, and was ordained deacon and priest 1744. He had previously been engaged in civil pursuits, and in 1737 published, by order of the chief commissioners and governors of the revenue of the kingdom, a volume entitled a “Complete System of Revenue in England.” In 1745 he came to Maryland, and became pastor of the English church at Oxford, Talbot county. Here he labored faithfully both for whites and colored, and published in 1750 Four Sermons on the Duties of Masters (London, 12mo). They were republished in 1817 by the Rev. Dr. Meade (late bishop of Virginia), who, however, left out the title-page, the very valuable preface, and some other portions, in one place to the amount of six pages, and this, too, without a hint of any such omissions. In 1758 he was transferred to All Saints', Frederick county, a parish worth about £1000 per annum. In 1765 he published a Collection of the Laws of Maryland (1000 pp. fol.). He died May 24, 1768. — Sprague, Annals, v. 120; Am. Quar. Church Review, Oct. 1865.

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

             a Presbyterian (N. S.) minister, was born in Cherry Valley, N. Y., August, 1789, and graduated at Union College in 1815. He studied theology with Drs. Nott and Yates, and was ordained by the Presbytery of Buffalo in 1817. He served as pastor at Waterloo, Cayuga, Cortland, and Saratoga Springs, and as missionary in Troy, N.Y., and Philadelphia, Pa., and New Orleans, La. His later years were spent in retirement and affliction, but not in idleness; his time was taken up in writing for the press. Besides numerous contributions to periodicals, he published Tracts on Episcopacy, Old and New School Presbyterianism, Salvation made Sure, Salvation in Earnest, etc. He died April 2, 1863. — Wilson, Presbyterian Hist. Almanac, 1864, p. 283.

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

             an English Wesleyan minister, commenced his work in 1812; labored uninterruptedly for forty-two years; became a supernumerary in the city of Lincoln, and died June 16,1860, aged seventy-two. He had the solid qualities that make a good preacher, minister, Christian, and theologian. See Minutes of the British Conference, 1860.

## Bacon, William Thompson[[@Headword:Bacon, William Thompson]]

             a Congregational minister, was born in Woodbury, Conn., Aug. 24, 1812. He entered college at the age of twenty-one, after several years of mercantile life. He graduated at Yale College in 1837. After graduation he studied theology in the Yale Divinity School for three years, and was ordained Dec. 28, 1842, pastor of the Congregational Church in Trumbull, Conn., but resigned on account of ill-health, May 28, 1844. In 1845 and 1846 he edited the New-Englander, a quarterly magazine. published in New Haven, and in the latter year joined in establishing the New Haven Morning Journal and Courier, which he edited until 1849. For the next year or two he supplied the pulpit of the Congregational Church in South Britain, a parish in Southbury, Conn. and in 1853-54 he supplied the old Church in Trumbull. He also conducted a boarding and day school in Woodbury for some years. In 1866 he went to Derby, Conn., and became editor of the Derby Transcript, which he conducted with vigor. He died at Derby, May 18, 1881. His literary tastes were already marked while in college. He was one of the first board of editors of the Yale Literary Magazine. He published three volumes of poems, the last in 1880. See Obituary Record of Yale College, 1881.

## Baconthorp[[@Headword:Baconthorp]]

             SEE BACON, JOHN.

## Bacoti[[@Headword:Bacoti]]

             is the high-priestess of the idol-worship in Tonquin. The title descends from one of these female Dalai Lamas to the next. They are said to be perfect soothsayers, and they are held in great respect among the people.

## Bacoue, Leon[[@Headword:Bacoue, Leon]]

             a French prelate, was born at Casteljaloux, in Lower Guienne, in 1608. He abjured the Protestant faith, in which he had been brought up, became a Recollect, and in 1672 was created bishop of Glandeve, whence, in 1686, he was translated to Pamiers, where he died, Jan. 13, 1694. He was the  only converted Huguenot raised to the episcopate in the reign of Louis XIV. He wrote a Latin poem on the Education of a Prince (Toulouse, 1670), and some other works. See Biographie Universelle, iii, 192.

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

             an Armenian theologian, was born at Bacran, a city of Greater Armenia, in the early half of the 7th century. After having studied philosophy in his native country, he became interpreter in the service of the Greeks of Constantinople. In 647 he was charged by the emperor Constantius with the establishment of harmony between the two peoples. In an assembly held the following year at Thouin, being sent by Constantius, he delivered a remarkable address in favor of peace. He then returned to Constantinople, where he died. He wrote, The Gate of Wisdom:- Sermon on the Conformity in Profession of the Greek Church with that of the Armenians. See Hoefer, Nouv. Biog. Generale, s. V.

## Bactashites[[@Headword:Bactashites]]

             a sect of Mohammedan monks among the Turks, whose name is derived from their founder, Bactash. They wear white caps of different pieces, with turbans of wool twisted like a rope; their garments are also white.

## Bacularii[[@Headword:Bacularii]]

             a sect of Anabaptists which sprung up in 1528, and was so called because its members believed that it was a sin to carry any other arms than a stick (baculus); and that it was forbidden to Christians to resist violence by violence, because our Lord orders him who is smitten on one cheek to offer the other; they also held it to be contrary to the spirit of Christianity to bring any one to justice. They are also called Steblevians. — Landon, Eccl. Dict. 1:693.

## Bacurdus[[@Headword:Bacurdus]]

             was a Celtic local deity, whose name was among the inscriptions found in the city of Cologne, but of whom nothing further is known.

## Bad[[@Headword:Bad]]

             SEE LINEN.

Bad

the name of an angel or genius who, according to the tradition of the Magi, presides over the winds. He also superintends every event which happens oi the twenty-second of each month in the Persian year.

## Badai[[@Headword:Badai]]

             was the name of a Tartar tribe, of whom nothing more is known save that they worshipped the sun or a piece of red cloth suspended in the air.

## Badalini, Giovanni Battista[[@Headword:Badalini, Giovanni Battista]]

             an Italian theologian, lived in the early part of the 18th century. He taught philosophy and theology, and devoted himself successfully to preaching.  He wrote Fragmentarum Theologorum Moralium, seu Casuum Conscientice Diversorum Collectio (Sinigaglia, 1730).

## Badalocchio, Sisto[[@Headword:Badalocchio, Sisto]]

             (surnamed Rosa), an Italian painter and engraver, was born at Parma in 1581. He was of the school of Annibale Caracci, by whom he was highly esteemed for design. His principal engravings are the series known as The Bible of Raphael, which were executed by him in conjunction with Lanfranc. His paintings are few in number, but the best of them are at Parma. He died in 1641 or 1647. See Encycl. Brit. (9th ed.), s.v.; Spooner, Biog. Hist, of the Fine Arts, s.v.

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

             an English mechanic, born in the 14th century, and who fell a martyr in the persecution against the Lollards, whose principles he had adopted. He replied to Arundel, the archbishop of Canterbury, who was disputing with him on transubstantiation, that. were the Host the body of God, there would be some 20,000 gods in England, while he believed but in one. He was burnt at Smithfield in 1409, and remained steadfast to the end.

## Badcock, Josiah[[@Headword:Badcock, Josiah]]

             a Congregational minister, was born in Milton, Mass., in 1752. He graduated at Harvard College in 1772; was ordained pastor of the Church in Andover, N. H., April 30, 1782; was dismissed July 13, 1809, and died Dec. 9, 1831. See Sprague, Annals of the Amer. Pulpit, ii, 32.

## Badcock, Robert G[[@Headword:Badcock, Robert G]]

             an English Wesleyan minister, was born in London in 1820. He joined the Methodist Society in 1839; entered the ministry in 1846; became a supernumerary in 1869 on account of illness; resumed the work in two years, and died Sept. 11, 1878. He was faithful, affectionate, earnest, and prayerful. See Minutes of the British Conference, 1879, p. 16.

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

             an English theologian, born at South Molton, Devonshire in 1747, died at London in 1788. He was first a dissenting minister, but in 1787 took orders in the Church of England. He was a contributor to the London Review, Monthly Review, and several other periodicals. His review of Priestley's History of the Corruptions of Christianity (in Monthly Review, June and August, 1783) was generally regarded as the best refutation of Priestley's views. Priestley answered immediately (“A Reply to the Animadversions, etc, in the Monthly Review for June, 1783,”), and Badcock again replied by another article in the Monthly Reviewer (Sept. 1783). He also published in the Gentleman's Magazine, 1785, some memoirs of the Wesleys, charging them with Jacobitism, which John Wesley refuted. — Allibone, Dictionary of Authors, 1:98; Jones, Christ. Biography, s.v.; Wesley, Works, N.Y. ed. 7:256, 414.

## Badegisile[[@Headword:Badegisile]]

             a French prelate, was mayor of the palace under Chilperic I, and became by the favor of that king bishop of Mons in 581. He assisted at the second  Council of Macon, held in 585, and, with the other bishops, signed the synodal constitutions. This bishop, so unworthy of his office, died in 585. See Hoefer, Nouv. Biog. Generale, s.v.

## Badehorn, Sigismund[[@Headword:Badehorn, Sigismund]]

             a Protestant theologian of Germany, was born May 21. 1585, at Grossenhayn. He studied at Leipsic, where he was also appointed professor of Hebrew in 1610. In 1611 he was called as deacon to Torgau, and in 1620 as pastor and superintendent to Grimma, where he died, July 9,1626; He wrote Armatura Davidica (Leipsic, 1620). See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Dietmann, Chursachsische Priesterschaft, ii, 1071. (B. P.)

## Bademus, St[[@Headword:Bademus, St]]

             was born in the 4th century at Bethlapat, Persia. He embraced the monastic life, and shut himself up in a monastery which he had built near his native town. In the persecution under king Sapor, about A.D. 345, he was cast into prison. He was put to death April 8. 376, although he is commemorated by the Greeks on the following day. See Ruinart, Acta Sincera, p. 604.

## Baden, Grand-Duchy Of[[@Headword:Baden, Grand-Duchy Of]]

             one of the minor German states. SEE GERMANY.

I. Church History — We have no precise information as to the first introduction of Christianity into the country now forming the grand-duchy of Baden. The reports of the missionary labors of Fridolin (q.v.) in the 6th or 7th century, Trudprat in the Breisgau about 640, and Pirmins on the island of Reichenau, are largely mixed up with legends. Toward the beginning of the 8th century the majority of the population was converted, principally through the efforts of the bishops of Strasburg and Constance, which sees had been erected in the 7th century. The University of Heidelberg, in the Palatinate, was founded in 1386; that of Freiburg (then under Austrian rule) in 1456, both of which fostered a spirit of opposition to the corruptions in the Church. Under the influence of Tauler (q.v.) when preacher at Strasburg, and of the writings of Suso (q.v.), an association of pious mystics, the Friends of God (q.v.), labored zealously for evangelizing the lower classes of the people. Among other illustrious men who prepared, in this region, the way for the Reformation of the 16th century, we mention Jerome of Prague, John Wessel, Reuchlin, Agricola, and, later (1511), Wolfgang Capito. Of great influence was the visit of Luther and his disputation in April, 1518, and two years later he received assurances of the approbation of his writings from John von Botzheim in Constance, and Caspar Hedio (Heyd). Among the pioneers of evangelical preaching were Urban Regius, John Eberlin, Jacob Otter, Erhard Schnepf, etc.; among the first noblemen who embraced the doctrines of the Reformation, the Count von Wertheim and Goetz von Berlichingen. The bishops of Mentz, Wurzburg, and Spires, however, opposed the Reformation, especially after the promulgation of the Edict of Worms.

In Freiburg some 2000 evangelical books were burnt in the presence of the minister, and many Protestants, both ministers and laymen, had to flee. In Constance, however, the citizens protected the works of Luther against the imperial edict, and John Wanner, a follower of Luther, became cathedral preacher. In the Austrian part of Baden, where Anabaptist and revolutionary movements mixed themselves up with the progress of the Reformation, the Austrian government succeeded in crushing out Protestantism altogether (Dec. 1525). After the Diet of Spires (1526) the Reformation made rapid progress in Wertheim, the Lowlands of Baden, Pforzheim, Durlach, and even in the Palatinate under the ministry of John Galling. Yet the opposition continued in the upper countries, and. in Freiburg Peter Speyler, preacher at Schlatt, was drowned in the Ill. In Constance, on the other hand, the Reformation was firmly established; clerical celibacy was abolished in 1525, and the bishops and chapter were compelled to leave. In 1530 Constance adopted the Tetrapolitan Confession, and joined the Schmalcaldian confederacy. After Margrave Philip's death, 1535, the northern half became altogether Protestant, while the southern remained Romish. In August, 1548, Constance was put under the ban of the empire for not accepting the Interim (q.v.), and the Romish worship was re- established, and persecutions commenced afresh, which did not end even at the peace of Augsburg (1555). Yet after that event, Margraves Charles II of Baden-Durlach, Philibert of Baden-Baden, and Duke Christopher of Wurtemberg aided the progress of Protestantism. Under the Elector Frederick III Calvinism was more particularly favored. In 1561 the elector introduced the Heidelberg Catechism, which he himself had composed with the aid of Olevianus and Ursinus, in the place of the catechisms of Luther and Brentz. In his possessions Calvinism was established, but in the other districts of Baden Lutheranism maintained the ascendency.

The Romish worship was for a time reestablished in Baden-Baden by Duke Albrecht of Bavaria and Margrave Philip, successor of Philibert, who joined the Romish Church in his fifteenth year. The contest between the two evangelical confessions was renewed by the Formula Concordance (q.v.), till a union was effected in 1821 at a synod of the clergy and laity of both the churches. Since 1834, when the General Synod met again for the first time, this union has been confirmed by the introduction of a new catechism, a new agenda (q.v.), and a new hymn-book. In 1843 a supreme ecclesiastical council was created for the administration of ecclesiastical affairs. The greater portion of the clergy and people were pleased with the union: only a small body of Lutherans demanded the maintenance of the pure doctrines and practices of their church; and when they saw that their wishes could not be gratified in the State Church, they seceded. Several years of persecution, however, passed before they succeeded in obtaining legal recognition as a Lutheran Church. Within the State Church, in which, at the conclusion of this union, Rationalism prevailed, and was taught by men like Paulus (q.v.), a hot contest arose between the Rationalistic and evangelical parties. The General Synod of 1857 resolved to introduce after 1859 a new agenda, in which the liturgical part of divine service is considerably enlarged and the forms of prayer greatly changed (see Bahr, Das Badische Kirchenbuch, Carlsruhe, 1859). About the beginning of the 19th century, the more cultivated of the Roman clergy of Baden, under the guidance of such men as Wessenberg (q.v.), proposed many liberal reforms. Indeed a large portion of the priesthood demanded the abolition of celibacy, the introduction of the German language at divine service, the convocation of diocesan synods with lay delegations, and other reforms. The government desired to make Wessenberg the first archbishop of the newly-erected see of Freiburg, but could not obtain the papal confirmation. A reaction in favor of ultramontane views commenced under the Archbishop Vicari (1844), and in 1853 a violent contest began between State and Church. The priests received one class of directions from the archbishop, and another from the supreme ecclesiastical council of the state. Some priests were arrested for siding with the archbishop, others were suspended ecclesiastically for obeying the government. The archbishop excommunicated the members of the Catholic supreme ecclesiastical council, and was himself arrested in 1854. The Legislature unwaveringly supported the government, which, however, showed itself anxious to conclude a compromise with the archbishop. Negotiations with Rome concerning a convention (concordat) were eagerly pursued in 1855, but were not concluded before 1859. The convention with Rome created a great deal of dissatisfaction among the people; the Chambers in 1860 decidedly refused to ratify it, and it was at length abandoned by the government also. SEE CONCORDAT.

II. Ecclesiastical Statistics. — The number of Roman Catholics was, in 1864, 933,476; of members of the Evangelical Church, 472,258; of Mennonites and other dissidents, 2554; of Israelites, 25,263. The Evangelical Church is divided into 28 dioceses (deaneries) and 330 parishes. All the pastors of a diocese, with half the number of lay deputies of the local church councils, meet every third year in a synod. In the year after the meeting of a synod, all the clergymen of a diocese meet under the presidency of the dean for the discussion of moral questions; and in the third year a school convention is held in a similar manner for discussing the affairs of the primary schools, which in Baden, as in every German state, have a denominational character, and are subject to the control of the clergy. The General Synod meets regularly every seventh year, but may at any time be convoked by order of the grand-duke. Every two dioceses elect a clerical delegate, and every four dioceses a lay delegate. The grand- duke adds to this number of delegates two clerical and two lay members of the supreme ecclesiastical council, one professor of the theological faculty of Heidelberg, and a commissary who presides. A theological faculty is connected with the University of Heidelberg: it has counted among its members some of the most distinguished theologians of Germany, such as Rothe, Schenkel, Umbreit, and Ullmann. The two latter are known in the literary world as the founders of the best German theological quarterly, the Studien und Kritiken. Connected with the theological faculty is also an evangelical Preachers' Seminary, at which every native candidate for the ministry must spend one year. For the training of teachers there is a Protestant Normal School. The Roman Catholic Church, under the Archbishop of Freiburg, has 35 deaneries, with 747 parishes, 2 normal schools, and a theological faculty connected with the University of Freiburg. The liberal school among the Roman clergy is dying out. A theological quarterly was for some years published by the theological faculty of Freiburg, but is discontinued. The most celebrated Roman theologians in the present century have been Hug and Hirscher; a Romanist writer of great influence among the people is Alban Stolz. Some convents of nuns have been established since 1848. The Lutheran seceders from the State Church (old Lutheran Church) had, in 1859, three parishes with about 900 members. The principal work on the history of Protestantism in Baden is Vierordt, Geschichte der Evangelischen Kirche in Baden. See also Wiggers, Kirchl. Statistik, 2:203, 207; Schein, Eccles. Year-book.

## Baden, Laurids[[@Headword:Baden, Laurids]]

             a Danish theologian, was born in 1616. He became rector of Horsen, his native city, in 1648, and died in 1689. 'He wrote Himnoelstige, which was published several times, at Copenhagen in 1670 and 1740 especially.. See Hoefer, Nouv. Biog. Generale, s.v.

## Badenius, Andreas[[@Headword:Badenius, Andreas]]

             a German theologian, first devoted himself to teaching and then to preaching. He died in 1667. He wrote Wider des miihseligen Lebens schnelle lehrt Gott Klugheit zur himmlischen Weisheit, from Psalms 90, 91, 93 (Hamburg, 1667). See Hoefer, Nouv. Biog. Generale, s.v.

## Badenius, Christian[[@Headword:Badenius, Christian]]

             a German theologian, son of Andreas, lived in the early half of the 18th century. He gave his attention to theological studies and to preaching. He wrote, Johadniticum de Veritate Testimonium (Hamburg, 1.710):- Tribflium Hadelicum. See Hoefer, Nouv. Biog. Generale, s.v.

## Badenius, Gottfried Christian[[@Headword:Badenius, Gottfried Christian]]

             a German theologian, son of Christian, lived in the early half of the 18th century. He died at the age of twenty-nine, and left Δεκάλογος, The Law of God (1710). See Hoefer, Nouv. Biog. Generale, s.v.

## Badenoth[[@Headword:Badenoth]]

             is the name of a bishop attached to a Kentish charter of 765 (Kemble, Cod. Diplom; i, 137; Mon. Angl. i, 166). The name is given in some lists of the bishops of Rochester in the middle of the 9th century, where it is, perhaps, a mistake for Tatnoth. There was no bishop of this name in 765, the bishop of Rochester then being Eardulf. The title is probably a clerical error.

## Badeo, Reginald[[@Headword:Badeo, Reginald]]

             a German theologian and Dominican, lived in the early half of the 17th century. In 1644 he became general preacher of his order. He wrote Brevis Instructio Instituendi Rosarium Perpetuum pro Agonisantibus, translated from the Italian of Richard of Altamure (Bamberg, 1641). See Hoefer, Nouv. Biog. Generale, s.v.

## Bader, Carl[[@Headword:Bader, Carl]]

             a learned Benedictine, a native of Estel, lived in the early half of the 18th century. He wrote, Saul, Israelitarum Ex-rex (1708) :-Samnson Philistacorum Flageellum (1709 ):-Patientia Calamitatum Fictrix in Jobo, Hussceo principe (1711). See Hoefer, Nouv. Biog. Generale, s.v.

## Bader, Johannes[[@Headword:Bader, Johannes]]

             one of the German reformers of the 16th century, was born about 1490. He was the tutor of Duke Ludwig II of Zweibrucken, and subsequently (after 1518) pastor of Landau, a town in the Bavarian Palatinate. He adhered to the Reformation in 1521, and worked for its introduction into Landau with such zeal and success, that at the time of his death only a few canons and monks of the Augustine convent remained in connection with the Roman Catholic Church. Bader was one of the first reformers who published an outline of the doctrines held by the reformed churches (Ein Gesprach- Buchlein vom Anfange des christlichen Lebens, Strasburg, 1526) several years before the appearance of Luther's catechisms. In 1527 he wrote a pamphlet against the Anabaptists, and especially against the learned Denck. His views on the Lord's Supper were nearly the same as those of Zuinglius and Bucer, and a tabular summary of them (Summarium und Rechenschaft vom Abentmahl unseres Herrn J. C.) was printed in 1533 at Strasburg on one side of a folio sheet. He was, in general, like his friend Bucer, for a reconciliation of the reformatory parties. In later years Bader was on friendly terms with Schwenkfeld, who visited him at Landau, and most of his friends at Strasburg and Zweibrucken were on this account greatly displeased with him. Bader died in August, 1545. — Herzog, Real- Encyklopadie, Supplem. 1:160.

## Badeto, Arnaud[[@Headword:Badeto, Arnaud]]

             a French theologian, of the Dominican Order, lived in the early half of the 16th century. He was successively doctor of theology, prior at Bordeaux, and in 1531 inquisitor-general at Toulouse.. He wrote, Breviariun de Mirabilibus Mundi (Avignon, 1499):-Margarita Virorum Illustrium (Lyons, 1529):-Margarita Sacrce Scripturae (ibid. eod.). See Hoefer, Nouv. Biog. Generale, s.v.

## Badetto, Vincenzo Maria[[@Headword:Badetto, Vincenzo Maria]]

             an Italian Dominican and ecclesiastical historian who lived in the latter half of the 17th century, wrote Anzalium Ordinis Prcedicatorum (Rome, 1656); pt. i was published in connection with Mamachi, Polidorio, and Christianopolo. See Hoefer, Nouv. Biog. Generale, s.v.

## Badewine[[@Headword:Badewine]]

             SEE BADUVINI.

## Badge, Sepulchral[[@Headword:Badge, Sepulchral]]

             in ecclesiastical ceremony, is an emblem of the sex or occupation of an interred person; as, for instance, the comb, mirror, or scissors for a woman, as at Iona; shears or a sword for a man.

## Badgeley, Oliver[[@Headword:Badgeley, Oliver]]

             a Methodist Episcopal minister, was born near Springfield, N. J., April 11, 1807. He experienced conversion in 1823, and in 1832 joined the Philadelphia Conference. Hie became superannate in 1837, efficient in 1844, and superannuate again in 1863. He died Oct. 1, 1865. See Minutes of Annual Conferences, 1866, p. 38.

## Badger[[@Headword:Badger]]

             is the interpretation in the Auth. Vers. of the word תִּחשׁ, tach'ash (Eze 16:10; Sept. δέρματα ὑακίνθινα; Aid. ed. ἰάνθινα; Compl. ὑάνθινα, al. πεπυρωμένα in Exo 25:5; Alex. δέρματα ἃγια in Exo 35:7; ὑάκινθος, Aq. and Sym. ἰάνθινα in Eze 16:10; Vulg. pelles ianthinoe, ianthinus); but many doubt its correctness, since the badger is not found in Southern Asia, and has not as yet been noticed out of Europe. The word occurs in the plural form in Exo 25:5; Exo 26:14; Exo 35:7; Exo 35:23; Exo 36:19; Exo 39:34; Num 4:6; Num 4:8; Num 4:10-12; Num 4:14; Num 4:25; and, in connection with עֹרֹת, oroth', “skins,” is used to denote the covering of the Tabernacle, of the Ark of the Covenant, and of other sacred vessels. In Eze 16:10, it indicates the material of which the shoes of women were made. Possibly the Latin taxus or taxo, the original of the Spanish taxon, Ital. tasso, Fr. taisson, Germ. Dachs, is the same word as tachash; and these designate the badger. This, however, appears to be the only support for the rendering “badger” (meles tarus) besides that of the Chaldee paraphrast (סִסְגוֹנָא, “taxus, sic dictus quia gaudet et superbit in coloribus multis,” Buxtorf, Lex. Rab. s.v.). SEE ZOOLOGY.

The ancient interpreters understand by it a color given to leather, e.g. Sept. ὑακίνθινα: so Aquila, Symmachus, and the Syriac, which are followed by Bochart (Hieroz. 2:387), Rosenmüller (Schol. ad V. T., Exo 25:5; Eze 16:10), Bynaeus (De Calceis Hebraeorum, lib. 1, ch. 3), Scheuchzer (Phys. Sacr. in Exo 25:5), and others. Parkhurst (Heb. Lex. s.v.), observes that “an outermost covering for the tabernacle of azure or sky-blue was very proper to represent the sky or azure boundary of the system.” But this is mere conjecture. The Talmudists say that it is an animal like a weasel. Others, as Gesner and Harenberg (in Musaeo Brem. 2:312), have thought that some kind of wolf, known by the Greek name θώς, and the Arabic Shaghul is intended. Hasaeus (in Dissert. Philolog. Sylloge. diss. 9, § 17) and Bisching, in his preface to the Epitome of Scheuchzer's Physica Sacra, are of opinion that tachash denotes a cetacean animal, the Trichechus manatus of Linnaeus, which, however, is only found in America and the West Indies. Others, with Sebald Ran (Comment. de iis quae ex Arab. in usum Tabernac. fuerunt repetita, Traj. ad Rhen. 1753, ch. 2), are in favor of tachash representing some kind of seal (Phoca vitulina, Lin.). Dr. Geddes (Crit. Rem. Exo 25:5) is of the same opinion. Gesenius understands (Heb. Lex. s.v.) some “kind of seal or badger, or other similar (!) creature.” Of modern writers Dr. Kitto (Pict. Bibl. on Exo 25:5) thinks that tachash denotes some clean animal, as in all probability the skin of an unclean animal would not have been used for the sacred coverings. The corresponding Arabic word is not only a dolphin, but also a seal, and seals (?) were numerous on the shores of the peninsula of Sinai (Strab. 16:776). The etymology of the word in Hebrews is favorable to this view, from the root חָשָׁה, chashah', to rest; and seals no less than badgers are somnolent animals. (See Simonis Exercitatio de תִּחִשׁ, Hal. 1735.) Maurer, however (Comment. in Exod.), derives it from the root תָּחִשׁ, tachash', to penetrate, a notion which suits the burrowing of the badger as well as the plunging of the seal. Pliny (2:56) mentions the use of the skins of seals as a covering for tents, and as a protection from lightning. (Comp. Plut. Symp. v. 9; Sueton. Octav. 90; Faber, Archaeol. Hebr. 1:115.) The tachash has also been identified with the Trichechus marinus of Linnaeus, and with the sea-cow called lamantin or dugong. Others find it in an animal of the hyena kind, which is called by the Arabs tahesh (Botta's Voyage in Yemen, 1841). Robinson (Researches, 1:171)

mentions sandals made of the thick skin of a fish which is caught in the Red Sea. It is a species of halicore, named by Ehrenberg (Symb. Phys. 2) Halicora Hemprichii. The skin is clumsy and coarse, and might answer very well for the external covering of the Tabernacle. According to Ehrenberg, the Arabs on the coast call this animal Naka and Lottum. Arabian naturalists applied the term ensan alma, “‘man of the sea,” to this creature. Thevenot speaks of a kind of sea-man, which is taken near the port of Tor. “It is a great strong fish, and hath two hands, which are like the hands of a man, saving that the fingers are joined together with a skin, like the foot of a goose; but the skin of the fish is like the skin of a wild goat or chamois. When they spy that fish, they strike him on the back with harping irons, as they do whales, and so kill him. They use the skin of it for making bucklers, which are musket-proof.” Niebuhr adds the information that “a merchant of Abushahr called dahash that fish which the captains of English ships call porpoise.” The same traveler reports that he saw prodigious schools of these animals swimming. Professor Ruppell (Mus. Senck. 1:113, t. 6), who saw the creature on the coral banks of the Abyssinian coast, ascertained by personal examination that the creature in question was a sort of dugong, a genus of marine Pachydermata, to which he gave the name of Halicore tabernaculi, from a conviction that it was the tachash of Moses. It grows to eighteen feet in length. See WHALE.

“In the present state of zoological knowledge, however, it is not necessary to refute the notions that tachash was the name of a mermaid or homo- marinus, or of the walrus, a Polar animal, or of the dugong or seal, for neither of these is known in the Indian, Red, or Persian Seas, and there is little probability that in remote ages they frequented the south-east extremity of the Mediterranean, where the current sweeps all things northward; still less that they nestled in the lakes of the Delta, where crocodiles then abounded. But Niebuhr's hint respecting the name tachash, given, with some reference to colors, to a species of delphinus or porpoise, by the Arabs near Cape Mussendum, may deserve consideration, since the same people still make small rounded bucklers and soles of sandals of the hout's skin, which is a cetaceous animal, perhaps identical with Niebuhr's. This material might have been obtained from the caravan-traders of Yemen, or from the Ismaelites of Edom, but does not appear to have been fitted for other purposes than pack-saddles and sandal-soles. Considering tachash, therefore, not to indicate a color, but the skin of an animal, which may have derived its name from its color, probably deep gray, ash, or slaty (hysginus), we must look for the object in question to the zoology of the region around, or to places accessible by means of the traders and tribute importations of raw materials in Egypt, where we actually observe leopard or panther skins, and others of a smaller animal with a long fox-tail, represented in the triumphal procession of Thothmes III at Thebes (Wilkinson's Anc. Egyptians, 1, pl. 4). These may have been of a canine genus, such as the agriodus, or megalotis Lalandii, which is actually iron- gray; or of a viverrous species, of which there are many in Africa both gray and spotted. Still these are unclean animals, and for this reason we turn to another view of the case, which may prove the most satisfactory that can now be obtained. Negroland and Central and Eastern Africa contain a number of ruminating animals of the great antelope family; they are known to the natives under various names, such as pacasse, empacasse, thacasse, facasse, and tachaitze, all more or less varieties of the word tachash; they are of considerable size, often of slaty and purple-gray colors, and might be termed stag-goats and ox-goats. Of these one or more occur in the hunting-scenes on Egyptian monuments, and therefore we may conclude that the skins were accessible in abundance, and may have been dressed with the hair on for coverings of baggage, and for boots, such as we see worn by the human figures in the same processions. Thus we have the greater number of the conditions of the question sufficiently realized to enable us to draw the inference that tachash refers to a ruminant of the Aigocerine or Damaline groups, most likely of an iron-gray or slaty- colored species” SEE ANTELOPE.

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

             an English Wesleyan minister, was born at Bilston, Oct. 16, 1815. In 1837 he was received by the conference and sent to Sierra Leone, where he labored for fifteen years, during the last five of which be was general superintendent. He was twice colonial chaplain. After laboring on eleven circuits at home, he became supernumerary at Stow-on-the Wold, Gloucester, where he died, Dec. 24, 1877. Mr. Badger had vigor of mind, a high sense of honor, generosity; and his ministry both at home and in the mission field was highly acceptable and useful. See Minutes of the British Conference, 1878, p. 27.

## Badger, Joseph (1)[[@Headword:Badger, Joseph (1)]]

             a Presbyterian minister, was born Feb. 28, 1757. He graduated at Yale College in 1785, and on Oct. 24, 1787, was ordained pastor of the Church in Blandford, Mass. He spent much of his life as a missionary under the Connecticut Missionary Society, and died in 1846. See Sprague, Annals of the Amer. Pulpit, iii, 476.

## Badger, Joseph (2)[[@Headword:Badger, Joseph (2)]]

             a distinguished minister of the Christian Connection, was born at Gilmanton, N. H., Aug. 16, 1792. When ten years old. he removed with his father to Crompton, Lower Canada; was converted in 1811, and in the following year was immersed by a Baptist minister. About this time he began to exhort and preach with great success. It should be stated, however, that he refused to connect himself with any particular  denomination. In 1814 he received ordination, probably from the Free-will Baptists. After laboring in Lower Canada for about two years, he visited New England, where his powerful preaching was followed by a great revival. In 1817 and subsequently he labored in the state of New York. Here he found earnest co-workers, and the numerous churches that sprang up and were organized under their care became associated as the "Christian Connection," that is, those who were determined to reject all sectarian names. In 1825 Mr. Badger travelled through the West, preaching in various places in Ohio and Kentucky; and there he found a denomination of Christians with views exactly corresponding to his own, having already formed conferences in Ohio, Indiana, Illinois, Missouri, Tennessee, Alabama, and Kentucky, comprising three hundred preachers and fifteen thousand brethren, worshipping one God in one person, having no creed but the Bible, land calling no man master but the Lord Jesus Christ. He also preached a while in Boston, but eventually returned to the state of New York, where for several years he had editorial charge of the Palladiumu, then the organ of the Christian Connection, which he conducted with judgment and ability. He died May 12, 1852. Mr. Badger was a man of deep piety, untiring energy, great earnestness, commanding eloquence, and was rewarded with much success in the salvation of souls. See The Christian Examiner (Boston, 1854), lvii, 42; Holland, Memoir of Rev. Joseph Badger (N. Y. 1854).

## Badger, Milton, D.D[[@Headword:Badger, Milton, D.D]]

             a Congregational minister, was born in Andover, Conn., May 6, 1800. He graduated at Yale College in 1823, and was immediately appointed principal of an academy in New Canaan, Conn., from which, at the end of the year, he retired to pursue the course at the Andover (Mass.) Theological Seminary. Here he spent two years, and then accepted a tutorship in Yale College, continuing, meanwhile, his studies in the theological department of the college, and completing his course in 1827. The pulpit of the South Church in Andover, Mass., being vacated by the resignation of Rev. Justin Edwards, D.D., Mr. Badger was called, and was duly ordained and installed pastor Jan. 3, 1828. His ministry in this place is characterized as a continuous revival, extending over the seven and a half years of his pastorate. In May, 1835, he was elected to the office of associate secretary of the American Home Missionary Society, in which he distinguished himself by his arduous labor and great sagacity, and in which  he continued until the time of his death, which occurred in Madison, Conn., March 1, 1873. See Cong. Quarterly, 1875, p. 1.

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

             a Congregational minister, was born at Charlestown, Mass., in 1725. He graduated at Harvard College in 1747, and spent his life as a missionary among the Indians at Natick, Mass., where he was ordained March 27, 1753. The fifth volume of the Massachusetts Historical Collections contains an article concerning the American Indians, and especially those of Natick, of which he is the author. He died in the last-named place, Aug. 28, 1808. See Sprague, Annals of the Amer. Pulpit; i, 302.

## Badia, Carlo Francesco[[@Headword:Badia, Carlo Francesco]]

             an Italian preacher, was born at Ancona, June 20, 1675. He preached in the principal cities of Italy, and was appointed, in 1730, president of the University of Turin, where he died May 8, 1751. He wrote, Prediche Quaresimali (Turin and Venice, 1749):-Panegirici, Ragionamenti ed Orazioni Diverse (Venice, 1750). See Hoefer, Nouv. Biog. Generate, s.v.

## Badia, Tommaso[[@Headword:Badia, Tommaso]]

             an Italian theologian and prelate, was born at Modena about 1483. He entered the Dominican Order, and was sent by pope Paul III to the Conference at Worms in 1540, where he distinguished himself by his zeal for the Catholic religion. He died at Rome, Sept. 6, 1547. He accomplished a great part of the compilation of the Consilium Delectorunm Cardinalium et aliorunm Prcelatorum de Enmendanda Ecclesia, Paulo III jubente, Conscriptum et Exhibitum (Rome, 1538). The letter from Badia to the cardinal Contarini upon the Conference at Worms was printed in the prolegomena of the third part of the Epistolce Selectee of cardinal Pole. He also wrote, Qucestiones Physicce de Anima:-De Immortalitate Animce:- De Providentia Divina:-De Pugna Duorum Angelorum Homini Astantium: — Tractatus contra Lutheranlos. See Jocher, Allgemeines Gelehrten- Lexikon, s.v.; Echard, De Scriptoribus Ordinis Dominicanortnm; Hoefer, Nouv. Biog. Genes-ale, s.v.

## Badiali, Alessandro[[@Headword:Badiali, Alessandro]]

             an Italian painter and engraver, was born at Bologna, and died about 1626, or according to others in 1643. He studied under Flaminio Tarri, and  painted several pictures for the churches and public edifices at Bologna. The following are a few of his principal works: The Virgin Mary Seated with the Infant Jesus on her Lap:-A Bishop and Monk Kneeling :-The Holy Family:-and Christ Taken Down from the Cross. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Badiat Al-Jin[[@Headword:Badiat Al-Jin]]

             in Persian mythology, " the wilderness of the daemons." The spirits to whom God intrusted the rulership of the world are called in. They drew upon themselves his anger, and were banished to the wilderness (badiat). From jin we have Jinstan, "kingdom of the spirits."

## Badier, Jean Etienne[[@Headword:Badier, Jean Etienne]]

             a French Benedictine and theologian, was born in 1650. Having entered the order, he successfully taught theology and philosophy at the Abbey of St. Denis. He afterwards became prior successively of St. Julien, of Tours, and of Corbie. He died in 1719. He wrote De la Sainteth de l'Etat Monastique, ou lon fait voir l'Histoire de l'A bbaye de Marmoutier et de celle de l'Eglise Royale de St. Martin de Tours pour Servir de Reponse a la Vie die St. Martin donnee par JM. Gervaise. See Hoefer, Nouv. Biog. Generale, s.v.

## Badile, Giovanni Antonio[[@Headword:Badile, Giovanni Antonio]]

             an Italian historical and portrait painter, was born at Verona in 1480. He is said to have been the first Veronese painter who divested himself entirely of the Gothic manner. His principal pictures are, The Raising of Lazarus, in the Church of San Bernardino, and The Virgin and Infant in the Clouds, with several saints, in Sannazaro. He died in 1560. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Badius, Josse (Jodocus)[[@Headword:Badius, Josse (Jodocus)]]

             surnamed Ascensius because he was born (in 1462) at Asshe, near Brussels, was a Flemish scholar who taught Greek at Lyons and Paris. He died in 1535. A noted printer, he himself composed some works, among them, Psallteiun B. Marice, Versibus:-Navicula Stultarum Miulierulm, an at; tack on the vices of women:-Vita Thomcea a Kempis: Navis Stultiferce Collectanea, in Latin verse (1513, rare). See Hoefer, Nouv. Biog. Generale, s.v.

## Badius, Raph[[@Headword:Badius, Raph]]

             an Italian theologian, native of Florence, lived in the latter half of the 17th century. He was of the Dominican 'Order, and became master of theology and dean of the faculty. He wrote, Constitutiones et Decreta' Unziversitatis Florentinae, Theologorum una cum illius Princeva Origine. See Hoefer, Nouv Bi. Biog. Genrale, 's.v.

## Badma Suerken[[@Headword:Badma Suerken]]

             (heart of Badma), in the mythology of the Monignolianas, was the god Jaceshik, who grew but of the stem of the Badma, an extraordinarily beautiful red sea-flower.

## Badmessih[[@Headword:Badmessih]]

             (the wind, or breath, of the Messiah) is a term employed by the Persians to denote the miraculous power of the Lord Jesus Christ. They say that by his breath alone-he not only raised the dead, but imparted life to inanimate things.

## Badoaro, Giovanni[[@Headword:Badoaro, Giovanni]]

             an Italian theologian, was patrician and patriarch of Venice, then cardinal, and in 1706 bishop of Brescia. He died May 17, 1714. He wrote Industrie Spirituali per ben Vivere e Santamente Morire (Venice, 1744). See Hoefer, Nouv. Biog. Generale, s.v.

## Badow, Jean Baptiste[[@Headword:Badow, Jean Baptiste]]

             a French theologian, was a native of Toulouse, and died Sept. 6, 1727, in the midst of his ministry, during the inundation of the Garonne. He wrote Exercices Spirituels, avec un Catechisme et des Cantiques pour aider les Peuples a. Profiere des Missions (Toulouse, 1716). See Hoefer, Nouv. Biog. Generale, s.v.

## Baduarius (or Paduarius), Bonaventura[[@Headword:Baduarius (or Paduarius), Bonaventura]]

             an Italian prelate, and general of the Order of St. Augustine, was born at Padua, Jan. 22, 1332. He studied at Paris, where he received the degree of D.D. In 1377 he was elected general of his order, and in 1385 was made cardinal-priest by pope Urban VI, who utilized his talent on several missions. His opposition to Francesco di Carraria of Padua caused his  death by assassins at Rome in 1388. He wrote, Meditationes de Vita Christi:-Sermones ad Clerun :-Senrmonariuin in Evangelia Totius Anni:- Commentarius in Libros Sententiarum: - Comment. in Jacobun, et Johannem: Sermones de Tempore et de Sanctis. See Auber, Histoire des Cardinaux; Curtius, Elogia Augustinianorum; Gandulphus, De 200 Scriptoribus Augustinianis; Jocher. Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Baduarius, Bonsemblantes[[@Headword:Baduarius, Bonsemblantes]]

             an Italian theologian, native of Padua, was a brother of cardinal Bonaventura Baduarius, and died, it is said, of poisoning, Oct. 28, 1369. He wrote, Lectura super 1, 2, et 3 Sententiarum:-Quastiones Philosophice et Theologice. See Hoefer, Nouv. Biog. Generale, s.v.

## Badudegn (or Beadotheng)[[@Headword:Badudegn (or Beadotheng)]]

             a serving brother of the monastery of Lindisfarne, who, according to Bede, was miraculously healed of the palsy at the tomb of St. Cuthbert. He was alive when Bede wrote (Bede, Hist. Eccl. 4:31).

## Baduhenna[[@Headword:Baduhenna]]

             in the mythology of the Frisians, was a goddess in honor of whom the barbarous natives butchered nine hundred captured Romans.

## Badulf[[@Headword:Badulf]]

             (Baldulf, Badwilf, or Beadulf), a Saxon bishop, was consecrated to the -ee of Withern. July 17, 791, at Hearrahaleh, by Eanbald, archbishop of York, and Ethelbert, bishop of Hexham (Chr. Sax. 791; Sim. Dun. 790). In the year 796 he assisted at the consecration of archbishop Eanbald II, and at the coronation of Eardulf, king of Northumbria (id. ad ann.). He was the last bishop of Withern of the Anglo- Saxon succession whose name is preserved (William of Malmesbury, De Gest. Pont. lib. iii).

## Badumna[[@Headword:Badumna]]

             was a goddess of hunting and forests among the Frisians and Goths. She was represented with a shield and a bow and arrows; but the representations of her extant undoubtedly belong to a late period, and are therefore not trustworthy.

## Baduvini (Beadwin, or Badewine) (1)[[@Headword:Baduvini (Beadwin, or Badewine) (1)]]

             the first bishop of Elmham in East Anglia, appointed on the division of the bishopric consequent on the illness of bishop Bisi (Bede, Historia Ecclesias. 4:5). The date of his nomination is given by Florence of Worcester as 673. His name as witness is attached to a Mercian charter of 693 (Kemble, Cod. Diplom. xxxvi). He died before 706, in which year Nothbert was bishop. (2.) A priest who attests the decree of the Council of Clovesho of 716; possibly the person who mediated between Wilfrid and Aldfrid about 704.

## Baeck, Joachim[[@Headword:Baeck, Joachim]]

             a French theologian, was born at Utrecht, Aug. 10,1562, and died at the same place, Sept. 24, 1619. He wrote a work upon the conscience, in French (Brussels, 1610) :-L'Interprete, ou l'Avnocat des Vrais Catholiques (Brussels, 1610):-L'Adversaire des Mauvais Catholiques (Bois-le-Duc, 1614):-Le Ban de tous les Heretiques, des Politiques et des Catholiques Corrompus (Antwerp, 1616). See Hoefer, Nouv. Biog. Generale, s. v;.

## Baedan[[@Headword:Baedan]]

             (Baetan, or Baotan, probably different forms of Baithen) is the name of several saints.

(1.) SON OF BRECAN, celebrated Nov. 29; but in putting him on this day neither O'Gorman nor Maguire gives a place where he is venerated. He is given among the saints of Derry. At Culdaff there is a custom of plunging diseased cattle into a pool of the river and praying at the same time to St. Bodhan (Stat. Acc. Irel. ii, 611).

(2.) OF CLUAIN-TUAISCEIRT, now Clontuskert, near Lanesborough, in the barony of South Ballintobber and County Roscommon. His death is put by the Four Masters in 804.

(3.) BAEDAN MOR, celebrated Jan. 14, was the son of Lugaidh and Cainer. In Mart. Doneg. he is called " abbot of Inismor, A.D. 712." On his father's side, he came of the race of Cathaoir Mor, who is said to have reigned in Ireland, A.D. 120-122.

## Baeher[[@Headword:Baeher]]

             (Berus), a Swiss theologian and physician, was born in 1486. He taught belles-lettres at Strasburg, where he studied theology and medicine, and afterwards established himself at Basle. He became rector in 1529 and 1532. His rectorate was the means of restoring peace to the university, which had been divided by various religious questions. He died in 1568. He wrote Commentaire sur l'Apocalypse de Saint Jean. See Hoefer, Nouvelle Biographie Generale, s.v.

## Baell[[@Headword:Baell]]

             in Hindu mythology, is a spirit with three heads that reigns in the eastern section of hell. He teaches the art of making one's self invisible. Sixtysix legions of spirits serve him.

## Baeng (Baengius), Peter[[@Headword:Baeng (Baengius), Peter]]

             a Swedish theologian, was born in 1633 at Helsingborg, in Scania, and studied at Upsala and other universities. In 1655 he was called as professor of theology to Abo, and in 1682 king Charles XI of Sweden appointed him bishop at Viborg. He organized the different churches and schools of his diocese, and died in the year 1696. He wrote, Commentarius in Epistolans ad Hebrceos:-Sazncti Ansgaris Vita:-Trnactatus de Sacramentis: — Catecheta Lutheranus: — Chronologia Sacra. See Pipping, A Memorice Theologorum; Jicher, Allgemeines Gelehrten-Lexikon, s.v.; Landon, Eccles. Diet. s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Baer, Charles Alfred[[@Headword:Baer, Charles Alfred]]

             a Lutheran minister, was born at Lancaster, Pa., May 28, 1831. After graduation, he engaged in study at home for two years, and in October, 1853, he entered the theological seminary of the Lutheran Church at Gettysburg. He was in due time ordained a minister of that Church, and for the two years prior to his decease was pastor of a Church in Norristown, Pa. His care for the sick and wounded at. Gettysburg seriously impaired his health, and he died at Norristown in September, 1863. See Obituary Record of Yale College, 1864.

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

             a Methodist Episcopal minister, was born in Rockingham County, Va., Oct. 9, 1794. He was of noble German origin. His neighborhood had very few religious privileges in his childhood, yet at the age of fifteen he embraced religion, after having spent five years in seeking it. He soon became greatly, exercised as to his duty to preach the Gospel, and instinctively shrank from such momentous responsibility,. pleading filial duty and limited education. But his father released him from all home obligations, and the Church, considering him worthy, thrust upon him a license to preach. He dared not resist; and having once entered the ministry, he gave himself to all its duties with that characteristic firmness, energy, and consecration which always win, and before his race was run became one of the most admirable in virtue, amiableness, and devotedness; the most honored and able of all his colleagues. In 1814 he entered the Baltimore Conference, and for nearly fifty years was a champion in her itinerant ranks-twenty-eight on circuits and stations, fifteen as presiding elder; and nearly seven as agent of the Maryland Bible Society. His last years were spent as agent of the Baltimore County Bible Society. He died March 11,1878. The human secret of Mr. Baer's great power in the ministry lay in his wonderful familiarity with the Bible, the logical tendency of his mind, and his singleness of heart toward God. See Minutes of Annual Conferences, 1879, p. 12.

## Baerle (Barlceus), Gaspard Van[[@Headword:Baerle (Barlceus), Gaspard Van]]

             a Dutch poet, theologian, and historian, was born in Antwerp, Feb. 12, 1584. He studied theology at Leyden, and was elected professor of logic there in 1617. He became an Arminian and wrote in defence of Arminius and the Remonstrants, for which he was at length deprived of his professorship. He next studied medicine, but did not practice, remaining in Leyden giving private instruction till 1631, when he became professor of philosophy and rhetoric at Amsterdam. He died in Amsterdam, Jan. 14, 1648. -He was an excellent Latin poet, and contributed to history records of the government of count Maurice of Nassau in Brazil, and of the reception given to Maria de' Medici at Amsterdam in 1638. For a list of his works see Hoefer, Nouv. Biog. Generale, s.v.

## Baersdorp[[@Headword:Baersdorp]]

             SEE BAARSDORF.

## Baert (Baertius), Franyois[[@Headword:Baert (Baertius), Franyois]]

             a Flemish Jesuit, was born in 1651 at Ypres. He visited the libraries of Germany, especially those of Prague and Vienna, in order to search the documents pertaining to ecclesiastical history. He died Oct. 27,1719, He assisted P. Papebroch in the translation of the Acta Sanctorum, and published a Commentary on the Life of St. Basil the Great, See Hoefer, Nouv. Biog. Generale, s.v.

## Baetan[[@Headword:Baetan]]

             SEE BAITHEN.

## Baethhallacb[[@Headword:Baethhallacb]]

             bishop of Athtruim, commemorated Oct. 5, was a brother of Corbmac and successor of St. Patrick, and was descended from Colla Uais, king of Erin. Colgan (Life of St. Corbmac the Younger) calls his father Colman, and his mother Funecta.

## Baex, Joachim[[@Headword:Baex, Joachim]]

             a Dutch ecclesiastical writer, was born in 1562 at Utrecht. He was priest of one of the states of the United Provinces. He died in 1619. He wrote in Dutch a great number of polemical works against the Protestants. See Hoefer, Nouv. Biog. Generale, s.v.

## Baeza, Baldassare[[@Headword:Baeza, Baldassare]]

             a Roman Catholic divine, originally from Portugal, and eventually court- preacher to the king of Spain, who died March 13, 1638, is the author of Commentaria in Canticum Mosis, Ezechice, lesaic: — Comment. in Epistolam Jacobi Apostoli. See Witte, Diarium Biographicum; Jocher, Allgemeines Gelehrten Lexikon, s.v.; Hoefer, Nouv Biog. Generale, s.v. (B. P.)

## Baeza, Diego De[[@Headword:Baeza, Diego De]]

             a Spanish Jesuit, was born in 1582, at Potnferrada, in Galicia. In 1600 he entered the Society of Jesus at Salamanca, and became one of the most famous pulpit orators of Spain. He died at Valladolid, Aug. 15, 1647. He wrote, Comment. Morales in Hist. Evangel. (Paris and Lyons, 4 vols.) :- De Christo Figurato in Vet. Testamento (6 vols.) :-also a collection of Sermons. See Alegambe, Bibliotheca Scriptorumn Societatis Jesu; Antonio, Bibl. Hisp.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Bafarull, Tomas[[@Headword:Bafarull, Tomas]]

             a Spanish theologian of the Dominican Order, who lived in the latter half of the 17th century, wrote Nuovas Indias del Rosario. See Hoefer, Nouv. Biog. Generale, s.v.

## Baffi, Bartolommeo[[@Headword:Baffi, Bartolommeo]]

             was an Italian theologian. At the age of thirty-three he entered the Capuchin Order, became professor at Pavia, and assisted at the Council of Trent. He died at Milan between 1577 and 1580. He wrote, Orat. de Religione, ejusque Prcefecto Diligendo (Bologna, 1559):-De Nobilitate Urbis Mediolani (ibid. 1562) :-Orat. de Admirabili Charitate Divina (Milan, 1569): — Orat. de S. S. Theologice Praestantia (Pavia), and other works. See Hoefer, Nouv. Biog. Generale, s.v.

## Bag[[@Headword:Bag]]

             a purse or pouch. The following words in the original are thus rendered in the English version of the Bible:

1. חָרַיטּ, charit', a pocket (Sept. θύλακος, Vulg. saccus), the “bags” in which Naaman bound up the two talents of silver for Gehazi (2Ki 5:23), probably so called, according to Gesenius, from their long. cone-like shape. The word only occurs besides in Isa 3:22 (A. V. “crisping- pins”), and there denotes the reticules carried by the Hebrew ladies.

2. כּיס, kis (Sept. μάρσιππος, μαρσύπιον, Vulg. sacculus, saccellus), a bag for carrying weights (Deu 25:13; Pro 16:11; Mic 6:11); also used as a purse (Pro 1:14; Isa 46:6); hence a cup (Pro 23:31).

3. כְּלי, keli' (Sept. κάδιον, Vulg. pera), translated “bag” in 1Sa 17:40; 1Sa 17:49, is a word of most general meaning, and is generally rendered “vessel” or “instrument.” In Gen 42:25, it is the “sack” in which Jacob's sons carried the corn which they brought from Egypt, and in 1Sa 9:7; 1Sa 21:5, it denotes a bag or wallet for carrying food (A. V. “vessel;” compare Jdg 10:5; Jdg 13:10; Jdg 13:15). The shepherd's “bag” which David had seems to have been worn by him as necessary to his calling, and was probably, from a comparison of Zec 11:15-16 (where A.V. “instruments” is the same word), for the purpose of carrying the lambs which were unable to walk or were lost, and contained materials for healing such as were sick and binding up those that were broken (comp. Eze 34:4; Eze 34:16). 4. צַרור. tseror' (Sept. ἔνδεσμος, δεσμός, Vulg. sacculus), properly a “bundle” (Gen 42:35; 1Sa 25:29), appears to have been used by travelers for carrying money during a long journey (Pro 7:20; Hag 1:6; compare Luk 12:33; Tob 9:5). In such “bundles” the priests bound up the money which was contributed for the restoration of the Temple under Jehoiada (2Ki 12:10; A. V. “put up in bags”)

5. The “bag” (γλωσσόκομον, Vulg. loculi) which Judas carried was probably a small box or chest (Joh 12:6; Joh 13:29). The Greek word is the same as that used in the Sept. for “chest” in 2Ch 24:8; 2Ch 24:10-11, and originally signified a box used by musicians for carrying the mouthpieces of their instruments.

6. The βαλάντιον, or wallet (Luk 10:4; Luk 12:33; Luk 22:35-36). Of these terms it will only be necessary here to discuss one application, which they all sustain, i.e. as a receptacle for money. The money deposited in the treasuries of Eastern princes, or intended for large payments, or to be sent to a government as taxes or tribute, is collected in long, narrow bags or purses, each containing a certain amount of money, and sealed with the official seal. As the money is counted for this purpose, and sealed with great care by officers properly appointed, the bag or purse passes current, as long as the seal remains unbroken, for the amount marked thereon. In the receipt and payment of large sums, this is a great and important convenience in countries where the management of large transactions by paper is unknown, or where a currency is chiefly or wholly of silver; it saves the great trouble of counting or weighing loose money. This usage is so well established that, at this day, in the Levant, “a purse” is the very name for a certain amount of money (now twenty-five dollars), and all large payments are stated in “purses.” The antiquity of this custom is attested by the monuments of Egypt, in which the ambassadors of distant nations are represented as bringing their tributes in sealed bags of money to Thothmes III; and we see the same bags deposited intact in the royal treasury (Wilkinson, 1:148, abridgm.). When coined money was not used, the seal must have been considered a voucher not only for the amount, but for the purity of the metal. The money collected in the Temple, in the time of Joash, seems to have been made up into bags of equal value after this fashion, which were probably delivered sealed to those who paid the workmen (2Ki 12:10; comp. also 2Ki 5:23; Tob 9:5; Tob 11:16). SEE MONEY.

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

             was a Persian deity, who is said to have given Bagdad its name. A temple was built for her by the wife of king Cyrus.

## Bagais[[@Headword:Bagais]]

             (or Vagais), COUNCIL OF (Concilium Bagajense), was held A.D. 394 in Numidia, at which three hundred and ten bishops, under Primian, the Donatist primate of Carthage, condemned Maximian, the Catholic bishop of that city.

## Bagamazda[[@Headword:Bagamazda]]

             (or Bagabarta) was the supreme deity of Armenia in the time of the ancient Assyrians.

## Bagan[[@Headword:Bagan]]

             a Christian virgin, is commemorated as a martyr with Eugenia on Jan. 22.

## Bagavadam[[@Headword:Bagavadam]]

             (or Bhagavata), in Hindu mythology, is the name of one of the eighteen Purhnas, or sacred books. This book is exclusively for the glorification of the preserver, Vishnu.

## Bagawa[[@Headword:Bagawa]]

             (or Bhagavat) (the most meritorious) is a name of Buddha (q.v.).

## Bagby, Richard H., D.D[[@Headword:Bagby, Richard H., D.D]]

             a Baptist minister, was born at Stevensville, Va.. June 16,1820. He pursued his studies, in part, in the Virginia Baptist Seminary, now Richmond College, and completed them in Columbian College, where he graduated in 1839. He studied law, and was admitted to the bar, but finally decided to enter the ministry, and was ordained in 1842. He accepted a call in 1842 to the Church in Bruington, King and Queen Co., Va., where he remained for twenty-eight years. In 1870 he was elected associate secretary of the State Missionary Society, Va. He rendered efficient service in promoting the interests of his denomination in his native state. He died Oct. 29,1870. See Baptist Encyclopaedia, p. 56. (J. C. S.)

## Bage[[@Headword:Bage]]

             is a term used to denote the mysterious silence observed by the Zoroastrians as a part of their religion when they wash or eat, after having secretly repeated certain words.

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

             a Lutheran minister, was pastor of the German Lutheran Church in the Old Brewery building on Skinner Street, New York city-a branch from the old Lutheran Trinity Church, in 1749. Efforts were made in 1761 to unite the two congregations, but without success. Mr. Bager's pastorate was prosperous, and the Skinner Street building was abandoned, and a stone church, 34 X 60 feet, was erected at the corner of Frankfort and William Streets-the land in Skinner Street being retained for a burial-ground. This was named Christ Church, but afterwards became generally known as the Old Swamp Church. See Quarterly Rev. of Ev. Luth. Church, 7:276.

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

             an English Methodist preacher, was a native of Sheffield, born in 1808. He was left an orphan at the age of eight, but his pious mother took him regularly to the New Connection chapel, where he gave his heart to God in his youth, and his life to the service of God and his Church. He became a local preacher at eighteen, entered the ministry in 1828, and was privileged to exercise that ministry in nineteen of the most prominent circuits of England during more than fifty years. His aptness for business secured for him more official work than any other of his brethren. During four years he superintended the Irish mission. In 1850 and 1865 he was president of Conference. He was a guardian, representative, treasurer, and manager of the Beneficent Fund for twenty-nine years; secretary of the Chapel and Guaranty Funds for ten years; and treasurer of the Auxiliary Fund. He was master of all the departments of the Connection, and author of a Digest of the Minutes, Institutions, Doctrines, and Ordinances of the NewaConnection of which two editions were issued. He was a pastor, preacher, a brother, a friend. He ceased not his labors till apoplexy suddenly ended the earthly pilgrimage at Birmingham, Sept. 28,1879. He was interred at Sheffield Cemetery. See Minutes of the New Connect. Conference, 1880.

## Bagge, Oscar[[@Headword:Bagge, Oscar]]

             a Protestant theologian of Germany, who died in 1868, is the author of Ein Wort der Verstdndigung in den kirchlichen Witren der Gegenwart (Gotha, 1857): — Ein Ostergruss an die Genzeinde in neuen 95 Satzen wider die grossen und kleinen Schcwarmgeister (ibid. 1860): — Die Schwert des Herrn und Gideon. in Buch wider den moderunen After protestantismus (2 vols. ibid. 1860, 1861):-Das Princip des Mlythus im Dienst der christlichen Position. Ein Versuchfiir Strauss und doch wider Strauss (Leipsic, 1866):--Fernzenta Theologica. Zur freien Theologie (ibid. eod.). See Zuchold, Bibl. Theol. i, 61 sq. (B. P.)

## Bagger, Hans Olesan[[@Headword:Bagger, Hans Olesan]]

             a Danish theologian, born at Lund in 1646, became bishop of Zealand in 1675, and died at Copenhagen in 1693. He is the author of the Danish Church-Ritual, which was introduced in 1686, and of a revised altar-book, both of which are still in use in the Danish Church. Being consulted by the Danish government as to whether the interest of the Lutheran Church allowed the admission to Denmark of the French Calvinists, who had been expelled by Louis XIV, he answered in the negative, because such an admission “would expose the souls of the Lutherans to temptation and to the risk of everlasting damnation.” — Pierer, Universal-Lexikon, s.v.

## Baghero[[@Headword:Baghero]]

             in HindA mythology, was the supreme god of the Barjesu in Nepaul. His descent is obscure. In Lalita-Patan he possessed a temple, whose riches were said to surpass those of the famous palace built by Shah Gehan at Delhi. His great festival was called Jatra.

## Bagiraden[[@Headword:Bagiraden]]

             (or Bhaghirut), in the mythology of India, was a powerful prince in the family of the children of the sun, the son of Telibien and father of Vissuraden. His life, which fell in the first age of the world, was so. holy, and his three thousand years of penitence so strict and meritorious, that the deities consented to the falling of the sacred waters of the Ganges, which were yet suspended in the heavens, upon the earth, to give life again to the children of Sagur, sixty thousand of whom had been converted into ashes by one look of the penitent Kabiler.

## Bagistan[[@Headword:Bagistan]]

             in Babylonian mythology, was a mountain in Media sacred to Jupiter. Semiramis is said to have had her image, with that of one thousand of her warriors, engraved in the same. It is uncertain where Bagistan is to be found, but it is surmised that it lay between Kermanshah and Hamadan.

## Bagley, Francis Herbert[[@Headword:Bagley, Francis Herbert]]

             a Presbyterian minister, was born in Boston, Jan. 16, 1840. His studies were interrupted in 1862 by his enlistment in the Forty-fifth Regiment of Massachusetts volunteers. He remained in the service until the close of the  war, attaining the rank of captain. After this he renewed his studies and graduated at Hamilton College in 1870. He immediately entered Union Theological Seminary, and graduated in the class of 1873. He was ordained as an evangelist by the Buffalo Presbytery, May 20, 1873, and was soon after installed pastor of the Reformed Church at Greenburgh. His career was brief. He had unconsciously undermined his health, and he was stricken down by apoplexy. Although his life was spared for a while, yet his constitution was broken, and he never preached again. Three years later, just as he began to speak hopefully of resuming his work, the second shock came suddenly, and he died at Staten Island, N. Y., July 15,1878. (W. P. S.)

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

             a Christian martyr, was a vicar of Monenden, and a valiant disciple and adherent of Wyclifte. He was condemned by the bishops for heresy at London, and was burned at Smithfield in 1431. See Fox, Acts and Monuments, iii, 600.

## Baglioni, Cavaliere Giovanni[[@Headword:Baglioni, Cavaliere Giovanni]]

             an eminent Italian painter, was. born at Rome in 1594, and studied under Francesco Marelli. He was employed in many considerable works at Rome during the pontificates of Clement VIII. and Paul V. His best work is the picture in St. Peter's of that apostle raising Tabitha from the dead. He wrote the lives of the painters, architects, and sculptors who flourished at Rome from Gregory XIII. to Urban VII. (1572-1642). See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Baglioni, Lelio[[@Headword:Baglioni, Lelio]]

             a Florentine theologian, died March 31, 1620, at Sienna, where he was professor of theology, in the habit of a Servite, which he had assumed in 1591. He wrote, Tractatus de Praedestinatione (Florence, 1577). Several other theological writings remain unpublished. See Hoefer, Nouv. Biog. Generale, s.v.

## Baglioni, Lucas[[@Headword:Baglioni, Lucas]]

             an Italian preacher, lived in the latter half of the 16th century. He distinguished himself by his preaching in several cities of Italy. He wrote, L'A rte del Predicare (1562). See Hoefer, Nouv. Biog. Generale, s.v.

## Bagliotto, Giuseppe Maria[[@Headword:Bagliotto, Giuseppe Maria]]

             (called also di N avarra); a Italian theologian of the Capuchin order, lived near the latter half of the 17th century. His principal works are, Descrizione del Seraglio tradotta dal Francese (Milan, 1687):-Le Delizie Serafiche in Descrizione del Sacro Monte di Orta (ibid. 1686). See Hoefer, Nouv. Biog. Generale, s.v.

## Bagmasti[[@Headword:Bagmasti]]

             was a famous Armenian goddess, the consort deity of Haldi. She was worshipped at Mirzazin in Ararat. Her temple, together with that of Haldi, was plundered and burned by Sargon II, king of Assyria, who carried away her statue.

## Bagnati, Simeone[[@Headword:Bagnati, Simeone]]

             a Neapolitan Jesuit, was born Oct. 28, 1651. He entered a monastery in 1666, went to Italy, and there became celebrated as a preacher. He died Oct. 19, 1727. He wrote, Panegirici Sacriae Sermoni (Venice, 1701-2): — Il Venerdi Santficato, cioe la Passione di Gesui Cristo (Naples, 1709): — Apparato Eucaristico, cioe Meditazioni di Apparecchio alla Communione (ibid. 1710), and other works. See Hoefer, Nouv. Biog. Generale, s.v.

## Bagni, Biagio[[@Headword:Bagni, Biagio]]

             an Italian theologian who flourished about 1610 as canon regular of the Congregation of San Salvator, near Terracina, was general of that congregation, and wrote, Coeremonioe Observandoe a Recitantibus Officium Divinum et a Celebrantibus Missas Majores (Rome, 1610): — De Orationum Spiritualium Exercitio (ibid. 1613): — De Proecipuis S. R. Ecclesie Dignitatibus (Bologna, 1625-49), and other works. See Hoefer, Nouv. Biog. Generale, s.v.

## Bagnolensians (Bagnoli, Or Bajoli)[[@Headword:Bagnolensians (Bagnoli, Or Bajoli)]]

             (Bagnolais, or Bazolais), so called from the town of Bagnols, in Languedoc, were Manichaeans of the 8th century who rejected the Old Test. and part. of the New. They declared that God could do nothing of himself; that he did not create the soul of man when he created the body; that the world is eternal, etc. These heretics were also called Concordois, or Cazocois. In the 13th century there was a sect of the Cathari called by the same name.

## Bago[[@Headword:Bago]]

             (Βαγώ), the head of one of the Israelitish families (“sons”), to which is assigned the Uthi, son of Istalcuriorus, who returned from the captivity (1Es 8:40); evidently the BIGVAI SEE BIGVAI (q.v.) of the true text (Ezr 8:14).

## Bagoas[[@Headword:Bagoas]]

             (Βαγώας), the eunuch (or chamberlain) who had charge of the tent of Holofernes, and introduced Judith (Jdt 12:11; Jdt 12:13; Jdt 12:15; Jdt 13:1; Jdt 13:3; Jdt 14:14). The name is said (Pott, Etymol. Forsch. 1, 37) to be equivalent to eunuch in Persian (Pliny Hist. Nat. 13:4, 9), and, as such, was probably a title of office rather than a personal appellation (see Quintil. v. 12; comp. Burmann ad Ovid. Amo 2:2; Amo 2:1). Accordingly, we find the name often recurring in Eastern history (see Smith's Dict. of Class. Biog. s.v.) even so late as that of the chief eunuch of Herod's harem, who was put to death for intriguing with the Pharisees (Josephus, Ant. 17:2, 4 ad fin.).

## Bagoe[[@Headword:Bagoe]]

             a nymph who instructed the Tuscans to divine by thunder. It is pretended that she was the sibyl Erythraca, or Erophyle.

## Bagoi[[@Headword:Bagoi]]

             (Βαγοϊv), one of the Israelitish family heads, whose “sons” (to the number of 2066) returned from the exile (1Es 5:14); evidently the BIGVAI SEE BIGVAI (q.v.) of the Hebrews text (Ezr 2:14).

## Bagoses[[@Headword:Bagoses]]

             (Βαγώσης), the general of Artaxerxes (probably Mnemon; the text, as emended by Hudson, has τοῦ ἄλλου Α᾿ρταξέρξου v. r. τοῦ ῎Αχου Α᾿ρτ.); he sacrilegiously entered the Temple at Jerusalem, and imposed oppressive taxes upon the Jews (Josephus, Ant. 11:7,1).

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

             a French Jesuit, who was born at Rennes in 1580, and died as professor of philosophy and theology at Paris, Aug. 22, 1664, is the author of, Dissertatio de Penitentia: — Libertatis et Gratice Defenisio contra Jansenium: — Defensio Juris Episcopalis et Libertatis, qua Fideles gaudent in Missis et Confessionibus de Prcecepto: — Dissertatio de Veritate unius Religionis Christianoe. See Alegambe, Bibliotheca Scriptorum, Societatis Jesu; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Bagot, Lewis[[@Headword:Bagot, Lewis]]

             a bishop of the Church of England, Was born in 1740. He was a son of Lord Bagot. After studying at the University of Oxford, he became a canon, and later, successively bishop of Bristol, Norwich, and St. Asaph. He died in 1802. He is the author of numerous theological works, the most important of which is Twelve Discourses on the Prophecies concerning the First Establishment and subsequent History of Christianity, preached at the Warburtonian Lecture, in Lincoln's Inn Chapel, 1780. — Allibone, Dictionary of Authors, 1:99; Hoefer, Biographie Generale, 4:168.

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

             a prelate of the Church of England, was born in 1782. He was the third son of the first lord Bagot; was educated at Rugby School, thence went to Christ Church, Oxford, and in 1804 became fellow of All-Souls' College. He was consecrated bishop of Oxford in 1829, and was transferred to the  bishopric of Bath and Wells in 1845. He died at Brighton, England, May 15, 1854. He was not distinguished intellectually, but was courteous and noble-hearted. See Amer. Quar. Church Rev. 1854, p. 465.

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

             an English theologian, studied logic, philosophy, and theology, and passed successively from Protestantism to Catholicism, without especially attaching himself to either religion. He died at Paris in 1525. He wrote, Declaratio Motunu inter Jesuitas et Sacerdotes Seminariorum inz Anglia (Rouen, 1601). See Hoefer, Nouv. Biog. Generale, s.v.

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

             an English clergyman, son of the lawyer of the same name who became famous for his opposition to royalty, was born in 1629, and educated at Christ Church, Oxford. He took holy orders in 1659, and became second master of Westminster School, when the famous Dr. Busby was headmaster. Since the two could not agree, Bagshaw was displaced, and was for some time chaplain to Arthur, earl of Anglesey. He published numerous controversial works, directed against Baxter, L'Estrange, Morley, bishop of Worcester, and others. For some attack upon the government, in his later years, he was subjected to twenty-two weeks' imprisonment in Newgate. He died Dec. 28, 1671. See Wood, Athenoe Oxonienses; Allibone, Dict. of Brit. and Amer. Authors, s.v.; Rose, New Biog. Dict. s.v.

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

             an English clergyman, brother of Edward Bagshaw the younger, was born in 1632. He was educated at Westminster School and Christ Church, Oxford, and subsequently held a prebend in the Church of Durham. He died at Houghton, Dec. 30, 1709, leaving a few published sermons. See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Rose, New Biog. Dict. s.v.

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

             a Nonconformist minister, was born in 1628, and died in 1702. His zeal in the northern parts of Derbyshire acquired for him the title of “the Apostle of the Peak.” He published Water for a Thirsty Soul, in several sermons on Rev 21:6 (1653), and a number of other works. Some 50 of his works, upon various subjects, have never been printed. — Allibone, Dictionary of Authors, 1:99.

## Bahaman[[@Headword:Bahaman]]

             is the name of an angel who, according to the Persian magi, presided over oxen, sheep, and all other tame animals.

## Baharumite[[@Headword:Baharumite]]

             (Heb. with the art. hab-Bacharumi', הִבִּחֲרוּמַי; Sept. ὁ Βαρσαμί v. r. Βαρωμί), an epithet of Azmaveth, one of David's warriors (1Ch 11:33); doubtless as being a native of BAHURIM SEE BAHURIM (q.v.).

## Bahat[[@Headword:Bahat]]

             SEE MARBLE.

## Bahed[[@Headword:Bahed]]

             is the name of a fast in the Ethiopic calendar, observed on Ter 10 =Jan. 5.

## Bahil, Matthias[[@Headword:Bahil, Matthias]]

             a Hungarian theologian, who lived near the latter half of the 18th century, translated the work of Cyprian upon the origin and progressive march of the papacy in Bohemia, for which he was persecuted. Being obliged to leave Hungary, he went to Bieg, where he published his history and trials under the title Traurige Abbildung der Protestantean in Ungarn (1747). See Hoefer, Nouv. Biog. Generale, s.v.

## Bahman[[@Headword:Bahman]]

             in Persian mythology, was, after Ormuzd, the first created of the seven Amshaspands, chief and protector of the rest, the king of light and genius of good-will. Every second day of every month, and the entire second month of winter, are sacred to him. When Ahriman and Ormuzd shall combat for the possession of the world, Bahman, besides Mah, Gosh, and Ram, will be arrayed against the evil daemons Ashmoph, Akuman, and Tarmad.

## Bahmangeh[[@Headword:Bahmangeh]]

             in Persian mythology, is the great festival which is celebrated in honor of Bahman (q.v.) with great pomp on the second day of the second month of winter.

## Bahn, Christian August[[@Headword:Bahn, Christian August]]

             a German theologian and miscellaneous writer, was born May 28, 1703. He studied at Wittenberg, became preacher, then chaplain of a regiment of riflemen, which he accompanied to Poland. On his return he was made archdeacon of Frankenstein, and later pastor at Sachsenburg. He died Oct. 7, 1755. He wrote, Schediasna de Alpha et Omega Graecorun (Meissen, 1731), and several other works. See Hoefer, Nouv. Biog. Generale, s.v.

## Bahn, Hieronymus[[@Headword:Bahn, Hieronymus]]

             a German theologian, native of Hamburg, died in 1744. He wrote, Hochstverderbliche Auferziehung der Kinder bey den Pietisten:Johann Arndius Anti-Pietista (1712). See Hoefer, Nouv. Biog. Generale, s.v.

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

             a German- theologian, was born in 1664. He studied at Jena, and became pastor at Dobra and elsewhere. He died in 1704. He wrote, Das unschuldig vergossene Blut (1699): — Das neue Lied:Die von Gott kommenden grausamen Sturmwinde, welche in 1715 viel tausende Baume in den siudlichen Wildern, etc. (1714), and other works. See Hoefer, Nouv. Biog. Generale, s.v.

## Bahnmaier, Jonathan Friedrich[[@Headword:Bahnmaier, Jonathan Friedrich]]

             a Protestant theologian, was born July 12, 1774, at Oberstenfeld, near Marbach, in Wurtemberg, where his father was minister. He studied theology at Tubingen, and assisted his father in his ministry until his death, in 1803. In 1805 he travelled on the Continent, and in 1806 was appointed to the Church at Marbach. In 1810 he removed to Ludwigsburg, and from 1815 to 1819 he was professor of theology at the University of Tubingen. Being unreasonably deprived of this position, he was appointed dean of Kirchheim, and in that office he died, Aug. 18, 1841. He wrote, De Miraculis N. Test. Meletemata (Tubingen, 1797), besides a number of sermons and ascetical works which he published; he also wrote some very fine hymns, one of which, Valte, walte, nah undfern, has been translated into English (Lyra Germ. ii, 89), “Spread, oh spread, thou mighty Word.” See Winer, Handbuch der theol. Literatur, 1, 392; 2, 101, 130, 143, 159, 233, 326; Koch, Gesch. des deutschen Kirchenliedes, 7:81 sq.; Miller, Singers and Songs of the Church,' p. 354. (B.P.)

## Bahnsen, Benedict[[@Headword:Bahnsen, Benedict]]

             a Dutch theologian, was a native of Eiderstedt, in Holstein, and lived in the latter half of the 17th century. He first engaged in the occupation of book- keeper at Amsterdam. He published several Mystic works under his own name, of which the true authors were Joachim Belkius, Julius Superbius, and Gottfried Furchenichts. See Hoefer, Nouv. Biog. Generale, s.v.

## Bahr, Carl Wilhelm Christian[[@Headword:Bahr, Carl Wilhelm Christian]]

             a Protestant theologian of Germany, was born June 25, 1801, at Heidelberg. He studied at Heidelberg and Berlin from 1818 to 1822; was in 1824 appointed deacon at Pforzhelm, and in 1829 pastor at Eichstetten. Here he wrote his Commentar zum Kolosserbrief (Basle, 1833), and his  Symbolik des mosaischen Cultus (2 vols. Heidelberg, 1837-39; 2d ed. 1874). Thus he became known to the literary public, especially by the last work, and the degree of doctor of divinity was conferred on him. In 1838 he became a member of the Oberkirchenrath in Carlsruhe, and took an active part in the ecclesiastical affairs of the duchy of Baden till he retired, March 1, 1861. After his retirement from public affairs he wrote the commentary on the books of Kings for Lange's Bibelwerk. He died May 15, 1874, at Offenburg. Of his other publications we mention, Der Salomonische Tempel nmt Berucksichtigung seines Verhdltnisses zurheiligen Architektutr (Carlsruhe, 1848): — Der protestantische Gottesdienst vom Standpunkte der Gemeinde aus betrachtet (Heidelberg, 1850): — Begrundung einer Gottesdienst-Ordnungfur die evangel. Kirche (Carlsruhe, 1856): Das badische Kirchenbuch, etc. (ibid. 1859). See Allgenmeine deutsche Biographie, s.v.; Zuchold, Bibl. Theol. i, 62. (B. P.)

## Bahr, Christian August[[@Headword:Bahr, Christian August]]

             a Lutheran theologian of Germany, Was born Jan. 25, 1795, at Atterwasch, in Lower Lusatia. He studied at Leipsic; was in 1821 appointed pastor at Oppach, in Upper Lusatia; accepted a call in 1834 to Zittau; and died April 23, 1846. He is the atthor of hymns, which were published in 1846: Sechsundzwanzig geistliche Lieder (Zittau). See Koch, Gesch. d. deutschen Kirchenliedes, 7:255 sq.; Tobias, in the preface to Bahr's hymns; Pilger aus Sachsen, 1846; Schsische Kirchenzeitung. 1841, No. 31, 36; 1846, No. 8. (B. P.)

## Bahr, Joseph Friedrich[[@Headword:Bahr, Joseph Friedrich]]

             a German theologian, was born in 1713, and died in 1775. He became, in 1739, deacon at Bischofswerda; in 1741, pastor at Schonfeld; and, after filling several other church positions, finally became superintendent. He wrote, among other works against the Socinians, Abhandlung der reinena Lehre unserer ecangelischen Kirche von der Sterblichkeit und dem leiblichen Tode des menschlichen Geschlechtes: a life of Christ (Lebensgeschichte Jesu Christi), 1772. — Hoefer, Biog. Geaneale, 4:172.

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

             a Protestant theogian of Germany, was born June 11,.1713, at Lilbben, in Lower Lusatia. He studied at Leipsic, and was in 1739 appointed deacon at Bischofswerda, in Lusatia. In 1741 he was called as pastor to Schbnfeld, near Dresden; and in 1745 as court preacher and superintendent at Dobrilugk. In 1747 he was called to Leipsic as catechist and preacher of St. Peter's; in 1748 he received the degree of doctor of divinity, and in 1755 he was appointed professor of theology. He died Nov. 6, 1775, as pastor primarius of St. Thomas's. He wrote, Abhandlung von der Sterblichkeit und dem leiblichen Tode des menschlichen Geschlechts wider den Democritus Redivivus undalle andere Socinianische Schwitzer (Budissin, 1738): Diss. I et IT de Ministerio Novi Testamenti, non Litterce sed Spiritus, ad 2Co 3:6 (Leipsic, 1749): — Progr. de  Sapientissimo Legis et Evangelii Nexu (1749): — Progr. sistens Vindicias Dicti Classici Actor. 15:11 (1750):Progr. de Probabilitate Hermeneutica, Certitudini Fidei non Adversa (1751): — Diss. I-XII Apologice Aug. Conf. Art. i-3 (1751 sq.): — Diss. de Applicatione Homiletica (ibid. 1752): — Progr. de Libertinismo, Pace Religiosa nequaquam Stabilita (1755) — Diss. de Miraculis Spuriis Verce Ecclesice, Notis, ad 2 Thess. ii, 9, 10 (eod.): — De Potestate Ecclesice (eod.): — Diss. de Dispensione Divina ab Obligatione Legis iv et viii Decalogi (1759):Progr. de Messie .Characteribus, ejusque Religionis Veritate, ex Evangelio Pauperibus Nunciato, ex Mat 11:5 (1764): — Paraphrastische Erkldrung des Buches Hiob (1764-65): — Progr. de Beneficio Reformatios nis s hodie Neglecto'(1767): — De Romana. Ecclesia Irreconciliabili (1767). Besides, he published quite a number of sermons and other ascetical works. See Jocher, Algemeines Gelehrten-Lexikon, s.v.; Doring, Die gelehrten Theol. Deutschlands, i, 25 sq. (B. P.)

## Bahrdt, Karl Friedrich[[@Headword:Bahrdt, Karl Friedrich]]

             a German Rationalist, notorious for his bold infidelity and for his evil life, was born Aug. 25,1741, at Bischofswerda, Saxony. He studied at Pforta and at Leipzig, where his father was professor of theology. The old Lutheran faith was still taught there; but Ernesti was one of the professors, and a new era was dawning. Bahrdt first imbibed Crusius's (q.v.) philosophical orthodoxy. In 1761 he became master, and began to lecture, and did it fluently and with applause, on dogmatic theology. He soon became very popular, also, from his eloquence in the pulpit. In 1768 he was compelled to resign as professor ext. of theology on account of a charge of adultery, and it is clear that even thus early he was leading a very immoral life. Through the influence of Klotz, a man of kindred spirit, he was made professor of Biblical archaeology at Erfurt; but he soon fell into ill repute there, and next obtained a chair at Giessen. Here he abandoned the doctrines of the Trinity and the Atonement, and published several books which brought down the wrath even of Semler (q.v.). After many wanderings to and fro in search of fame and wealth, of which he was always greedy, yet always poor, he returned to Halle in 1779. His career here for ten years was erratic and disgraceful; he wrote books, lectured when he could get hearers, and opened a tavern in a vineyard, with the assistance of his maid, who lived with him as his wife, though his own good wife was yet alive. In 1789 he was imprisoned. He died near Halle, April 23, 1792. He was the living type and illustration of the vulgar rationalism of his age. His writings were very numerous (nearly 150 in number), but are of no critical or theological value, and therefore need not be enumerated. — Kahnis, German Protestantism, ch. 2, p. 130; Hurst, History of Rationalism, p. 139-142.

## Bahring, Bernhard[[@Headword:Bahring, Bernhard]]

             a Protestant theologian of Germany, who died in 1876, is the author of Thomas von Kempen, der Prediger der Nachfolge Christi (Berlin, 1849): — Leben Johann Wessels (2d ed. 1852).: — Gerhard Groot und Florentius, die Stifter der Bruderschaf von genzeinsamen Leben (Hamburg, 1849): — Johannes Tauler und die Gottesfreunde (ibid. 1853): — Geschichte der vereinigten Kirche der Pfalz in den ersten dreissig Jahren ihres Bestehens, von 1818 bis 1848 (Frankfort, 1850): — Die Enthullung des Luther-Denkmals zu Worms (Darmstadt, 1868): — Bunsen's Bibelwerk nach seiner Bedeutung fuir die Gegenwart beleuchtet (2d ed. Leipsic, 1870):Die Naturwissenschaft, die Bibel und die christliche Gemeinde in ihrem Verhaltniss zur Menschenerziehung (Cassel, 18.74): — Die Refbrm des christlichen Religionsunterrichts (Berlin, 1872): — Erster Unterricht von Gott (Langensalza, 1873): — Ueber religiose Erziehung (Cassel, 1873). (B. P.)

## Bahurim[[@Headword:Bahurim]]

             (Heb. Bachurim', בִּחֻרים, or [in 2Sa 3:16; 2Sa 19:17] בִּחוּרַים, low grounds, otherwise young men's village; Sept. Βαουρίμ, but Βαχουρίμ [v. r. Βαρακίμ] in 2Sa 3:16; Josephus Βαχουρής, Ant. 7:9, 7, ed. Havercamp; for other var. readings, see Reland, Palaest. p. 614), a place not far from Jerusalem, of which the slight notices remaining connect it almost exclusively with the flight of David (q.v.) from his son Absalom (q.v.). It was apparently on or close to the road leading up from the Jordan valley to Jerusalem. Shimei, the son of Gera, resided here (2Sa 17:18; 1Ki 2:8), and from the village, when David, having left the “top of the mount” behind him, was making his way down the eastern slopes of Olivet into the Jordan valley below. Shimei issued forth, and running along (Josephus διατρεχων) on the side or “rib” of the hill over against the king's party, flung his stones and dust, and foul abuse (16:5), with a virulence which is to this day exhibited in the East toward fallen greatness, however eminent it may previously have been. Here in the court of a house was the well in which Jonathan and Ahimaaz eluded their pursuers (17:18). In his account of the occurrence, Josephus (Ant. 7:9, 7) distinctly states that Bahurim lay off the main road (παῖδες ἐκτραπέντες τῆς ὁδοῦ), which agrees well with the account of Shimei's behavior. Here Phaltiel, the husband of Michal, bade farewell to his wife on her return to king David at Hebron (2Sa 3:16). Bahurim must have been near the southern boundary of Benjamin; but it is not mentioned in the lists in Joshua, nor is any explanation given of its being Benjamite, as, from Shimei's residing there, we may conclude it was. In the Targum Jonathan on 2Sa 16:5, we find it given as Almon (עִלְמֹן); but the situation of Almon (see Jos 21:18) will not at all suit the requirements of Bahurim. Dr. Barclay conjectures that the place lay where some ruins (apparently those called Kubbeh on Van de Velde's Map, near the remains of Deir es-Sid, as in Robinson's Researches, 2:109) still exist close to a Wady Ruwaby, which runs in a straight course for three miles from Olivet toward Jordan, offering the nearest, though not the best route (City of the Great King, p. 563). AZMAVETH “the Barhumite” (2Sa 23:31), or “the Baharumite” (1Ch 11:33), one of the heroes of David's guard, is the only native of Bahurim that we hear of except Shimei. — Smith, s.v.

## Bahurim, Lieut[[@Headword:Bahurim, Lieut]]

             Conder “accepts the Targum's identification of this place with Almon or Alemeth (now Almet), which he thinks is sufficiently near to the “top of the hill;” while the existence of numerous rockcut cisterns, with narrow mouths, illustrates the incident of the concealment of Jonathan and Ahimaaz (Quar. Statement of the “Pal. Explor. Fund,” January, 1881, p.  45)-a very slender ground for the conclusion, as such cisterns abound in nearly every ancient locality in Palestine.

## Bai[[@Headword:Bai]]

             was the name of a special Egyptian priesthood, which was attached to the worship of the god Apis. It was held. by hereditary descent. Its duties and ceremonies are as yet unknown, but were probably sacrificial, as it is hieroglyphically expressed by a knife.

## Baian[[@Headword:Baian]]

             is said to have been the son of Simeon, king of the Bulgarians, who was so great a magician as to be able to transform himself into a wolf, or any other ferocious beast, whenever he wished to go out among his people to test their fidelity. He also had the power of renderinghimself invisible by the aid of powerful deemons.

## Baias[[@Headword:Baias]]

             in the religious legends of India, is one of the great philosophers, the son of Porosor, and of his wife, Sotti Obotti. The time in which he lived is not known, but of his wisdom the Vedas give evidence, which he collected, arranged, and divided into chapters and books.

## Baiban[[@Headword:Baiban]]

             in India mythology, is the shining, ethereal wagon of heaven, on which the souls of the good are carried into Paradise near the mountain Meru.

## Baibey, Lewis[[@Headword:Baibey, Lewis]]

             an English bishop and theologian, died in 1632. He wrote Praxis Pietatis, a work which had, in 1732, ninety editions. See Hoefer, Nouv. Biog. Generale, s.v.

## Baier, Johann David[[@Headword:Baier, Johann David]]

             a Lutheran theologian of Germany, younger brother of Johann Wilhelm, was born at Jena, Dec. 30, 1681. In his native city, where he also studied, he received, in 1702, the magister degree. In 1706 he commenced his lectures in the philosophical faculty; but was called, in 1710, as deacon of St. Peter and Paul, at Weimar, and in 1716 as superintendent at Dornburg  and Burgeln. In 1729 he succeeded his brother at Altorf, having at the same time received the degree of doctor of divinity. He died Sept. 11, 1752. He wrote, Disputatio de Erroribus Politicis Constantino Magno Imputatis (Jense, 1705):Disp. de Phoenicibus, eorumque Studiis et Inventis.(ibid. 1709): — Ζήτημα de Pietate Qucestuosa ad Tit. 3, 5, 6 (Altorf, 1732): — Probl. Theol. utrum Johannes Baptista fuerit Thaumaturgus (ibid. 1734): — Spec. Philol.-theol. quo Literalis Sensus Eccles. 17:1, 6, de Agricultura I Vndicatur (ibid. 1737): — Disp. de Nithinceis, Levitarum Famulis (ibid. 1745). See Will, Nurnberger GelehrtenLexikon; Gottens, Gelehrtes Europa, pt. ii; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Baier, Johann Wilhelm[[@Headword:Baier, Johann Wilhelm]]

             a Lutheran theologian of Germany, oldest son of the writer of the same name, was born at Jena, June 12, 1675. He studied at his nlative place and at Halle; was in 1703 appointed adjunctus to the philosophical faculty at Jena, and in 1709 professor of theology and preacher at Altorf. He received the doctorate of divinity in 1710; and died May 24, 1729. He wrote, De Excideo Sodomca: — De Quaestione- an Tenmpore Transitus Israelitarum fuerit Ordinarius. Fluxus et Refluxus Maris: — De Odore Vestiumn Esavi: — De Systemate Mundi Jobceo: — De Behemot' et Leviathan Elephante et Balena: — De Variantium Lectionum Novi Testamenti Usu et Abusu: — De λόγῳ ἐμφύτῳ: — De Verbis Christi πάντες ὅσοι πρὸ ἐμοῦ:Analysis et Vindicatio Illustr. Script. S. Dictorum. See Zeltner, Vitce Theologorum AltorJinorum; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Baier, John William[[@Headword:Baier, John William]]

             a Lutheran divine, born at Nuremberg in 1647. He was a member of several German universities, and rector and theological professor of the University of Halle, where he died in 1694. He wrote, Compendium Theologie Positive (Jena, 1686, 8vo, often reprinted): — De Purgatorio (Jena, 1677, 4to): — De Aqua lustrali Pontiffciorum (Jena, 1692, 4to): — Collatio doctrince Quackerorum et Protestantium (Jena, 1694, 4to): — Biog. Univ. 3, 223; Winer, Theol. Literatur. — Landon, Eccles. Dictionary, s.v.

## Bail[[@Headword:Bail]]

             (Heb. עָרַב, arab', to become surety; Gr. ἐγγυᾶσθαι), as a legal regulation, does not occur in the Mosaic civil polity, nor is the word found in the Auth. Vers. of the Scriptures; but the custom nevertheless prevailed among the (later) Hebrews, as is evident from the many allusions to it in the Book of Proverbs. Indeed, these maxims are evidence of great rigor in the enforcement of such obligations (Pro 11:15; Pro 17:18; Pro 22:26), and recommend great caution (6 sq.) in view of the fact that the security was treated quite as severely as the debtor (comp. the Mishna, Baba Bathra, 10:7) in whose stead he was held (Pro 20:16; Pro 22:27). A somewhat milder sentiment is expressed in the Apocrypha (Sir 29:17), yet not without a warning to prudence (8 16; 29:21 [24]). SEE SURETY.

## Bail, Johann Samuel[[@Headword:Bail, Johann Samuel]]

             a Protestant theologian of Germany, was bori Oct. 27, 1760, at. Griinberg, in Silesia; and died, as first pastor and superintendent, at Glogau, Oct. 27, 1760. He published, Ueber die Religiositdt unsers Zeitalteras (Leipsic, 1803): — Neues Archiv fur Prediger (Liegnitz, 1808-12, 3 vols.): — A rchiv flir die Pastor alwissenschat/ (1819-21, 3 vols.): — CasualReden (Glogau, .1801, 2d ed ): — Unterhaltungenfiir nachdenkende Christen (Hanover, 1817-19, 3 vols.): — Entwurf eines kurzen und fasslichen katechetischen Unterrichts in der Lehre Jesu, etc. (11th ed. 1841). See Winer, Handbuch der theolog. Lit. i. 486; ii, 38, 65, 163, 173, 205, 318, 337, 359, 362, 374; Zuchold, Bibl. Theol. i, 63. (B.P.)

## Bail, Louis[[@Headword:Bail, Louis]]

             a French theologian, a native of Abbeville, was doctor of the Sorbonne (1628), rector of Montmartre, and sub-penitentiary of Paris, where he died in 1669. He wrote, Summa Concilidrum (1659): — De Triplici Examine Ordinandorum Confessorum et Paenitentium (1651): — Theologia Affectiva. (1672): — De Beneficio Crucis (1653). See Hoefer, Nouv. Biog. Generale, s.v.

## Bail-hanan[[@Headword:Bail-hanan]]

             (Hebrews Ba'al Chanan', בִּעִל חָנָןlord of grace, or Baal is gracious), the name of two men.

1. (Sept. Βαλλαενών and Βαλαεννών v. r. Βαλλενών and Βαλαεννώρ.) An early king of Edom, son of Achbor, successor of Saul, and succeeded by Hadar (Gen 36:38-39; 1Ch 1:49-50). B.C. prob. ante 1619.

2. (Sept. Βαλλανάν v. r. Βαλλανά.) A Gederite, royal overseer of “the olive-trees and sycamore-trees in the low plains” under David (1Ch 27:28). B.C. 1014. From his name we may conjecture that he was of Canaanitish extraction.

## Bailath-beer[[@Headword:Bailath-beer]]

             (Hebrews Badlath' Beer', בְּאֵר בִּעִלִת, Baalah of [or having] a well; Sept. Βααλάθ v. r. Βαλέκ), probably the same as the BAAL of 1Ch 4:33, a city of Simeon; mentioned in connection with RAMATH — Negeb, or Southern Ramah (Jos 19:8; comp. 1Sa 30:27), in such a manner as to make them identical (so the Sept. B. πορευομένων Βηῤῥαμώθ; Vulg. Baalath-Beerramoth). SEE RAMATH. It is also the same with the BEALOTH SEE BEALOTH (q.v.) of Judah (Jos 15:24). Other sacred wells in this parched region were the Beer-lahai-roi, the “well of the vision of God;” and Beer-sheba, the “well of the oath.” SEE BEER.

Baalath-Beer

(Bealoth or Ramath- negeb). "From the incidental notices and the names we gather that it was a watering-place of importance (Beer-Baal) and had artificial tanks; that' it was on a commanding height (Ramath); that it was on the frontier,-and we might expect traces of fortification to remain :All these conditions are fulfilled in Kurnab, south-west of Dhullam, where alone for many miles water is always found in plenty, and where the ravine is crossed by a strong dam to retain it. The walls of a fortified town are yet clearly to be traced, with extensive ruins, and it is at the head of the most frequented pass into Palestine from. the south-east" (Tristram, Bible Places, p. 17).

## Bailey[[@Headword:Bailey]]

             (Lat. ballium), a name given to the courts or wards of a castle formed by the spaces between the circuits of walls or defences which surrounded the keep: sometimes there were two or three of these courts between the outer wall and the keep, divided from each other by embattled walls. The name is frequently retained long after the castle itself has disappeared; as the Old Bailey in London, St. Peter's-in-the-Bailey in Oxford.

## Bailey, Dudley P[[@Headword:Bailey, Dudley P]]

             a Baptist minister, was born in Yarmouth, Me., about 1810, and was a graduate of Bowdoin College in the class of 1829. Having received a license from the Church in Yarmouth, he began his ministry in Greene, Me., in 1833, of which Church he was ordained pastor in 1835, where he remained one year, and then removed to Wayne, Me., where his ministry continued for two years (1836-38). Resigning at Wayne, he went to Cornville, Me., where he was pastor from 1839 to 1843. In 1844 he became pastor of the Church in St. Albans, Me., where he remained many years. His death occurred about the year 1875. See Millet, Hist. of the Baptists of Maine, p. 433. (J. C. S.)

## Bailey, Giles[[@Headword:Bailey, Giles]]

             a Universalist minister, was born in Acworth, N. H., May 7, 1815. He received a liberal education; began teaching school at the age of seventeen.; took private instruction in theology; was licensed to preach in 1839, and ordained in 1840. He labored successively two years in Winthrop, seven years in Brunswick, three years in Oldtown, three in Dexter, Me.; two in Claremont, N. H.; eight in Gardiner, two in Belfast, Me.; and then removed to Reading, Pa., where, after nine years of faithful labor, he closed his life, May 14, 1878. Mr. Bailey was an able, energetic,  instructive, and interesting preacher, often thrilling his hearers with his impressive powers. He was a frequent and valuable contributor to his denominational papers, and was for some time editor of the Universalist, and three years editor of the Register. See Universalist Register, 1879, p. 92.

## Bailey, Haman[[@Headword:Bailey, Haman]]

             a Methodist Episcopal minister, was born in Tennessee, but the date is unrecorded. He received a careful religious training; experienced conversion at a very early age, and in 1840 united with the Alabama Conference, and labored with unprecedented usefulness and acceptability until his decease, Jan. 11, 1845. Mr. Bailey was a thorough Bible student, a diligent preacher, a laborious pastor, and a devout Christian. See Minutes of Annual Conferences, 1845, p. 594.

## Bailey, J[[@Headword:Bailey, J]]

             a Scotch Baptist minister, was born in 1785. That he was a minister of ability and established reputation appears from the circumstance that he was called to be pastor of the Scotch Baptist Church in Nottingham, in Park Street. His death took place at Lenton, June 7, 1840. See (Lond.) Baptist Handbook, 1841, p. 31. (J. C. S.)

## Bailey, Jacob[[@Headword:Bailey, Jacob]]

             a “frontier missionary” of the Protestant Episcopal Church, was born in Rowley, Mass., 1731. He graduated at Harvard in 1755, and in 1758 was licensed to preach by the Congregational Association at Exeter, N. H. In 1759 he left the Congregational Church, and embarked for England, to be ordained for the ministry in the Church of England. In March of the following year he was ordained, and appointed a missionary of the “Society for Propagating the Gospel in Foreign Parts” to Pownalboro', Me. He immediately returned and entered on his duties. Taking the side of England in the Revolution, he escaped to Halifax, N. S., in 1779, and labored as a missionary there and at Cornwallis until his death, July 26, 1808. See Bartlet, Life of Rev. Jacob Bailey (N. Y. 8vo). — Sprague, Annals, v. 204.

## Bailey, James W[[@Headword:Bailey, James W]]

             a Universalist minister, was born in New Hampshire about 1814. He spent his youth in Claremont working upon The Impartialist, a Universalist paper, and preparing for the ministry. The date of his entrance into the ministry is not recorded. He had various stations in New Hampshire, Vermont, and New York, and died at Lima, N. Y., in May, 1864. Mr. Bailey was a practical Christian; was modest and cheerful, ardent and earnest. See Universalist Register, 1865, p. 32.

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

             Congregational minister, was born in Lancashire, England, Feb. 24, 1644, studied under Dr. J. Harrison, and entered the ministry at Chester, 1666. As a Nonconformist, he was imprisoned in Lancashire jail for some time, and after his release he went to Limerick, Ireland, where he labored faithfully as pastor for 14 years. The office of chaplain to the Duke of Ormond, with the promise of a deanery and bishopric, was tendered to him on condition of conforming to the Established Church, but he refused. He was finally imprisoned, and only released on a promise to leave the country. About 1684 he came to New England, and was ordained minister of the Congregational Society at Watertown, October 6, 1686, with his brother, Thomas Bailey, as his assistant. He removed to Boston in 1692, and became assistant to Mr. Allen, of the First Church, in 1693. Here he labored, as his failing health would allow, till his death, December 12, 1697. He was a man of eminent piety and exemplary life. A volume of his discourses was published in 1689. — Sprague, Annals, 1:201.

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

             a Free-will Baptist minister, was born in August, 1764. When a little more than twenty years of age, he became a Christian under the preaching of Rev. Benjamin Randall. Not long afterwards he began to preach, and continued to serve his Master through a very long term of years. He retained his mental faculties till the close of his long and useful life, and  died in Woolwich, Me., Oct. 5, 1857. See Freewill Baptist Register, 1859, p. 86. (J. C. S.)

## Bailey, Luther[[@Headword:Bailey, Luther]]

             a Unitarian minister, was born in Canton, Mass., and was a graduate of Brown University in the class of 1808. He pursued his theological studies with Rev. Dr. Richmond, of Dorchester, Mass. Before settling as a pastor he was engaged in teaching in Wrentham and Bradford, Mass., and for three years had charge of the Bristol Academy, Taunton, Mass. He was ordained pastor of the Church in East Medway, Mass., in November, 1816, where he, remained twentyseven years. On retiring from the pastorate, he continued to reside in East Medway. Although solicited to take charge of other churches, he declined, but acted as a supply of destitute churches until the close of life. He lived in the period of the Unitarian controversy in Massachusetts, and became a moderate Socinian. classing himself, however, in most of his religious sentiments with evangelical Christians. He. published a few occasional sermons. His death occurred at East Medway, Dec. 19, 1861. (J. C. S.)

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

             a Congregational minister, was born in Landaff, N. H., Nov. 6, 1787. He was in the watchmaker's trade when, in 1818, he commenced the study of theology with a view to the ministry. He was licensed in 1823, preached for a short time at Richmond and Waterbury, Vt., and was ordained pastor of the churches at East and West Berkshire in 1824. After a pastorate of nearly ten years, he removed to Beekmantown, N. Y., and in 1841 to Hebron, N. Y., returning four years after to East Berkshire. His next charge was Albany, Vt. (1852-57), where he died, Dec. 14, 1861. Mr. Bailey's ministry was very successful. Energy was his distinguishing characteristic; his mind was vigorous, his sermons original and clear, his theology was ultra-Calvinistic, and his morality rigidly Puritanical. See Cong. Quarterly, 1862, p. 217.

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

             an Irish Wesleyan minister, was born in the County of Fermanagh. He was converted while young; called to the ministry in 1800; labored successfully for thirty-three years, fifteen of them as a missionary, and died suddenly of  cholera, Oct. 18, 1832, aged sixty years. He was zealous and persevering. See Minutes of the British Conference, 1833.

## Bailey, Rufus C[[@Headword:Bailey, Rufus C]]

             a Methodist Episcopal minister, was born in 1799. He was converted at the age of twenty-three, and entered the Maine Conference in 1826. In 1842 he became superannuated, and in 1858 resumed his labors, which he continued till stricken down in 1865 by paralysis, of which he died, Oct. 24, 1866. Many conversions attest Mr. Bailey's fidelity and Christian zeal. See Minutes of Annual Conferences, 1867, p. 133.

## Bailey, Rufus William D.D.[[@Headword:Bailey, Rufus William D.D.]]

             a Congregational minister, was born at Yarmouth, Me., April 13, 1793. He graduated at Dartmouth College in 1813; taught in two academies; commenced the study of law with Daniel Webster; and entered Andover Theological Seminary, completing his studies under Rev. Francis Brown, D.D., president of Dartmouth. His first charge was Norwich, Conn., where he was ordained in 1819. . He was at the same time professor of moral science in the Military School. In 1823 he succeeded president Humphrey of Amherst College at Pittsfield, Mass. His health failing, by medical advice he sought a warmer climate. The remainder of his life was spent in the South in teaching and literary pursuits. He also travelled six years in Virginia as agent of the Colonization Society. In 1854 he was elected professor of languages in Austin College, Huntsville, Texas, and in 1858 president, in which office he continued till his death, April 25, 1863. Mr. Bailey was the author of a volume on slavery entitled The Issue (N. Y. 1837, 12mo): — eight sermons entitled Domestic Duties; or, The Family on Earth a Nursery for Heaven (Philadelphia, 1838): — Daughters at School: — The Beginnings of Evil (Am. Tract Soc.): Primary Grammar and Manual of English Grammar, two works which have been extensively introduced into Southern schools. See Cong. Quarterly, 1863, p. 350.

## Bailey, Silas D.D., Ll.D[[@Headword:Bailey, Silas D.D., Ll.D]]

             a Baptist minister, was born in Sterling, Mass., June 12, 1809. and was a graduate of Brown University in the class of 1834. After leaving college, he had charge of the Worcester (Mass.) Academy for five years. In December, 1839, he was settled as pastor of the Baptist Church in East Thompson, Conn., and afterwards for a time in Westborough, Mass. While  residing in the latter place, he was appointed to a professorship in Granville College, O., of which institution he was afterwards the, president. In 1852 he was elected president of Franklin College, Ind., holding the office for eleven years, at the end of which time he became pastor of the Baptist Church in Lafayette, Ind. Resigning his pastorate in this place, he became a professor in the Kalamazoo (Mich.) Theological Seminary, and for some time acted as president of Kalamazoo College. He returned to Lafayette in 1869 with impaired health, to recruit which he made an extended tour to Europe and the East in 1873. On his way home he died in Paris, June 30, 1874. (J. C. S.)

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

             an English Baptist minister, was born at Bourton, Gloucestershire, May 18, 1771. After having worked at a trade for some time, he removed to Gosport, where he was converted under the ministry of Rev. David Bogue. Subsequently he took up his residence in London, where he was baptized Oct. 9, 1796. His first membership was with an Independent Church in Windsor, to which place he had removed. He joined a Baptist Church in Datchet in 1811, and soon after was appointed a deacon, and was licensed to preach. The pastor being laid aside, he supplied the pulpit for four years, and at length was ordained. He now relinquished his business and devoted himself solely to his ministerial work. His pastorate with the Church at Datchet continued from August, 1819, to the close of 1843, when, on account of the infirmities of age, he resigned. His death took place June 30, 1844. See (Lond.) Bapt. Handb., 1845, p. 41. (J. C. S.)

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

             an English Baptist minister, was born at Woodhouse Eaves, Leicestershire, Aug. 8, 1823. He was educated in the General Baptist College, Leicester, for the missionary work, and was set apart to that service May 13, 1845. He set out for Calcutta shortly afterwards, and arrived there Oct. 2 of the same year. He resided for some time at Cuttack, Khundittur, and Piplee, but for the greater portion of his missionary career he was.located at Berhampoor, Ganjam. He twice returned to England on furlough, in 1855 and in 1866; and was compelled by failing health to abandon the work entirely in 1873, landing in England on May 15 of that year. He died at Leicester, Sept. 8, 1880. He was a contributor to the Sunday at Home and Boys' Own Paper, and published The Life of Erun; or, The Dayspring in  Southern Orissa, and Light in the Jungles. See (Lond.) Baptist Handbook, 1881, p.321.

## Bailey, William Metherall[[@Headword:Bailey, William Metherall]]

             an English Methodist preacher, was a native of Cornwall, being born at Thorne, Jacobstow, May 21, 1795. He was vivacious and blithesome in youth, and when converted, about the age of twenty, he was as lively and active in the service of God. He joined Mr. O'Bryan, and began to itinerate in 1818, and for fifty-two years he did the work of an evangelist in many of the Bible Christian circuits. He was a simple, earnest, self-denying, faithful pastor and preacher, and many souls were the fruit of his. ministry. He closed a long and useful life at Shanklin, Isle of Wight, March 2, 1873. See Minutes of the Conference, 1873.

## Bailey, Winthrop (1)[[@Headword:Bailey, Winthrop (1)]]

             a Congregational minister, was born at Northborough, Mass., in 1784. He graduated at Harvard College in. 1807; was tutor in Bowdoin College in 1810-11; was ordained at Brunswick, Me., May 15, 1811; was dismissed in April, 1814; was installed at Pelham, Mass.; was afterwards dismissed and installed at Greenfield, Mass., in Oct. 1825; and died March 16, 1835. See Sprague, Annals of the Amer. Pulpit i, 617.

## Bailey, Winthrop (2)[[@Headword:Bailey, Winthrop (2)]]

             a Presbyterian minister, was born in Berlin, Mass., June 3, 1817. After receiving a common-school education, he entered the Theological Seminary at Princeton, N. J., where he graduated in 1847. He was licensed by the Long Island Presbytery in 1847, and was installed the same year as pastor of the Presbyterian Church at Oyster Bay, Long Island, N. Y. He died April 30, 1865. See Wilson, Hist. Presb. Almanac, 1866, p. 91.

## Bailles, Jacques Marie Joseph[[@Headword:Bailles, Jacques Marie Joseph]]

             a French prelate, was born at Toulouse, March 31, 1798. Being ordained priest in 1822, he performed successively the functions of secretary-general of the bishop of Verdun, of vicargeneral, and of superior of the Seminary of Bayonne and vicar-general of Toulouse. He was appointed bishop of Lucon by the royal ordinance of Aug. 15, 1845, and took possession of his see, Jan. 11, 1846. In 1849 M. Lanjuinais, then minister of public instruction and public worship, having sent an Israelitish professor of  philosophy to the College of Napoleon-Vendee, the bishop of Lucon ordered the prohibition of the chapel of the lyceum, and the authority of the latter was maintained in that city, where Catholicism had so strong a hold. A conflict of ecclesiastical jurisdiction occurred between Bailles and the archbishop of Bordeaux concerning the conduct of a rector of the diocese of Lucon, in which the judgment of the bishop of Luqon prevailed. He published, on this occasion, a work entitled Des Sentences Episcopales. He died at Rome, Nov. 9, 1873. See Hoefer, Nouv. Biog. Generale, s.v.

## Baillet, Adrian[[@Headword:Baillet, Adrian]]

             a Romanist writer of repute, was born at Neuville, near Beauvais, June 13th, 1649, and was educated at a Franciscan convent. He afterward studied at Beauvais, and in 1676 was admitted to holy orders. For a time he served a cure; but, feeling himself to be unsuited for this kind of life, he left it, and took the charge of the library of M. de Lamoignon, the advocate general, with whom he passed the remainder of his days, and died January 21st, 1706. His works are: Jugement des Savans (4 vols.). The work was to have consisted of seven parts; the first is a kind of preface to the other, and gives general rules for forming a sound judgment of a work; the other six parts were to have contained his own opinions and the judgments of others concerning works of every kind; but he only finished a small part of his design. This work was reprinted, revised, at Paris (7 vols. 4to, 1722); and Amsterdam (1725, 17 vols. 12mo): — Life of Descartes (1692): — Treatise on Devotion to the Blessed Virgin Mary (1693). This work was condemned at Rome in 1695, and denounced to the Sorbonne as soon as it appeared as derogating from the worship due to the Virgin: — Les Vies des Saints, his most celebrated work, printed in 1701, in 3 vols. fol. and in 12 vols. 8vo; and reprinted in 1704 and 1708 with the addition of the Histoire des Fetes Mobiles and Les Vies des Saints de l'Ancien Testament, in 4 vols. fol. and 17 vols. 8vo. These last editions are the most highly esteemed. Baillet also published several less important works, and left thirty-five folio volumes in MS., containing the catalogue of the library of Lamoignon. During the twenty-six years that he was librarian to that gentleman, he only went out once a week; all the rest of his time he spent in reading or conversing with the savans. He slept only five hours, and most frequently in his clothes. — Biog. Univ. 3, 226; Landon, Eccles. Dict. s.v.

## Baillie (Or Bailey), Robert[[@Headword:Baillie (Or Bailey), Robert]]

             a Scotch theologian, was born at Glasgow, April 30, 1602, and educated at the university of that town. During the rebellion he was an active opponent of Episcopacy, and he obtained much credit for his refusal in 1C37 to preach before the General Assembly in favor of the liturgy and canons, which the king was desirous to introduce into Scotland. In 1638 he was appointed a member of the assembly held at Glasgow, where the Covenant was agreed upon, and in 1640 he was deputed to London to carry the accusations of the lords of the covenant against Laud. In 1642 he was appointed professor of divinity in the University of Glasgow. In 1643 he was sent as one of the commissaries of the Scotch Presbyterians to the assembly at Westminster. He execrated the murder of the king, and denounced it as a horrible parricide, and was always faithful to the house of Stuart. Charles II would have made him bishop, but, true to his principles, Baillie refused this. He was said to know twelve or thirteen languages, and wrote very pure Latin. In 1661 he was appointed principal of the university. In 1662 he died. Of Baillie's works, the most important are, Dissuasive from the Errors of the Time (4to, Lond. 1645): — Anabaptism, the true Fountain of Independency, Brownism, Antinomy, Familism, etc. (a second part of the Dissuasive, 4to, Lond. 1647): — Appendix Practica ad Joannis Buxtorfii Epitomen Grammaticae Hebroeae (8vo, Edinb. 1653):Operis Historici et Chronologici Libri Duo (fol. Amst. 1663, and Basil, 1669). He also published several sermons and other short tracts. But of all the produce of his pen, by far the most interesting part consists of his Letters, written to various friends, which throw much light on the history of the times. A complete edition was produced under the care of David Laing, Esq. (in 3 vols. crown 8vo, Edinb. 1841-42), with annotations and a life of Baillie. See Hetherington, Church of Scotland, 2:135.

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

             a Dutch painter, was born at Leyden in 1584. His principal works were portraits and interior views of temples and churches. He died in 1638.

## Baillu (Or Bailliu), Pierre De[[@Headword:Baillu (Or Bailliu), Pierre De]]

             a Flemish engraver, was born at Antwerp about the year 1614. He studied the works of the great masters in Italy. Returning to Antwerp about the year 1635, he engraved several works of celebrated Flemish masters John Backer (Dutch painter), John Byler, Honore Urphee, and others. The following are the principal: The Crucifixion: — The Reconciliation of Jacob and Esau: — Christ Praying in the Garden.: — Christ Bound to the Pillar.

## Baillu (Or Balliu, Also Baleau), Bernard[[@Headword:Baillu (Or Balliu, Also Baleau), Bernard]]

             a Dutch engraver, was born about 1625. One of his best works is Christ between St. d'Alcanta and St. Mary Magdalene. His plates are executed entirely with the graver.

## Bailon, Pascal[[@Headword:Bailon, Pascal]]

             a Spanish monk and theologian, who died at Villareal in 1592, wrote, Principales Mysterios de la Vida de Christo, etc. See Hoefer, Nouv. Biog. Generale, s.v.

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

             a Congregational minister, was born near Blackburn, in Lancashire, England, Feb. 24, 1644. After studying under the celebrated Dr. Thomas Harrison, he commenced his ministry in Chester, England, at the age of twenty-two; but after a short time, on account of his Congregational  principles, he was imprisoned in Lancashire jail. When he was released, he travelled through Ireland, preaching so constantly as to injure his constitution. About fourteen years he spent in Limerick, where he enjoyed a happy and useful ministrv. While here he was offered, in case he should conform to the Established Church, a duke's chaplaincy, with a deanery and a bishopric whenever a vacancy should occur; but he rejected the offer. Notwithstanding his irreproachable character, he was again thrown into prison. During his imprisonment, his Church, divided into seven companies, were accustomed to visit him every day, each company in turn, until it was prohibited. No release would be granted unless he promised to leave the country. In 1684, accordingly, he came to New England, accompanied by Thomas, a younger brother, who was also a minister. At first he resided in Boston. In August, 1685, the Church at Watertown corresponded with him concerning a settlement in that place. The next year he was formally called, and Oct. 6 he was constituted their pastor. In November, 1687, his brother Thomas removed to Watertown as his assistant. In 1692 John removed to Boston, although the reasons of his removal are unknown: mental depression, in consequence of his brother's death, probably formed a part of them. In July, 1693, he was invited to assist Mr. Allen, pastor of the First Church in Boston, as public teacher, and here he remained until the close of his life, which occurred Dec. 12, 1697. A volume of his discourses was printed in Boston in 1689. Cotton Mather describes him as a man of eminent holiness, and of remarkably tender conscience. His preaching was of a spiritual cast, and he was unquestionably an able man. See Sprague, Annals of the Amer. Pulpit, 1, 201.

## Bain, George A[[@Headword:Bain, George A]]

             a minister in the Methodist Episcopal Church South, was born near Baltimore, Md. July 6, 1798. He was left an orphan when about nine years of age; experienced conversion in 1818; and in 1820 received license to preach, and was admitted into the Baltimore Conference, and immediately transferred to the Virginia Conference. He died May 27, 1850. Mr. Bain's acquirements were thorough, Biblical, arid Methodistic. His piety was deep and fervent. See Minutes of Annual Conferences of the M. E. Church South, 1850, p. 282.

## Bain, Hope[[@Headword:Bain, Hope]]

             a Universalist minister, was born in Aberdeen, Scotland, May 30, 1795. He removed soon after, with his parents, to the West Indies; later, to Baltimore, Md.; served in the war of 1812, in a Baltimore company of volunteers; was a member of the Presbyterian Church for several years; and became agent of the American Sunday-school Union for the Mississippi Valley in 1830. He embraced Universalism in 1847, and was ordained a preacher of that faith in 1848, at Norfolk, Va. In 1851 he moved to North Carolina, wherein before the Rebellion he preached in twenty counties, and afterwards in six. He died at his home in Goldsborough, N. C., Oct. 5, 1876. See Universalist Register, 1877, p. 116.

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

             an Irish Congregational minister, was a native of Dundee, Scotland, but removed to Belfast; Ireland, while yet a young man, and decided to consecrate himself to the ministry. He was educated at the Belfast College, and spent the two years succeeding the completion of his studies (1837-38) in evangelistic work in the County Antrim, preaching at two principal stations, Straid and Ballycraigg. In 1839 he was ordained over the Church at Straid, which he succeeded in building up to a large extent by earnest labors. A new chapel was built in 1858, and afterwards enlarged, thewhole being completed in 1861. His pastorate continued in this Church for more than forty years, with eminent success in all its departments. His health failed in 1878, and he was compelled to resign his charge in 1880. He removed to Londonderry the following year, and died July 17, 1881, having been in the ministry forty-two years. See (Lond.) Cong. Yearbook. 1882, p. 284.

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

             a Methodist Episcopal minister, was born in the Highlands of Scotland, Jan. 3, 1804. He emigrated to the United States in 1823; soon after became a local preacher; and in 1835 entered the Pittsburgh Conference, in which he labored vigorously and with faithfulness until his death, in 1872. Mr. Bain was learned, pious, and affable. See Minutes of Annual Conferences, 1872, p. 86.

## Bain, William Ira[[@Headword:Bain, William Ira]]

             a Methodist Episcopal minister, was born near Norfolk,Va., Oct. 30, 1844. His early advantages were limited. He was a remarkably wellread young man, and being bright, in possession of a good memory and an irrepressible perseverance, he trained himself to be a good thinker and fine preacher. He was converted in 1867, immediately joined the M. E. Church, and was shortly afterwards licensed to preach. In 1870 he was admitted to the Virginia Conference, and ordained deacon in 1871. He served Hillsborough Circuit as junior preacher. He was preacher in charge at Manassas three years, after which he served similar terms at Princess Anne and Fairmount respectively. His last appointment was Pocomoke City, Md., where, after a few weeks' labor, he died, on May 13, 1880. Success attended his work. As a preacher, he was studious, prayerful, and laborious. His sermons were clear, logical, and spiritual. See Minutes of Annual Conferences, 1881.

## Bainbridge Or Bambridge, Christopher[[@Headword:Bainbridge Or Bambridge, Christopher]]

             archbishop of York, and cardinal-priest of the Roman Church, was born at Hilton, in Westmoreland, and educated at Queen's College, Oxford, of which he became provost in 1495. He was afterward a liberal benefactor to his college. In 1503 he became dean of York; in 1505 dean of Windsor. In 1507 he was advanced to the see of Durham, and was translated the next year to the archbishopric of York. Bainbridge distinguished himself chiefly by his embassy from King Henry VIII to Pope Julius II, who created him cardinal of St. Praxede in March, 1511. His letter to King Henry VIII concerning the pope's bull, giving him the title of Most Christian King, is extant in Rymer's Faedera (edit. 1704-1735, 13:376). Cardinal Bainbridge died at Rome, July 14, 1514. His death was caused by poison administered by Rinaldo de Modena, a priest whom he had employed in menial offices, and who, after confessing that he was suborned to this act by Sylvester de Giglis, bishop of Worcester, who was at that time envoy from King Henry VIII to Rome, committed suicide. See Engl. Cyclop. s.v.; Biog. Britan. ed. 1778, 1:515; Wood, Athenae Oxon. ed. Bliss, 2:702.

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

             a Methodist Episcopal minister, was born in Appleby, England, Oct. 26, 1792. He received a careful religious training from his pious mother; did not experience conversion, however, until his twenty-fourth year; became a local preacher three years later; soon afterwards emigrated to the United States; and in 1833 united with the New York Conference. He espoused the antislavery and temperance causes with great zeal. He became superannuated in 1853, and died March 10, 1862. See Minutes of Annual Conferences, 1862, p. 73.

## Baine, Joseph[[@Headword:Baine, Joseph]]

             an English Baptist minister, was born in Downshire, Scotland, about 1755. Early in life he removed to England, and about the year 1800 was called to the pastorate of a Church at Portsmouth, Hampshire. After remaining here for a time, he took charge, for a brief period, of a Church in Davenport, in the same county, and then removed to Harlow, where le was pastor for twenty-seven years. While minister in this place, he rendered efficient service to his denomination by raising funds for the erection of chapels in Cornwall. He died Feb. 3, 1830. He was “a good minister of Jesus Christ;” the style of his preaching being plain, experimental, and affectionate. He is represented as having a liberal, catholic spirit. See Haynes, Baptist Cyclopedia; i, 77. (J. C. S.)

## Bainerd, Nehemiah[[@Headword:Bainerd, Nehemiah]]

             a Presbyterian minister, was a native of Haddam, Conn. He graduated at Yale College in 1732; was ordained pastor of the Second Congregational Church in Glastenbury, Conn., in April, 1740; and died Nov. 9, 1842. See Sprague, Annals of the Amer. Pulpit, 3, 149.

## Baines, Ralph[[@Headword:Baines, Ralph]]

             was born in Yorkshire, and educated at St. John's College, Cambridge: he was eminent as a Hebraist, and was made regius professor of Hebrew at Paris. In 1554 he was made bishop of Lichfield and Coventry; in 1559 he was ejected by Quean Elizabeth, and very shortly after died at Islington. He wrote a Commentary on the Proverbs, 1555, and a few Hebrew works. — Godwin, De Procs. Angliae, p. 324.

## Baines, Thomas Duckle[[@Headword:Baines, Thomas Duckle]]

             an English Wesleyan minister, was born at Doncaster, Yorkshire, in 1803. When young he indulged a naturally gay and pleasure-loving disposition, at the same time regularly attending the parish church. At the age of twenty- seven he heard a Methodist preacher, was converted, declined proposals for education for the ministry of the Establishment, was received by the Wesleyan Conference, and sent as a supply to Grimsby in 1833. At the conference of 1864 he was appointed to Wisbeach, and on Sunday, Jan. 28, 1866, while riding from one appointment to another, he was killed by a fall from his horse. Baines was painstaking, cheerful, and generous. His style of preaching was argumentative, and he possessed considerable theological knowledge. See Minutes of the British Conference, 1866, p. 19.

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

             one of Wesley's early helpers, was for some time master of Kingswood School, near Bristol. He afterwards procured ordination from the friendly bishop of Bath and Wells, and for several years preached in churches near Bristol. Mr. Wesley invited him to London to assist as curate in his chapels there. For some time he continued in connection with Wesley's work. .He seems to have been much agitated by the political contests which stirred the English mind during the time of the American Revolution; He died Dec. 27, 1777. His talents were not great, but he was a sensible and pious man. His name does not appear in Hill's “list of ministers who have died in the work.” See Atmore, Meth. Memorial, s.v.

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

             an English martyr, was a son of Master Bainham, a knight of Gloucestershire. He was a good Greek and Latin scholar, and a very pious man. He was taken andwhipped at the tree, and afterwards sent to the Tower to be racked. After he had thus been tortured, he was brought  before the bishop of London and examined, Dec. 15, 1531. Again he was brought before the bishop, Feb. 1, 1532. This examination proved unsatisfactory, and he was again confined in the prison until Feb. 8. Then the sentence of condemnation was given against him, and he was taken to Newgate and burned in Smithfield, April 30, 1532. While in prison he was very cruelly handled: for two weeks he lay in the bishop's coal-house in the stocks, with irons upon his legs; then he was carried to the lord chancellor's house, and there chained to a post for two nights; thence he was carried to Fulton, where he was cruelly handled for a week; then to the Tower, where he lay a fortnight, scourged with whips to make him revoke his opinions. From here he was carried to Barking, previous to his martyrdom. — See Fox, Acts and Monuments, 4:697.

## Baini, Giuseppe[[@Headword:Baini, Giuseppe]]

             an Italian musical critic and composer of church music, was born at Rome in 1775. He took priest's orders, and was instructed by his uncle, Lorenzo Baini, and by Jannaconi. He served for several years as one of the bass singers in the choir of the pontifical chapel, and in 1814 became musical director. He died at Rome in 1844. His compositions were very favorable specimens of the severe ecclesiastical style. His Miserere was long performed in the services of the Sistine Chapel during Passion week. His Lije of Palestrina (1828) ranks very high as a work on musical history and criticism. See Encyclop. Brit. (9th ed.), s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bainians[[@Headword:Bainians]]

             in the religion of India, are priests of the Mariatale, belonging to the'pariah caste. Their name was given them from the instrument (baini) with which they accompany their singing, begging before the temple of their goddess.

## Bainmadu[[@Headword:Bainmadu]]

             is an idol of India, worshipped in a pagoda on the banks of the Ganges. It is held in so great veneration that as soon as the pagoda is opened the Indian priests, or Brahmins, fall flat on their faces, and some, with large fans, keep away the flies from the object of their devotion.

## Bains (Or De Bay), Jacques[[@Headword:Bains (Or De Bay), Jacques]]

             a Roman Catholic divine of Belgium (nephew of Michel), who died as professor of theology at Louvain. Oct. 5, 1614, is the author of Institutio Christinnae Religionis Lib. IV: — De Vene rabili Eucharistice Sacracmento et Sacnrificio Missce Lib. III. See Antdrea Bibliotheca Belgica; Bayle, Dictionnaire Historique et Critique, s.v.; Jocher,  Allgemeines Gelehrten-Liexikon, s.v.; Swertii Athence Belgicoe; Hoefer, Nouv. Biog. Generale, s.v.

## Baion[[@Headword:Baion]]

             (Βάϊον), or Bai's (Βαϊvς), a Greek term for a palm-branch. SEE PALM- TREE.

## Bairam[[@Headword:Bairam]]

             SEE BEIRAM.

## Baird, George, D.D[[@Headword:Baird, George, D.D]]

             a Scotch clergyman, was born at Inveravon in 1762; licensed to preach in 1786; presented to the living! of Dunkeld in 1787, and took his M.A. degree the same year; was transferred to the New Greyfriar's Church, Edinburgh, in 1792; transferred to the New North Church in 1798; held in conjunction the principalship of the university in 1799; was transferred to the High Church in 1801, and died January 14, 1840. At his suggestion the General Assembly, in 1824, formed a committee for extending education and religious instruction, especially in the Highlands and islands of Scotland. He devoted much time and money to this work, and travelled seven thousand miles in furtherance of the benevolent scheme. See Fasti Eccles. Scoticanae, 1:30, 69, 71; 2:785, 786.

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

             D.D., an eminent Presbyterian minister and philanthropist, was born in Fayette Co., Penn., October 6, 1798. After academical training at Uniontown, he entered Washington College, and passed thence to Jefferson College, where he graduated in 1818. After spending a year as a teacher in Bellefonte, where he was a frequent newspaper contributor, he entered the theological seminary at Princeton, where he studied for three years, officiating one year as tutor in the college. In 1822 he was licensed to preach by the Presbytery of New Brunswick, and in the same year took charge of an academy in Princeton, which position he held for five years. In 1828 he was ordained to the work of the Gospel ministry. In 1827 he entered upon the great field of all his subsequent labors — “the extension of Protestantism and the evangelization of the world, in connection with the great religious and benevolent societies.” He took a leading part in the movement made by the New Jersey Bible Society to supply every destitute family in New Jersey with the Scriptures. This plan was carried into execution successfully. Next, as agent of the New Jersey Missionary Society, Dr. Baird did much to lay the foundation of public education in that state, and originated the first system of common schools established in the state, which, with few modifications, still remains in force. In 1829 he became agent of the American Sunday-school Union, and for five years he held meetings all over the country, doing much to advance the influence of the society, and adding largely to its funds.

In 1835 Dr. Baird went to Europe, and resided in Paris and Geneva, with the exception of a few months, for the next eight years. His primary object was to ascertain what the American churches could do to revive the Protestant faith where it had lost its vitality, and to convert the Roman Catholics. Among the results of his labors was the formation of the Foreign Evangelical Society, since merged into the American and Foreign Christian Union, of which he was one of the founders. In the Scandinavian countries, in Russia and in Germany, he met with extraordinary success in giving an impulse to the temperance reform. His exertions in behalf of the Bible and Tract Societies were confined to no single country of Europe, while his intercessions for the persecuted were put forth alike in Protestant Sweden and in Roman Catholic France. The recent translation and publication of the Sacred Scriptures in the modern Russ, under the auspices of the imperial government, are believed to have been greatly attributable to Dr. Baird's strenuous personal efforts. To the cause of Protestantism, of temperance, and of education, Dr. Baird was enthusiastically devoted. Possessed of a fine personal appearance, an amiable disposition, and rare affability of manner, an accomplished linguist, and a man of broad information, Dr. Baird had a large personal acquaintance among the great and good men of America and Europe. He was admitted to interviews and discussions with all the monarchs that rule the destinies of the Old World. His thorough honesty and sincerity, his pure religious character, and his unbounded charity, stamped him as a man who could give counsel to kings, and who had access by right to every source of influence and power. In 1843 he returned to America, continuing to be corresponding secretary of the Foreign Evangelical Society and of the American and Foreign Christian Union (with slight interruption, and making several visits to Europe) to the time of his death, March 15, 1863.

This brief sketch suffices to show Dr. Baird as an indefatigable laborer. His sympathies were eminently catholic, and his activities were cosmopolitan. His name, and even his person, were known to all Protestant branches of the church throughout the United States and Europe. Amid his incessant missionary labors and travels he found time also for a large literary activity. Besides numerous reports for the benevolent societies with which he was connected, and many contributions to newspapers, magazines, and reviews, he wrote A View of the Valley of the Mississippi (Phila. 1832, 12mo); Memoir of Anna Jane Linnard (Phila. 1835, 18mo); Memoir of the Rev. Joseph Sanford (Phila. 1836, 12mo); Histoire des Societes de Temperance des Etats-Unis d'Amerique (Paris, 1836, 12mo; translated into German, Dutch, Danish, Finnish, Russ, and Swedish — the latter translation by order of Bernadotte); L' Union de l'Eglise et de l'Etat dans la Nouvelle Angleterre (Paris, 1837, 18mo); Visit to Northern Europe (N. Y. 1841, 2 vols. 12mo); Religion in America (Glasgow and Edinburgh, 1842, 8vo; translated into German, Dutch, French, Swedish, etc.; revised ed. N. Y. 1844; enlarged and rewritten, N. Y. 1856); Protestantism in Italy (Boston, 1845, 12mo); 2d. ed. 1847); Christian Retrospect and Register (N. Y. 1851, 12mo, in part). — See Life of Dr. Baird, by his son, Prof. H. M. Baird (N. Y. 1866); Allibone, Dict. of Authtors, 1:142; Princeton Review, 1843, p. 489; Christian Intelligencer (newspaper); Wilson, Presb. Almanac, 1864; Sprague, Sermon on Dr. Baird (Albany, 1863).

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

             a Presbyterian minister, was born near Guilford, County of Down, Ireland, Dec. 26, 1773. His early education was guarded by religious parents. In 1812 he was licensed to preach by the South Carolina Presbytery, and accepted a call to the Broadanay congregation, which was in Pendleton District. He held several responsible positions in the Church, all of which he discharged faithfully. He died in January,, 1839. He was the author of The Science of Praise. See Sprague, Annals of the Amer. Pulpit, 3, 480.

## Baird, Thomas F[[@Headword:Baird, Thomas F]]

             a Presbyterian minister, was born at Antrim, Ohio, Sept. 14, 1824. He was educated at Madison College, Antrim, and studied theology in Allegheny Seminary, Pa. He was licensed by Muskingum Presbytery, and ordained by Big Spring Presbytery in 1861 as pastor of Clanford Church, Pa. Here he labored until June 14, 1865, when he died. See Wilson, Presb. Hist. Almanac, 1866, p. 257.

## Baird, William S[[@Headword:Baird, William S]]

             a minister of the Methodist Episcopal Church South, was born at New Liberty, Pa., Nov. 4, 1815. He experienced religion in early life; graduated at Allegheny College in 1841; and in 1842 entered the Baltimore Conference. Between 1860 and 1866 he had charge of the Wesleyan Female Institute at Staunton, Va. During the following years he was presiding elder of Winchester. In March, 1872, he took charge of the Baltimore Episcopal Methodist, in connection with which he died, Aug. 13, 1874. Mr. Baird was meek and quiet in spirit, frank and genial in disposition, a devoted parent, and an exemplary Christian. See Minutes of Annual Conferences of the M. E. Church South, 1875, p. 136; Simpson, Cyclop. of Methodism, s.v.

## Baithen[[@Headword:Baithen]]

             a name of many forms, and frequent occurrence in Irish hagiologies. SEE BAEDAN. Several appear as mere names, or with a simple designation; but others have a history, more or less distinct, such as

(1.) Son OF ALLA, of Cluain-de-an, in Down, commemorated Oct. 6, is believed to have flourished at the close of the 6th century, as he is mentioned in company with three other Baithens, who were connected with St. Columba, or lived about the same time. He is perhaps the Baithen commemorated at Tech-Baithin, in Arteach. See Colgan, Acta SS. p. 369; Lanigan, Eccles. Hist. Ire. ii, 413.

(2.) Baitan (or Boetan) OF CLUAIN-AN-DOBHAIR, situated in the present King's County. Aengus and Marianus, in the Festologies, commemorate him Dec. 1. Little is known of him; the Mart. Doneg. (p. 335) identifying him with Mobaoi (Dec. 13) of Cluain-fionnabhair, while Colgan (Acta SS. p. 598, c.3, App.) mentions “Beodan, who is also Mobecus, son of Sinell, etc., abbot of Cluain-dobhair (Dec. 13).”

(3.) Boetan (or Baotan), abbot OF CLUAIN-MICNOIS (A.D. 663, March 1), was descended from an ancient Connaught family, and succeeded Aedlugh, 651, as abbot of Clonmacnoise, now called also “The Seven Churches.”

(4.) Son OF CUANA. and given in Mart. Doneg. as bishop of Teach- Baoithin. Both Colgan (Acta SS. p. 370) and Lanigan (Eccles. Hist. Ire. p.413) assign him to Tech-Baithin, Westmeath; Feb. 19. He flourished about 640, as he was a disciple of Columba, and a contemporary of St. Mochcemocus, who died March 13, 655. He was revered in many churches named after him, Tech-Baithin, “house of Baithen,” and is identified with the bishop Baitanus, addressed, among others, in the letter on the proper time of Easter and on the Pelagian heresy by pope John IV, A.D. 640. See Colgan, Acta SS. p. 17; Belde, Hist. Eccl. ii, 19; Lanigan, Eccles. Hist. Ire. ii, 413.

(5.) Son OF FINNACH, commemorated May 22, was the son of Conall Clarnach, and had his church at Inisbaithin, now “within the townland of Inishboheen (or Inishboyne), parish of Dunganstown, barony of Arklow, County Wicklow.” Colgan thinks he was a disciple of St. Ciaran (q.v.), and thus to have flourished about A.D. 550. The exact date of his death is unknown. See O'Donovan, Four Masters, 1, 374.

(6.) Abbot OF IONA, June 9, was the son of Brendan, pupil. cousin, and successor of St. Columba at Iona. He was one of the twelve companions of St. Columba who came with him from Ireland, and was closely associated with that saint till his death. He is also known as Comin; and of him was related the curious story of three empty chairs being shown to him in heaven, for St. Ciaran, St. Columba, and himself. He ruled four years in Iona after Columba's death, and died June 6, 600. “His principal church was Teach-Baithaein, now Taughboyne, barony of Raphoe, County Donegal.” See O'Curry, Lect. on Manners and Cust. Anc. Ire.; Bolland, Acta.SS. (Jun.) 2, 235.

(7.) Son of Maonan OF LANNLEIRE (June 18). Mart. Tallaght gives “Farodain ocus Baithin,” and Mart. Doneg. has also this saint along with his brother Furadhran, abbot of Lannliere, now the old church of Lyn, County Westmeath. See O'Donovan, Four Masters, 1, 342.

(8.) Baetan OF MONU (March 23) was, according to Colgan (Acta SS. p. 728), abbot of Kilboedain, son of Eugenius, and one of the six brothers of St. Corbmac. He followed his elder brothers, Corbmac and Diermit, into the scene of their missionary labors in the north of Ireland. Afterwards he took tup his abode and built his church at Kilboedain, under the patronage of the three noble families of Cinel-Decil, Clann-Scoba, and Silmiridhin. He, perhaps, returned to his native province of Munster, and died abbot of Moin. He is supposed to have lived about the beginning of the 6th century. See Colgan, Acta SS. p. 728; Kelly, Cal. Ir. Saints, p. 103.

(9.) Baithonus, Bathanus, or Bothanus, a ScotchIrish bishop (Dec. 25, 639), and especially connected with SHETLAND and THULE. The register of the priory of St. Andrews, giving the taxation of the churches in the archdeaconry of the Lothians, assigns one mark to the “Ecclesia St. Boythani.” The parish of Gifford, or Yester, in East Lothian, was anciently called St. Bothans, and that of Bowden is also supposed to take its name from this saint. It is, however, difficult to identify him with certainty.

## Baius, Or De Bay, Michael[[@Headword:Baius, Or De Bay, Michael]]

             a Romanist writer of eminence, was born at Melin in 1513, and studied at Louvain. In 1551 he was appointed professor of theology at Louvain, as substitute for Professor Tapper, a delegate to the Council of Trent. The lectures which he delivered in this capacity gave great offense, and when Tapper and Ravenstein returned, they denounced eighteen propositions taken from his lectures and writings to the faculty of theology at Paris as heretical. In 1560 a censure was issued by that body, whereby three of these dogmas were declared to be erroneous, and fifteen either wholly or partly heretical. The following propositions and the corresponding censures may be cited:

Proposition 4. Free-will is in itself sinful; and every act of the free-will, left to itself, is either mortal or venial sin. — Censure. This proposition is heretical in both its parts.

Proposition 5. Man sins in every thing that depends on himself, and cannot avoid sinning. Censure. This proposition is heretical.

Proposition 7. Man's free-will cannot avoid sin without God's special grace; whence it follows that all the actions of unbelievers are sinful. — Censure. That the second part of this proposition is not properly deduced from the first, and is false.

Proposition 9. A schismatic or a heretic, or a man who is not purely an infidel, may sometimes merit eternal life by merit of condignity. — Censure. This proposition is heretical.

Proposition 11. Contrition does not remit sin without the sacrament of baptism or that of penance, except in cases of martyrdom or necessity. — Censure. This proposition is heretical.

Proposition 12. If a sinner does all that is ordered him, neither his contrition nor his confession avail to the remission of his sin, unless the priest gives him absolution, even though the priest refuse absolution out of malice, or unreasonably. — Censure. This proposition is heretical.

Proposition 14. Grace is never given to those who oppose it, and the same holds of the first justification; for justification is faith itself, and it is through faith that the sinner is made righteous. — Censure. The first two parts are heretical, and the last false.

Proposition 16. No one is without original sin, save Jesus Christ only; and, accordingly, the Blessed Virgin died owing to the sin which she had contracted in Adam; and all her sufferings in this life were, like those of all the other righteous, the penalty of actual or original sin. — Censure. This proposition is heretical in all its parts, and injurious to the Blessed Virgin and all the saints.

The Franciscans appealed against the doctrines of Baius to the Cardinal Granvella, governor of the Low Countries, but he refused to receive the appeal, and enjoined silence on all parties. Baius and John Hessels were sent, in 1563, to the Council of Trent by Granvella as deputies of the University of Louvain. At the council the learning and talent of Baius gained him general admiration. On his return he published several works on the controverted points, viz. De Meritis Operum (1561): — De Prima Hominis Justitia et Virtutibus Impiorum (1565): — De Sacramentis in Genere contra Calvinurn (1565): — De Libero Hominis Arbitrio, de Charitate et Justifcatione (1566). The controversy was bitterly renewed, and on the 1st of October, 1567, Pius V issued a bull condemning seventy- six dogmas, but without naming Baius, for whom he had great regard; and to this Baius, after having written to the pope, was compelled to yield, which he did before Morillon, the grand vicar of the Cardinal Granvella, and afterward before Cardinal Tolet. In 1577 he was made inquisitor- general of Holland. He died September 16th, 1589. His doctrine (called Baianism) was afterward taken up by the Jansenists. His works were edited by Quesnel and Gerberon (Colon. 1606, 2 vols. 4to): the edition was condemned at Rome, 1697. — Biog. Univ. 3, 245; Duchesne, Histoire du Bajanisme (Douay, 1731); Bayle, Dictionary, s.v.; Kuhn (R. C.), Dogmatik, p. 480 sq.; answered by Schazler (R. C.), Dogma v. der Gnade (Mainz, 1865, 8vo); Wetzer u. Welte, Kirchen-Lexikon, s.v. The bull of Pius V is given in Dens, Theologia, 8:199.

## Baiwe[[@Headword:Baiwe]]

             in the mythology of Lapland, is the sun, of feminine sex, worshipped by the Lapps. The moon is thought to be her husband. She is the mother of all animals, and the protectress of the reindeer. Female calves of reindeer were offered to her. The bones of such animals were laid upon the table as her symbol.

## Baize, Noel Philippe[[@Headword:Baize, Noel Philippe]]

             a French clergyman, was born at Paris, Oct. 28, 1672. He was director of the house of St. Charles, and edited the catalogue of the library of this house. He died in his native city, Jan. 4, 1746. He wrote a eulogy of P. le Semelier, published in the Mercure of July, 1725, and other articles fountd in the supplement to Moreri, as well as an abridged history of the Christian sects for the Gallia Christianza. See Hoefer, Nouv. Biog. Generale, s.v.

## Bajardo, Giovanni Battista[[@Headword:Bajardo, Giovanni Battista]]

             an Italian painter, was born at Genoa about 1620. He executed several fine pieces for the churches and public edifices of Genoa, particularly for the cloister of Sant Agostino, and for the portico of San Pietro. Soprani says he died in 1657.

## Bajas[[@Headword:Bajas]]

             in the mythology of India, is the third incarnation of Brahma in the third periodic age. His mother was Ghandari, who gave birth to him four hours after the embrace of a Rishi. Immediately after birth he went into a wood. His father, having received a revelation of his whereabouts, sought him, and made him a prophet. As such he is called Muny. He is the anthor of the Mahabharata, Bhagavata, and other poems, which he wrote under the name of Viasa. His son, Sukadewa, excelled the father in purity and virtue, so, that the heavenly Apsaras, six hundred millions of beautiful ethereal maidens, were not at all concerned at bathing in his presence; but they quickly dressed when his father appeared.

## Bajith[[@Headword:Bajith]]

             (Heb. with the art. hab-ba'yith, הִבִּיַת, the house), taken by some to be the name of a city in Moab, where there may have been a celebrated idol temple. It occurs in the prophecy against Moab (Isa 15:2): “He is gone up to Bajith and to Dibon, the high places, to weep,” which passage is thus interpreted by Bishop Lowth: “He is used for the people of Moab. Bajith and Dibon are in the Chaldee and Syriac versions made into the name of one place, Beth-Dibon. Beth [i.e. Bajith] may signify the house or temple of an idol.” The Sept. has Λυπεῖσθε ἑφ᾿ ἑαυτούς, Vulg. Ascendit domus. Gesenius (Comment. zu Jesa. in loc.) understands it as referring, not to a place of this name, but to the “temple” of the false gods of Moab, as opposed to the “high places” in the same sentence (comp. 16:12). The allusion has been supposed to be to Beth-Baalmeon, or Beth-diblathaim, which are named in Jer 48:22, as here, with Dibon and Nebo. In this view Henderson (Comment. in loc.) coincides. SEE BAMOTH.

## Bajulus[[@Headword:Bajulus]]

             (1.) A conventual officer whose duty it was to receive and distribute the legacies and money. given for divine service and obits. Bishops and abbots also had domestic servants so called.

(2.) Persons who carried the cross, candles, etc., in processions.

## Baka[[@Headword:Baka]]

             SEE MULBERRY.

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

             an Hungarian bishop, was born at Erdid in 1450, and studied at Vienna, Bologna, and Ferrara. For a time he acted as secretary to cardinal Hippolyt von Este, and thus became known to king Matthias Corvinus, who employed him in the same capacity, and placed the archives of the government under his care. In 1849 he was appointed bishop of Raab, and under Wladislav II he received the bishopric of Erlau in 1494, and three years later he was made archbishop of Gran. Pope Alexander VI made him cardinal in 1500, and pope Julius II patriarch of Conlstantinople in 1507. He died June 11, 1521. Bakacs served his church and country faithfully. and his merits were especially appreciated by the Roman see. See Danks, in Wetzer u. Welte's Kirchenlexikon, s.v. (1B. P.)

## Bakantiboi[[@Headword:Bakantiboi]]

             SEE VACANTIVI.

## Bakar[[@Headword:Bakar]]

             SEE OX.

## Bakbakkar[[@Headword:Bakbakkar]]

             (Heb. Bakbakkar', בִּקְבִּקִּר, prob. from בַּקֵּרreduplicated, admirable or searcher, perhaps i. q. בִּקְּבִּקאּהִר, wasting of the mount; Sept. Βακβακάρ), one of the Levites inhabiting the villages of the Netophathites, who were carried captive to Babylon (1Ch 9:15). B.C. 588.

## Bakbuk[[@Headword:Bakbuk]]

             (Heb. Bakbuk', בִּקְבּוּקּ, a bottle; Sept. Βακβούκ), the head of one of the families of the Nethinim that returned from Babylon (Ezr 2:51; Neh 7:53). B.C. ante 536.

## Bakbukiah[[@Headword:Bakbukiah]]

             (Heb. Bakbukyah', בִּקְבֻּקְיָה, prob. wasting of Jehovah; Sept. Βακβακίας, βοκχείας, but other copies omit), a Levits, “second among his brethren,” who dwelt at Jerusalem on the return from Babylon (Neh 11:17; Neh 12:9; Neh 12:25, where the identity is proved by the associated names). B.C. post 536.

## Bake[[@Headword:Bake]]

             (Heb. in the dual מאֹזְנִיַם, mozena'yim, i.e. two poisers; and so the Chald. equivalent, מאֹזְנִיַן, mozena'yin, Dan 5:27; once the Hebrews קָנֶה, kaneh', prop. a branch, as of “cane,” used in the sing. Isa 46:6, the rod or beam of a steel-yard; in Rev 6:5, ζύγος, a yoke, hence a “pair of balances”). In the early periods of the world gold and silver were paid by weight, so that persons employed in traffic of any kind carried with them a pair of scales or balances and different weights (generally stones of different sizes) in a pouch or bag. Fraudulent men would carry two sorts of weights, the lighter to sell with and the other to buy with (Mic 6:11). Balances or scales of various forms are frequently seen upon the most ancient Egyptian monuments, and were also used for dividing the spoil by the ancient Assyrian warriors (Bonomi, Nineveh, p. 163, 268); they bear a general resemblance to those now in use, and most likely they are similar to those used by the ancient Hebrews (Lev 19:36). Among the Egyptians large scales were generally a flat wooden board, with four ropes attached to a ring at the extremity of the beam; and those of smaller size were of bronze, one and a half inch in diameter, pierced near the edge in three places for the strings. The principle of the common balance was simple and ingenious: the beam passed through a ring suspended from a horizontal rod, immediately above and parallel to it, and when equally balanced, the ring, which was large enough to allow the beam to play freely, showed when the scales were equally poised, and had the additional effect of preventing the beam tilting when the goods were taken out of one and the weights suffered to remain in the other scale. To the lower part of the ring a small plummet was fixed, and this being touched by the hand, and found to hang freely, indicated, without the necessity of looking at the beam, that the weight was just. The figure of a baboon was sometimes placed upon the top, as the emblem of the god Thoth, the regulator of measures, of time, and of writing, in his character of the moon; but there is no appearance of the goddess of justice being connected with the balance, except in the judgment scenes of the dead. The pair of scales was the ordinary and, apparently, only kind of balance used by the Egyptians, no instance of the steel-yard being met with in the paintings of Thebes or of Beni Hassan; and the introduction of the latter is confined to a Roman era. The other kind of balance, whose invention has been ascribed by Pliny to Daedalus, is shown to have been known and applied in Egypt at least as early as the time of the Osirtasens. One kind of balance used for weighing gold, SEE GOLDSMITH, differed slightly from those of ordinary construction, and was probably more delicately formed. It was made, as usual, with an upright pole, rising from a broad base or stand, and a cross- beam turning on a pin at its summit; but instead of strings suspending the scales was an arm on either side, terminating in a hook, to which the gold was attached in small bags (Wilkinson, Anc. Egypt. abridg. 2:151, 152). SEE WEIGHT.

A pair of scales is likewise a well-known symbol of a strict observation of justice and fair dealing. It is thus used in several places of Scripture, as Job 31:6; Psa 62:9; Pro 11:1; Pro 16:11. But balance, joined with symbols denoting the sale of corn and fruits by weight, becomes the symbol of scarcity; bread by weight being a curse in Lev 26:26, and in Eze 4:16-17. So in Rev 6:5, “He that sat upon him had a pair of balances in his hand.” Here the balance is used to weigh corn and the necessaries of life, in order to signify great want and scarcity, and to threaten the world with famine. SEE SCALES.

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

             an English Congregational minister, was born at Bishop Monkton, near Ripon, Nov. 26, 1800. His early educational advantages were very meagre. He joined the Methodists at the age of fifteen, and soon after became a local preacher. He had strong desires for the stated ministry, and, on his marrying, joined the Congregationalists, began to preach for them, and in 1835 was ordained to the pastorate at Wetherby. In 1842 Mr. Bake entered the town mission work in Leeds, where he preached three years; and then preached successively two years at Wakefield, ten years for the combined churches of Cowick and Polling ton, six years at Malpas, in Cheshire, and six years at Wellington. In 1869 he retired to Stone, where he died, April, 1876. See (Lond.) Cong. Year-book, 1877, p. 342.

## Bake, Reinhard[[@Headword:Bake, Reinhard]]

             a Protestant theologian of Germany, was born May 4, 1587. In 1616 he was appointed deacon and in 1617 pastor of the Cathedral Church at Magdeburg. When Tilly (well known in the history of the Thirty Years' War) had the cathedral church opened, in which, according to some, one thousand, according to others four thousand, people had taken refuge-this happened on May 12 Bake met him with the following slightly changed verses (see Virgil, AEn. ii, 324):

“Venit summa dies et ineluctabile fatum

Magd'burgo!

 Fuimus Troes, fuit Ilium et ingeus

Gloria Parthenopes!”

All efforts of the Jesuits who followed Tilly to convert Bake to their faith were in vain. In Tilly's secretary Bake found a friend, and thus succeeded in fleeing to Grimma, where he was made pastor and superintendent. In 1640 he returned, as first cathedral preacher, to Magdeburg, where he died, Feb. 19, 1657. See Allgemeine deutsche Biographie, s.v. (B. P.)

## Baker, Abijah Richardson D.D.[[@Headword:Baker, Abijah Richardson D.D.]]

             a Congregational minister, was born in Franklin, Mass., Atug. 30, 1805. He was prepared for college in Medway and Bradford, Mass., and graduated at Amherst in 1830, and at Andover Theological Seminary in 1835. From 1836 to 1837 he was a teacher in Phillips Academy, Andover, Mass.; and was ordained in 1838 as pastor of the First Trinitarian Congregational Church in Medford, continuing in that position until 1848. The following year he was agent of the Massachusetts Sabbathschool Society. In 1851 he was installed in Central Church, Lynn, Mass., remaining until 1854, when he became acting-pastor of the West Needham Church. He left in 1861, and in 1864 was acting-pastor of E Street Church, South Boston, where he continued until 1866, when he removed to Dorchester, Mass., without charge. Here he died, April 30, 1876. In addition to a number of sermons, he was the author of a School History of the United States; and was the editor of six volumes of The Mother's Assistant, and of as many volumes of Happy Home. His wife was widely known by her writings, under the nom de plume of “Madeline Leslie.” See Congregational Quarterly, 1877, p. 408, 569.

## Baker, Albert[[@Headword:Baker, Albert]]

             a Methodist Episcopal minister, was born in the city of Baltimore, Sept. 15, 1820. He experienced religion in 1835; and in 1839 entered the Baltimore Conference, wherein he served the Church until his death, Oct. 19, 1842. Mr. Baker was a vigorous, devoted, and very promising young man. See Minutes of Annual Conferences, 1843, p. 353.

## Baker, B. P[[@Headword:Baker, B. P]]

             a Methodist Episcopal minister, was born in Wayne County, O., May 2, 1832. He emigrated to Indiana with his parents in 1835; experienced religion at the age of fourteen; received license to preach in 1866, and was admitted into the North Indiana Conference,wherein he labored faithfully until his death in October, 1875. See Minutes of Annual Conf., 1876, p. 37.

## Baker, C. V[[@Headword:Baker, C. V]]

             an English Baptist minister, was born at Sainthill, Kentisbere, Devon, July 28, 1817. He was converted and baptized Sept. 2, 1838, when he began immediately to preach in the neighborhood of his home with great success. He was educated for the ministry at the Baptist Academy, Taunton, from which he went out in 1842, and was soon settled at Redruth, in Cornwall. He soon, however, removed to Grampound, in the same county. In 1845 he removed to Bradninch, Devonshire, as co-pastor, and in 1846 became sole pastor of that Church. He was engaged during the last fifteen years. of his life as agent for the British and Foreign Bible Society, and continued pastor of his Church until his death, July 13, 1874. See (Lond.) Baptist Hand-book, 1875, p. 272.

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

             an English Congregational minister, was born at Petersfield, Hampshire, in 1705. He was converted at the age of nineteen through the prayers and influence of his sister, and joined the Independent Church. In 1844 he accepted a call from the Church at Hurstbourne Tarrant, Hants. Thence he removed to Wilton, Wiltshire, and in 1862 retired to Hurstbourne, where he died, Dec. 28, 1866. See (Lond.) Cong. Year-book, 1868, p. 250.

## Baker, David Augustin[[@Headword:Baker, David Augustin]]

             an ascetic writer and convert to the Romish Church, was born at Abergavenny, in England, Dec. 9, 1575. He studied at Oxford and London, joined the Benedictines at Padua in 1605, and received holy orders at Rheims. In 1624 he was sent to Cambray as spiritual father of the newly founded monastery of English Benedictines. In 1633 he went to Douay, and in 1638 as missionary to England, where he died, Aug. 9, 1641. He was the means of bringing many to the Church of Rome. His ascetical writings were published in extracts under the title Sancta Sophia (Douay, 1657). His life was written by Norbert Sweeney, and translated into. German by Troxler (Einsiedeln, 1873). See Mittermuller, in Wetzer u. Welte's Kirchenlexikon, s.v. . (B. P.)

## Baker, Elijah[[@Headword:Baker, Elijah]]

             a Baptist minister; was born in Lunenburg County, Va., in 1742. He made a profession of his faith in 1769, and became a member of the Church at Meherrin, in his native county. Soon after he began to preach, and was ordained pastor of the Church in Malone, Mecklenburg County,Va., where he remained a year, and then devoted himself to the work of an evangelist; and, as the result of his labors, several churches were established on the eastern shore of Virginia. For three years, 1773-76, he confined his labors chiefly to the counties of Henrico, New Kent, etc., and finally located on the eastern shore, being the first Baptist minister who preached in that section of the state. He became pastor of the Northampton Church in 1778. Subsequently he was imprisoned in Accomac jail, and an unsuccessful attempt was made to get rid of him by sending him out of the county. Finally, he was permitted to perform his ministerial duties unmolested. He died Nov. 6, 1798. Says Dr. Lemon, in whose house he died, “I found the Israelite indeed, the humble Christian, the preacher of the Gospel in the simplicity of it, and the triumphant saint in his last moments.” His death was remarkably peaceful, and he seemed rather translated than to suffer pain in his dissolution. See Haynes, Baptist Cyclop., i, 71, 72; Sprague, Annals of the Amer. Pulpit, 6:846. (.I. C. S.)

## Baker, Eri[[@Headword:Baker, Eri]]

             a Methodist Episcopal minister, was born in Berne, N. Y., about 1833. He experienced conversion in 1856, received license to preach soon after, and in 1866.entered the Troy Conference. In 1871 failing health obliged him to  desist from active service, and he died Feb. 18, 1872. Mr. Baker's ministerial career was eminently effective, owing to his Christian zeal and devotedness. See Minutes of Annual Conferences, 1872, p. 43.

## Baker, Francis M[[@Headword:Baker, Francis M]]

             a Protestant Episcopal clergyman of the diocese of Virginia, was rector of the Church in Botetourt, Va., in 1853, to which charge was added, the following year, special work in Pattonsburg, Va. In 1858 he was chosen rector of Grace Church, Richmond, Va., where he continued to reside after his active ministry had ceased. In 1878 he was appointed secretary and general agent of the Diocesan Missionary Society, still residing in Richmond. He died April 24, 1879. See Protestant Episcopal Almanac, 1880, p. 170.

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

             an English clergyman, was collated archdeacon of Totness March 26, 1740, and died Jan. 8, 1772, aged eighty-six. He published a sermon on the Respect Due to a Church of God (1773). See Lea Neve, Fasti, i, 404; Allibone, Dict. of Brit. and Amer. Authors, s.v.

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

             a Free-will Baptist minister, was born in Litchfield, Me., Oct. 22, 1803. At the age of nineteen he removed with his father's family to Marion, O., where, with the exception of one or two brief intervals, he ever afterwards resided. In 1827 he united with the Church in Marion, and soon after was impressed that he was called of God to preach the Gospel. His discouragement arising from a want of preparation for the work was very great; but he persevered,and at length was licensed to preach, resolving, however, that he would decline regular ordination. This resolution he found himself unable to keep when he saw what a blessing followed his labors. During nearly all his ministry, he had the special pastoral care of one or more churches. His preference, however, was for itinerant revival work, to which he devoted himself with great zeal and earnestness for a half-century. He died at Marion, Oct. 11, 1881. “He was endowed with fine and strong powers of mind; was vigorous and strong in thought; had a good knowledge of human nature; had genius and conseqtent originality in illustration; was a diligent student of the Bible, deeply pious and spiritual; had a large and unusually vigorous body and constitution; was earnest and  magnetic, and had great power in winning souls to Christ.” Under his ministry it is estimated that not less than three thousand persons became professed Christians, the larger part of them being baptized by himself. Of these, over twenty-five entered the ministry. See Morning Star, Nov. 23, 1881. (J. C. S.)

## Baker, Greenberry R[[@Headword:Baker, Greenberry R]]

             a Methodist Episcopal minister, was born in Westmoreland County, Pa., May 1, 1825. He received a careful religious education; was converted in early life; moved to California in 1856; was licensed to preach in 1858, and in 1862 entered the California Conference. Two years later he was appointed agent of the University of the Pacific, which position he held till his decease, Oct. 28, 1869. Mr. Baker's preaching abilities were more than ordinary, and, coupled with his extraordinary zeal and fidelity, made him eminently successful. See Minutes of Annual Conf., 1870, p. 212.

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

             an English Congregational minister, was born at Bicester in 1828. He was converted in his sixteenth year, entered Hackney College in his eighteenth year, and after a three years' course was ordained pastor at Summertown, near Oxford. In 1854 Mr. Baker removed to Lewisham, where he labored beyond his ability until 1867, when he was compelled to resign the pastorate. In 1869 he retired to Bicester, the home of his boyhood, and there died, June 4, 1871. See (Lond.) Cong. Year-book, 1872, p. 305.

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

             an English Wesleyan minister, was born of Nonconformist parents in London in 1789. He was converted under the instrumentality of the Methodists, was called into the ministry in 1814, became a supernumerary in 1844, residing in London, and died March 9, 1853. See Minutes of the British Conference, 1853.

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

             an English Congregational minister, was born at Barnstaple in April, 1816. While still a youth, he united with the Church. He soon began to preach in surrounding villages, and, after being a tutor for many years, entered the Western College in order to fit himself for the ministry. His first charge was Crediton, which he entered in 1848, and soon added the neighboring  village of Sandford, where a handsome and commodious chapel was opened for divine service Oct. 8, 1848. His labors were attended with great success. In October, 1852, his health declined, and he died Dec. 3, 1853. See (Lond.) Cong. Year-book, 1854, p. 217 sq.

## Baker, James E[[@Headword:Baker, James E]]

             a Methodist Episcopal minister, was a native of North Carolina. In 1850 he emigrated to Missouri, and in 1857 experienced religion, and united with the Baptist Church. In 1859 he joined the Methodist Episcopal Church, soon after was licensed to exhort, and in 1860 was admitted into the Missouri Conference. He was twice driven from his field of labor by the Confederates. He died Dec. 31, 1863. Mr. Baker was an honest, faithful, diligent minister. See Minutes of Annual Conferences, 1863, p. 7.

## Baker, James Sears[[@Headword:Baker, James Sears]]

             a Congregational minister, was born in Marcellus, N. Y., Feb. 9.1822. He graduated at the Geneva Medical College in 1843, and practiced medicine in Sully and in Collamer — two years in the former and three in the latter place; after which he removed to Marcellus, where he practiced as a dental surgeon from 1851 to 1865. Having been ordained in 1865, he was installed pastor in the following year at Madison, N. Y. In 1867 he was acting pastor at Otisco, holding this position until Dec. 1, 1872. From 1873 until the date of his death he was acting pastor of the Congregational and Presbyterian churches in Onondaga Valley. He died at Syracuse, N. Y., Nov. 14, 1875. See Cong. Quarterly, 1876, p. 420.

## Baker, Joan[[@Headword:Baker, Joan]]

             an English martyr, was from London, and suffered martyrdom in the 16th century. The chief objection against her was that she would not only not reverence the crucifix herself, but had also persuaded a friend of hers lying at the point of death not to put any confidence in it. See Fox, Acts and Monuments, 4:175.

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

             a Congregational minister, was a native of Conway, Mass. He graduated at Dartmouth College in 1792; was ordained pastor of the Second Church in Granville, Mass., June 23, 1797; and died in September, 1832, aged sixty- six years. See Sprague, Anals of the Amer. Pulpit, 1, 245.

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

             a Protestant martyr, was an Englishman by birth, and dwelt in Cadiz, Spain. He was apprehended and burned in Seville, Nov. 2, 1558, for his faithful adherence to the truth. See Fox, Acts and Monuments, 8:516.

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

             an English Wesleyan minister, was born at Bideford, Devonshire, in 1793. He was brought to Christ at the age of seventeen; entered the itinerancy in 1818; went to Western Africa as a missionary the same year; labored at Sierra Leone and St. Mary's (1819-20) until repeated attacks of fever compelled him to leave with a broken constitution. He also labored at St. Vincent, W. I., in 1822, and in England from 1823. His last illness seized him while in the pulpit, and he died at Brighton, Nov. 17, 1845. He had a vigorous understanding, and his discourses were original and replete with evangelical truth. He was ardently attached to the whole economy of his Church, and supported it with firmness and integrity. He retained his missionary ardor to the last. See Minutes of the British Conference, 1846.

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

             a Congregational minister, was born at Edgecomb, Me., May 30, 1811. In 1831 he graduated at Bowdoin College, was converted and took charge of Monmouth Academy. His theological training was acquired at Andover and Bangor. He commenced his ministry at Monson, Me., in 1835, where he was ordained. In 1839 he removed to the town of Kennebunkport, supplying the two churches there for fourteen years. His next charge was Wilton; after preaching here four years, he left to visit his family connections in Edgecomb, never, as it proved, to return. He was stricken with fever and erysipelas while at his early home, which proved fatal Oct. 27, 1859. Kind, patient, cheerful, Mr. Baker was “a brother beloved.” See Cong. Quarterly, 1860, p. 237.

## Baker, John (4)[[@Headword:Baker, John (4)]]

             a Baptist minister, was born in Stonington, Conn., Sept. 26, 1805. In November, 1822, he united with the Church, and not long after was licensed to preach. For some time he combined the labors of teacher and preacher, making himself especially useful in assisting evangelists in revival meetings. He was ordained in April, 1831, and pursued his theological  studies at Hamilton, N. Y. Having completed his studies, he devoted himself exclusively to the work of an evangelist, never settling as a permanent pastor. His labors were confined chiefly to places in Connecticut and Rhode Island, and were followed by remarkable revivals. His home was in East Greenwich, R. I., where he resided from 1842. While engaged in prayer in the Church on Block Island, he had a stroke of paralysis, Jan. 5, 1867, from which he never recovered. He returned to his home in East Greenwich, where he lingered a little more than two years, dying Jan. 16, 1869. As an illustration of the kind and amount of labor he performed, we are told that from December, 1865, to October, 1866, he travelled 2935 miles, mostly on foot, made 737 visits, attended 256 meetings, preached more than 100 sermons, and baptized 140 persons. See R. I. Biog. Cyclop. p. 331. (J. C. S.)

## Baker, John Christopher D.D.[[@Headword:Baker, John Christopher D.D.]]

             a Lutheran clergyman, was born in Philadelphia, Pa., May 7, 1792. In consequence of the death of his father iin 1793, he was taken into the family of his maternal grandparents, where he remained until ten years of age. In 1802 his guardian, Godfrey Haga, placed him at Nazareth Hall, a Moravian Seminary, where he prosecuted his studies for five years. In 1807 he was confirmed as a member of Zion's Church, Philadelphia, and soon after devoted himself to the study of theology at Lebanon, Pa. Having completed his theological course, he returned to Philadelphia and preached his first sermon in one of the German churches. In 1811 he was regularly examined by the Synod of Pennsylvania, with which body he was connected until his death. A call was immediately extended to him to act as assistant minister to the German Lutheran congregation of Philadelphia, which he accepted. The next year he became pastor of the Church in Germantown, Pa., which parish embraced the congregations at Whitemarsh and Barren Hill, besides various preaching-places in the diocese. Almost at the very commencement of his career the English language was introduced into the service of the sanctuary. In 1818 a large new church was erected in his parish, which included Rising Sun, Nicetown, Chestnut Hill, Barren Hill, Manayunk, Roxborough, Frankfort, as well as Germantown. With this charge he remained fifteen years. In January, 1828, he succeeded Rev. Dr. Endress as pastor of the Church in Lancaster, Pa., where he labored for twenty-five years. The Sunday-school, which was then a comparatively new institution, was introduced by him into this church. For many years he was president of the Board of Trustees of Franklin College, and was also a  director of the public schools. His health becoming impaired by his manifold duties, he resigned his charge Jan. 30, 1853, and removed to Philadelphia, where he assumed charge of a small mission church in the northern part of the city. His last sermon was preached May 8, 1859, and on the 26th of the same month he died in Philadelphia. As a preacher he was plain, practical, and edifying. His natural endowments were excellent. Astronomy was a favorite study. He was a leading member of his synod, and was an indefatigable worker. See Evangelical Review, 11:202.

## Baker, Joseph[[@Headword:Baker, Joseph]]

             a Universalist minister, was born at Concord, N. H. He worked in a woollen-mill until the age of thirty-four; had but few literary advantages; embraced Universalism, and began about 1836 to preach that faith at Swainton Falls and Alburgh, Vt. In 1839 he removed to Jeffersonville; in 1843 to St. Albans, Vt.; in 1851 to Janesville, Wis.; in 1859 to Oskaloosa, Ia. He was afterwards editor of the Free Press at Janesville. He died of apoplexy, Feb. 20, 1873. Mr. Baker Was noted for integrity and purity of character. See Universalist Register, 1874, p. 117.

## Baker, Osmon Cleander D.D.[[@Headword:Baker, Osmon Cleander D.D.]]

             a bishop of the Methodist Episcopal Church, was born at Marlow, N. H., July 30, 1812. His father, Dr. Isaac Baker, was noted for his intelligence and integrity. His mother was a woman of unusual excellence. Both were devoted Christians. At the age of fifteen he entered Wilbraham Academy; experienced conversion while there; received license at the age of seventeen; .entered Wesleyan University in 1830; was compelled to withdraw at the close of three years of successful study on account of failing health; became a teacher in Newbury Seminary, Vt., in 1834, its principal in 1839; and in 1844 was appointed pastor of the Church in Rochester, N. H., by the New Hampshire and Vermont Conference. The year following he was appointed to Manchester, N. H., the next year became presiding elder of Dover District, and one year later accepted a professorship in the Biblical Institute at Concord, in which city he resided during the remainder of his life. In 1852 he was elected bishop, and performed with exemplary diligence and success the various duties of that office until stricken down by paralysis in 1866. He partially recovered, and served two years longer. Finally a second stroke of paralysis caused his death, Dec. 20, 1871. In his home bishop Baker was eminently happy, and  beautifully exhibited the excellences of his character — punctuality, devotedness, and uniform piety. He possessed a ready apprehension, sound judgment, retentive memory, moderate imagination, a calm temperament, deep religious convictions, and an all-controlling conscientiousness. He was never ostentatious, impetuous, or eccentric. As a teacher he was laborious, learned, lucid; as a preacher eloquent only in unction; as a bishop sagacious, solicitous, and strictly honest. His work on the Discipline exhibits his unwavering Methodistic characteristics. See Minutes of Annual Conferences, 1872, p. 140; Simpson, Cyclop. of Methodism, s.v.

## Baker, Peter F[[@Headword:Baker, Peter F]]

             a Methodist Episcopal minister, was born in 1790. He experienced conversion early in life, and entered the Genesee Conference in 1814. He gave early evidence of superior talents, but adversity soon beclouded them. In 1817 he was prostrated by inflammation of the lungs, which terminated in a lingering consumption causing his death, April 23, 1829. As a preacher, Mr. Baker's original turn of mind and powers of eloquence were much admired. See Minutes of Annual Conferences 1831, p. 120.

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

             a Methodist Episcopal minister, was born in Baltimore, Sept. 13, 1793. He removed to East Tennessee with his father when about five years old; soon after was left an orphan; was noted far his uprightness of life; moved to Ohio at the age of seventeen; experienced conversion about that time; received license to preach in 1815, and in 1816 entered the Ohio Conference, in which he labored zealously until his death, Sept. 25, 1823. Mr. Baker was pious, diligent, acceptable, and useful. See Methodist Magazine, 8:166; Minutes of Annual Conferences, 1825, p. 474.

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

             an English minister of the Society of Friends, was the widow of George Baker, of Askham Fields, lnear York. She appeared as a minister about 1814. She spoke with great simplicity, but her words were edifying and instructive. Her labors were confined to the district in which she resided. She died June 11, 1866. See (Lond.) Ann. Monitor, 1851, p. 2; 1867, p. 10.

## Baker, Sir Henry Williams[[@Headword:Baker, Sir Henry Williams]]

             an English clergyman and poet, was born in London, May 21, 1821, being the son of a baronet. He graduated from Trinity College, Cambridge, in 1844; was ordained deacon the same year, presbyter in 1846, became vicar of Monkland, Herefordshire, in 1851, and died there, February 11, 1877. Besides writing some essays, he was one of the editors of Hymns Ancient and Maodern (Lond. 1861, 1868, 1874), which contains several of his own composition.

## Baker, Thomas (1)[[@Headword:Baker, Thomas (1)]]

             an English clergyman and learned antiquary, was born at Crook in 1656. He was educated at the free school at Durham and St. John's College, Cambridge, where he obtained a fellowship in 1679. He was ordained priest by bishop Barlow iin 1686, and became chaplain to Crewe, bishop of Durham, who gave him in 1687 the rectory of Long Newton. He incurred the displeasure of his bishop by refusing to read James II's Declaration of Indulgence, and was disgraced for the refusal. Baker declined to take the oaths to William III, and resigned Long Newton, Aug. 1, 1690, after which he retired to St. John's College, in which he was protected till Jan. 20, 1716 or 1717, and was then, with twenty-one others, deprived of his fellowship. He continued to reside in the college until his death, July 2, 1740. The only works he published were, Reflections on Learning, showing the Insufficiency thereof in its Several Particulars, in order to Evince the Usefulness and Necessity of Revelation (1709-10), and the preface to bishop Fisher's Funeral Sermon for Margaret, Countess of Richmond and Derby (1708). His Life has been written by Robert Masters (1784) and by Horace Walpole (in the 4to ed. of his works). See Encyclop. Brit. (9th ed.) s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Baker, Thomas (2)[[@Headword:Baker, Thomas (2)]]

             an English Wesleyan minister, was born at Winteringham in 1802. He was converted when eight years of age, and was proposed as a candidate for the ministry in 1829. He preached on the Bedford, St. Albans, Canterbury, Rye, Swansea, and other circuits. He died of apoplexy, Dec. 3, 1848. He was a man of prayer; his preaching was practical and profitable, and he was devoted to his work. See Minutes of the British Conference, 1849.

## Baker, Thomas (3)[[@Headword:Baker, Thomas (3)]]

             a Methodist Episcopal minister, was born in Monongalia County, Va., Dec. 6, 1808. He experienced conversion in 1828; received license to preach in 1832; and in 1833 was admitted into the Pittsburgh Conference, and in its active ranks served the Church until his death, April 4, 1845. Mr. Baker was a man of great meekness and deep piety. He was a plain, practical, instructive preacher. See Minutes of Annual Conf., 1845, p. 620.

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

             an English Wesleyan minister, was born at Peasmarsh, Sussex, Sept. 15, 1785. He received his first appointment in 1808; became a supernumerary in 1857; spent the remainder of his life in Gloucester, and died June 7, 1877. He was an indefatigable laborer of unsullied reputation. See Minutes of British Conference, 1877, p. 39.

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

             a Methodist Episcopal minister, was born in Connecticut, Oct. 9, 1801. In 1831 he entered the Philadelphia Conference, in which he labored, bringing many to Christ, until his death, Sept. 30, 1841. Mr. Baker possessed good preaching abilities and the highest order of piety. See Minutes of Annual Conferences, 1842, p. 309.

## Baker, William A[[@Headword:Baker, William A]]

             a Methodist Episcopal minister, wa's born in Westmoreland County, Pa., June 14, 1821. He removed to Ohio in early life; there experienced conversion; received license to preach in 1847; and in 1849 joined the North Ohio Conference. In January, 1862, he was appointed chaplain of the Forty-sixth Regiment of Ohio Volunteer Militia, and was in the bloody battle of Shiloh. Immediately after the battle he was detailed by the regiment to carry home the money the soldiers wished to send their friends. Soon after his arrival he was prostrated by sickness, and finally an attack of diphtheria ended his life, Aug. 25, 1862. In social life Mr. Baker was diffident and taciturn, but in the pulpit fearless and bold. See Minutes of Annual Conferences, 1862, p. 148.

## Baker, William Mumford, D.D[[@Headword:Baker, William Mumford, D.D]]

             a Presbyterian minister, was born in Washington, D.C., June 5, 1825. He joined the Church at sixteen, graduated from the College of New Jersey in 1846, and after studying theology with his father one year, and in Princeton Seminary another year; he was licensed to preach in 1848; became stated supply at Batesville, Arkansas, in 1849; evangelist at Little Rock in 1850; served as pastor at Austin, Texas, for fifteen years, with some interruption during the war; at Zanesville, Ohio, from 1866 to 1872, afterwards in Boston, Massachusetts, and finally in Philadelphia, Pennsylvania, from November 1881, to February 1883. He died at South Boston, Massachusetts, August 20 of the last-named year. Dr. Baker was well known by his numerous publications, among which were, Inside, a Chronicle of Secession: — The New Timothy: — The Virginians in Texas: — His Majesty Myself. His last pulpit labors were in the Presbyterian Church, South Boston. Although, in addition to his numerous books, he contributed largely to journals and magazines, he always made his literary labors incidental and subordinate to his pastoral duties. He was a man of brilliant mind and untiring energy. See Necrol. Report of Princeton Theol. Seam. 1884, page 35.

## Baker, William Richard[[@Headword:Baker, William Richard]]

             an English Congregational minister, was born at Waltham Abbey, Sept. 3, 1798. He was a lively, precocious, and generous lad. After having attended school successively at Colchester, Ashburton, and Witham, and spending some time as a sailor, visiting foreign ports, he received an appointment in the Prize Office, Greenwich Hospital. About this time he was converted, and soon after entered Wymondley Academy to prepare for the ministry. On leaving college in 1821 he settled at Ramsey, in the Isle of Man, and after a lapse of five years removed to Shepton Mallet. While here he became a “total abstainer” from all alcoholic liquors, and was so zealous  and successful in advocacy of the cause that he was chosen secretary of the British and Foreign Temperance Society. In 1836 Mr. Baker removed to London, where for five years he was chiefly engaged in publishing and other secular labor. He next removed to St. John's Wood; thence, after ten years, he went to Anerley, and subsequently to Banstead Downs, Surrey, where he died, Sept. 28, 1861. Mr. Baker published two important volumes on temperance, entitled The Curse of Britain and The Idolatry of Britain; also a volume on theology, entitled Man in his Relation to the Holy Ghost, Revealed Truth, and Divine Grace, not strictly Congregational in some of its views. See (Loud.) Cong. Year-book, 1862, p. 220.

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

             an early Methodist preacher and poet, was born in 1721. In 1749 he began to-preach, and from that time to the end of his long life he was one of the most useful and honored of all Wesley's lay helpers. He was on intimate terms with John and Charles Wesley, Toplady, Madan, and other good men. He was present at the ordination of Fletcher in 1757. He resided successively in Derbyshire, London, Bedford, Kent, and Staffordshire. The first class met in his house, and there the Rev. Thomas Rutherford died. It was in his house also, at Westminster, that in 1772 another Methodist itinerant, Thomas Olivers (q.v.), wrote the immortal hymn “The God of Abraham praise.” Bakewell died at Lewisham, near London, March 19, 1819, and James Creighton left his house for the last time to read the service over the body of his dear friend. The hymn “Hail, thou once despised Jesus!” will keep Bakewell's name green forever. It first appeared in A Collection of Hymns addressed to the Holy, Holy, Holy, Triune God, in the Person of Jesus Christ, our Mediator and Advocate (1757). It is also found in Madan's Collection (1760), and in Toplady's Psalms and Hymns (1776). Bakewell wrote other hymns of excellence, which Mr. Stevenson thinks are a legacy to the Church, and should be published. See Stelfox, in Wesl. Meth. Magazine, 1863; Stevenson, City Road Chapel (Lond. and N. Y., 1872, 8vo), p. 461; id. The Methodist Hymn-book and its Associations (Lond. 1874, 12mo), p. 318; Belcher, Historical Sketches of Hymns, p. 79.

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

             an English Congregational minister, was born at Cheadle, Staffordshire, Sept. 6, 1802. He was converted when about twenty years of age, and, on removing to Leicester, joined the Rev. Robert Hall's Church. Mr. Bakewell studied a short time at the Baptist College of Bristol, and in 1826 entered the ministry of the Methodist New Connection in the Hanlev Circuit. In 1841 he was made editor of the magazines of the Connection. In 1849, feeling unequal to the itinerant life, he gave up his position as minister of that body. Mr. Bakewell then went to Notting Hill, joined the Congregational Church, and, though he never took any regular pastoral charge, preached often as supply until his death, Oct. 25, 1863. Mr. Bakewell was retiring in disposition, benevolent, and eminently pious. His appeals were earnest and sometimes tearful. He was a man of prayer. See (Lond.) Cong. Year-book, 1864, p. 199.

## Bakewell, Thomas Lancaster[[@Headword:Bakewell, Thomas Lancaster]]

             an English Wesleyan preacher, was born in 1816. He was converted when young, and entered the ministry in 1837. His faithfulness, diligence, and piety promised much, had not typhus fever cut short his life, Sept. 18, 1838. See Minutes of'the British Conference, 1839.

## Bakshi[[@Headword:Bakshi]]

             (teacher), in Mongolian mythology, was an honorary title of the oldest Mongolian priests, the Gellongs. They taught spiritual schools, were greatly honored, and grew rich by the gifts of the people.

## Bal-Esvara[[@Headword:Bal-Esvara]]

             in the mythology of India, was the surname of Siva, under which the Siva cultus spread far to the west. The fruitful portion of the god, the Linga, has been distributed among thirty-one parts of the earth; the largest part, called Bal-Linga, was given to the shore of the Kamudvati (Euphrates). This myth is designed to express that the Linga of Bal (Baal) was born again as Bal-Esvara. He ruled. worshipped by all, under the name of Lil-Esvara (the joy imparting), in Nineveh (as king Ninus). His wife, Paravadi, had divorced herself from him because of his unfaithfulness, and had fled to the North-land, where she was worshipped as fire-queen, enclosed in a Samitree, as Samirama (Semiramis). Bal-Esvara found her in Askalastan (Askelon). They united again and lived on the shore of Hradanieta (Tigris). Others relate that they inhabited certain wild districts, in the form of doves, under the names of Kapot-Eswara and Kapot'Esi.

## Bala-Naels[[@Headword:Bala-Naels]]

             (sea-men), in the mythology of the Caribbeans; are the Europeans. They are regarded as creations of evil spirits of the sea.

## Bala-Rama (Or Balabhadra)[[@Headword:Bala-Rama (Or Balabhadra)]]

             Rama, in the mythology of India, was the son of Vasudeva and of the shepherdess Rogani, and step-brother of Krishna. Some make him an incarnation of the world-snake Addisseshen; others call him an incarnation of Vishnu, in which case he is one with Balapatras. He was a friend of Krishna, but also of Duryodun, chief of the Kurus; therefore he sought to hinder the war between the two. As he slew a Brahmin, he was obliged to begin a long pilgrimage as a mode of penance. In the meantime the war began between his friends, in which he, however, took no part after his return. In the downfall of the entire family of the Gadawer, he saw the end of himself and Krishna, and withdrew into seclusion, where the human form left him, and he was carried alive into Paradise.

## Balaamites[[@Headword:Balaamites]]

             SEE NICOLAITANS.

## Balacho[[@Headword:Balacho]]

             in Hindu mythology. The philosopher Shigemuni had sent out five hundred of his disciples to convert the world. The evil spirits, fearing that it would be snatched from their grasp, took the form of charming Peris, lovely maidens, and thus misled the disciples of the philosopher. The latter, in order to bring the disciples back, changed himself into a monstrous horse, Balacho, on which they could all be carried. Unfortunately, many of them still longed for their loved ones; and suddenly, having disappeared from the  back of the horse, they fell a prey to the evil deemons. The Lama priests, who are familiar with this fable, eat no horse-flesh, which is a general food in Thibet and Tartary.

## Balance[[@Headword:Balance]]

             as a Christian symbol. In this relation it appears sometimes upon Christian tombs. A sepulchral stone from the Cemetery of St. Cyriac displays this instrument in conjunction with a crown; it may also be seen upon a marble slab taken from a cemetery of the Via Latina, accompanied by a house, a fish, by a doubtful object which has been taken wrongly for a candelabrum, and by a mummy set up in a niche. A monument of the same nature represents a balance with a weight. Another example is found in the Church of St. Cecilia at Rome.

Some antiquaries have supposed that the balance is symbolical of judgment or justice. It is true that it is found, doubtless with this signification, on coins of Gordian, Diocletian, and other emperors of pagan Rome. The mediaeval artists, again, have frequently made use of this idea; for instance, in the tympanum of the great doorway of Notre Dame in Paris, and in that of the cathedral of Autun, where it may be considered as a translation in sculpture of the words of the Apocalypse Rev 22:12. But in the first two instances which we have mentioned — almost the only examples transmnitted to us by Christian antiquity properly so called — it is important to observe that mention is made of the contract entered into between. the purchasers of the tombs and the fossores (“grave-diggers”)  Montanus and Calevius. It is therefore more natural to suppose that the balance symbolizes purchase and sale.

Sometimes upon tombs the balance is simply indicative of a trade; as, for example, on the slab of a Roman money-changer found in the Cemetery of St. Priscilla. Bronze balances were found in a Frankish sepulchre of the Merovingian period, where in all probability they indicated the tomb of a monetary officer, or fiscal agent or accountant of some kind. This is rendered almost certain by the fact that a balance in the Faussett collection was found in the same tomb with a “touch-stone” for the trial of metals. Another was found in an ancient tomb in Kent.

## Balanus (Ballvin, Or Ballonus)[[@Headword:Balanus (Ballvin, Or Ballonus)]]

             a Christian saint celebrated on Sept. 3, is said by Colgan to have been brother of St. Gerald, and one. of the four sons of Cusperius, king of England. Balanus and his brothers accompanied Colman, bishop of Lindisfarne, to Iona, and retired with him into Connaught, in Ireland. Balanus took up his residence at Techsaxon, parish of Ath-na-riogh. He flourished at the close of the 7th and the beginning of the 8th century. See Colgan, Life of St. Gerald; Grub, Eccl. History of Scotland, 1, 88-97.

## Balapatren[[@Headword:Balapatren]]

             in the mythology of India, was an avatar of Vishnu. He lived as a penitent, not knowing himself that he was the god Vishnu. He sought to lead men to follow the good, and destroyed the giants — for instance, Vrutarassuram — whom he slew with his ploughshare. Others call him Bala-Rama (q.v.).

## Balaram[[@Headword:Balaram]]

             one of the two images which are placed on either side of the Hindiu idol Jaggerhaut (q.v.), in the temple which stands on the sea-coast of Orissa. On each side of the great idol is an image, one part of which is painted white and the other yellow. The first is said to be Shubudra, the sister of Jaggernaut, and the other that of Balaram, his brother. The image of Balaram, painted white, is set up in a few temples alone. At the worship of Jaggernaut, and also at that of Krishna, a short service is performed in the name of Balaram.

## Balas[[@Headword:Balas]]

             SEE ALEXANDER.

## Balasamus[[@Headword:Balasamus]]

             (or rather Baal'samus, Βαάλσαμος; comp. Belsamen in the art. BAAL-), the last named of those that stood at the right hand of Ezra while reading the law (1Es 9:43); but the corresponding name in the true text (Neh 8:4) is MAASEIAH SEE MAASEIAH (q.v.).

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

             a Hungarian theologian, lived at the commencement of the 17th century. He was born of a noble family, and was first rector, then bishop of Presburg. He wrote a work against Protestantism, Tsepregi Oskola, Mellyben a Lutheranus es Kolvinista (Posonii, 1616). See Hoefer, Nouv. Biog. Generale, s.v.

## Balassi, Mario[[@Headword:Balassi, Mario]]

             an Italian painter, was born at Florence in 1604; and studied first under Jacopo Ligozzi, and afterwards with Roseli. He copied Raphael's Transfiguration for Taddeo Barberini, who placed it in the Church of the Conception at Rome. He painted for several other churches in Rome. He died in 1667.

## Balaus[[@Headword:Balaus]]

             a Syriac hymn-writer of the sixth century, has but recently become known to the public through Overbeck's edition of his hymns in S. Ephraenmi Syri, Rabulce; Balceiatiorumque Opera Selecta (Oxford, 1865, p. 257- 336). They were translated into German, with an introduction and notes, by G. Bickell, in the Kemptner Bibliothek der Kirchenvster, 1872, No. 67- 108. See Bickell, Conspectus rei Syrorum Literarice (Monast. 1871), p. 46, and his art. in Wetzer u. Welte's Kirchenlexikon, s.v. (B. P.)

## Balbi, Giovanni[[@Headword:Balbi, Giovanni]]

             (called De Janua, or Jannensis, from his birthplace), was a Genoese monk of the Order of Brother Preachers, and lived near the close of the 13th century. He must not be confonndedwith another Genoese, his contemporary, of the Dominican Order that is to say, with James (Giacomo), called De Voragine, the author of the Golden Legend. Balbi composed, about 1286, a kind of universal dictionary or encyclopsdia, which treated of theology, natural history, orthography, prosody, etymology, jurisprudence, etc. This was entitled the Catholicon. Schoffer and Johamnn Faust published this in 1450, and it was several times republished. The author also wiote Dialogus de Quaestionibus Animoe ad Spiritutm, and Opus Paschale: the latter work he prepared after having entered the Dominican Order. See Hoefer, Nouvelle Biog. Generale, s.v.

## Balbina[[@Headword:Balbina]]

             is the name of two so-called Christian saints.

(1.) Virgin, martyr at Rome, A.D. 130; commemorated March 31.

(2.) Another whose natale is set down in Bede's Martyrology on Oct. 6.

## Balbinus, Aloysius Boleslaus[[@Headword:Balbinus, Aloysius Boleslaus]]

             a Bohemian Jesuit, who was born at Koniggratz in 1611, and died in 1689, as professor of rhetoric at Prague, is the author of Examen Melissoeum, seu Epigrammatum., Libri VI (Vienna, 1670): — Miscellanea Historica Regni Bohemice (Prague, 1679): — De Parochiis et Sacerdotiis Bohemice (ibid. 1683): — De Archiepiscopis Bohemien (ibid. 1689). In MS. he left Historia Collegiorum Societatis Jesu. See Witte, Diarium Biographicum; Alegambe, Bibliotheca Scriptorum Societatis Jesu; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theolog. Lit. i, 837; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Balboa, Miguel Cavello[[@Headword:Balboa, Miguel Cavello]]

             a Spanish missionary, lived in the 16th century. He at first served in the wars of France, then embraced the ecclesiastical profession and went to America in 1566. He established himself at Santa Fe de Bogota, where one named Juan de Orozco acquainted him with numerous documents relating to American antiquities; this was without doubt the commencement of his  work of research. Having come to Quito in 1576, he occupied himself with the historical antiquities of Peru, and was encouraged in this work by Don Pedro de Pena, bishop of the ancient capital. In 1586 his book, which he had entitled Miscellanea Austral, was finished and dedicated to Dom Fernando Torres of Portugal, count of Villar, viceroy of Peru. This was published under the title of Histoire de Perou (Paris, 1840). It formed part of the valuable collection published by M. H. Ternaux-Compans. See Hoefer, Nouv. Biog. Generale, s.v.

## Balbuena, Bernardo De[[@Headword:Balbuena, Bernardo De]]

             bishop and poet of Spain, was born at Valdepenas in 1568. He accompanied his family to Mexico, and had scarcely attained his seventeenth year when he became remarkable for his poetic talent. After a time he returned to his native country, but he spent the remainder of his life at Jamaica, where he exercised the functions of judge, or at Porto Rico, where he became bishop. He was there in 1625, when the Dutch pillaged it, and lost a large library. He died at Porto Rico in 1627. He wrote Siglo de Oro en las Selvas de Eriphile (Madrid, 1608 and 1821). Another poem, entitled Grandeza Mexicana, was published (ibid. 1604). See Hoefer, Nouv. Biog. Generale, s.v.

## Balch, Hezekiah James[[@Headword:Balch, Hezekiah James]]

             a Presbyterian minister, was born at Deer Creek in 1746. He graduated at the College of New Jersey in 1766; was licensed by the Donegal Presbytery in 1767; and was ordained by the same Presbytery in 1770. He spent his life laboring in the Southern States. He died in the summer of 1775. He was a man of fine personal appearance and an accomplished scholar. See Sprague, Annals of the Amer. Pulpit, 3, 417.

## Balch, Hezekiah, D.D.[[@Headword:Balch, Hezekiah, D.D.]]

             a Presbyterian minister, was born in Hartford County, Md., in 1741. He graduated at the College of New Jersey in 1762, and was licensed to preach by the Newcastle Presbytery in 1768. He died in April, 1810. He was widely known in the Presbyterian-Church as a preacher. See Sprague, Annals of the Amer. Pulpit, 3, 309.

## Balch, Lewis P. W. D.D.[[@Headword:Balch, Lewis P. W. D.D.]]

             a Protestant Episcopal clergyman of the Diocese of Michigan, was rector, in 1853, of a church in Westchester, Pa. In 1854 he removed to Baltimore and officiated there for several years; in 1860 he began to officiate at the Church of the Holy Cross, Middletown, R. I.; in 1862 he was a professor in the Vermont Episcopal Institute, Burlington,Vt.; in 1864, was rector of Emmanuel Church, Newport, R. I.; in 1871, was rector of the Church of the Ascension, Baltimore, Md.; in the following year removed to Plymouth, N. H., and in 1873 went to London, Ontario. He died June 4, 1875, aged 61 years. See Prot. Episc. Almanac, 1876, p. 149.

## Balch, Stephen Bloomer D.D.[[@Headword:Balch, Stephen Bloomer D.D.]]

             a Presbyterian minister, was born in Hartford County, Md., April 5, 1747. He was educated at the College of New Jersey, where he graduated ill 1774. He was licensed to preach by the Donegal Presbytery in 1779, and spent several months in travelling as a missionary in the South. He died Sept. 7, 1833. See Sprague, Annals of the Amer. Pulpit, 3, 408.

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

             a Congregational minister, was a native of Charlestown, Mass. He graduated at Harvard College in 1733; was ordained pastor of the Church in Dedham, Mass., June 30, 1736; and died Jan. 8, 1774. See Sprague, Annals of the Amer. Pulpit, 2, 15.

## Balch, Thomas Bloomer D.D.[[@Headword:Balch, Thomas Bloomer D.D.]]

             a Presbyterian minister, was born at Georgetown, D. C., Feb. 28, 1793, and was the son of Rev. Stephen B. Balch. He was prepared for college in the school in Georgetown, taught by the Rev. David Wiley. He graduated' at the College of New Jersey in 1813. He then went to Leesburgh, Va., to visit a brother, and while there united with the Presbyterian Church, then under the pastoral care of the Rev. John Mines, with whom he afterwards studied theology for a year. In the fall of 1814 he entered Princeton Seminary, where he remained about two years and a half. He was licensed to preach by the Presbytery of Baltimore, Oct. 31, 1816; and was afterwards ordained by the same Presbytery, Dec.11, 1817, as an evangelist. From the spring of 1817 to the fall of 1819 he preached as assistant to his father, who was then pastor of the Church at Georgetown,  D. C. July 19, 1820, he was installed as pastor of the churches of Snow Hill, Rehoboth, and Pitt's Creek, Md., where he spent nearly ten years in happy and useful labor. In 1824, by the action of the Synod of Philadelphia, he and his churches were included in the resuscitated Presbytery of Lewes. He continued to labor in Maryland as pastor of the three churches above named until 1829, after which he lived four years in Fairfax County, Va., preaching as he had opportunity. Then he removed to Prince William County, Va., and supplied for two years the Churches of Warrenton and Greenwich. April 28, 1836, he was received from Lewes Presbytery into Winchester Presbytery. For one year he was agent for the American Colonization Society, and traversed the stare for that cause. For nine months he supplied the Church at Fredericksburg, Va.; then Nokesville Church four years, and Greenwich Church, Prince William Co., two years. He died Feb. 14.1878, at the last-named place, which had been his residence for many years. Dr. Balch never was settled as pastor after he left Maryland, but preached in many places and did a large amount of miscellaneous work. He had a strongly literary taste, wrote much on many subjects, and published several volumes. At the time of his death he had been writing Letters of an Octogenarian, which were published in The Central Presbyterian of Richmond, Va. See Necrol. Report of Princeton Theol. Sem. 1878, p. 8. (W. P. S.)

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

             a Congregational minister, was born in Beverly, Mass., in 1704; and was a graduate of Harvard College in the class of 1724. In 1728 he was ordained as the pastor of the Second Church in Bradford, Mass., where he remained until his death, Jan. 12, 1792. He published several discourses, among which was the Convention sermon of 1760. See Mass. Hist. Col. 4:145; Allen, Amer. Biog. s.v. (J. C. S.)

## Balchristy-People[[@Headword:Balchristy-People]]

             a small party of strict Independents, formed in the village of Balchristy, in Scotland, by Mr. Smith, who, with Mr. Ferrier, both regular clergymen of the Scottish Church, left the Establishment about the time that the Glassites first appeared. From the statistical accounts published by Sir J. Sinclair, it would appear there is still a church of this name in the town of Perth.

## Balcony[[@Headword:Balcony]]

             is a name introduced into architecture by the Venetians and Genoese. It was originally a palcus, or advanced tower over a gate-house, intended to carry the machicolations. In the 15th century it was built as an ornament in front of private houses. At St. Bartholomew's, Smithfield, there is a glazed balcony; in the south-nave aisle of Westminster is one of timberand both communicated with the superior's lodge. At Durham the old anchorage or porch in the north choir aisle was used by the prior to hear high-mass; it was reached by steps; and on the south side of the choir of St. Alban's a similar raised platform was discovered, which was probably used for the same purpose. At Westminster processions could be conveniently viewed from the projecting oriel.

## Bald[[@Headword:Bald]]

             (prop. קָרֵחִ, kare'ach, naturally bare of hair on the top or back of the head; Sept. φαλακρός; different was the גַּבֵּחִ, gibbe'ach, diseased loss of hair on forehead, Lev 13:41; Sept. ἀναφάλαντος). There are two kinds of baldness, viz., artificial and natural, The latter seems to have been uncommon, since it exposed people to public derision, and is perpetually alluded to as a mark of squalor and misery (2Ki 2:23; Isa 3:24, “instead of well-set hair, baldness, and burning instead of beauty.”

Isa 15:2; Jer 47:5; Eze 7:18, etc.). For this reason it seems to have been included under the “scab” and “scurf” (Lev 21:20, perhaps i.q. dandruff), which were disqualifications for priesthood (Mishna, Berachoth, 7:2). In Lev 13:29 sq., very careful directions are given to distinguish the scall (בֹּהִק, bohak', freckled spot,” Lev 13:39), described as “a plague (נֵגִע, ne'ga, stroke) upon the head and beard” (which probably is the Mentagra of Pliny, and is a sort of leprosy), from mere natural baldness which is pronounced to be clean, v. 40 (Jahn, Bibl. Arch. 189). SEE LEPROSY. But this shows that even natural baldness subjected men to an unpleasant suspicion. It was a defect with which the Israelites were by no means familiar, since the Egyptians were very rarely subject to it, according to Herodotus (in, 12); an immunity which he attributes to their constant shaving. They adopted this practice for purposes of cleanliness, and generally wore wigs, some of which have been found in the ruins of Thebes. Contrary to the general practice of the East, they only let the hair grow as a sign of mourning (Herod. 2:36), and shaved themselves on all joyous occasions; hence in Gen 41:44, we have an undesigned coincidence. The same custom obtains in China and among the modern Egyptians, who shave off all the hair except the shoosheh, a tuft on the forehead and crown of the head (Wilkinson, Anc. Egypt. 3, 359 sq.; Lane, Mod. Egypt. 1, ch. 1). Baldness was despised both among Greeks and Romans. In Homer (Il. 2:219) it is one of the defects of Thersites; Aristophanes (who was probably bald himself, Par, 767; Eq. 550) takes pride in not joining in the ridicule against it (Nub. 540). Caesar was said to have had some deformity of this sort, and he generally endeavored to conceal it (Suet. Caes. 45; comp. Dom. 18).

Artificial baldness marked the conclusion of a Nazarite's vow (Act 18:18; Num 6:9), and was a sign of mourning (Cic. Tusc. Disp. 3, 26). It is often alluded to in Scripture, as in Mic 1:16; Amo 8:10; Jer 47:5, etc.; and in Deu 14:1, the reason for its being forbidden to the Israelites is their being “a holy and peculiar people” (comp. Lev 19:27, and Jer 9:26, marg.). The practices alluded to in the latter passages were adopted by heathen nations (e.g. the Arabs, etc.) in honor of various gods. The Abantes and other half-civilized tribes shaved off the forelocks, to avoid the danger of being seized by them in battle (Herod. 2:36; 1:82). SEE HAIR.

## Bald Locust[[@Headword:Bald Locust]]

             SEE LOCUST.

## Bald, Anders[[@Headword:Bald, Anders]]

             a Swedish preacher, was born in 1679. He studied at Upsal, and became in 1747 pastor of the Church of St. Catherine at Stockholm. He died in 1751. He wrote, Dissertatio de Fatis Religionis in Scandia (Upsal, 1705): — Passions Predikunigar (Stockholm, 1758): — Forklaring ofver Evangel. (ibid. 1761): — Betr. ofver Sindags Epistlarne (ibid. 1768). See Hoefer, Nouv. Biog. Generale, s.v.

## Baldachin[[@Headword:Baldachin]]

             (Ital. baldacchino, from baldacca, cloth of Babylon or Bagdad) is a small dome which overshadows a high-altar, and is usually carried on four columns. It was formerly called the ciborium. The word in Italian and German is used as a- synonym of the French crown and English canopy-an ornamental projection which covers the tops of stalls, doorways, niches, and windows. The canopy carried over the sovereign in processions was called a ceele, from coelum. Baldachin also designates the canopy which Italian bishops have a right to erect over their chairs in church. Another name for the baldachin was munera. SEE ALTAR. The ciborium was originally the receptacle of the host, dove or tower shaped, and suspended over the altar; but as luxury increased, under the name of tabernacle it extended itself into an architectural erection above the altar, like a canopy supported by four columns, forming four arches, over which were hung rich curtains reaching to the ground, and only drawn aside at certain  periods of the mass. In the centre hung the vessel containing the host. Latterly, curtains were abolished, and the form became changed into that now called the baldachin. Julstinian's ciborium at St. Sophia was of silver gilt, with a canopy of silver, topped by an orb of massive gold. It supported the altar-curtains, and was crowned with a cross, which subsequently was placed upon the altar itself. When there was no canopy of this kind, a covering of precious stuff or plain linen, such as was ordered by the Council of Cologne in 1280, adorned the altar. The baldachin was ornamented with tapers on festivals, and composed of marble, wood, stone, bronze, or precious metals. It was sometimes erected over tombs. Chrysostom says the silver shrines of Diana resembled small ciboria. In 567 the second Council of Tours ordered that the eucharist should be reserved, not in a little receptacle, like images, but under the cross which crowned the ciborium. Wren designed a baldachin for the altar of St. Paul's. In St. Mark's Cathedral at Venice is a beautiful specimen, and another at Lugo; that of Toledo is of blue velvet. The baldachin at Gerona (1320-48) is of wood covered with plates of metal, and stands upon four shafts, supporting a flat quadripartite. vault covered with small figures. At Brilley and Michael Ulhurcn tuere are canopies of wood over the altar. SEE CIBORIUM.

## Baldachin Or Baldaquin[[@Headword:Baldachin Or Baldaquin]]

             (umbraculum),

(1.) the ciborium, or canopy, overhanging the altar, imitating a roof supported by pillars.

(2.) The canopy which is borne over the host, or over the head of the pope, on days of ceremony. The name itself is an ancient French term, signifying the richest kind of silks and tissues, especially of gold thread; so called, perhaps, because imported from Baldak, the mediaeval name of Babylon in Persia. — Ducange, Gloss. s.v.

## Baldamus, Jacob Conrad[[@Headword:Baldamus, Jacob Conrad]]

             a Lutheran theologian of Germany, was born in 1694 at Meitzendorf, near Magdeburg. He studied at Halle, and became his father's substitute at his native place. In 1765 he was appointed deacon at Mansfeld and assessor of the consistory at Eisleben, advanced in 1746 as general-superintendent, and died Feb. 5, 1755. He wrote, Dissertatio de Veritate Religionis Christiance Judceorum Obtrectationibus Conrfirmata (Halle, 1718): — Meditatio Theologica de Arbore Scientice Boni et Mali, quod ab Eventu quem Deus Previdit, Dicta sit, et quod Testetur, a Deoa Prcecautum atque Prcevisun esse, ne Homo Peccaret (Magdeburg, 1732). See Jocher, Allgemeines Gelehrten Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.):

## Balde, Johann Jacob[[@Headword:Balde, Johann Jacob]]

             surnamed by his contemporaries “the German Horace,” was born at Ensisheim, near Colmar, Alsace, in 1603, and was educated at the University of Ingolstadt. He entered the order of Jesuits in 1624, became in 1638 court preacher at Munich, and afterward confessor of Philip William, duke of Bavaria. He died Aug. 9th, 1668. His principal writings, all of which are written in classic Latin, are — Carmina lyrica libri IV, Epodon liber, Sylvae lyrico, De vanitate mundi: — Solatium podagricorum (Cologne, 1660): — Opera poetica (Munich, 1726, 8 vols.), etc. His Uranie victorieuse was rewarded by Alexander VII with a gold medal. A selection of his works was published by Orelli (Zurich, 2d ed. 1818) and by Cleska (Augsbg. 1829, 2 vols.); a biography by Cleska (Numbers 1842).

## Baldechilda St[[@Headword:Baldechilda St]]

             SEE BATHILDA.

## Baldegundis[[@Headword:Baldegundis]]

             a Christian saint, whose deposition at Poitiers is set down in the Hieronymian Calendar. Feb. 11.

## Baldelli, Niccolo[[@Headword:Baldelli, Niccolo]]

             an Italian Jesuit, was born in 1589 at Cortona. For twenty years he occupied the chair of philosophy and theology at Rome, and died at his native place in 1655. Of his Disputationes ex Morali Theologia, five books were published at Lyons in 1637; four other books were published in 1644. See Mazzuchelli, ii, 1, 102; Steber, in Wetzer u. Welte's KirchenLexikon, s.v. (B. P.)

## Balderic[[@Headword:Balderic]]

             SEE BALDRICUS.

## Baldericus (Or Baudry)[[@Headword:Baldericus (Or Baudry)]]

             ST., the brother of St. Beuve, built and founded the monastery of Montfaucon, in the diocese of Rheims, for monks. In 627 he also founded a nunnery in the neighborhood of Rheims, over which his sister presided. He died about 673, and was buried at Montfaucon.

Another of the same name, bishop of Novon and Tournai, died in 1113. Baluze has given four of his epistles in the fifth volume of his Miscellanea.

## Baldi[[@Headword:Baldi]]

             SEE BERNARD OF PAVIA.

## Baldi)[[@Headword:Baldi)]]

             bishop OF PAVIA and of Faenza; collected the Constitutions of the popes, made after the Decretum of Gratianus, particularly those of Alexander III and Lucius III, ending with Celestinus III. He died in 1213. His work is in Ant. Augustin's Collectio Veteirum Decretalium.

## Baldi, Accurzio[[@Headword:Baldi, Accurzio]]

             an Italian sculptor, born at Sansonino, in Tuscany, lived in 1584. He carved several angels in the Church of Santa Maria della Scala in Sienna. See Hoefer, Nouvz. Biog. Generale. s.v.

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

             an Italian designer and engraver, was born at La Cava, in the kingdom of Naples, about 1692, and studied first under Solimena, and then with Magliar. The following are some of his principal works: The Emperor  Charles VI: — Don Carlos, King of the Two Sicilies: — The Communion of St. Mary of'Egypt: — St. Gregory with the Subjects of Miracles.

## Baldi, Bernardino[[@Headword:Baldi, Bernardino]]

             an Italian painter of the end of the 16th century, kept a well-frequented academy at Bologna, and left a large number of pictures in the churches of that city. See Hoefer, Nouv. Biog. Genrale, s.v.

## Baldi, Gerardo[[@Headword:Baldi, Gerardo]]

             an Italian theologian, native of Florence, taught logic and theology at Pisa, became counsellor of the Inquisition, then dean at Florence. He died Oct. 17, 1660. He wrote, Rerum Actualitas in Ordine ad Motumr; Physica Disquisitio (Florence, 1642-44): — Dialecticoe institutiones: — and Novce Opinandi Rationes. See Hoefer, Nouv. Biog. Generale, S.V.

## Baldi, Innocenzo[[@Headword:Baldi, Innocenzo]]

             an Italian theologian, was born at Bologna in 1544. He was made doctor of theology in his native place, and taught in several Carmelite convents. He died in 1608. He wrote, among other works, Oratio de Laudibus Civitatis Parmae (Parma, 1587). See Hoefer, Nouv. Biog. Generale, S.v.

## Baldi, Lazzaro[[@Headword:Baldi, Lazzaro]]

             an Italian painter, was born at Pistoja, in Tuscany, in 1623. He entered the school of Pietro da Cortona, and painted several pictures for the churches and public edifices of Rome. Tlhere is a fine work by him in the pontifical palace at Monte Cavallo representing David and Goliath; and in the Church of St. Luke an altar-piece of the Martyrdom of St. Lazzaro. He died in 1703.

## Baldini, Pietro Paolo[[@Headword:Baldini, Pietro Paolo]]

             an Italian painter, was born at Rome, and was a disciple of Pietro da Cortona. There are admirable pieces of work by him in the public edifices at Rome. His most commendable work is an altar-piece representing The Crucifixion in the Church of Sant Eustachio.

## Baldini, Tiburzio[[@Headword:Baldini, Tiburzio]]

             a Bolognese painter, flourished about 1611. Averoldi says he executed some paintings for the churches and convents at Brescia, the best of which were The Marriage of the Virgin with St. Joseph and The Murder of the Innocents, in the Chiesa delle Grazie. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Baldness[[@Headword:Baldness]]

             SEE BALD.

## Baldock (Baldocke, Baldok, Or Baudake), Ralph De[[@Headword:Baldock (Baldocke, Baldok, Or Baudake), Ralph De]]

             an English prelate, was educated at Merton College, Oxford. He became archdeacon of Middlesex in 1276, and dean of St. Paul's, London, in 1294. He also received the prebends of Holborn, Islington, and Newington. He was elected bishop of London Feb. 23, 1304, and,the temporalities of his see were accorded to him June 1 of that year; but an appeal having been made to the pope against his election and confirmation; he was not consecrated until Jan. 30, 1306. He died at Stepney, July 24, 1313. He contributed two hundred marks towards building the Chapel of St. Mary on the east side of St. Paul's. He founded also a chantry of. two priests in the same church near the altar of St. Erkenweld. He wrote Historia Anglica (not extant), and A Collection of the Statutes and Constitutions of the Church of St. Paul. See Le Neve, Fasti; Allibone, Dict. of Brit. and Amer. Authors, s.v.

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

             an English Baptist minister, was born at Wadhurst, Sussex, March 3, 1802. He was converted at the age of eighteen, and began soon after to preach in the surrounding villages. He entered upon the pastorate at Wivelsfield in April, 1841, where he continued to labor with eminent success until his death, Sept. 26, 1873. See (Lond.) Baptist Hand-book, 1875, p. 274.

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

             a professor of Hebrew at Leipsic and Helmstadct, who died in 1662, is the author of, Medulla Grammat. Hebr. Buxtorfio-Erpernio-Trostiance in Succinctas Tabulas, Perspicuos Canones et Paucas Observ. Contracta (Leipsic, 1636; 4th ed. 1664): — Oratio de Linguae Hebr.: Pronunciatione, etc. (ibid. 1638): — Specimen Coronidis ad Medullam Gramm. sive Dilucidarii Biblici quoad Rem Gramm. ex Lib. I Mosis Caput I Resolutum (Sleusing. 1639): — Elementale Hebr. (ibid. eod.). See  Koenig, Bibliotheca Vetus et Nova; Witte, Diarium Biog; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Steinschneider, Bibl. Hand., s.v. (B. P.)

## Baldovinetti, Alessio[[@Headword:Baldovinetti, Alessio]]

             an distinguished Italian painter, was born at Florence in 1442. He took to painting against his father's desire, and studied with such diligence that he surpassed all his contemporaries in minuteness of detail. His principal extant works are a Nativity in the Church of the Annunziati; an Altar- piece, No.24, in the gallery of the Uffizi; and another, No. 2, in the gallery of ancient pictures in the Academy of Arts at Florence. The great work of his life was a series of frescos from the Old Test. in the chapel of the Gianfigliazzi family in the Church of Santa Trinity, containing many interesting contemporary portraits; but these were destroyed about 1760. He also designed a likeness of Dante for the Cathedral of Flolence in 1465. See Vasari, Lives of the Most Enminent Painters, Sculptors, and Architects (ed. Lemonnier), i-v, 101-107; Crowe and Cavalcaselle, History of Painting in Italy, ii, 372-381.

## Baldred, St.[[@Headword:Baldred, St.]]

             was a Scotchman and disciple of St. Mungo, or Kentigern, of Glasgow. He inhabited a cell at Tyningham, in Haddingtonshire, and is said to have been eminent for his virtues and gift of miracles. For some years he inhabited a solitary island in the sea called Bass. According to Simeon of Durham, he died in 606-7. He taught the faith in the three parochial churches of Aldham, Tyningham, and Prestoune, which had been subjected to him by St. Mungo. After his death each of the three churches demanded his body; and when the people could not agree, being advised to pray God for a sign, it is said that on the morrow they found three bodies laid out each with the same pomp, and each congregation carried off one to its own church. The Church of St. Baldred of Tyningham had the right of sanctuary. At Preston Kirk some places adjoining the church still bear his name, a; Baldred's Well and Baldred's Whill, an eddy in the river. See Colgan, Aca SS. p. 687, 694; Bede, Ecc. Hist. Pref. p. 21, 22; Forbes, Kal. of Scott. Saints, p. 273, 274.

## Baldrey, J[[@Headword:Baldrey, J]]

             an English engraver, lived about 1790, and executed some portraits and other subjects, in the chalk style, among which the best are, The Finding of Moses: — Diana and her Nymphs: — The Benevolent Physician.

## Baldric (Baldry, or Baudrey)[[@Headword:Baldric (Baldry, or Baudrey)]]

             is (1) a bellrope; (2) the leathern strap for suspending the clapper from the staple in the crown of a bell.

## Baldricus[[@Headword:Baldricus]]

             (Baldericus, or Baudrius Aurelianensis, Burgulensis, Dolensis), a French Benedictine, was a native of Meun-sur-Loire, educated at Angers, and afterwards abbot of Bourgueil, about 1047. He attended the Council of Clermont in 1095, and in 1108 was made archbishop of Dol, in Bretagne. He died at a great age, Jan. 7, 1131. He wrote Historic Hierbsolymitana, in four books, in which he narrates the deeds of the Western Christians in the East from the year 1095 to the death of king Godfrey, in 1100. This history is given in the Gesta Dei per Francos, i, 81. Baldricus also wrote a Life of Hugo, Archbishop of Rouen, which is contained in the Neuestria Pia of Du Moustier, p. 282. The first-named work is to be depended on, but the last is said to be fill of fictions. His Account of the Monastery of Feschamp is also given by Du Moustier, p. 227; and Surius and Bollandus (Feb. 26) have preserved his Life of S. Robert d'Arbrissel, the Founder of the Order of Fontevrault. Bollandus gives (Feb. 14) Translatio itidem, et Miracula Capitis S. Valentini Martyris. His Gesta Pontificum Dolensium, from St. Samson to his own time, and his book De Visitatione Infirmorum, are still in MS. His epistle De Bonis Monasterii S. Florentii is in the Spicileyium of D'Achery, 3, 459; and he is said to have written a Latin poem on the Conquest of England by William of Normandy. See Cave, Hist. Lit. ii, 194; Biog. Univ. 3, 267; Thurot, Revue Historique, 1876, i, 372 sq.; Peters, in Wetzer u. Welte's Kirchen-Lexikon, s.v.; Hoefei, Nouv. Biog. Generale, s.v.

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

             a Presbyterian minister, was born in North Carolina, March 21, 1780. He studied in a school of Samuel Doak, afterwards chartered as Washington College. Oct. 5, 1807; he was licensed at Salem Church, Tenn., and was  appointed to supply within the bounds of the Presbytery until the next stated meeting. Oct. 11, 1808, he was ordained pastor of the united churches of Rock Spring and Glade Spring. In 1809 he was appointed commissioner from the Presbytery of Abingdon to the General Assembly. In 1810, at his request, he was dismissed to the Presbytery of Washington, Synod of Kentucky. He settled at Lawrenceburg, Ind. It was missionary ground, and there were io means of support, and for this purpose he opened a school, academical in its grade. He was appointed to supply statedly at Lawrenceburg and Whitewater and thus he continued for two years teaching, and preaching in private hoises. In this time he organized several churches. Sept. 12, 1812, he was appointed to spend two weeks in the vacancies above Dayton. During his residence at Lawrenceburg he studied medicine, that he might support himself in the missionary work. In 1814 he was appointed as stated supply of Washington for one half of his time, and of London for one fourth. In 1815 he supplied London and Treacle's Creek. In the same year the Presbytery appointed him to labor ten days on Paint Creek, Deer Creek, Big and Little Darby, and the headwaters of the Miami. April 8, 1818. He was dismissed to the Presbytery of Lancaster. The next spring he received a call to the churches of Chandlersville, New Cumberland, and New Concord. This relation continued until April, 1823, when he was released from the first two, but continued at New Concord until 1824. He then removed to Jeromeville, in the bounds of the Presbytery of Richland, and took charge of the congregation; he also gave one third of his time to Parryville and the same to Rehoboth. In 1828 he was dismissed to Wabash Presbytery, and then, in division, was set off in Crawfordsville Presbytery. In 1832 he was dismissed to the Presbytery of Vincennes. He then took charge of Iloney Creek and New Hope churches. He preached at Kalida, O., and at Dillsborough, Ind. He died Feb. 29, 1860. See Norton, Hist. of the Presbyterian Church in Iliniois.

## Balduin[[@Headword:Balduin]]

             archbishop, OF TRIER, 1308-1354, was born in 1285 of a noble family. At the age of thirteen he went to Paris to complete his studies there. In 1304, on account of the war between France and Flanders, he was obliged to. leave the school. About this time he joined as provost the metropolitan chapter at Trier. After the death of archbishop Gerhard II, of Mayence (1305), the bishop of Basle, Peter Aichspalt, used his influence with pope Clement V in behalf of Balduin; but, instead of the latter, Aichspalt himself was obliged to occupy the see of St. Boniface. Having returned to Paris, Balduin spent two more years there in preparing for the ministry. Being engaged with his theological and canonistic studies, he learned that archbishop Diether, of Trier, had died Nov. 23, 1307, and that. he was to succeed him. Balduin, not having the canonical age — being only twenty- two years old — was dispensed by pope Clement, who consecrated him on March 11. On June 2, 1308, he took possession of his cathedral. King Albrecht having been murdered by his nephew, the duke John, Balduin's brother, count Henry of Luxembourg, was elected, whom the archbishop assisted everywhere. After having served his church and country faithfilly, Balduin died Jan. 21, 1354. He edited, in 1344, Ordinarius Horarum et Missarunz. See Wyttenbach, Gesta Trevirorum; Broweri et Masenii, Antiq. et Annal. Trev.; Sbrz, Regesten der Erbischofe von Trier; Lorenzi, in Wetzer u. Welte's Kirchen-Lexikon, s.v. (B. P.)

## Balduin Of Paderborn[[@Headword:Balduin Of Paderborn]]

             (known as Balduinus Parochus), a curate of that city who lived about 1418, composed a Universal History from the earliest times to his own day. See Hoefer, Nouv. Biog. Generale, s.v.

## Balduin, Francois[[@Headword:Balduin, Francois]]

             a famous French jurist, was born at Arras, Jan. 1, 1520, and died Oct. 24, 1574, at Paris. For a time he was tutor of Charles of Bourbon. In 1564 William of Orange called. him to the Netherlands, to bring about a harmony of existing religious differences. His publication of Cassander's. De Offcio Pii et Publicoe Tranquillitatis Vere Amantis Viri in hoc Religionis Dissidio (Basilese, 1561) entangled him in a controversy with Calvin. He published also, Minucii Felicis Octavius, in quo agitur Veterum Christianorum Caussa, Restitutus (Heidelberg, 1560), in which he shows that the authorship belongs to Minucius Felix and not to. Arnobius: — Discourssur le Fait de la Reforme (Paris, 1564): — S. Optati libri sex de Schismate Donatistarum cum Balduini Prefatione (ibid. 1563); in the preface he tries to show the identity of the Calvinistic schisma with that of the Donatists: — Historia Carthaginiensis Collationis olim habitce inter Catholicos et Donatistas (ibid. 1566) (reprinted by Migne, P.P. Cat.  11:1439 sq.). See Riss, Convertiten, ii, 176; Niceron, Memoires, xxviii; Kaulen; in Wetzer u. Welte's Kirchen-Lexikon, s.v. (B. P.)

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

             a Lutheran doctor and professor of theology in Germany, was born at Dresden, Nov. 17, 1575. He studied at Wittenberg, and attended, in 1601, the Conference at Ratisbon. In 1602 he was appointed deacon at Freiburg, in 1603 superintendent at Oelsnitz, and in 1604 professor of theology at Wittenberg, taking, at the same time, the degree of doctor of theology. In 1607 he was appointed superintenident at Wittenberg, and in the same year assesssor of the consistory. He died March 1, 1627. He wrote, Comment. in Prophet. Hag., Zachar., et Malachiam? (published in Schmidii Comment. in Prophet. Minores [ Leipiic, 1698]): — Comment. in Omnes Epistolas Paullinas (Frankfort, 1644 a. o.): — De Communione sub utraque Specie (Wittenberg, 1610): — Tractatus de Casibus Conscientice (ibid. 1628): — Comment. ad Edicta Veterum Principum Romanorum de Christianis (Halle, 1627): — Hist. Carthaginens. Collationis, seu Disputationis de Ecclesia olim Habitsc inter Catholicos et Donatistas, etc. See Witte, Memorine Theoloqorum; Jocher, Allgemeines Gelehrten- Lexikon, s.v.; Winer, Handbuch der theol. Lit. (index). (B. P.)

## Balduini[[@Headword:Balduini]]

             (Rithovius), MARTIN, first bishop of Ypres, was born at Kampen, in Brabant. In 1562 he attended the Council of Trent; and in 1570 presided in a snodd held at Mechlin. in the absence of cardinal Granvelle. In 1577 he held a synod at Ypres, and published the constitutions agreed on. His death occurred at St. Omer, 1583. He left a Commentary on the Master of the Sentences, and a work entitled Manuale Pastorum.

## Baldulf[[@Headword:Baldulf]]

             SEE BADULF.

## Baldung, Hans[[@Headword:Baldung, Hans]]

             (or Gruen), a German painter and engraver, was born about 1495, at Gmuind, in Suabia. There are a number of his paintings in the cathedral at Freiburg. The following are a few of his principal paintings: — Adam and Eve in Paradise, Eve Plucking the Apple: — The Fall of Adam: — Christ  and the Twelve Apostles: — Bacchus Drunk, near a Tun: — An Incantation. See Spooner, Biog. Hist. of the Fine Arts, s.v.

## Baldur[[@Headword:Baldur]]

             in Norse mythology, was the son of Odin and Frigga, highly honored as the, most beautiful and benevolent of the Asas. His beauty was so extraordinary that there was a continual flame of fire about him, and his face shone with the brightness of the sun. He was full of eloquence, and so just that a decision made by him could not be changed. Besides all this, he was valiant and fearless; but at times frightful dreams would make him uneasy, therefore his mother adjured all things in the world not to harm him. This had been done.at the advice of Odin, who had gone to the infernal regions to ask the Nornes about the dreams, and the latter had said that Baldur's destruction had' been decided upon, but Odin thought to counteract it by the above advice. However, even the deities fall a prey to fate, and thus Baldur could no more escape fate than Odin himself. Frigga had exacted an oath of all plants save the young twig misletoe, which seemed too weak and insignificant to the goddess to subject it to such a strong oath. Loke (q.v.) had learned this secret from the queen, and at his bidding the twig grew. When, therefore, Baldur, knowing that he was invulnerable, gave a festival to the Asas, at which they shot at him and threw stones and lances without causing any injury, Loke went among them and placed the twig in the hand of the blind Hodur, the brother of Baldur, directed his arm to the place where Baldur stood, and the latter fell to the ground. In order to show the young god the greatest respect, it was decided to burn his body on his beautiful ship, the Ringhorn. But before the deities took this step, their sorrow was increased by the death of the lovely Nanna, Baldur's wife, who died of anguish for her husband. Two funeral piles were made on the ship, therefore, and it was decided to move it, and set fire to it from all sides. But it could not be moved from the spot. In this difficulty the Asas sent for the giantess Hyrokian, who was a great sorceress. She came riding on a fierce wolf. She drew near to the ship and gave it so powerful a push that it floated far out into the sea, and the planks, by the friction, caught fire. Thor thereupon became so exasperated that he would have crushed the giantess with his hammer, Miolner, if the other Asas had not stepped between; but as his awakened anger would not subside without the shedding of blood, it was necessary to make a  sacrifice. This was the dwarf Litur, who came in his way when lighting the funeral piles. He took him, therefore, and threw him into the fire. All the Asas, many Jotes, Rhimtusses, and dwarfs were present at the solemnities. They each sacrificed something costly by throwing it into the flames. Odin also threw a costly golden ring into the fire, but it was found afterwards uninjured, and Baldur had given it the attribute that, on every ninth night, eight equally beautiful golden rings would drop from it; wherefrom it received the name Drupner (dropper). Subsequent to the funeral, Frigga said that he who desired her special favor should go to Hela (the goddess of death) and offer her a ransom for the return of her son to the world. Hermode, Baldur's brother, offered to undertake the task, and for this purpose he received his father's eight-footed horse Sleipner, on which he rode for nine days and nights through deep, dark vales and caves, until he came to the river of hell, and crossed the bridge. He was informed that in order to find Baldur he must keep to the right on the street of the dead. He did sao and came to the hedge which encircles hell. He girded his horse tighter, took a start, leaped over, and there found his brother ‘on a stately throne in the dwelling of Hela. He asked the latter to permit his younger brother to return with him to the upper world. Hela said she did not wish a ransom, but if all things were sorry for him she would let him return; if, however, there was one living or dead creature that did not sorrow for him, he must remain. Hermode returned with rich presents and poor comfort; but the heralds sent out returned with the cheering news that even the stones wept for him. The last of the heralds, however, found in a certain cave an old woman who positively refused to grieve for Baldur. The mischievous Loke was said to live there in this form, and thus he not only caused Baldur's death, but also prevented his resurrection. Therefore the young god must remain in Helaheim until the end of the world, when he will come forth to build Gimle (heaven) with his brother.

## Baldwin[[@Headword:Baldwin]]

             (styled Thomas Devonius), was born at Exeter, where he received a liberal education. He became archdeacon of Exeter, but soon resigned, and became a monk in the Cistercian abbey of Ford, in Devonshire, of which in a few years he was elected abbot. In 1181 he was made bishop of Worcester, and in 1184 Henry II translated him to the see of Canterbury. Urban III afterward made Baldwin his legate for the diocese of Canterbury. On September, 3,1189, Baldwin performed the ceremony of crowning Richard I at Westminster; and in the same year, when that king's natural brother, Geoffrey, was translated from the see of Lincoln to York, he successfully asserted the pre-eminence of the see of Canterbury, forbidding the bishops of England to receive consecration from any other than the Archbishop of Canterbury. In 1190 he made a progress into Wales to preach the Crusade; and in the same year, having held a council at Westminster, he followed King Richard I to the Holy Land. He embarked at Dover March 25,1191, abandoning the important duties of his station, and, after suffering many hardships on his voyage, arrived at Acre during the siege, where he died, November 20, in the same year, and where his body was interred. Bishop Tanner has given a list of a great many treatises by Archbishop Baldwin, which remain in manuscript, and has noticed the different libraries in which they are deposited. The most important were collected by Bertrand Tissier, and published, in 1662, in the fifth volume of the “Scriptores Biblioth. Cisterciensis.” See Engl. Cyclopedia; Godwin, De Pros. Ang. p. 79; Collier, Eccl. Hist. 2:374 sq.

## Baldwin (Or Baldwyn), William[[@Headword:Baldwin (Or Baldwyn), William]]

             an English schoolmaster and divine of the 16th century, was born in the West of England, and spent several years at Oxford in the study of logic  and philosophy. He is said to have followed printing in order to promote the Reformation. Among his various literary labors, he was one of the editors of the Mirror for Magistrates. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

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

             a Congregational minister, was born at Goshen, Conn., May 1, 1792. He graduated at Yale College in 1820. In June, 1822, he was licensed as a candidate for the ministry by the North Association of Litchfield County, and in the same year was accepted by the Domestic Missionary Society as an evangelist. In this work he was most successful, and in January, 1824, he was ordained as an evangelist by the Northwestern Association of Vermont at Essex, Chittenden Co. Mr. Baldwin, hearing of the spiritual destitution of the French population in Lower Canada, resolved to give  himself to the work of doing them good. But upon this service he was not permitted to enter. Shortly after reaching Montreal he was seized with illness, which in a few weeks terminated his valuable life, July 12, 1826. He was a good man and full of the Holy Ghost, and through his instrumentality “much people was added unto the Lord.” See Christian Spectator, Sept. 1827, p. 449.

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

             a Baptist minister, was born in or near Sandisfield, Mass., in 1758. In early life he became a member of the Second Church in Sandisfield, by which Church he was licensed, and was ordained its pastor June 9, 1790. This was his only pastorate, and continued without interruption .for twenty years, his death, which was caused by an apoplectic fit, taking place July 24, 1810. “He left behind him the character of an able, faithful, and successful preacher of the Gospel; beloved by his own flock, respected by all who knew him. and greatly lamented in his death.” See Rev. J. Torrey Smith's Centennial Discourse. (J. C. S.)

## Baldwin, Burr[[@Headword:Baldwin, Burr]]

             a Presbyterian minister, was born in Weston, Fairfield Co., Conn., Jan. 19, 1779. He entered Yale College in 1805, and graduated in 1809. After finishing his theological course, he taught in an academy for a number of years, and was licensed to preach by the Litchfield Association in 1816. From 1821 to 1823 he served as a missionary in Northern New Jersey. His work was characterized by a powerful revival, in which upwards of two hundred souls were converted. At the close of the year he was called to the pastorate of the Presbyterian Church at Montrose, Pa. He was instrumental in the erection of the First Presbyterian Church of that place. A revival followed his labors and many were converted. Leaving Montrose, he was installed pastor of the Church of North Hartford, Conn., and subsequently supplied the Church at Ashfield. Revivals attended his labors in all places. He was in many respects a remarkable man. During the war of the Rebellion, he served as post-chaplain at Beverly, W. Va., and at the age of seventy-six served as a missionary in South-eastern New York, whence he returned to Montrose, where he died, Jan. 23, 1880. See Presbyterian Banner, Jan. 30, 1880: (N. Y.) Evangelist. (W. P.S.)

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

             a Methodist Episcopal minister, was born in New Lebanon, N. Y., Sept. 10, 1821. He received an early Christian training; professed religion at the age of fifteen; was licensed to preach in 1843, and recommended to the Black River Conference. He died March 12, 1879. Mr. Baldwin was a diligent student, an original thinker, a man of positive and outspoken convictions, and was instrumental in bringing many to Christ. See Minutes of Annual Conferences, 1879, p. 60.

## Baldwin, Charles R[[@Headword:Baldwin, Charles R]]

             a Methodist Episcopal minister, was born in Stockbridge, Mass., March 17, 1803. He received an excellent early education; emigrated to Virginia in young manhood, and became a successful lawyer; experienced conversion in 1833, united with the Presbyterians, and a few months later withdrew and joined the Methodist Episcopal Church. Shortly afterwards he received license to exhort, and in 1834 united with the Ohio Conference. In 1838, in addition to his pulpit labors, he was induced to take charge of the Methodist Seminary at Parkersburg. He died in 1841. Mr. Baldwin was a devoted Christian, a warm and sympathetic preacher, an affectionate and generous parent, and a firm and constant friend. See Minutes of Annual Conferences, 1841, p. 148.

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

             a clergyman of the Protestant Episcopal Church, was born in Litchfield, Conn., Feb. 4, 1780. He studied under bishop Jarvis, and was ordained deacon in 1807, and priest in 1809. His first cure was the parish of Christ Church, Guilford, together with the parishes in Branford and North Guilford; subsequently he officiated in North Branford and Killingworth until disabled by bodily infirmities. He died at Guilford, Conn., Aug. 2, 1862. See Amer. Quar. Church Rev. April, 1863, p. 149.

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

             a Congregational minister, was born at Norwich, Conn., July 3,1745. He graduated at Yale in 1763, and became tutor there in 1766. In 1770 he was ordained minister of the first Cong, church in Danbury. In the Revolution he was an ardent Whig, and, as chaplain in the army, contracted the disease of which he died, Oct. 1, 1776. — Sprague, Annals, 1:645.

## Baldwin, Edwin[[@Headword:Baldwin, Edwin]]

             a minister in the Methodist Episcopal Church South, was born in Georgia in 1828. He emigrated to Mobile, Ala., in early life; served as volunteer, in the Mexican War; studied and taught elocution for some time after the war; experienced conversion in 1850; immediately began preaching, and in 1854 was admitted into the Alabama Conference, in which he served till his  decease, Jan. 9, 1866. Mr. Baldwin made himself an orator and a scholar by his own exertions. There was a soldierly manner in his preaching that made him very popular and powerful. He was brave, yet meek; stern, yet loving. See Min. of Annual Conf. of the M. E. Church South, 1866, p. 39.

## Baldwin, Eli, D.D.[[@Headword:Baldwin, Eli, D.D.]]

             a minister of the Reformed (Dutch) Church, was born at Hackensack, N. J., in 1794. He graduated at the University College of Medicine in 1817, and at the New Brunswick Seminary in 1820. He was then ordained as a missionary to Georgetown, D. C., 1822-24; was missionary agent in New Jersey and Pennsylvania during 1824-25, and in Houston Street, New York city, 1825-39, when he died. See Corwin, Manual of the Ref. Church in America (3d ed.), p. 170.

## Baldwin, Elihu Whittlesey[[@Headword:Baldwin, Elihu Whittlesey]]

             D.D., a Presbyterian minister, born in Greene Co., N. Y., Dec. 25,1789, and educated at Yale and Andover, was licensed to preach in 1817, and by his labors established the Seventh Presb. Church in New York, of which he became pastor in 1820. In 1835 he became president of Wabash College, at that time a very arduous post, on account of the pecuniary difficulties in which the institution was involved. In 1839 Mr. Baldwin received the degree of D.D. from Indiana College. He died Oct. 15, 1840, having published several tracts and sermons. Sprague, Annals, 4:572.

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

             an English Wesleyan minister, was born at Cleobury-Mortimer, Shropshire, about 1763. He labored diligently and successfully as a local preacher In 1786 he was appointed to travel in Glamorganshire, and continued in the work for twenty-four years. He died at Burslem during the session of the Conference in London, July 30, 1810. “He lived and died as a Christian minister should.” See Wesleyan Meth. Magazine, 1811, p. 321; Minutes of the British Conference, 1811; Smith, Hist. of Wesleyan Methodism, 2, 503.

## Baldwin, Jeremiah[[@Headword:Baldwin, Jeremiah]]

             a Free-will Baptist minister, was born in Strafford, Vt., in 1798, and while a child removed to Bethany, N. Y. His early life was one of hardship and self-denial. While keeping a public-house in Ellington, he was converted in 1832, and at once began to hold meetings and exhort others to become Christians. He was licensed in 1833, and for many years preached in Ellington and the surrounding towns. He was ordained in 1840. Being diffident about receiving anything for his ministerial services, it is said that not so much as ten dollars were paid to him during all his term of service for preaching. He removed. to Hillsdale, Mich., in 1861, where he resided during nearly all the remainder of his life. At that time Rev. Dr. E. B. Fairfield, his son-in-law, was president of Hillsdale College. Mr. Baldwin died in Byron, Shiawasse Co., Mich., March 8, 1878. See Morning Star, May 22, 1878. (J. C. S.)

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

             a Methodist Episcopal minister, entered the itinerancy, according to Sprague's Annals in 1782, and according to the General Minutes in 1784, and was appointed to Yadkin. His after-appointments were: 1785, Wilmington; 1786,'Guilford; 1787, New Hope; 1788, Salisbury; 1789, Holston; 1790, Contentnlw; 1791, Amelia; 1792, Brunswick; 1793, Sussex; in 1794 he was book-steward at Banks; in 1795 booksteward at Bedford; in 1796-97 book-steward for the western part of Virginia. The latter part of his life is wrapped in obscurity. See Minutes of Annual Conferences, 1784-97; Sprague, Annals of the Amer. Pulpit, 7:162.

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

             a Congregational minister, was born in Crawfordsville, Ind., April 15, 1843. After spending two terms in Wabash College, he was ordained, about 1873, in the Methodist Episcopal Church. Soon after he changed his ecclesiastical relation, and in 1879 became acting pastor of the First Congregational Church in Leavenworth, Kan., where he died, May 10, 1880. See Cong. Year-book, 1881, p. 17.

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

             a Presbyterian. minister, was a graduate of Princeton in 1757, and after graduating studied theology. He was admitted to a master's degree at Dartmouth in 1791, and was licensed by Suffolk Presbytery. On June 17, 1761, he was ordained and settled over a Congregational Church in Palmer, Mass. He remained as pastor of this Church until June 19, 1811, when he resigned. He died in 1813. He was faithful and diligent in discharging the duties of his office. His preaching was very impressive. See Alexander, Princeton College in the 18th Century.

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

             a Congregational minister, was born in Sudbury, Mass., and graduated at Harvard College in 1752; was ordained at Hanover, Dec. 1, 1756, and died in 1784. See Sprague, Annals of the Amer. Pulpit, i, 386.

## Baldwin, Samuel Davies D.D.[[@Headword:Baldwin, Samuel Davies D.D.]]

             a minister in the Methodist Episcopal Church South, was born in Worthington, O., Nov. 24, 1818. He graduated with high honor at  Woodward College, Cincinnati, O.; experienced conversion while a student at college, and.in 1842 entered the Kentucky Conference. In 1848 he was transferred to the Tennessee Conference, and continued one of its most active and efficient workers until his decease, Oct. 8, 1866. Thousands of conversions testified to his ministerial qualifications. See Minutes of Annual Conferences of the M. K. Church South, 1866, p. 57.

## Baldwin, Theron D.D.[[@Headword:Baldwin, Theron D.D.]]

             a Congregational minister, was born at Goshen, Conn., July 21, 1801. While a school-teacher, he was converted and united with the Church, and a year later, when he was twenty-one years old, he began preparation for college under the tuition of his pastor, Rev. Joseph Harvey, D.D. In a little more than a year he entered Yale College, and duly graduated in 1827, when he immediately began study in the theological department. He was especially conspicuous in the organization of a society among the students for the evangelization of the Mississippi valley and points beyond. All arrangements were completed in the spring of 1829, and efforts were at once begun to procure the funds for the contemplated seminarv in Illinois, which was a part of the scheme of the organization. In a few months the requisite sum (ten thousand dollars) was pledged to the cause. Mr. Baldwin and Rev. J. M. Sturtevant were ordained at Woodbury, Conn., Aug. 27, 1829, and set apart for the work in Illinois, for which state they immediately departed; and Illinois College was founded at Jacksonville by these two men. Mr. Baldwin at the same time began preaching' at Vandalia, and subsequently organized the first Illinois Sunday-school Union at Jacksonville, of which he was appointed secretary. In 1831 the trustees of Illinois College selected bim as agent to solicit funds for the institution in the East; and two years after he returned to Illinois, and entered the service of the American Home Missionary Society as an agent for reaching the emigrants moving westward. Meantime, Capt. Benjamin Godfrey was proposing to found the Monticello Female Academy and was urging Mr. Baldwin to become its principal. Accepting tbe position, he dissolved his connection with the American Home Missionary Society in 1837, and for the rest of his life was directly identified with education in the new states, and was not inaptlv called a “missionary educator.” He died at Orange, N. J., April 10, 1870. See Cong. Quarterly, 1875, p. 213.

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

             D.D., a Baptist minister, was born at Bozrah, Conn., Dec. 23, 1753, and died at Waterville, Me., Aug. 29, 1826. Though educated among Pedobaptists, he adopted Baptist views, and was baptized by immersion in 1781. In the following year he began to preach, and was ordained in 1783 pastor of the Baptist church in Canaan, N. H., where he was residing. In 1790 he removed to Boston, taking charge of the Second Baptist Church in that place. In 1794 he received the degree of A.M. from Brown University, and in 1803 that of D.D. from Union College. From the latter year till his death he was the chief editor of the “Mass. Bapt. Miss. Magazine,” published in Boston. Dr. Baldwin published several pamphlets on baptism and communion, besides “A Series of Letters in Answer to the Rev. Samuel Worcester,” published in 1810, and various tracts and sermons. — Sprague, Annals, 6:208; Mass. Bapt. Miss. Mag. v.

## Baldwin, Thomas (2)[[@Headword:Baldwin, Thomas (2)]]

             a Congregational minister, was born in Cavendish, Vt., Sept. 30, 1797. He was for twelve years a farmer in Plymouth, Vt. He studied theology with Rev. W. C. Burnap .of Chester, and Rev. Justin Parsons of Weston. He:was ordained June 15, 1836, at Peru, Vt., and resigned in 1845, but continued to fill the pulpit until July 10, 1849, when, after a pas. torate of thirteen years, he removed to Plymouth, where he was acting pastor until September, 1851. In 1852 he went to San Antonio, Tex., but in May, 1853, again returned to Plymouth, where he remained as acting pastor until January, 1858. He then successively was acting pastor at Lowell, Vt., from 1858 to 1861; then again at Plymouth from 1862 to 1873, and South Wardsborough in 1874. He was without charge at Plymouth until 1875, when he went to live with his son. He died in Clarksburg, West Va.,May 26, 1878. See Cong. Yearbook, 1879, p. 37. (W. P. S.)

## Baldwin, Truman[[@Headword:Baldwin, Truman]]

             a Presbyterian minister, was born at East Granville, Mass., Sept. 27, 1780. He fitted for college in his native town, and graduated at New Haven in 1802. He then studied theology for three years. The Hampshire South Association licensed him in 1804, and, full of the missionary spirit, he went to a vacant field in Vermont, and then, in 1807, undertook a pastorate at Charlotte in that state. His'seven years there were highly prosperous. hI 1815 he accepted the invitation to the recently organized Church at Pompey East Hollow, N.Y. Here he labored thirteen years, and then, in 1829, took charge at Cicero. During his residence in both of these places, he did much mission work. established several churches, and helped four candidates for the ministry to enter college. Ill-health caused him to suspend his activity for a time. He resumed labor at East Aurora for one year and at Darien Centre for another year, and then accepted a call to Somerset, Niagara Co., where he spent four years. Unable to continue the pastoral work, he opened a classical school at Middlefort, and promoted religion in the community so that a flourishing Presbyterian Church sprang up. He died at Cicero, N. Y., July 27, 1865. See Wilson, Presb. Hist. Amanac, 1867, p. 272; Presbyterianism in Central New York, p. 456.

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

             a Universalist minister, was born about 1802. He embraced Universalism early in life; engaged in mercantile pursuits in early manhood; studied and practiced law; and subsequently obtained a fellowship of the Ballou Association, under whose auspices he preached till the close of his life at Blanchester, O., Nov. 19, 1852. Mr. Baldwin was an upright man, a warm friend, an active citizen and patriot, and a faithful Christian. See Universalist Register, 1864, p. 19.

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

             (Balaeus), bishop of Ossory, an English historian and theologian, was born at Cove Hithe, in Suffolk, Nov. 21, 1495, and was educated at Jesus College, Cambridge, where he early gained a reputation for letters and opposed the Reformation. He attributes his conversion to Lord Wentworth, and soon began to write against Romanism; and although protected for a time by the Earl of Essex, he was, after the death of Cromwell, obliged to retire into Flanders. He returned under Edward VI, and received the living of Bishopstoke, in Hampshire. On Feb. 2,1553, he was made bishop of Ossory. When Edward died he took refuge at Basle, where he remained till 1559, when he returned into England, and, refusing to resume his bishopric (which he at first did not desire), he was made prebend of the Church of Canterbury, and died there, Nov. 1563. His chief work is his Illustrium majoris Britanniae Scriptorum Summarium, first printed at Ipswich in 1549. This edition contained only five centuries of writers; but an enlarged edition was published at Basle in 1557, etc., containing nine centuries, under the following title: Scriptorum Illustrium M. Britanniae, quam nunc Angliam et Scotiam vocant, Catalogus, a Japheto per 3618 annos usque ad annum hunc Domini 1557, ex Beroso, Gennadio, Beda, etc... collectus; — and in 1559 a third edition appeared, containing five more centuries. He was a very voluminous writer; a long list of his printed works is given by Fuller, and also in the Engl. Cyclopoedia (s.v. Bale). His works were placed on the prohibitory Index, printed at Madrid in 1667, as those of a heretic of the first class. No character has been more variously represented than Bale's. Gesner, in his Bibliotheca, calls him a writer of the greatest diligence, and Bishop Godwin gives him the character of a laborious inquirer into British antiquities. Similar praise is also bestowed upon him by Vogler (Introd. Universal. in Notit. Scriptor.). Anthony A Wood, however, styles him “the foul-mouthed Bale.” Hearne (Pref. to Heminof.) calls him “Balaeus in multis mendax.” And even Fuller (Worthies, last edit. 2:332) says “Biliosus Balaeus passeth for his true character.” He inveighed with much asperity against the pope and papists, and his intemperate zeal, it must be acknowledged, often carried him beyond the bounds of decency and candor. Fuller, in his Church History (cent. 9, p. 68), pleads for Bale's railing against the papists. “Old age and ill usage,” he says, “will make any man angry. When young, he had seen their superstition; when old, he felt their oppression.” The greatest fault of Bale's book on the British writers is its multiplication of their works by frequently giving the heads of chapters or sections of a book as the titles of distinct treatises. A selection from his works was published by the Parker Society (Cambridge, 1849, 8vo). See Strype, Memorials of Cranmer, p. 206, 360; Collier, Eccl. Hist. v. 500; Penny Cyclop. s.v.

## Baleeus[[@Headword:Baleeus]]

             a Syrian author who wrote several hymns, one of which was On the Death of the High-priest Aaron. According to Gregory Barhebraeus, Balmeus lived about the same time as St. Ephrem. He must not be confounded with Belaeus, an Egyptian monk; nor with a disciple of St. Ephrem, whom that father, in his Testament, accuses of apostasy from the faith. See Ceillier, Hist. des Ant. Eccl. 10:464.

## Balentine, Hamilton[[@Headword:Balentine, Hamilton]]

             a Presbyterian minister, was born January, 1817, at Churchtown, Lancaster Co., Pa. He was licensed by the Presbytery of New Brunswick, Feb. 2, 1848, and ordained as an evangelist by the same presbytery, May 29, 1848. He prepared for college at Lawrenceville, N. J. He graduated at the College of New Jersey in 1845, and in the same year entered Princeton Seminary, and graduated in 1848. Having devoted his life to the foreign missionary work, and an urgent call having come for help to the Indian missions, he went to Kowetah, a station among the. Creek Indians, and devoted himself to this work. Next year he was appointed to assist in giving instruction at Spencer Academy, among the Choctaws. In 1852 he opened a school for females among the Chickasaws. He also had charge of the boarding-school, and labored as an evangelist in the surrounding country. He died Feb. 21, 1876. See Necrolog. Report of Princeton Theological Seminary, 1878, p. 55.

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

             an Italian painter, was born at Verona in 1666, and studied three years under Antonio Belucci. In 1694 he gained the prize of the Academy of St. Luke, and was employed to paint several pictures for the churches and palaces of Rome. Balestra established a school in Venice, and his example and lectures promoted the fame of that school. In the Church of Santa Maria Mater Domini at Venice is one of his best works, representing the Nativity; and in the Church of Sant' Ignazio at Bologna is a picture by him  of the Virgin and Infant, with St. Ignatius and St. Stanislaus. His other works are, Two Soldiers - one standing, the other sitting: — The Virgin Mary in the Clouds with St. John:— The Three Angels with Abraham.

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

             a Scottish clergyman, was elected to the see of Brechin in 1470, and assisted in the consecration of bishop Livingston of Dunkeld. John was also bishop in 1501. See Keith, Scottish Bishops, p. 164.

## Balfour, Robert D.D.[[@Headword:Balfour, Robert D.D.]]

             a Scotch divine, was born in Edinburgh about 1747, and was educated in that city. After being licensed to preach, he was presentt 1 to the parish of Lecropt, where he officiated for about five years; and in 1779 he was removed to the Outer High-Church, in the city of Glasgow, which charge he held till his death, Feb. 13, 1818. Dr. Balfour was a man'of sterling piety, of kind disposition, and of much power in the pulpit. During a long life he maintained an unblemished reputation, and discharged his duties as a Christian minister with rare fidelity. See The Christian Herald (New York), 1818, p. 694.

## Balfour, Walter[[@Headword:Balfour, Walter]]

             was born at St. Ninian's, Scotland, 1776, and educated in the Scotch Church at the expense of Mr. Robert Haldane. After some years' preaching he came to America, and became a Baptist about 1806. In 1823 he avowed himself a Universalist, and labored, both as preacher and writer, in behalf of Universalism until his death at Charlestown, Mass., Jan. 3, 1852. He published Essays on the intermediate State of the Dead (Charlestown, 1828, 12mo). See Whittemore, Memoir of Rev. W. Balfour (Bost. 1830).

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

             an English divine, was born at Sheffield in 1686, and educated at Cambridge, where he passed M.A. in 1726. In the Bangorian controversy (q.v.) he maintained the views of Bishop Hoadley, and wrote, in 1718, 1719, several tracts on the dispute. In 1726, in view of the infidel principles of Lord Shaftesbury, he published A Letter to a Deist, and The Foundation of Moral Virtue. These, with others, are given in A Collection of Tracts, by the Rev. J. Balguy (Lond. 1734, 8vo). His Sermons (2 vols. 8vo) had reached a third edition in 1790. Balguy was a “latitudinarian” (q.v.) in theology. He died in 1748.

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

             D.D., son of John, was born in Yorkshire in 1716, and educated at St. John's College, Cambridge, where in 1741 he became M.A., and in 1758 D.D. In 1757, under the patronage of Hoadley, he was made prebendary of Winchester, and afterward archdeacon of Salisbury and Winchester. He abandoned Hoadley's “latitudinarianism,” and brought his sound scholarship to the “defense of the Christian religion and of the English Church.” He wrote a number of excellent sermons and charges, which may be found in his Discourses on various Subjects, edited by Drake, with a Memoir of Balguy (Cambridge, 1822, 2 vols. 8vo). He wrote, also, Divine Benevolence vindicated from the Reflections of Sceptics (Lond. 2d ed. 1803, 12mo). He died unmarried, Jan. 19, 1795. See Hook, Eccl. Biog. 1:477; Rose, Biog. Dict. s.v.

## Bali[[@Headword:Bali]]

             in Hindu mythology, was a mighty ruler of India who reigned in the second periodic age; and, as he was a great philosopher and disciple of Sakra, he  carried the name of Mahabeli Sakrawati. He was descended from the family of the Erunia, was a grandson of Pragaladen, and was held identical with Baali. The latter was a favorite of Brahma, and, with his assistance, he conquered the whole earth. He would even have besieged heaven if Vishnu had not come to the assistance of the god of the sun, Indra. Bali acknowledged.his nothingness and frailty, became humble and pious, and begged Vishnu, clasping his knees, to be allowed to remain continually in his presence. The god granted his petition, and made him ruler of the infernal regions (named Balisatma, after him), where Bali has his perpetual abode. During the cold season Brahma is with him;. during the hot season, in which all things would die, Vishnu is his protection. The preserver and destroyer, Siva, remains at his side when the rain overflows all things. His great festival is celebrated in September, at which time of the year spring begins in Malabar. Among the ruins of Mawalipuram and in the river Mavaliganga his name is believed to be found; and it is thought that Bali was a half-historic person, and that he was a great conqueror.

Related to Bali, or possibly identical with him, is Baali, king of the Affen, an incarnation of the god Indra, the sun.

## Balinese Version[[@Headword:Balinese Version]]

             of the Scriptures. Balinese is a language spoken in the island of Bali, which lies to the east of Java; being about seventy miles long, and containing a population of about three quarters of a million. It is but recently that the people of Bali received a part of the Gospel in their vernacular, viz. the Gospel of St. Mark; the translation of which was undertaken by the Rev. R. Van Eck, of the Utrecht Missionary Society, in 1875, and printed in 1877. (B. P.)

## Balinghem, Antoine De[[@Headword:Balinghem, Antoine De]]

             a French Jesuit and educator, was born at St. Omer in 1.571, and died at Ryssel, Jan. 24, 1630. He wrote, Loci Commrunes S. Scripturce (2 vols. fol.): — Summnnarium Vit S. Franc. Xaverii: Series Canonizationis S. Ignatii: — De Sanguine Christi, nostrea Redemptionis Pretio: — Meditationes in Hymn und Veni Creator Spirifus, etc. See Alegambe, Bibliotheca Scriptorum Societatis Jesu; Swertii Athence Belgicoe; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog, Generale, s.v. (B. P.)

## Balisatma[[@Headword:Balisatma]]

             in Hindu mythology, is the empire of Bali, or the world below; otherwise called Padalam.

## Balkh[[@Headword:Balkh]]

             the ancient Bactra or Zariaspa, was formerly a great city; but is now, for the most part, a mass of ruins, situated on the right bank of the Adirsiah or Balkh river, in a large and fertile plain eighteen hundred feet above the sea. The ruins, which occupy a space of about twenty miles in circuit, consist chiefly of fallen mosques and decayed buildings of sunburnt bricks. The antiquity and greatness of the place are recognised by the native populations, who speak of it as the Mother of Cities. Its foundation is mythically ascribed to Kaiomurs, the Persian Romulus; and it is at least certain that, at a very early date, it was the rival of Ecbatana, Nineveh, and Babylon. For a long time the city and country were the central seat of the Zoroastrian religion, the founder of which is said to have died within its walls. It was the seat of the principal Persian pyrceum, or fire temple, and the residence of the archimagus, or chief priest. In the 7th century there were in the city and vicinity about a hundred Buddhist convents, with three thousand devotees; and there were also a large number of stupas and other religious monuments. In the 10th century Balkh is described as built of clay, with ramparts and six gates, and extending half a parasang (about two miles). There were several important commercial routes from the city, stretching as far east as India and China. See Ency. Brit. (9th ed.), s.v.

## Balkis[[@Headword:Balkis]]

             in Oriental mythology, was the name of the queen of Sheba, according to the traditions of the Arabs. She was the daughter of Hadad, the twentvfirst king of Yemen. Through the bird Hudhud, Solomon and the queen wrote. each other most loving letters, until Balkis began a journey — which the imagination of the Orientals describes as the most magnificeit ever seen by gods and men — and came to Solomon, whereupon they were married.

## Ball[[@Headword:Ball]]

             (דּוּר, dur), well known as being used in various sports and games from the earliest times, several kinds of which are depicted on the Egyptian monuments (Wilkinson, 1:198 sq. abridg.). The word occurs in this sense in Isa 22:18, but in a subsequent chapter (29:3) it is employed of a ring or circle, and translated “round about” in the prophecy of the siege of Jerusalem. In Eze 24:5, in the symbol of the same event, it is translated “burn,” but probably means heap, as in the margin.

Among the Egyptians the balls were made of leather or skin, sewed with string, crosswise, in the same manner as our own, and stuffed with bran or husks of corn; and those which have been found at Thebes are about three inches in diameter. Others were made of string, or of the stalks of rushes platted together so as to form a circular mass, and covered, like the former, with leather. They appear also to have a smaller kind of ball, probably of the same materials, and covered, like many of our own, with slips of leather of an elliptical shape, sewed together longitudinally, and meeting in a common point at both ends, each alternate slip being of a different color; but these have only been met with in pottery (Wilkinson, 1:200).

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

             in Hindu mythology, is a spirit with three heads, reigning in the east of hell. He teaches the science of making one's self invisible. Sixty-six legions of spirits are his servants.

## Ball, Charles B[[@Headword:Ball, Charles B]]

             a Congregational minister, was born in Lee, Mass., in 1826. Graduating at Williams College in 1846, he entered upon the practice of law in Springfield, Mass. He afterwards studied theology at East Windsor, Conn., and was ordained at Wilton in 1858, where he only preached a year, dying Jan. 27, 1859. See Congregational Quarterly, 1859, p. 225.

## Ball, Dyer, M.D.[[@Headword:Ball, Dyer, M.D.]]

             a Presbyterian minister, was born at West Boylston, Mass., June 3, 1796. He was educated at Yale College; studied theology at New Haven Seminary, and subsequently at Andover, Mass In 1831 he was licensed by a Congregational council, and became pastor of a Congregational Church. In 1833 he was sent to Florida as agent for the Home Missionary Society. In 1837 he graduated at the Medical College of Charleston, S. C., and in 1838 was sent as a missionary to China, where his great life-work was performed. He died March 27, 1866. See Wilson, Presb. Hist. Almanac, 1867, p. 121.

## Ball, Eli[[@Headword:Ball, Eli]]

             a Baptist minister, was born in Marlborough, Vt., Nov. 2, 1786, and united with a church in Boston in 1805. Having pursued a course of theological study under private instruction, he preached for several years in Harwich, Mass.; Wilmington and Lansingburg, N. Y.; and Middletown, Conn. He removed South in 1823, and was successively pastor in Lynchburg, Va., and of a church in Henrico County, in which latter place he remained seven er eight years. He performed much service for several of the organizations of his denomination in Virginia and Georgia; was for a short time a professor in Richmond College and editor of the Richmond Herald. In 1848 he visited Africa. for the purpose of gaining information regarding the Liberian mission. As he was preparing to make another visit, he died in Richmond, July 21, 1853. See Bapt. Ency. p. 64, 65. (J. C. S.)

## Ball, Eliphalet[[@Headword:Ball, Eliphalet]]

             a Presbyterian minister, graduated at Yale. In 1763 he was assigned by the synod to the Presbytery of Dutchess County. He was dismissed from his charge at Bedford in December, 1768, and in 1772 resumed it and remained till 1784. Having spent four years at Amity, in Woodbridge,  Conn., he removed with a part of the Bedford Congregation, in i788, to Saratoga County. The settlement is known as Ballston. He died in 1797. See Webster, Hist. of the Presb. Church in Amer. 1857.

## Ball, Heman, D.D.[[@Headword:Ball, Heman, D.D.]]

             a Congregational minister, was born at West Springfield, Mass., in 1764. He graduated at Dartmouth College in 1791; studied theology under Dr. Lathrop of West Springfield, and was ordained pastor of the Church in Rutland, Vt., Feb. 1, 1797. He died Dec. 17, 1821. See Sprague, Annals of the Amer. Pulpit, i, 537.

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

             a Roman priest, who seems to have imbibed Wickliffe's doctrines, and who was (previously to 1366) excommunicated repeatedly for preaching “errors, and schisms, and scandals against the pope, archbishops, bishops, and clergy.” He preached in favor of the rebellion of Wat Tyler, and was executed at Coventry in 1381. See Collier, Eccl. Hist. 3, 148 sq.

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

             a Puritan divine, was born in 1585, at Cassington, in Oxfordshire. He studied at Brazennose College, Oxford, and was admitted to holy orders, and passed his life in poverty on a small cure at Whitmore, Staffordshire, to which was united the care of a school. He died in 1640. His Catechism had gone through fourteen editions before the year 1632, and has had the singular lot of being translated into Turkish. His Treatise on Faith (Lond. 1632, 4to) also passed through many editions. He published also The Power of Godliness and other treatises (Lond. 1657, fol.) See Rose, Biog. Dict. s.v.; Allibone, 1:108.

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

             a Methodist Episcopal minister, was born in Fairfax County, Va., Sept. 1, 1812. He received an early religious training, experienced conversion at the age of fifteen, and in 1837 was admitted into the Baltimore Conference, in which he labored faithfully until his decease, Feb. 15, 1846. Mr. Ball was a young man of great promise, being strong in body and mind, and energetic. See Minutes of Annual Conferences, 1846, p.8.

## Ball, Mason[[@Headword:Ball, Mason]]

             a Baptist minister, was born in West Boylston, Mass., Sept. 20, 1798, and was a graduate of Union College in the class of 1828. During the years 1830-31, he acted as an agent of the American Baptist Missionary Union, and in 1832-33 supplied churches in New Bedford, Middleborough, and Bellingham, Mass. He was ordained in his native place, Sept. 26, 1833, and preached at Amherst, Mass., from the time of his ordination until Oct. 20, 1836. On closing his engagement with the Church in Amherst, he became pastor of the Church in Princeton, Mass., where he remained until March, 1841, and then removed to Amherst, N. H., where he was pastor three years, 1841-44. He then accepted a call to Southborough, Mass., and subsequently returned to Amherst, Mass., both these pastorates covering a period of about six years (1844-50). His last pastorate was in Wilmington, Vt., continuing from Sept. 7, 1851, to Aug. 7, 1853. He removed to Amherst, Mass., in 1853, where he continued to reside until his death, which occurred in 1874. (J. C. S.)

## Ball, Reuben[[@Headword:Ball, Reuben]]

             a Baptist minister, was born in Maine about the year 1780. He was ordained and became pastor of the Church in Hartford, Me., in 1811. Here he remained not far from a year, and then was called to the pastorate of the Church in Bridgton, Me., where his ministry continued for fourteen years (1812-26). He died in Greene, Me., in 1827, “much lamented by the people over whom he had presided so long and with so much ability and piety.” See Millett, Hist. of the Baptists in Maine, p. 435. (J. C. S.)

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

             a Puritan divine, was born in Shropshire, England, in 1590, and was educated at King's College, Cambridge. He died in 1659. He publishled a Life of Dr. John Preston, and Pastorum Propuynaculum (London, 1656). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

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

             an English minister of the Society of Friends, was born at Bridgewater, Somersetshire, Jan. 1, 1801. Though he had an abiding conviction from childhood of his duty to preach the Gospel, he did not submit to this call until the year 1846. From a child he was a diligent student, and showed extraordinary readiness in composition of all kinds, poetry as well as prose. He had a great love for solitude, and seldom appeared to his own family or friends except at meal-times. He died June 30, 1878. See (Lond.) Annual Monitor, 1879, p. 8.

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

             an English Wesleyan minister, was brought into the work in 1815, and died July 18, 1824. “He was a young man of much personal worth and ministerial promise.” See Minutes of the British Conference, 1824.

## Ball, William Spencer[[@Headword:Ball, William Spencer]]

             an English Congregational minister, was born in London, Oct. 16, 1815, of pious parents. He was converted when about seventeen, and shortly afterwards began to preach in Banbury. In 1843 Mr. Ball began a two years' course at Cotton End, after which he preached two years at Cadman, Hampshire; four years at Stainland, Yorkshire; and four years at Newton-le-Willows, where he died, Feb. 6, 1861. Mr. Ball was unassuming  in manner, clear in judgment, deep, earnest, and unaffected in piety. He reached men's hearts by the force of his Christian character; and, although his preaching had in it nothing dazzling, his ministry was eminently successful. See (Lond.) Cong. Year-book, 1861, p. 221.

## Ball-flower[[@Headword:Ball-flower]]

             is an ornament resembling a ball placed in a globular flower, the three petals of which form a cup round it. This ornament is usually found inserted in a hollow moulding, and is generally characteristic of the Decorated style of the 14th century; but it sometimes occurs, though rarely, in buildings of the 13th century, or Early English style, as in the west front of Salisbury Cathedral, where it is mixed with the tooth ornament. It is, however, rarely found in that style, and is an indica tion that the work is. late. It is the prevailing ornament at Hereford Cathedral, in the south aisle of the nave of Gloucester Cathedral, and the west end of Grantham Church; in all these instances in pure Decorated work. A flower resembling this, except that it has four petals, is occasionally found in very late Norman work, but it is. used with other flowers and ornaments, and not repeated in long suits as in the Decorated style. A similar ornament is of frequent occurrence in the 12th century in the west of France. SEE NICHE; SEE RIB; SEE WINDOW, etc.

## Balla, Filiberto[[@Headword:Balla, Filiberto]]

             an Italian Jesuit, was born Feb. 2, 1703, near Asti. He taught philosophy anti theology at Cremona, then at Turin. He died about 1770. He wrote, Notizie Istoriche di San Savina, Vescovo e Martire (Turin, 1750) .— Risposta alle Lettere Teologico-morali scritti dal P. N. N., sotto Nome d'Eusebio Erantiste, etc. (Modena, 1754). See Hoefer, Nouv. Biog. Generale, s.v.

## Ballandre, Pierre Simon[[@Headword:Ballandre, Pierre Simon]]

             a French mystical philosopher, was born at Lyons, August 4, 1776; became a printer and proprietor of the Bulletin, in that city, and died in Paris, August 7, 1847. He wrote a number of religious and other works, for which see Hoefer, Nouv. Biog. Generale, s.v.; Lichtenberger, Encyclop. des Sciences Religieuses, s.v.

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

             a missionary of the American Board of Commissioners for Foreign Missions to Ahmednuggur, India, was born in Schodack, N. Y., in 1813. He graduated at the University of Ohio and at Andover, Mass.; was ordained at Columbus, O., in 1835, and in May of that year sailed from Boston for Western India, where he labored among the Mahrattas with great fidelity and success until his death, which occurred at sea when four and a half days from Liverpool, while on his way back to the United States, Nov. 9, 1865. See Appetons' Annual Cyclop, 1865, p. 655.

## Ballantine, William G[[@Headword:Ballantine, William G]]

             a Congregational minister, was born in Westfield, Mass. He graduated at Harvard College in 1771; studied divinity with Rev. Dr. Parsons of Amherst; was ordained pastor of the Church in Washington, Mass., in 1774, and died Nov. 20, 1820. See Cong. Quarterly, 1859, p. 43.

## Ballard, Edward D.D.[[@Headword:Ballard, Edward D.D.]]

             a Protestant Episcopal clergyman of the diocese of Maine, a graduate of the General Theological Seminary, was engaged for several years, until about 1856, as a teacher in Cheshire, Conn. In 1858 he became rector of St. Paul's Church, Brunswick, Me., and held this pastorate at the time of his death, which occurred Nov. 14, 1870, at theage of sixty-four. See Prot. Episc. Almanac 1871, p. 118.

## Ballard, Josiah[[@Headword:Ballard, Josiah]]

             a Congregational minister, was born in Petersborough, N. H., April 14, 1806. He was fitted for college at Monson Academy, taught the classics in Westfield Academy for a vear and a half, and studied theology privately. In 1836 he was ordained in Chesterfield, N. H., and settled over a Congregational Church in Nelson, N. H. In 1841 he removed to Sudbury, Mass., where he remained as pastor eleven years. In 1852 he was installed over a Church in New Ipswich, N. H., and in 1855 he became a stated supply of the Church at Plympton, Mass. He was finally installed over the Church in Carlisle, Mass., Sept. 15, 1859, at which place he died, Dec. 12, 1863. See Obituary Record of Yale College, 1864.

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

             an Irish Wesleyan Methodist minister, was born at Borris-O'Kane, County Tipperary, in 1796. He was converted in his fourteenth year under the labors of Gideon Ouseley, and was appointed to a circuit in 181. He prosecuted his labors with unwearied diligence for forty-six years, when he became a supernumerary. He died at Holywood, County Down, March 10, 1875. Mr. Ballard was genial, kind, tenderhearted; immovable in matters of principle, yet reluctant to wound the feelings of any. He ably defended Methodism when it was assailed. A sympathetic and faithfill pastor, Mr. Ballard was truly a pious man, and one who feared God above many. See Minutes of the British Conference, 1875, p. 33.

## Ballarini, Ippolito[[@Headword:Ballarini, Ippolito]]

             an Italian theologian, was a native of Novara. He first entered the Benedictine Order, then that of the Camaldules. In 1545 he became abbot of St. Michael of Murano at Venice, and general of his order in 1556. He died in 1558. He wrote, Tractatus de Diligendis Ininnicis, with no indication of place or date; an Italian translation of this by Morosini is found (Venice, 1555): — Tractatus super Orationem Dominicam. See Hoefer, Nouv. Biog. Generale, s.v.

## Balle, Nikolai Edinger[[@Headword:Balle, Nikolai Edinger]]

             a distinguished Lutheran theologian of Denmark, was born in 1744 in Zealand became in 1772 Professor of Theology at Copenhagen, and in 1783 bishop of Zealand. He died in 1816. He wrote, Theses theologicae (Copenh. 1776), and A Manual of Religious Doctrines (Copenh. 1781); he was also the editor of a magazine for modern church history of Den. mark (Magazin for den nyere danske Kirkehistorie, Copenh. 1792-94, 2 vols.).

## Balleganach, Ferquhard De[[@Headword:Balleganach, Ferquhard De]]

             a Scottish prelate, was bishop of Caithness before 1309. He is said to have been a strenuous defender of the liberties of the Church, and to have died in 1328. See Keith, Scottish Bishops, p. 212.

## Ballenstedt, Johann Georg Justus[[@Headword:Ballenstedt, Johann Georg Justus]]

             a German theologian, was born in 1756 at Schoningen. He was pastor at Pabstorf, in Prussia. He wrote Die Urwelt, a work widely known throughout Germany, and which contains important information concerning geology. See Hoefer, Nouv. Biog. Generale, s.v.

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

             a Jesuit and famous writer, was born at Bologna Oct. 10, 1805i He pursued his studies at his native place, and completed them at Rome, where he had joined his order Oct. 13, 1826, as subdeacon. He received holy orders in 1839, and having completed his last year of probation, he was in 1844 appointed professor of church history at the Gregorian university. To this period belongs his De Scriptoribus Ecclesiasticis, qui in Erroris Semissclassiaris discrimen Vocantur. In 1856 he was appointed to the chair of moral theology, which he occupied until his death, Nov. 27, 1881. He published, Principi della Scuola Rominiana, Exposti in Lettere Famigliari da un Prete Bolognese (Milan, 1850): — Sylloge Monumentorum ad Mysterium Conceptionis Imnmaculattoe Virginis Deiparce Illustrandum (2 vols. Rome, 1854, 1856): — De Alsorali Systemate Saneli Alphonsi Aanrice de Liqornio (ibid. 1864): — Compendium Theologie Moralism Adnotationibus A. Ballerini Loculpletatun (ibid. 1866): — a revised edition of Gury's book, 2d ed. 1869; Jus et Offium Episcoporum in Ferendo Suf'nagio pro Infallibilitate Rnomani.Pontificis (ibid. 1869). (B. P.)

## Ballerini, Peter And Jerome[[@Headword:Ballerini, Peter And Jerome]]

             brothers, priests of Verona, distinguished for their learning. Peter was born in 1698, Jerome in 1702. They lived and studied together, and published, in conjunction and separately, many important works on jurisprudence and theology. Among these were, The Works of Cardinal Norris, containing, among other matters, a Life of the Writer; a History of the various Congregations held for the Reform of the Calendar, at which the cardinal presided: a History of the Donatists, in 2 parts, Supplements, and an Appendix (Verona, 1732, 4 vols. fol.): Sancti Antonini Archiep. Florentini Summa Theologiae, etc. (Verona. 1740-41, 2 vols. fol.); S. Raimundi de Pennaforte Summa Theologicalis, etc. (Verona, 1744). Among the works edited by them may be mentioned the Sermons of Zeno, bishop of Verona, 1739; the works. of John Mathew Gibert, bishop of Verona, 1736; the works of Pope St. Leo, in 3 vols. folio, containing works of that pope which are not to be found in Quesnel's edition. Peter wrote several treatises in behalf of the papacy, especially De Potes. tate s. Pontif. etc. (1765), and De Vi ac ratione prima. tus Pontif. (1766). — Biog. Universelle.

## Ballet, Francois[[@Headword:Ballet, Francois]]

             a French theologian of. Paris, lived in the early half of the 18th century (1702-62) He was rector of Gif and preacher to the queen. He wrote, among other works, Histoire des Temples des Patens, des Juifs et des Chretiens (Paris, i760): — Panegyriques des Saints (ibid. 1758): — Vie de la Saour Frangoise Bony, Fille de. Charite (ibid. 1761). See Hoefer, Nouv. Biog. Generale, s.v.

## Ballew, James R[[@Headword:Ballew, James R]]

             a minister in the Methodist Episcopal Church South, was born in Buncomb County, N. C., Nov. 29, 1836. H e was converted in early life; received license to exhort in 1859; in 1860 was licensed to preach and admitted into  the Holston Conference, and served in its active ranks till his death, Nov. 8, 1864. Mr. Ballew was a young man of much promise. See Minutes of Annual Conferences of the M. E. Church South, 1866, p. 63.

## Ballew, John C[[@Headword:Ballew, John C]]

             a minister in the Methodist Episcopal Church South, was born in Burke County, N. C., but the date is unrecorded. He embraced religion in i800, and in 1803 entered the Virginia Conference. In 1813 he located, but again resumed the active -work of the ministry in 1814, and continued faithful until old-age compelled him to retire, in 1827. He died in Livingston County, Mo., Jan. 15, 1848. Mr. Ballew was well versed in the Bible and an excellent man. See Minutes of Annual Conferences of the M. E. Church South, 1849, p. 231.

## Balleygr[[@Headword:Balleygr]]

             (the bright-eyed), in Norse mythology, was the surname of Odin, because he had bright, fiery eyes.

## Ballimathias[[@Headword:Ballimathias]]

             (wanton dances, from βαλλίζειν), is generally understood to refer to those wanton dances which were practiced at marriage festivals, but sometimes indicates the practice of playing on cymbals and other musical instruments. The word βαλλίζειν means to throw the legs and feet about rapidly; hence to dance a certain lively dance peculiar to Magna Graecia and Sicily. The words ballet and ball are from this root. The Council of Laodicea, and the third Council of Toledo, forbade the promiscuous and lascivious dancing of men and women together under this name, which is generally interpreted wanton dances associated with lascivious songs. Ambrose, Chrysostom, and others of the fathers, are faithful in condemning the practices which were adopted in their day at marriage ceremonies, many of which were highly disgraceful. See Bingham, Orig. Eccles.bk. 16, ch. 11, §16.

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

             a minister of the British Wesleyan Methodist Connection, was born in Edinburgh in 1786. At the age of nineteen he heard Methodist preaching, obtained pardon through faith, and by the study of Wesley's writings was induced to abandon the Calvinistic creed, in which he had been brought up. In 1812 he was aecepted for the Methodist ministry. In 1853 he retired from the itinerancy, and settled at Kentish-Town, London, where he died, March 10, 1868. He was diligent in study, laborious in circuit duty, 1786. At the age of nineteen he heard Methodist preaching, obtained pardon through faith, and by the study of Wesley's writings was induced to abandon the Calvinistic creed, in which he had been brought up. In 1812 he was accepted for the Methodist ministry. In 1853 he retired from the itinerancy, and settled at Kentish-Town, London, where he died, March 10, 1868. He was diligent in study, laborious in circuit duty, strict and faithful in administration. His sermons were exact and orderly in method, and accurate in language. See Minutes of the British Conference, 1868, p. 22.

## Ballizein[[@Headword:Ballizein]]

             (βαλλίζειν). The Council of Laodicea (can. 53) says, “Christians ought not at marriages βαλλίζειν ἢ ὀρχεῖσθει — to use wanton balls or dancings — but dine or sup gravely, as becometh Christians.” Some by the word βαλλίζειν understand playing on cymbals and dancing to them; but the word denotes something more, viz. tossing the hands in a wanton and lascivious manner; and in that sense there was good reason to forbid it. The third Council of Toledo forbids it under the name of ballimathioe (q.v.), which they interpret to be wanton dances joined with lascivious songs. The Council of Agde (can. 39) forbids the clergy to be present at such marriages where obscene love-songs were sung or obscene motions of the body were used in dancing. The like canons occur in the Council of Lerida. See Bingham, Christ. Antiq. bk. 16 ch. 11 § 15; bk. 22, ch. v, § 8. SEE DANCING.

## Ballon, Hosea[[@Headword:Ballon, Hosea]]

             a Universalist minister, was born April 30th, 1771, at Richmond, N. H. At an early age he joined the Baptist Church, of which his father was a minister, but was soon after expelled on account of his embracing Universalist and Unitarian opinions. At the age of twenty-one he became an itinerant preacher of the then new doctrines he had adopted. His ability and eloquence attracting attention, he was invited in 1794 to a permanent charge at Dana, Mass., which he accepted. In 1802 he removed to Barnard, Vt.; in 1807, to Portsmouth, N. H.; and in 1815, to Salem, Mass. Two years later he accepted the charge of the Second Universalist Society at Boston, which he held till his death, June 7th, 1852. Mr. Ballon was an industrious writer. In 1819 he commenced the Universalist Magazine, and in 1831 the Universalist Expositor (now the Universalist Quarterly). He published The Doctrine of future Retribution (1834), and numerous other controversial works, besides Notes on the Parables; A Treatise on the Atonement; and several volumes of Sermons. See Whittemore, Life of the Rev. H. Ballou.

## Ballon, Louise Blanche Therese Perrucard De[[@Headword:Ballon, Louise Blanche Therese Perrucard De]]

             a French nun, founder of the Reformed Bernardines, was born in 1691 at the chateau of Vanclie in Savoy. While very young she entered the convent of St. Catllerine-sur-Aninecy, and undertook the reform under the direction of St. Francis of Sales. She introduced this new discipline at Saint-Jeani- de-Maurienne, at Grenoble, at Seyssel, at Vienna, at Lyons, and in other  monasteries. Her constitutions were approved at Rome in 1631. She died Dec. 14, 1668. Her religious works were published by P. Grossi of the Oratory (Paris, 1700). See Hoefer, Nouv. Biog. Generale, s.v.

## Ballonus[[@Headword:Ballonus]]

             SEE BALANUS.

## Ballou, Hosea, D.D., Jr.[[@Headword:Ballou, Hosea, D.D., Jr.]]

             a Universalist minister, grand-nephew of Hosea Ballou, Sr., the Universalist patriarchwas born at Halifax,Vt., Oct. 18, 1796. In 1815 he became pastor at Stafford, Conn., and subsequently at Roxbury and Medford, Mass. In 1853 he became president of Tufts College, Somerville, Mass., and entered upon his duties in 1855. In 1822 he became one of the editors of the Universalist Magazine (now The Trumpet), and in 1832 assisted his uncle in establishing the Universalist Expositor (subsequently the Universalist Quarterly). He published, The Ancient History of Universalism (1829): — an edition of Sismondi's History of the Crusades (1833): — and a Collection of Psalms and Hymns for the Use of Universalist Societies and Families (1837). He died at Somerville, May 27, 1861.

## Ballvin[[@Headword:Ballvin]]

             SEE BALANUS.

## Balm[[@Headword:Balm]]

             (for the original term, see below), a production more particularly ascribed to Gilead (Gen 37:25; Jer 8:2?). Balm or balsam is used as a common name for many of those oily, resinous substances which flow spontaneously or by incision from certain trees or plants, and are of considerable use in medicine and surgery. Kimchi and some of the modern interpreters understand the Hebrews word rendered “balm” to be that particular species called opobalsamum, or balm of Gilead, so much celebrated by Pliny, Strabo, Diodorus Siculus, Tacitus, Justin, and others, for its costliness, its medicinal virtues, and for being the product of Jud-ea only; and which Josephus says grew in the neighborhood of Jericho, the tree, according to tradition, having been originally brought by the Queen of Sheba as a present to King Solomon. On the other hand, Bochart strongly contends that the balm mentioned Jer 8:22, could not possibly be that of Gilead, and considers it as no other than the resin drawn from the terebinth or turpentine tree. Pliny says, “The trees of the opobalsamum have a resemblance to fir-trees, but they are lower, and are planted and husbanded after the manner of vines. On a particular season of the year they sweat balsam. The darkness of the place is, besides, as wonderful as the fruitfulness of it; for, though the sun shines nowhere hotter in the world, there is naturally a moderate and perpetual gloominess of the air.” Mr. Buckingham observes upon this passage, that “the situation, boundaries, and local features of the valley of Jericho are accurately given in these details, though darkness, in the sense in which it is commonly understood, would be an improper term to apply to the gloom. At the present time there is not a tree of any description, either of palm or balsam, and scarcely any verdure or bushes to be seen, but the complete desolation is undoubtedly rather to be attributed to the cessation of the usual agricultural labors, and to the want of a proper distribution of water over it by the aqueducts, the remains of which evince that they were constructed chiefly for that purpose, rather than to any radical change in the climate or the soil.” The balsam, carried originally, says Arab tradition, from Yemen by the Queen of Sheba, as a gift to Solomon, and planted by him in the gardens of Jericho, was brought to Egypt by Cleopatra, and planted at Ain- Shemesh, now Matara, in a garden which all the old travelers, Arab and Christian, mention with deep interest. The balsam of Jericho, or true balm of Gilead, has long been lost (De Sacy).

Balsam, at present, is procured in some cases from the fruit of a shrub which is indigenous in the mountains between Mecca and Medina. This shrub was cultivated in gardens in Egypt in the sixteenth and seventeenth centuries, and that this was also the case in Palestine, in very early times, appears from the original text in Gen 43:11, and Jer 46:11. The balsam of Mecca has always been deemed a substance of the greatest value; though it is not the only one possessing medicinal properties, yet it is, perhaps, more eminently distinguished for them than other balsamic plants of the same genus, of which sixteen are enumerated by botanists, each exhibiting some peculiarity. There are three species of this balsam, two of which are shrubs, and the other a tree. In June, July, and August they yield their sap, which is received into an earthen vessel. The fruit, also, when pierced with an instrument, emits a juice of the same kind, and in greater abundance, but less rich. The sap extracted from the body of the tree or shrub is called the opobalsamum; the juice of the balsam fruit is denominated carpobalsamum, and the liquid extracted from the branches when cut off, the xylobalsamum (Jahn, Bibl. Archaeol. 1, § 74). According to Bruce, “The balsam is an evergreen shrub or tree, which grows to about fourteen feet high, spontaneously and without culture, in its native country, Azab, and all along the coast to Babelmandeb. The trunk is about eight or ten inches in diameter, the wood light and open, gummy, and outwardly of a reddish color, incapable of receiving a polish, and covered with a smooth bark, like that of a young cherry-tree. It is remarkable for a penury of leaves. The flowers are like those of the acacia, small and white, only that three hang upon three filaments or stalks, where the acacia has but one. Two of these flowers fall off, and leave a single fruit. After the blossoms follow yellow fine-scented seed, inclosed in a reddish-black pulpy nut, very sweet, and containing a yellowish liquor like honey.” A traveler, who as sumed the name of Al Bey, says that “there is no balsam made at Mecca; that, on the contrary, it is very scarce, and is obtained principally in the territory of Medina. As the repute of the balsam of Mecca rose, the balm of Gilead disappeared; though in the era of Galen, who flourished in the second century, and travelled into Palestine and Syria purposely to obtain a knowledge of this substance, it grew in Jericho and many other parts of the Holy Land. The cause of its total decay has been ascribed, not without reason, to the royal attention being withdrawn from it by the distractions of the country. In more recent times its naturalization seems to have been attempted in Egypt; for Prosper Alpinus relates that forty plants were brought by a governor of Cairo to the garden there, and ten remained when Belon traveled in Egypt, nearly two hundred and fifty years ago; but, whether from not agreeing with the African soil or otherwise, only one existed in the last century, and now there appears to be none. (See also Thomson, Land and Book, 2:193, 457.) SEE GILEAD, BALM OF.

The word balm occurs frequently in the Authorized Version, as in Gen 37:25; Gen 43:11; Jer 8:22; Jer 46:11; Jer 51:8; and Eze 28:17. In all these passages the Hebrew text has צַרִיor צְרִי( (tsori' or tseri', Sept. ῥητίνη), which is generally understood to be the true balsam, and is considered a produce of Gilead, a mountainous district, where the vegetation is that of the Mediterranean region and of Europe, with few traces of that of Africa or of Asia. Lee (Lex. p. 520) supposes it to be mastich, a gum obtained from the Pistaccia Lentiscus; but Gesenius defends the common rendering, balsam. It was the gum of a tree or shrub growing in Gilead, and very precious. It was one of the best fruits of Palestine (Gen 43:11), exported (Gen 37:25; Eze 27:17), and especially used for healing wounds (Jer 8:22; Jer 46:11; Jer 51:8). The balsam was almost peculiar to Palestine (Strab. 16:2, p. 763; Tac. Hist. v. 6; Pliny 12:25, § 54; 32, § 59), distilling from a shrub like the vine and rue, which in the time of Josephus was cultivated in the neighborhood of Jericho and of the Dead Sea (Ant. 14:4, 1; 15:4, 2), and still grows in gardens near Tiberias (Burckhardt, Syria, p. 323). In Eze 27:17, the Auth. Vers. gives in the margin rosin. The fact that the tsori grew originally in Gilead does not forbid us to identify it with the shrub mentioned by Josephus as cultivated near Jericho.

The name balsam is no doubt derived from the Arabic balasan, which is probably also the origin of the βάλσαμον of the Greeks. Forskal informs us that the balsam- tree of Mecca is there called abusham, i.e. “very odorous.” The word basham, given by him, is the name of a fragrant shrub growing near Mecca, with the branches and tufts of which they clean the teeth, and is supposed to refer to the same plant. These names are very similar to words which occur in the Hebrew text of several passages of Scripture, as in the Son 5:1, “I have gathered my myrrh with my spice” (basam); Son 5:13, “His cheeks are as a bed of spices” (basam); and in 6:2, “gone down into his garden to the beds of spices” (basam). The same word is used in Exo 35:28, and in 1Ki 10:10, “There came no more such great abundance of spices (basam) as those which the Queen of Sheba gave to King Solomon.” In all these passages basam' or bo'sem ( בָּשָׂםand בֹּשֶׂם), though translated “spices,” would seem to indicate the' balsam-tree, if we may infer identity of plant or substance from similarity in the Hebrew and Arabic names. But the word may indicate only a fragrant aromatic substance in general. The passages in the Song of Solomon may with propriety be understood as referring to a plant cultivated in Judaea, but not to spices in the general sense of that term. Queen Sheba might have brought balsam or balsam-trees, as well as spices, for both are the produce of southern latitudes, though far removed from each other. (On the balsams of modern commerce, see the Penny Cyclopedia, s.v. Balsamineae et sq.) SEE BALSAM.

## Balme, Henri De[[@Headword:Balme, Henri De]]

             (not de Palma), a learned French Franciscan, native of Balma (Isbre), died Feb. 23, 1439. He wrote a book on mystic theology, commencing with this saying, “Viae-Sion lugent,” which is attributed to St. Bonaventura, and is still to be found among his smaller works,. This book formerly existed, under the title De Triplici Via ad Sapientiam, among the MSS. of the Library of St. Victor of Paris. At the Pauline Library at Leipsic there are other mystic treatises bearing his name, which by their titles — De Imitatione Christi, De Compunctione, De Interna Consolatione — bear a resemblance to the works of Thomas a Kempis. See Hoefer, Nouv. Biog. Generale, s.v.

## Balmeri, Robert, D.D.[[@Headword:Balmeri, Robert, D.D.]]

             a Scottish divine, was born in 1787. He. became professor of systematic theology to the United Secession Church, andi died in 1844. He published Academical Lectures and Pulpit Discourses (Edinburgh, 1845). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Balmes, Abraham Ben-Meir[[@Headword:Balmes, Abraham Ben-Meir]]

             (ben-Abraham ben-Moses ben-Chiskija) DE, a Jewish physician, philosopher, and grammarian of Italy, was born at Lecci. He practiced medicine at Padua, and became professor of philosophy in the university there, both Jews and Christians attending his lectures. He died in 1521 or 1523. Being a linguist and man of letters, he translated the works of Averroes from the Arabic into Latin, which translations are printed in the edition of Averroes's Opera (Venice, 1542). At the request of the celebrated printer D. Bomberg, he wrote a very valuable and often-quoted Hebrew grammar, מַקְנֵה אִבְרָ, in which he frequently. opposed David Kimchi, and which was the Ewald among the Hebrew students. It was edited with a Latin translation and a treatise on the accents by Calo Calonymus (ibid. 1523). See Furst, Bibl. Jud. i, 82; De' Rossi, Dizionario Storico (Germ. transl.), p. 51; Kalisch, Hebrew Grammar, ii, 34; Da Costa, Israel and the Gentiles, p. 485; Etheridge Introd. to Heb. Lit. p. 451; Basnage, Histoire des Juif (Taylor's transl.), p. 724; Gratz, Gesch. d. Juden, 9:235; Jost, Gesch. d. Judenth. u. s. Sekten, 3, 119; Dessauer, Gesch. d. Israeliten, p. 434. (B. P.)

## Balmes, Jaime Lucio[[@Headword:Balmes, Jaime Lucio]]

             a Spanish theologian, born Aug. 28, 1810, at Vich in Catalonia, died there July 9,1848. He was for some time teacher of mathematics at Vich, was exiled under the regency of Espartero, and founded in 1844, at Madrid, a political weekly, El Pensamiento de la Nacion, as an organ of the Conservative or Catholic party. In 1847 a pamphlet in favor of the political reforms of Pius IX (Pio IX, Madrid and Paris, 1847) brought him into conflict with his party. His principal works are a comparison of the relation of Protestantism and Roman Catholicism to European civilization (El Protestantismo comparado con el Catolicismo en sus relaciones con la civilisacion Europea, 3 vols. 8vo, Madrid, 1848; Engl. transl. London, 1849, 8vo); a Filosofia fondamental (Barcelona, 1846, 4 vols.; translated into French, 3 vols. 1852; into English, by H. F. Brownson, 2 vols. New York, 1857); and a Curso de Filosofia Elemental (Madrid, 1837). See A. de Blanche-Raffin, Jacques Balmes, sa vie et ses ouvrages (Paris, 1850); North British Review, May, 1852, art. 4.

## Balmung[[@Headword:Balmung]]

             in Norse fable, was the name of the sword carried by the strong-horned Siegfried.

## Balmyle, Nicolas De[[@Headword:Balmyle, Nicolas De]]

             a Scottish clergyman, was clerk in the monastery of Arbroath, and afterwards parson of Calder. In 1301 he was made chancellor of Scotland at Candlemas, and in 1307 was removed to the see of Dunblane,. Ile probably died in 1319 or 1320. See Keith, Scottish Bishops, p. 174.

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

             a Scottish Protestant, was born at Kirkcaldy, in Fife, in the reign of James V, probably in 1520, and educated at the University of St. Andrews. He completed his studies on the Continent, and on his return to Scotland entered the family of the earl of Arran, but was dismissed in 1542 for embracing the Protestant religion. In 1546 he was implicated in the murder of cardinal Beaten; and having taken refige in the Castle of St. Andrews, which was afterwards compelled to surrender to the French, he was taken with the garrison to France. While confined at Rouen he wrote his work entitled Confession of Faith, but it was not published until 1584. He returned to Scotland about 1559. and, having joined the Congregation, was appointed one of the commissioners to treat with the duke of Norfolk on the part of queen Elizabeth. In 1563 he was made one of the lords of session, and was appointed by the General Assembly, with other learned men, to revise the Book of Discipline. He died at Edinburgh in 1579.

## Balnuus[[@Headword:Balnuus]]

             (Βαλνοῦος), one of the “sons” of Addi that divorced his Gentile wife after the exile (1Es 9:31); evidently the BINNUI SEE BINNUI (q.v.) of the true text (Ezr 10:30).

Balsac SEE BOLSEC.

## Balot[[@Headword:Balot]]

             SEE AOURA.

## Balridge, Samuel, M.D.[[@Headword:Balridge, Samuel, M.D.]]

             a Presbyterian minister, was born at Guilford, N. C. He was licensed by Abingdon Presbytery in 1802, and labored with much success within its bounds. He died Feb. 29, 1860. See Wilson;, Presb. Hist. Almanac, 1861, p. 76.

## Balsam [[@Headword:Balsam ]]

             (Gr. βάλσαμον, i.e. opobalsamum, Arab. balasan), the fragrant resin of the balsam-tree, possessing medicinal properties; according to Pliny (12:54), indigenous only to Judaea, but known to Diodorus Sic. (3:46) as a product of Arabia also. In Palestine, praised by other writers also for its balsam (Justin, 36:3; Tacit. Hist. v. 6; Plutarch, Vita Anton. c. 36; Florus, 3, 5, 29; Dioscor. 1:18), this plant was cultivated in the environs of Jericho (Strabo, 16:763; Diod. Sic. 2:48; 19:98), in gardens set apart for this use (Pliny 12:54; see Joseph. Ant. 14:4, 1; 15:4, 2; War, 1:6, 6); and after the destruction of the state of Judaea, these plantations formed a lucrative source of the Roman imperial revenue (see Diod. Sic. 2:48). Pliny distinguishes three different species of this plant; the first with thin, capillaceous leaves; the second a crooked scabrous shrub; and the third with smooth rind and of taller growth than the two former. He tells us that, in general, the balsam plant, a shrub, has the nearest resemblance to the grapevine, and its mode of cultivation is almost the same. The leaves, however, more closely resemble those of the rue, and the plant is an evergreen. Its height does not exceed two cubits. From slight incisions made very cautiously into the rind (Joseph. Ant. 14:4, 1; War, 1:6, 6) the balsam trickles in thin drops, which are collected with wool into a horn, and then preserved in new earthen jars. At first it is whitish and pellucid, but afterward it becomes harder and reddish. That is considered to be the best quality which tiickles before the appearance of the fruit. Much inferior to this is the resin pressed from the seeds, the rind, and even from the stems (see Theophrast. Plantt. 9:6; Strabo, 16:763; Pausan. 9:28, 2). This description, which is not sufficiently characteristic of the plant itself, suits for the most part the Egyptian balsam-shrub found by Belon (Paulus, Samml. 4:188 sq.) in a garden near Cairo (the plant, however, is not indigenous to Egypt, but the layers are brought there from Arabia Felix; Prosp. Alpin. De balsamo, 3; Plant. Eg. 14:30, with the plate; Abdollatif, Memoirs, p. 58). Forskal found between Mecca and Medina a shrub, abusham (Niebuhr, Reis. 1:351), which he considered to be the genuine balsam-plant, and he gave its botanical description under the name Amyris opobalsamum, in his Flora Egypt. Arab. p. 79 sq., together with two other varieties, Amyris kataf and Amyris kafal. There are two species distinguished in the Linnsean system, the Amyris Gileadensis (Forsk. “A. opobals.”) and A. opobals. (the species described by Belon and Alpin); see Linne's Vollst. Pflanzensyst. 1:473 sq., plates; Plenck, Plantt. Med. pl. 155; Berlin. Jahrb. d. Pharmac. 1795, pl. 1; Ainslie, Mater. Indica, 1:26 sq. More recent naturalists have included the species Amnyr's Gilead. in the genus Protium; see Wight and Walker (Arnott), Prodromn. flore peninsulae India Orient. (London, 1834), 1:177; Lindley, Flora Medica (London, 1838, 8vo), p. 169. This tree, from which the Mecca balsam is gained in very small quantity (Pliny 12:54, “succus e plaga manat ... sed tenui gutta plorata”), which never reaches us unadulterated, grows only in a single district of Yemen; of late, however, it was discovered in the East Indies also. See generally Prosp. Alpin. Dial. de balsalmo (Venet. 1591; as also, in several editions of his work De Plantt. fAq. p. 1592; and in Ugolini, Thesaur. 11, with plates); Veiling, Opobalsami veterib. cogniti indclcice, p. 217 sq.; Bochart, Hieroz. 1:628 sq.; Michaelis, Suppl. 2142 sq.; Le Moyne, Diss. Opobalsam. declaratzum (Upsal. 1764); Wildenow, in the Berl. Jahrb. d. Pharmac. 1795, p. 143 sq., with plates; Oken, sehrb. d. Botanik, II, 2:681 sq.; Martins, Pharmakogn. p. 343 sq.; Sprengel, Zu Dioscor. 2:355 sq.

Our only reason for mentioning all this is of course the presupposition that the Palestinian balsam is named in the Bible also, and, indeed, the bosem (בֹּשֶׂם, Son 5:13), also basam (בָּשָׂם, v. 1; comp. Arab. bashaums), which in both passages appear to be names of garden plants, must be taken for the balsam-shrub (the ancient translators consider the word as a name). It is more difficult to determine whether the resin of the balsam tree is mentioned also in the books of the O.T. The tseri or tsori ( צְרִיor צַרִי) is commonly taken for such. This name is given to a precious resin found in Gilead (Gen 37:25; Jer 46:11), and circulated as an article of merchandise by Arab and Phoenician merchants (Gen 37:25; Eze 27:17). It was one of the principal products of Palestine which was thought to be worthy to be offered as a gift even to Egyptian princes (Gen 43:11), and was considered a powerful salve (Jer 8:22; Jer 46:11; Jer 51:8). Hebrew commentators understand, in fact, balsam by tseri. The ancient translators render it mostly by gum. Others, however (Oedmann, Sanml. 3, 110 sq.; Rosenmüller, Alterth. IV, 1:168 sq.), take it to be the oil of the Myrobalanus of the ancients (Pliny 12:46 sq.) or the Elaeagnus angustifolia of Linnaeus. The fruit of this plant resembles the olive, and is of the size of a walnut.

It contains a fat, oily kernel, from which the Arabs press an oil highly esteemed for its medicinal properties, especially for open wounds (Maundrell, in Paulus, Samml. 1, 110; Mariti, Trav. p. 415; Troilo, Trav. p. 107A. That this tree grows in Palestine, especially in the environs of Jericho, we are told not only by modern travelers (Hasselquist, Voyages, p. 150; Arvieux, 2:155; Pococke, East, 2:47 sq.; Volney, Voyages, 2:240; Robinson, 2:291), but even by Josephus (War, 4:8, 3). We must admit, however, that the Hebrew name tseri seems to imply rather a resin trickling from some plant than a pressed oil, and that the arguments of Rosenmüller in favor of his statement, that the Mecca balsam is a mere perfume and not a medicine, have not much weight (see Gesenius, Thes. 3, 1185). Our physicians make, indeed, no medicinal use of it; but we can never obtain the genuine Mecca balsam. The ancients certainly ascribed medicinal powers to the balsam (see Dioscor. ut sup.), and it is considered even at present as a medicine of well-attested quality, especially if applied externally (Prosp. Alpin. Rer. Eg. 3, 15, p. 192; Hasselquist, p. 565, “rescivi quod vulnerarium Turcis sit excellentissimum et palmarium, dum in vulnera recens inflicta guttas aliquot infundunt quo continuato brevissimo tempore vulnera maximi momenti persanant”). The tseri, therefore, might have been the balsam, and if so, the shrub, which originally grew in Gilead, may have been transplanted and cultivated as a garden-plant on the plains of Jericho, and preserved only there. We greatly doubt, however, whether the balsam shrub ever grew wild anywhere but in Arabia, and it seems to us more probable that it was brought from Arabia to Palestine, though, perhaps, not by the Queen of Sheba (Josephus, Ant. 8:6, 6). Besides the tseri (צְרִי), another word, nataph (נָטָŠ), mentioned in Exo 30:34, as an ingredient of the holy incense, is taken by Hebrew commentators for opobalsamum; this, however, is perhaps rather STACTE SEE STACTE (q.v.). SEE MASTICK; SEE AROMATICS.

## Balsamo (Or Balsamone), Ignacio (2)[[@Headword:Balsamo (Or Balsamone), Ignacio (2)]]

             an Italian Jesuit, was born in Pouill in 1543. He served the interests of his order for thirty-five years, and his superiors employed him in many important missions. He died Oct. 2, 1618. He wrote in Italian Instruction upon Religious Pefection and upon the True Method of Praying and Meditating (Cologne, 1611). This work was translated into Latin. See Hoefer, Nouv. Biog. Generale, s.v.

## Balsamo, Giustiniano[[@Headword:Balsamo, Giustiniano]]

             an Italian theologian, was a native of Messina. He became canon and chorist'e of the cathedral of his native city, then commissary of the Inquisition in Sicily. He died in 1670. He wrote Discorso sopra Favorira Leftera della S.Vergine (Messina,, 1646). See Hoefer, Nouv. Biog. Generale, s.v.

## Balsamo, Ignacio (1)[[@Headword:Balsamo, Ignacio (1)]]

             a Jesuit, native of Messina, died in that place in 1659. He wrote, Lettera di Nostra Signora ella Citta di Messina; Canzone (Messina, 1653): — Martirio de' Santi Placido e Compagni; Canzone e Rime (ibid. eod.).  He must not be confounded with Lorenzo Balsamo, a Sicilian poet, native of Palermo, and the author of the Canzoni Sacre and the Octaves, published in the Muse Siciliane (Palermo, 1653). See Hoefer, Nouv. Biog. Generale, s.v.

## Balsamon, Theodore[[@Headword:Balsamon, Theodore]]

             an eminent canonist of the Greek Church, was born at Constantinople in the I twelfth century; was made chancellor and librarian of the church of St. Sophia, and about 1186 became patriarch of Antioch, without, however, being able to go there to discharge the functions of the office since the city was occupied by the Latins, who had intruded a bishop of their own. He died about 1200. His first work (which he undertook at the wish of the Emperor Manuel Communes and the patriarch Michael Anchialus) was Photii Nomocanon Canones SS. Apostolorum, etc. (with a Commentary on the Canons of the Apostles and the general and particular Councils, and on the Canonical Epistles of the Fathers), printed at Paris; 1615, fol.; also a Commentary on the Syntagma of Photius, given in Beveridge, Synodicon, sive Pandectai Canonum (Oxon. 1672-82, 2 vols. fol.). For an account of Balsamon and his works, see Beveridge's Synodicon, Prolegomena to vol. 1. — Cave, Hist. Lit. anno 1180; Hoefer, Biog. Generale, 4:311.

## Balsamus[[@Headword:Balsamus]]

             a mythological name among the Spanish Priscillianists according to Jerome (Barbelo). It is evidently Baal-Samin, the “Lord of heaven,” a well-known divinity of the Phoenicians, Carthaginians, Mesopotamians, etc. See Chwolsohn, Ssabier, ii, 158 sq.

## Balsemus, (Baussence), St. (1)[[@Headword:Balsemus, (Baussence), St. (1)]]

             a martyr, is the patron saint of Ramern, in Champagne. He died in the year 407, and his festival is kept Aug. 16.

## Balsemus, St. (2)[[@Headword:Balsemus, St. (2)]]

             a hermit, and nephew of St. Basolus, whose cell he occupied after his departure, aiid whose self-denying life he followed. He died on Aug. 15. See Baillet, Vies des Saints.

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

             an English Wesleyan minister, was born at Altrincham, Jan. 7, 1828. He entered the ministry in 1852, and died in the fulness of his strength at Kilburn, London, Nov. 21, 1877. Constitutionally prone to despondency, his spirits wore a tinge of sadness on account of the wickedness of men. He was unusually gifted in prayer, and many were converted through his labors. He was a good man; pure in heart, of quick spiritual sensibilities, of large and loving sympathies, devout, reverent, prayerful. See Minutes of the British Conference, 1878, p. 24.

## Balter, Suen[[@Headword:Balter, Suen]]

             a Swedish theologian, was born in 17 3. He studied at Upsala, where he received his degree, and later became provost of the Cathedral of Wexio. He died Nov. 19, 1760. He wrote, among other works, Var Fratsares Jesu Christi Historia (Wexio and Stockholm, 1755-60). See Hoefer, Nouv. Biog. Generale, s.v.

## Balthasar[[@Headword:Balthasar]]

             (Βαλτάσαρ), a Graecized form (Bar 1:11-12) of the name of the Babylonian king BELSHAZZAR SEE BELSHAZZAR (q.v.).

Balthasar

the name given in the Romish legends, without any foundation, to one of the magi who came to adore our Lord Jesus Christ. SEE MAGI.

## Balthasar, Augustin (1)[[@Headword:Balthasar, Augustin (1)]]

             a Lutheran theologian of Germany, was born at Anklam, in Pomerania, Sept. 23, 1632. He studied at Wittenberg, and died Nov. 20, 1688, as doctor and professor of theology at Greifswalde, where he also presided at the consistory as general superintendent of Pomerania. He wrote, De Prisca Haeresi Nicolaitarum: — De Justfiicatione Hominis Peccatoris coram Deo: — Disputationes de Aquis Supracelestibus. See Pipping, Memorioe Theol.; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Balthasar, Augustin Von (2)[[@Headword:Balthasar, Augustin Von (2)]]

             a famous jurist of Germany, was born May 20, 1701, at.Greifswalde, where he also studied and attained the highest academical degrees. He died June 20, 1786, as doctor and professor of law and director of the consistory. He wrote, Disputatio ‘de Paena Adulterii ex Jure Divino et Humano (Greifswalde, 1719): — De Deo Mali Absoluto (ibid. 1737):De Ture Principis' circa Baptismum (ibid. 1742): — An et quatenus Nativitas Christi, Restauratc Humanac Salutis Medium, Ratione Investigari Possit ? (ibid. 1745): — De Diis Gentiunm Tatelaribus (eod.): — Historia Universi Juris, tam Divini quam Ilumani, in Tabula (1753): — Jus Ecclesiasticum Pastorale (1760-63): — besides a number of works referring to civil law. See Meusel Gelehrtes Deutschland; Jocher, Allgemeines GelehrtenLexikon, s.v.; Winer, Handbuch der theol. Lit. ii, 16. (B. P.)

## Balthasar, Jacob Heinrich von[[@Headword:Balthasar, Jacob Heinrich von]]

             a Lutheran theologian of Germany, was born Oct. 2, 1690, at Greifswalde, where he also died, Jan. 2, 1763, as doctor and professor of theology and general superintendent of Pomerania. He wrote, Sammlung einiger zur pom. merschen Kirchen-Flistorie gehorigen Schriften (Greifswalde, 1723): — CensuracConfessionis Fidei Anno 1724 Berolini Editoe (ibid.): —  Denmonstratio Veritatis et Divince Originis Librorum Novi Test. ex Clementis Romani Testimoniis (ibid. 1724): — Theses Theologice ad Ductum Epitomes Formulce Concordice (ibid. 1726 ): — Historia Creationis Mosaicce Capite Genesis Exposita (ibid. 1749): Disp. I-IV, de Doctrina Polycarpi de Scriptura S., de Deo. Triuno, de Filio Dei, atgue Ecclesia (ibid. 1731, 1738): — Die Lehre von der Menschwerdung Jesu Christi (ibid. 1732): — Disp. de Articulis Fidei (ibid. 1740): — Historie des. Torgischen. Buekes (ibid. 1741): — Disp. de Electione Absoluta in Art. xi Forumulce Concordice non Adserta (ibid. 1743): — Disp. de Peccato Protoplastorum Primo (ibid. 1754): — Disp. de Fide Infantum Proesunta (ibidi). See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. i, 330, 807. (B. P.)

## Balthere[[@Headword:Balthere]]

             (1), a famous anchoret who lived at Tyningham, in East Lothian. He died March 6, 756 (Sim. Dun. Chron. ad 756, Hist. Dun. ii, 2). Alcuin commemorates his sanctity and his victory over evil spirits (De Pontif., et Sanctis Ebor. ver. 1318-1386). His church at Tyningham was destroyed by the Danes in 941, (Sim. Dun. ad ann.); it possessed extensive estates, which afterwards belonged to the patrimony of St. Cuthbert. Mabillon states that his name occurs in the Benedictine calendars on Nov. 27, and that his relics were removed to Durham in the llth century (Acta SS. Ord. S. Bened. Saec. 3, pt. 2, p. 509), and refers to an article on the subject in the Bollandist Acts, March 6 (see Forbes [bishop], Kalendar of Scottish Saints, s.v. “St. Baldred”).

(2) A priest who gave eight “mansse” to Evesham soon after its foundation (Chron. Evesham. ed. Macray, p. 18).

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

             a Jesuit, born at Metz, June 8th, 1667. He became a Jesuit in 1682, and in 1717 was called to Rome to examine the books written by the members of his company. Returning to France, he was, in succession, rector of several colleges of his order, and died at Rheims, librarian of the college, March 19th, 1743. He wrote, Reponse a Histoire des Oracles de' M. Fontenelle (Strasb. 1707 and 1709, 8vo): — Defense des Saints Peres accuses de Platonisme (Paris, 1711, 4to); new ed. under the title Purete du Christianisme (Paris, 2 vols. 8vo, 1838): — Defense des Propheties de la Religion Chretienne (1737, 3 vols. 12mo), with other works. — Biog. Universelle.

## Baltzer, Adolf[[@Headword:Baltzer, Adolf]]

             a German Protestant theologian, was born May 16, 1817, at Berlin, where he studied theology, which he continued at Halle. In 1845 he came to the United States, and commenced his labors in the state of Missouri. In 1849 he was called as pastor of St. Paul's to St. Louis, but in the following year went to St. Charles, where he labored for eight years, when he was appointed professor of the German Theological Seminary at Femme Osage, Mo., which was founded by the German Evangelical Synod of the West. In 1866 he succeeded the Rev. Mr. Wall as president of the synod and occupied that position until his death, Jan. 28, 1877. Baltzer was a man of  great energy and gubernatorial ability, and to these qualities the Evangelical Synod of North America, as it is now called, owes in part its growth. (B. P.)

## Baltzer, Johann Baptist[[@Headword:Baltzer, Johann Baptist]]

             one of the most promi. nent Roman Catholic theologians of Germany in the 19th century, was born July 16, 1803, at Andernach on the Rhine. He studied at Bonn under Hermes, graduating in 1827; was ordained as priest, in 1829 at Cologne, made doctor of divinity in 1830, and appointed ordinary professor of dogmatics at Breslau in 1831. In 1843 he became a member of consistory, in 1846 canon, and in 1861 honorary doctor of philosophy of the Breslau faculty. His interest in the Hermesian, and afterwards in the Gintherian, controversy, SEE HERMES; SEE GUNTHER, was the cause of his being suspended in 1860 by the princebishop of Breslau; but he was afterwards reinstated by the government. He died Oct. 1, 1871, at Bonn. He wrote, Litterarum Sacrarum Doctrina de Conditione Moadi, in qua Primi Homines ante Lapsum et post eundem Vicerint (Breslau, 1831): — Hinweisung auf den Grundcharakter des hermesianischen Systems (Bonn, 1832): — Ueber die Entstehung der in neuerer Zeit im Protestantismus und inz Katholicismus hervorgetretenen Gegensitze, etc. (ibid. 1833): — De Modo Propagationis Animarum in Genere Hlumano (ibid. eod.): — Beitrdge zur Vermittelung eines richtigen Urtheils iiber Katholicismus und Protestantismus (Breslau, 1839, 1840): — Das christlichev Seligkeits-Dogma, nach:katholischem und protestanti schenzm ekenntnisse (2d ed. Mentz, 1844): — Theologische Briefe (1st series, ibid. eod.): — Neue theologische Briefe (1James , 2 d series, Breslan, 1853): — Die biblische Schapfuings geschichte, insbesondere die darin enthaltene Kosmiogonie und Geogonie in ihrero Uebereinstimmung mit den Naturwissenschaften (Leipsic, 1867). See Literarischer Handweiser fur das kathol. Deutschland, No. 42, col. 55; No. 43, col. 105; No. 110, col. 525; Zuchold, Bibl. Theol. i, 67; Franz, Johannes Baptista Baltzer (Breslau, 1873); Metzer, Johannes Baptista Baitzer's Leben, Wirken, und wissenschaftliche Bedeutung auf Grund seines Nachlasses tund seiner Schriften dargestellt (Bonn, 1877), reviewed in Schitrer's Theolog. Literaturzeitung, 1879, col. 228. (B. P.)

## Balue, John De La[[@Headword:Balue, John De La]]

             a French cardinal, principal minister of Louis XI, was born about 1421 at Verdun. His father, a miller according to one authority, a shoemaker or tailor according to others, was made lord of the burgh of Angle, in Poitou, where Balue appears to have spent his early years. Having entered the priesthood, he attached himself to Jean Juvenal des Ursins, bishop of Poitiers. At the death of this prelate, Balue, being executor of the will, appropriated to himself what belonged to others. He sought to hide this from Louis XI, who made him his secretary and chaplain, in 1464 counsellor clerk in the Parliament of Paris, and in 1465 bishop of Evreux. Louis XI, attacked by the formidable league called “Du Bien Public,” was defended by Balue and Charles of Melhul. For these services Balue received in 1467 the bishopric of Angers, and in the same year was made cardinal. But at last he was arrested, and confessed his crimes. The-pope attempted to interfere; but the king, determined to punish hirm, imprisoned him at Loches in one of the iron cages which Balue himself had inventel. Here.he remained eleven years, until Sextus IV procured his liberation (1480), when he retired to Rome. In 1484 the pope sent him as legate a latere to France, where he conducted himself in a bold and impudent manner before the king. On his return to Italy he was made bishop of Albano, then of Prenesta, by Innocent VIII, successor of Sextus IV. He was, moreover, provided with rich benefices, and received the title of “Protecteur de l'Ordre de Malte.” He died at Ancona in October, 1491. According to one, he was a man of gross ignorance; according to another, a man of gentle spirit and great learning. See Hoefer, Nouv. Biog. Gen., s.v.

## Baluster[[@Headword:Baluster]]

             (corruptly banister and ballaster) is a small pillar usually made circular, and swelling in the middle or towards the bottom (entasis), commonly used in a balustrade. A wide baluster-shaft occurs in the Romanesque styles of the 11th and 12th centuries in England and elsewhere. These have evidently been turned in a lathe in many instances, and it has been observed that in Yorkshire they bear a great resemblance to the spokes of a cart- wheel at the present day, also turned in a lathe in the same manner. From that period it was disused till the revival of Classical architecture in Italy.

## Balustrade[[@Headword:Balustrade]]

             is a range of small balusters supporting a coping or cornice, and forming a parapet or enclosure. Balustrum, a name sometimes applied to the chancel- rails, or cancelli (q.v.)

## Baluze, Etienne[[@Headword:Baluze, Etienne]]

             an eminent canonist and historian, was born at Tulle, in Limousin, December 24th, 1630. He studied first among the Jesuits at Tulle, and in 1646 was sent to the college of the company at Toulouse, where he remained for eight years. He soon acquired a high reputation in ecclesiastical history and the canon law. Not wishing to serve as a priest, but desirous of opportunity to pursue his studies quietly, he received the tonsure, and put himself under the patronage of Peter de Marca, who brought him to Paris in 1656, and made him the associate of his labors. Upon the death of De Marca in 1662, the chancellor of France, Le Tellier, took Baluze under his protection; built in 1667 he attached himself to Colbart, who made him his librarian, and it was by his care that the library of that eminent man acquired its richest treasures, and attained to such great celebrity among the learned. He left the family of Colbert in 1670, and afterward Louis XIV made him director of the royal college, with a pension. This situation he held until his eightieth year, when he was banished for having published the “Genealogical History of the House of Auvergne,” in 2 vols. fol. (170-), by order of the Cardinal de Bouillon, who had fallen into disgrace at court.

He obtained a recall in 1713, after the peace of Utrecht, without, however, recovering his appointments, and died July 28th, 1718. His library, when it was sold after his death, contained 1500 MSS., which were purchased for the Bibliotheque Royale. Baluze left as many as forty-five published works, of which the most important are- Regnum, Francorum Capitularia (1677, 2 vols. fol.; also, edited by Chiniac in 1780, 2 vols. fol. a superb edition): — Epistole Innocentii Papa III (1682, 2 vols. fol. This collection is incomplete, owing to the unwillingness of the Romans at the time to give him free access to the pieces in the Vatican library. Brequiny and De la Porte du Theil, in their Diplomatca, Charta, etc., 1791, have given the letters which Baluze could not obtain): — Conciliorum Nova Collectio (1683, vol. 1, fol. This work was intended to embrace all the known councils which Labbe has omitted in his collection, and would have filled many volumes; but Baluze abandoned his first design, and limited himself to one volume): — Vitae Paparum Avinionensium (“ Vies des Papes d'Avignon,” 1693, 2 vols. 4to, an admirable refutation of the ultramontane pretensions. He maintains that the holy see is not necessarily fixed at Rome): — Miscellanea (7 vols. 8vo. A new edition, considerably enlarged and improved, was published by Mansi at Lucca in 1761, in 4 vols. fol.). A complete list of his works may be found at p. 66 of the Capitularia. See Dupin, Eccl. Writers, 17th cent.; Vie de Baluze, written by himself, and continued by Martin.

## Balzo, Carlo Di[[@Headword:Balzo, Carlo Di]]

             an Italian theologian, lived at Naples near the close of the 16th and the commencement of the 17th century. He wrote, De Maodo Interrogandi Demnonem ab Exorcista: — Praxis Confessariorum Tractatus de Judicio Universali: — Setecta Casuun Conscientice. See Hoefer, Nouv. Biog. Generale, s.v.

## Bama[[@Headword:Bama]]

             (Heb. Bamah', בָּמָה, a height; Sept. Α᾿βαμά), an eminence or high-place, where the Jews worshipped their idols, occurs as a proper name, Eze 20:29. In other passages it is usually translated “high place;” and in Eze 36:2, such spots are termed ‘“ ancient high places, “or ancient heights. SEE BAMOTH. On such high places the Hebrews made oblations to idols, and also to the Lord himself, before the idea obtained that unity of place for the divine worship was indispensable. The Jewish historians, therefore, for the most part, describe this as an unlawful worship, in consequence of its being so generally associated with idolatrous rites. SEE HIGH-PLACE. The above passage in Ezekiel is very obscure, and, full of the paronomasia so dear to the Hebrew poets, so difficult for us to appreciate: “What is the high place (הִבָּמָה) whereunto ye hie (הִבָּאִים)? and the name of it is called Bamah (בָּמָה) unto this day.”

Ewald (Propheten, p. 286) pronounces this verse to be an extract from an older prophet than Ezekiel. The name here, however, seems to refer, not to a particular spot, but to any such locality individualized by the term (see Henderson, Comment. in loc.).

## Bambaginoli, Graziolo[[@Headword:Bambaginoli, Graziolo]]

             an Italian theologian, was born at Bologna. He was an ardent papist at the period in which the papal power began to decline, and was, with his father, banished in 1334. In his exile he wrote a moral poem entitled Trattata delle Virtu Morali, dedicated to Robert, king of Naples. A commentary upon the Divina Commedia of Dante is attributed to him. He died before 1348. See Hoefer, Nouv. Biog, Generale, s.v.

## Bambam, Hartwig[[@Headword:Bambam, Hartwig]]

             a German Lutheran theologian, studied at Wittenberg, and became deacon of St. Peter's at Hamburg. He died in 1742. He wrote, Apparatus Enthymemaotieco-exegeticus: — Pietistisches Catechismus: — Merckuwurdige. Historien in den Religions Streitigkeiten rnit den Reformirten. See Hoefer, Nouv. Biog. Generale, s.v.

## Bambas, Neophytos[[@Headword:Bambas, Neophytos]]

             an archimandrite of the Greek Church, and one of the principal prose writers of modern Greece, was born upon the island of Chios, and died at Athens in Feb. 1855. He studied at the College of Chios and at the University of Paris, reorganized, after his return from Paris, the College of Chios, and remained its president until the war of independence in 1821. In 1824 he became Professor of Philosophy at the University of Corfu, afterward director of the college at Syra, and, at last, Professor of Philosophy and Rhetoric at the University of Athens. On account of his extensive learning, the British and Foreign Bible Society confided to him the task of translating, in union with Rev. Mr. Lowndes, and Mr. Nicolaides of Philadelphia in Asia Minor, the Bible into modern Greek. During the latter years of his life, Mr. Bambas attached himself, however, to the Russian or Napaean party, which is hostile to the reformation of the Church. He wrote a manual of sacred eloquence (Ε᾿γχειρίδιον τÁς τοῦ ἱεροῦ ἀμβῶνος ῥητορικῆς, Athens, 1851), a manual of ethics (Ε᾿γχειρίδιον τῆς ἠθικῆς, Athens, 1853), and other works on philosophy, ethics, and rhetoric, and several Greek grammars. See Baird, Modern Greece, p. 80, 330 (N. Y. 1856).

## Bamberger, Johann Peter[[@Headword:Bamberger, Johann Peter]]

             a Protestant theologian of Germany, was born at Magdeburg in 1722. For a number of years he preached at the Reformed Church in Berlin, and at Trinity Church there. In 1780 he was appointed court and garrison preacher at Potsdam, and died Sept. 4, 1804. Besides his own Sermons, he published translations from the English, and thus introduced Hoadlvy Lowth, Benson, Anderson, Farmer, Entik, Watson, Knox, Gerard, and others to the German public. He also published the British Theological Magazine (1769-74, 4 vols.), and a Collection of Biographical and Literary Anecdotes formed the basis of his Salmmlung biographischer und  literarischer Anekdoten von den beoiihmtesten grossbrittanischen Gelehrten des XVIII. Jahrhunderts (1786-87, 2 vols.). See Doring, Die gelehrten Theologen Deutschlands, i, 41 sq.; Winer, Handbuch der theol. Lit. i, 9,147, 393, 463, 571; ii, 86. (B. P.)

## Bamberger, Seligmann Baer[[@Headword:Bamberger, Seligmann Baer]]

             a Jewish rabbi of Germany, was born at Wiesenbroin, near Kitzingen, in the year 1807. At the age of fourteen he went to Furth to attend the Talmudical lectures there. In 1840 he was appointed to the rabbinate at Wurzburg, where he became the centre of orthodox Judaism. In 1864 he founded a seminary for Jewish teachers, and had, besides, a school in which he lectured on Talmudical topics. He died Oct. 13, 1878. Bamberger exerted a great influence in the congregations belonging to his superintendency. He also published some works pertaining to Jewish ritualism, which are mentioned int Lippe's אסŠ המזכיר, or Bibliographisches Lexikon der gesammten judischen Literatur der Gegenwart (Vienna, 1879), s.v. (B. P.)

## Bambini, Giacomo[[@Headword:Bambini, Giacomo]]

             an Italian painter, was born at Ferrara about 1560, and was a scholar of Domenico Mona. He painted historical subjects, chiefly for the convents and churches of Ferrara, the principal of which are the three altar-pieces in the cathedral representing The Annunciation, The Flight into Egypt, and The Conversion of St. Paul. He died in 1622.

## Bambino[[@Headword:Bambino]]

             the name of the swaddled figure of the infant Savior, which, surrounded by a halo, and watched over by angels, occasionally forms the subject of altar- pieces in Roman Catholic churches. The Santissimo Bambino in the church of the Ara Caeli at Rome is held in great veneration for its supposed miraculous power of curing the sick. It is carved in wood, painted, and richly decorated with jewels and precious stones. The carving is attributed to a Franciscan pilgrim, out of a tree that grew on Mount Olivet, and the painting to the evangelist Luke. The festival of the Bambino, which occurs at the Epiphany, is attended by great numbers of country people, and the Bambino is said to draw more in the shape of fees than the most successful medical practitioner in Rome. — Chambers's Encyclopaedia, s.v.

## Bamboo[[@Headword:Bamboo]]

             This plant is regarded as sacred among the Japanese,, who entertain the idea that it has a supernatural influence over their destiny. The bamboo is deposited in the armory of the emperor of Japan as an emblem of his sacred majesty.

## Bamboo-bridge[[@Headword:Bamboo-bridge]]

             The inhabitants of the island of Formosa. believe that the souls of wicked men are tormented after death by being cast headlong into a bottomless pit full of mire and dirt; and that the souls of the virtuous pass safely over it upon a narrow bamboo-bridge, which leads directly to Paradise. But when the souls of the wicked attempt to pass over it, they fall over on one side into the abyss below. SEE AL-SIRAT.

## Bambridge[[@Headword:Bambridge]]

             SEE BAINBRIDGE.

Ba'moth (Heb. Bamoth', בָּמוֹת, heights; Sept. Βαμώθ), the forty-seventh station of the Israelites, on the borders of Moab (Num 21:19-20); according to Eusebius and Jerome (Onomast. s.v. Βαβώθ, Bamoth), a city near the river Arnon. As it was the next encampment before reaching Pisgah (usually identified with Jebel Attarus, SEE NEBO ), it may not improbably be identified with Jebel-Humeh, immediately east, a position which seems to agree with the circumstances of all the notices. Kruse, however (in Seetzen's Reise, 4:225), thinks it the place now called Waleh, on the wady of the same name. It is probably the same place elsewhere called BAMOTH-BAAL (Jos 13:17).

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

             SEE BAINBRIDGE.

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

             a Methodist Episcopal minister, was born in Vermillion County, Ind., March 23, 1824. He experienced religion in 1845, received license to preach in 1851, and in 1854 was admitted into the Iowa Conference, in which he worked diligently until his decease, April 18, 1871. Mr. Bamford was blameless in life and successful in his ministry. See Minutes of Annual Conferences, 1871, p. 239.

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

             a Methodist preacher in the British provinces, was born near Nottingham. England, in 1770. When a youth he enlisted in the 29th Regiment of Foot, was with the duke of York in Holland in 1793, and assisted in quelling the great rebellion in Ireland in 1798. He was converted while there, and soon became a zealous local preacher. In 1804 he came with his regiment to Halifax, N. S. In 1806 he entered the ministry, and for twentyleight years travelled and preached with great success in the maritime provinces. In 1810 he was ordained by bishop Asbury; in 1836 he attended the Wesleyan Conference in Birmingham, England, and on returning assumed a supernumerary relation in St. John, N. B. He subsequently removed to Digby, N. S., where he died, Aug. 14, 1848. Bamford's preaching was unique in ingenuity of thought, aptness in illustration, and religious quaintness; powerful in its sweetness, unction, and pathetic appeal. He was greatly beloved for his many excellences of character, and his labors did much to establish Methodism in the provinces. See Burt, in (Lond.) Wesl. Meth. Maq. Sept. 1851, art. i; Huestis, Memorials of Wesleyan Preachers in Eastern British America (Halifax, 1872), p. 13; Minutes of the British Wesleyan Conference (of which Bamford was reckoned a missionary), 1849 (8vo ed.), p. 179; Cooney, Autobiography of a Wesleyan Missionary (Montreal, 1856), p. 241, 249-251; Smith [T. W.], Hist. of Methodism in Eastern British America (Halifax, 1877), 1, 400.

## Bamler, Kaspar[[@Headword:Bamler, Kaspar]]

             a Lutheran theologian of Germany who lived in the early half of the 17th century, was pastor at Zwickau and Schneeberg. He wrote, Prediqten uiber den dritten Psalm (Leipsic, 1599): — Acht Predigten fiber den Propheten Jonas (ibid. 1600). See Hoefer, Nouv. Biog. Generale, s.v.

## Bamoth-baal[[@Headword:Bamoth-baal]]

             (Heb. Bamoth'- Ba'al, בִּעִל בָּמוֹתאּ, heights of Baal; Sept. Βαμὼθ Βάαλ v.r. Βαιμὼν Βάαλ, and αἰ στέλαι τοῦ Βάαλ), or, as the margin of our version reads, “the high places of Baal”, SEE BAAL, a place given to the tribe of Reuben, and situated on the river Arnon, or in the plain through which that stream flows, east of the Jordan (Jos 13:17; comp. Num 21:28; Num 22:41; not Jer 32:35). It is probably the same place elsewhere (Num 21:19) called simply BAMOTH SEE BAMOTH (q. v ). Knobel (Comment. in loc.) identifies it with the modern Jebel Attarus, a site marked by stone-heaps observed both by Seetzen (2. 342) and Burckhardt (Syria, p. 370); but this is rather the summit of Nebo.

## Bampfield (Or Bampfylde), Francis[[@Headword:Bampfield (Or Bampfylde), Francis]]

             an English Baptist minister, was born at Portimon, Devonshire, about the year 1610, being descended from an ancient and honorable family. His parents having consecrated him to the work of the Christian ministry, he was sent, at the age of sixteen, to Waldham College, Oxford, where he took the degree of A.M. in 1638. Soon after leaving the university, he received orders in the Established Church, and was appointed to a living in Dorsetshire. Here he performed most faithfully his duties as a minister, spending a small annuity of his own in works of Christian charity among his parishioners. On the breaking-out of the civil war in England, he was an open, avowed loyalist as well as a zealous conformist. Such was the zeal he displayed that he was appointed a prebendary in the Cathedral of Exeter, entering upon the duties of his office May 15, 1647. He was not blind, however, to the fact that a great reform needed to be effected in the Church of England; and, as a conscientious minister, he set himself to do what he could to bring it about. The trouble and persecution which he encountered resulted in his enlisting himself on the side of the Parliament. In 1655 he became a minister of the parish in Sherborne. The passage of the Uniformity Act, with the conditions of which he was altogether dissatisfied, was the occasion of his resigning his position. He now was exposed to the persecuting spirit of the times, which assailed him with great virulence. For eight years he was imprisoned in Dorchester jail. In his confinement he preached almost every day, and his labors were signally blessed to his fellow-prisoners. Being discharged in 1675, he resumed his preaching, and was again imprisoned for a few months. It was about this time that he became an avowed Baptist. For several years he preached in London, where he experienced all kinds of annoyance in his work. At length he was committed to Newgate, and, after undergoing many indignities, he died in consequence of the hardships to which he had been subjected, Feb. 15, 1684. His biographer says that “he was a man of great learning and judgment, and one of the most celebrated preachers in the West of England. After he became a Baptist he lost much of his reputation among his former friends, but preserved his integrity to the last.” Among his published writings were the following: — Judgment or Observation of the Jewish Sabbath, with Mr. Ben's Answer (Lond. 1672): — All in One; All Useful Sciences and Profitable Arts, in One Book of Jehovah Elohim (ibid. 1677, 2 pts.): — Historical Declaration of the Life of Shim Asher (ibid. 1681, fol.): — Grammatical Opening of Some Hebrew Words in the  Bible (1684). See Haynes, Baptist Cyclop. i, 50, 54; Allibone, Dict. of Brit. and Amer. Authors, s.v. (J. C. S.)

## Bampton Lectures[[@Headword:Bampton Lectures]]

             a course of eight sermons preached annually at the University of Oxford, under the will of the Rev. John Bampton, canon of Salisbury, who died in 1751. According to the directions in his will, they are to be preached upon any of the following subjects: To confirm and establish the Christian faith, and to confute all heretics and schismatics; upon the divine authority of the holy Scriptures; upon the authority of the writings of the primitive fathers as to the faith and practice of the primitive Church; upon the divinity of our LORD and SAVIOUR JESUS CHRIST; upon the divinity of the HOLY GHOST; upon the articles of the Christian faith, as comprehended in the Apostles' and Nicene Creeds. For the support of this lecture he bequeathed his lands and estates. The lecturer must have taken the degree of master of arts in Oxford or Cambridge, and must never preach the sermons twice. When the lectures were commenced in 1780, the income of the estate was £120 per annum. A list of the Bampton Lectures, as far as published in 1854, is given by Darling, Cyclopoedia Bibliographica, 1:166. More than seventy volumes (8vo) of the Bampton lectures are now before the public, and one is added annually. The most remarkable are the following: Those delivered in 1784, on Christianity and Mohammedanism, by Dr. White, who was accused of having obtained assistance in their composition from Dr. Parr and Dr. Badcock; those by Dr. Tatham in 1790, on the Logic of Theology; those of Dr. Nott in 1802, on Religious Enthusiasm — this series was directed against Wesley and Whitefield; those of Dr. Mant in 1812; those of Reginald Heber in 1815; Whately in 1822; Milman in 1827; Burton in 1829, on the Heresies of the Apostolic Age; Soames in 1830, on the Doctrines of the Anglo-Saxon Church.

But of the whole series, none have caused greater controversy than those by Dr. Hampden in 1832, on The Scholastic Philosophy considered in its Relation to Christian Theology. They were attacked on all sides, but especially by the leaders of the Oxford Tract Association. When Hampden was appointed Regius Professor of Divinity in 1836, a petition against his appointment was sent up to the throne, and upon this being rejected, a censure was passed upon him in convocation by a large majority, declaring his teaching to be unsound, and releasing undergraduates from attendance at his lectures. In spite of this clerical persecution, he was raised to the see of Hereford in 1847. A recent course of Bampton Lectures, delivered by Mansel in 1858, on The Limits of Religious Thought, has caused a less bitter, but scarcely less interesting controversy. The main position which he takes up is, “That the human mind inevitably, and by virtue of its essential constitution, finds itself involved in self-contradictions whenever it ventures on certain courses of speculation,” i.e. on speculations concerning the infinite nature of God. He maintains that all attempts to construct an objective or metaphysical theology must necessarily fail, and that the attainment of a philosophy of the infinite is utterly impossible, under the existing laws of human thought- the practical aim of the whole course being to show the “right use of reason in religious questions.” Mr. Mansel has been accused by his critics of condemning all dogmatic theology (e.g. all creeds and articles), and of making revelation itself impossible. The Bampton Lectures for 1859 were delivered by Geo. Rawlinson, the subject being The Historical Evidences of the Truth of the Scripture Records, stated anew, with Special Reference to the Doubts and Discoveries of Modern Times. The volume for 1862 was Farrar's Critical History of Free Thought (N. Y. 1863, 12mo). — Chambers, Encyclopaedia, s.v.; Methodist Quarterly, 1863, p. 687.

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

             an English Carmelite, lived about 1341. He was a subtle scholastic, and wrote Lecturoe Scholasticoe in Theologia, etc.

## Ban[[@Headword:Ban]]

             (bannus, bannum), in ancient jurisprudence, a declaration, especially a declaration of outlawry; in ecclesiastical law, a declaration of excommunication (q.v.). According to the canon law of the Roman Church the authority to decree the ban lies in the pope for the whole church, in the bishop for his diocese, in the apostolic legate for his legation, and in the prior of an order for his subordinates. Priests had formerly an independent right of excommunication, but can now exercise that right only by authority of the bishop. The ban covers all Christians, whether heretics or not, under the jurisdiction of the administrator (Conc. Trident. Sess. 25, cap. 3). SEE EXCOMMUNICATION.

For Banns of Marriage, SEE BANNS.

Ban

(τοῦ Βάν v. r. Βαενάν; Vulg. Tubal), given as the name of one of the priestly families that had lost their pedigree after the exile in a very corrupt passage (1Es 5:37); it doubtless stands for TOBIAH SEE TOBIAH (q.v.), i.e. בְּנֵיאּטֹבֻתָה, in the parallel lists of Ezra (Ezr 2:60) and Nehemiah (Neh 7:62).

## Bana[[@Headword:Bana]]

             (the word), the name given in common conversation to the sacred writings of the Buddhists; the books in which the writings are contained are called Bana -Pot, and the structure in which the truth is preached or explained is called the Bana-Maduwa. The praises of the Bana are a favorite subject with the native authors; and the language in which they express themselves is of the strongest and most laudatory description. The sacred books are literally worshipped, and benefits are expected to result from this adoration as from the worship of an intelligent being. The books are usually wrapped in cloth, and are often placed upon a rude altar near the roadside, that those who pass by may place money upon them and obtain merit.

## Banaias[[@Headword:Banaias]]

             (Βαναίας), the last named of the “sons of Ethma” among the Israelites who had taken foreign wives after the captivity (1Es 9:35); evidently the BENAIAH SEE BENAIAH (q.v.) of the genuine list (Ezr 10:43).

## Banban[[@Headword:Banban]]

             In Irish hagiology there are several Banbans given.

(1.) Two of these are probably the same person, Banban the Wise, attached to separate days, May 1 and 9. Colgan (Tr. Thaum. p. 176) is of the opinion that the Bambanum to whom St. Patrick committed the Domnach Mor, or large basilica in Magh-Sleacht, was Banban the Wise. He also supposes him to have been a son of Richella, sister of St. Patrick. In Tr. Thaun? He is called presbyter, but at May 1 the Mart. Tallaght calls him bishop.

(2.) Bishop of Leithglinn, commemorated Nov. 26;ῥ the abbot of Claenadh (Clane, County Kildare), who died A.D. 777.

(3.) Another bishop, put by Mart. Doneg., etc., on Dec. 3.

## Bancel, Louis[[@Headword:Bancel, Louis]]

             a French theologian of the Dominican Order, was of Valence, in Dauphiny, and first occupied the chair of theology of St. Thomas, founded in 1654, in the University of Avignon, by D. de Marinis. He acquitted himself well in  the performance of these functions, and was several times elected dean of the doctors in theology of Avignon. He died Dec. 22, 1685. He wrote, Moralis D. Thomoe Doctoris Angelici, Ordinis Pradicatorum ex Omnibus ipsius Operibus, exacte Deprompta, with additions: — in particular, Opusculum de Castitate (Avignon, Offray): — Brevis Universce Theolioge tamr Moralis quam Scholasticce Cursus in Gratiam Studentiumn editus juxta Inconsulta Tutissimaque Doctoris Angelici D. Thomce Dogmatac: — Traite de la Chastete, in 3 pts.: — Traite de la Teite de la seule Religion Catholique et Romaine. These last two works are found in MS. in the convent of the order at Avignon. See Hoefer, Nouv. Biog. Generale, s.v.

## Banchi, Serafino[[@Headword:Banchi, Serafino]]

             an Italian Dominican, was born at Florence near the middle of the 16th century. A protege of Catherine de' Medici, he went to France while very young, and this was his adopted country. In 1593 he denounced the project of Barriere of assassinating Henry IV, and refused the archbishopric of Angouleme. He died in Paris in 1622. He wrote Apologie contre les Jugements Tgmeraires de ceux qui ont pense servir la Religion en faisant assassiner le Roi de France (Paris, 1596). See Hoefer, Nouv. Biog. Generale, s.v.

## Banchin[[@Headword:Banchin]]

             an Augustine monk of London, who lived in the early part of the 14th century, assisted in the Council at London against Wycliffe in 1332, and wrote, Contra Positiones Wicliffi: — Determinationes Varice, etc. See Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Banck, Nicolaus von[[@Headword:Banck, Nicolaus von]]

             a German theologian who lived in the latter half of the 17th century, was of the Dominican Order, and performed various functions, among others those of rector of the general studies at Gratz. He wrote, Solenniores Assertiones Theologicce ex Universa Summa D. Thoman Depromptoe (Salzburg, 1687). See Hoefer, Nouv. Biog. Gen., s.v.

## Banck, Peter van der[[@Headword:Banck, Peter van der]]

             a Flemish engraver, was born at Paris in 1549, and acquired eminence under Francis de Poilly. In 1674 he visited England, and engraved many  portraits of distinguished persons intimately connected with English history. He died in 1697. The following are some of his principal religions prints: The Virgin and Infant with Elizabeth and St. John, and Christ Praying on the Mountain.

## Bancroft, Aaron[[@Headword:Bancroft, Aaron]]

             D.D., was born at Reading, Penn., 1755, and graduated at Harvard College. In 1785 he became pastor of the Congregational Church of Worcester, Mass., where he remained until his death. He was educated a Calvinist, but became an Arian in middle life. In 1808 he published a Life of Washington, which was well received, and has been often reprinted (last ed. N. Y., 2 vols. 12mo). In 1822 he published a volume of Sermons. — Allibone; New Am. Encycl.

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

             a Congregational minister, was born in Rindge, N. H., Feb. 10, 1809. The first sixteen vears of his life were passed at home, his father removing to Grafton, Vt., in 1811. At the age of seventeen he was apprenticed to an uncle in Worcester, Mass., to learn the mason's trade. A short time after he was engaged as a clerk in a dry-goods house in Cambridgeport, Mass., where he was converted under the preaching of Dr. Beecher. Two years after, he fitted for college, and in 1835 graduated at Amherst. In 1838 he graduated at the Theological Institute of Connecticut, and began labor at once at Willington, Conn., where in 1839 he was ordained to a pastorate which lasted nearly twenty years. From Willington he went to Prescott, Mass., June 3, 1858, where he died, March 11, 1875. See Cong. Quarterly, 1876, p. 63.

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

             archbishop of Canterbury, was born at Farnworth in 1544, and entered at Christ's College, Cambridge. In 1584 he was made rector of St. Andrew's in Holborn. When chaplain to Archbishop Whitgift, he delivered a sermon at St. Paul's Cross, in which he strongly warned the Parliament against the Puritans. In 1597 he was made bishop of London through the influence of the archbishop, and was sent by Queen Elizabeth in 1600 to Embden, to put an end to the differences which existed between the English and Danes, but his mission was unsuccessful. He attended the Hampton Court Conference in 1604, and in March in that year was appointed by the king's writ president of convocation, the see of Canterbury being vacant. In the eleventh session, held May 2d, he presented the Book of Canons now in force, which he had selected out of the articles, injunctions, and synodical acts passed in the two previous reigns. After this he was promoted to the see of Canterbury, and his primacy is distinguished for the commencement of the now authorized version of the Scriptures. He was a strenuous High- Churchman, and a bitter opponent of the Puritans. He was the first Anglican divine who publicly maintained the divine right of bishops. This was in a sermon preached at St. Paul's Cross, February, 1588-9, in which he maintained that “bishops were, as an order, superior to priests and deacons; that they governed by divine appointment; and that to deny these truths was to deny a portion of the Christian faith.” On the effect produced by this sermon, see Heylin, Aerius Redivivus, p. 284. He died at Lambeth in 1610, leaving his books to his church. His principal published works were, Discovery of the Untruths and Slanders against Reformation (sermon preached February, 1588): — Survey of the pretended Holy Discipline (Lond. 1593, 4to): — Dangerous Positions and Proceedings published under the Pretence of Reformation, for the Presbyterial Discipline (Lond. 1595, 8vo). See Biog. Brit. vol. 1; Neal, Hist. of Puritans, 1:449; Lathbury, Hist. of Convocation (Lond. 1842, 8vo); Hook, Eccles. Biography, 1:506.

## Band[[@Headword:Band]]

             the representative of several Hebrews and Gr. words, and in the N.T. especially of σπεῖρα, a COHORT SEE COHORT (q- v.).

Band

a part of clerical dress, said to be a relic of the ancient amice (q.v.). It belongs to the full dress of the bar and university in England. “In Scotland it distinguishes ordained ministers from licentiates or probationers, and is said to be a remnant of the old cravat worn universally by the clergy a hundred years ago.” — (Eadie.) It is worn in the Church of England, in the Protestant Episcopal Church in America, and by the Protestant ministers of the Continental churches of Europe generally. SEE CLERGY, Dress of the.

Band

(figuratively used). Government and laws are bands that restrain from sin and draw into the path of righteousness (Psa 2:3; Jer 5:5). Slavery, distress, fears, and perplexity are called bands because they restrain liberty, and create irritation (Lev 26:13; Eze 34:27; Psalm 28:22). Sinful customs or meretricious allurements are bands; they enslave, weaken, degrade, and embitter the soul; they are fetters that at first may seem soft as silk, but are found at last to be stronger than iron (Isa 58:6; Ecc 7:26). The wicked often “have no bands in their death;” that is, they frequently die without any peculiar distress, fear, or perplexity, such as might be expected to stamp their real character and condition on the verge of their future woe (Psa 73:4; Ecc 7:15; Ecc 9:2). Faith and love are bands which unite and fasten every believer to Christ, and to the whole body of his holy people (Col 2:19). The authority, arguments, instances, and influence of divine love, because they draw and engage us to follow the Lord in a way suited to our rational nature, are generally supposed to be intended in Hos 11:4 by “the bands of a man.”

Band

in architecture, is a flat face or fascia, a square moulding, or a continuous tablet or series of ornaments, etc., encircling a building or continued along a wall. Bands of panelling on the outer surface of the wall are very usual in rich work of the Perpendicular style, especially on the lower part of a tower, and” sometimes higher up between the stories also, as in the rich Somersetshire towers, and in Northamptonshire and Oxfordshire, and, indeed, wherever rich churches of this style are found. This kind of ornament is, however, used in the earlier styles also, though less frequently. See also a good illustration from Yelvertoft Church under SEE PERPENDICULAR STYLE.

Band is also a name for the moulding or suite of mouldings which encircles the pillars and small shafts in Gothic architecture, the use of which was most prevalent in the Early English style. Bands of this description are not unfrequently met with in very late Norman work, but they show that it is verging towards the succeeding style; they are also occasionally to be found in early Decorated work. When the shafts are long they are often encircled by several bands at equal distances apart between the cap and base. SEE TABLET.

## Band (Societies)[[@Headword:Band (Societies)]]

             SEE BANDS.

## Bandage, Nuns[[@Headword:Bandage, Nuns]]

             is the linen band which nuns wear over their foreheads to signify that they have closed their eyes to all worldly objects. SEE NUN.

## Bandaya[[@Headword:Bandaya]]

             (Sanscr. a person entitled to reverence), the name given to the priests of Nepaul. They are divided in that country into four orders: bhikshu, of mendicants; srawaka, or readers; chailaka, or scantily robed; and arhaute or arhata, adepts.

## Bandel, Joseph Anton Von[[@Headword:Bandel, Joseph Anton Von]]

             a German theologian, was chamberlain of the two princes, Louis and Frederick of Wiirtemberg, and died June 7. 1771. He wrote numerous  works of controversy stamped with a certain violence, among which we cite, Katholisches Kriegsgericht uber den Glaubens — Deserteur (1752): — Consiliun utriusque Medici ad Justinum Fabroniunm, de Statu Ecclesive et Potestate Papae aegerrime Febricitantem (1764). See Hoefer, Nouv. Biog. Generale, s.v.

## Bandelli, Matteo[[@Headword:Bandelli, Matteo]]

             an Italian theologian, was born at Brescia in the 13th century. He entered the Dominican Order, and was sent in 1298 by Boniface VIII as prefect and governor of the Church of Constantinople. He wrote, Luoqhi Communi di Tutta la Santa Scrittura. See Hoefer, Nouv. Biog. Gen., s.v.

## Bandello, Vittorio Di[[@Headword:Bandello, Vittorio Di]]

             an Italian Dominican, was born in 1435 at Castel Nuovo. He studied at Bologna, became professor of theology, and in 1501 general of his order. He was one of the most violent adversaries of the immaculate conception of the Virgin, and treated the Franciscans who defended the doctrine as impious. ignorant heretics, until Sixtus IV, by his bill of 1483, favored the belief of the Franciscans. Bandello died at Atomonte, Calabria, Aug. 27, 1506. He wrote, Libellus Recollectorius de Veritate Conceptionis B. Marice Virginis (Milan, 1749), a work refuted by a friar named Luigi della' Torre: — Tractatus de Singulari Puritate et Prcerogativa Conceptionis Salvatoris (Bologna, 1481). See Hoefer, Nouv. Biog. Generale, s.v.

## Bandemundus[[@Headword:Bandemundus]]

             a monk of the monastery of Eluo (St. Amand), in Hainaut, about 680, was a disciple of the sainted bishop of Maestricht, St. Amand (died 679), and wrote his life, which is to be found in Surius, and also in Bollandus under Feb. 6, as well as Mabillon, Hist. Ord. Benedict. ii, 709 (Cave, Hist. Lit. i, 597).

## Bandiera, Dominichino[[@Headword:Bandiera, Dominichino]]

             an Italian theologian, a native of Modena, lived in the early half of the 17th century. He became apostolic prothonotary and professor of ethics at the Sapienza of Rome. He wrote, De Hominis Activa Vita, seu Moralis Disciplince Compendium (Rome, 1630): — Super Adagio Veteri, Veritas Odium Parit, Problema Ethicum. ad Libr. IV Moral. Aristotelis (ibid. 1631). See Hoefer, Nouv. Biog. Generale, s.v.

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

             D.D., was educated at Jesus College, Oxford; became M.A. in 1758, D.D. in 1777, and died at Winchester in 1804. He was rector of Netherby, Dorsetshire, for many years. He published Eight Sermons on the peculiar Doctrines of Christianity, being the Bampton Lectures for 1780 (Oxford, 1780, 8vo), which are marked by ingenuity and critical talent.

## Bands[[@Headword:Bands]]

             small societies instituted by Wesley to promote personal holiness and good works among the early Methodists. The first rules of the band societies,” drawn up December 25, 1738, may be found in Emory, History of the Methodist Discipline, p. 200. These societies were more select than class- meetings (q.v.), and admitted only persons of the same sex, all married or all single, who were put in charge of a “band-leader.” They have nearly gone out of use in America, the article relating to them in the Discipline having been struck out by the General Conference of 1856. They still may be found in England, though not very numerous. See Emory, History of the Discipline, p. 200 sq.; Grindrod, Compendium of Laws of Methodism, 174 sq.; Porter, Compendium of Methodism, 50, 460; Stevens, History of Methodism, 1:122; 2:455; Wesley, Works, v. 183.

## Bandt, Richard Otto[[@Headword:Bandt, Richard Otto]]

             an English Methodist preacher, was born in Germany, Jan. 5, 1847. He emigrated to Australia in his youth, was educated at a Jesuit college, but attended the Bible Christian ministry, and was converted, and laid himself out for service in the Church and among the railway men at Burra. In 1869 he joined the itinerant ministry, and gave promise of much usefulness, being able to preach in English, French, and German; but his career was cut short by death in 1872. See Minutes of the Bible Christian Conference, 1873.

## Banduri Manuscript[[@Headword:Banduri Manuscript]]

             SEE MONTFAUCON'S MANUSCRIPT.

## Banduri, Anselmo[[@Headword:Banduri, Anselmo]]

             an Italian Benedictine of the Society of Meleda (Malta), was born at Ragusa, in Dalmatia, il 1671. He went to France in 1702 in order to perfect himself in the sciences. The grand-duke of Tuscany provided for all his wants.The Academy of Inscriptions received him among its members in 1715, and nine years after the duke of Orleans chose him for ‘his librarian. He died at Paris, Jan. 14, 1743. The scholar De la Barre is supposed to have shared the composition of the works of Banduri, one of which is entitled Imperiumn Orientale, etc. (Paris, 1712); and another, Numismata Imperat. Rom., etc. (ibid. 1718). These two works are the most complete of any which exist upon the medals of the Lower Empire of Rome and Constantinople. See Hoefer, Nouv. Biog. Generale, S.V.

## Bane, Claudius de[[@Headword:Bane, Claudius de]]

             a French theologian, was first brought before the public in the religious reformation. He embraced Catholicism, and then became counsellor of the presidial of Nimes, whose functions he perfortmed for more than forty years. He died in 1658. He wrote L'Ecriture-Abandonnee par les Ministres de la Religion Pretendue Reforme, a posthumous work published in 1658. See Hoefer, Nouv. Biog. Generale, s.v.

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

             an English Baptist minister, was born at Acle, near Great Yarmouth, Norfolk. In his youth he followed the sea, and was taken a prisoner of war by the French and confined at Arras for upwards of five years. While in prison he became a Christian. After his liberation in 1814, he returned to England, and subsequently entered the ministry, and was settled at  Aylsham, Norfolk. Here he remained for twenty-nine years, and then removed to Downham, in the same shire, and was pastor eight years. His last settlement was at Malton, Yorkshire, where he died, Aug. 29, 1855. See (Lond.) Baptist Handbook, 1856, p. 44. (J. C. S.)

## Banes, Domingo[[@Headword:Banes, Domingo]]

             a Spanish theologian, was born at Valladolid in 1527. He studied at Salamanca, entered the Order of the Preaching Friars, and taught theology at Avila, at Alcala de Henares, at Valladolid, and at Salamanca. He died at Medina del Campo, Nov. 1, 1604. — He wrote, De Generatione et Corruptione, sive in Aristotelis eosdem Libros Commentaria et Quaestiones (Salamanca, 1585; Cologne, 1614): — Relectio de Merito et Augmento Charitatis (Salamanca, 1590): — In Aristotelis Dialecticam: — Institutiones Minoris Dialecticce, hoc est Sumnulce (Cologne, 1618): — Commentaria Scholastica in Primam Partem Sumrmce S. Thomis, nec non in Secundam, etc. (Salamanca, 1584-94; Venice, 1602; Douay, 1614-16). See Hoefer, Nouv. Biog. Gen., s.v.

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

             an English Wesleyan missionary, was born at Devonport in 1812. He entered the ministry in 1839, labored two years in England and thirtysix in the West Indies, much esteemed and beloved, and died in St. Martin's, July 31, 1876. See .Min. of the British Conference, 1875, p. 35.

## Bang, Johann Otto[[@Headword:Bang, Johann Otto]]

             a Danish theologian, was born Sept. 9, 1712, at Hillerod. He was professor at the University of Copenhagen, and died about 1780. He wrote, Disputatio Logican esse Linzam Judicii (Copenhagen, 1734): — De Tutissimna Explicatione Matth. (ibid. 1738): — Introduction Ep. Judoe (ibid. 1752). See Hoefer, Nouv. Biog. Generale, s.v.

## Bang, Niel[[@Headword:Bang, Niel]]

             a Danish theologian and historian, was born Aug. 3, 1614. He became bishop in 1663, and died in 1676. He wrote Oratio de Historia Graecioe (1638). See Hoefer, Nouv. Biog. Generale, s.v.

## Bangen, Johann Heinrich[[@Headword:Bangen, Johann Heinrich]]

             a Roman Catholic theologian and jurist of Germany, was born at Rheda in 1823; was made a priest in 1849; in 1856 was appointed ecclesiastical counsellor and defensor miatrimonii et promotor fiscali, and in 1862 cathedral, dean. He died Oct. 31, 1865, at Tivoli, near Rome. He wrote, Die romische Curie, ihre gegenwirtige Zusammensetzug und ihr Geschaftsgang (Miunster, 1854): — Instructio Practica de Sponsalibus et Matrimonio (ibid. 1858-60). See Zuchold,' Bibl. Theol. i, 68; Literar. Hand. fur das katholische Deutsch., 1866, col. 80. (B. P.)

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

             a Methodist Episcopal minister, was born near Bridgeville, N. J., March 10, 1782. He experienced religion in his youth, received license to preach in 1810, and in 1812 entered the Philadelphia Conference. In 1837 he became a member of the newly formed New Jersey Conference, and in 1856, on the division of the conference, he fell into the Newark Conference, in whose active ranks he served till about 1861, when.he became superannuated. He died Feb. 9, 1870. As a preacher, Mr. Banghart was earnest and pathetic; as a pastor, laborious and sympathetic. See Minutes of Annual Conferences, 1870, p. 70.

## Bangius Or Bang, Peter[[@Headword:Bangius Or Bang, Peter]]

             a Swedish theologian, was born at Helsingfors in 1633, was made professor of theology in the University of Abo, and bishop of Wiborg. He died in 1696, having published a Commentarius in Hebraeos, and a Historia Ecclesiastica.

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

             a Lutheran theologian of Denmark, was born at Flemlos, Feb. 18, 1600. He studied at Copenhagen, where in 1631 he was appointed professor of Hebrew. In 1653 he was made doctor of theology, and died Oct. 27, 1661. He wrote, Observationes Philologicoe: — Exercitationes Octo Literarice Antiquitatis: — Exercitatio Glottologica de' Ortu Linguarumn: — Exegesis et Vindicatio quorundam Dictorum S. Scriptur ce: — De Nephilimis Gigantibus: — Hermes et Pan Hebraicus, quo ivumn Absoluti Hebr. Lexicographi Exemplar Proponitur (Hafn. 1641). See Witte, Memolrioe Theologorum; Vinding, Academia Hofiensis; Bartholini, De Scriptoribus Danis; Bayle, Dictionnaire Historique et Critique; Jocher, Allg.Gelehrten-Lexikon, s.v.; Steinschneider, Bibl. Hand, s.v. (B. P.)

## Bangor[[@Headword:Bangor]]

             (Bangertium), an episcopal see in Wales, in Caernarvonshire. The foundation of this see is altogether involved in obscurity. The cathedral is dedicated to St. Daniel, its first bishop, and the chapter consists of a dean, treasurer, precentor, two archdeacons, five canons, and two minor canons. The diocese comprises Anglesea, and parts of Caernarvonshire, Denbigh, Montgomery, and Merionethshire, containing one hundred and seventy parishes, of which thirty-seven are impropriated. The present (1889) incumbent is James Colquhoun Campbell, D.D., consecrated in 1859.

## Bangor Use[[@Headword:Bangor Use]]

             in ecclesiastical phraseology, is (1) Ancient rites, according to the use of the Churca of Bangor; (2.) A form for celebrating holy communion,  substantially agreeing with the ancient Sarum Missal, but yet having several liturgical peculiarities of its own, commonly used in the diocese of Bangor and some parts of Wales prior to the Reformation. MS. office-books containing this rite appear to have been all destroyed; only fragments of the same, and those imperfect, exist. None were printed. A rare vellum copy, small folio, of a Bangor pontifical is preserved in the cathedral library there.

## Bangorian Controversy[[@Headword:Bangorian Controversy]]

             a title derived from the bishop of Bangor (Hoadley), who, in the reign of George I, wrote “A Preservative against the Principles and Practices of Non-Jurors;” and afterward preached and published a sermon from the passage, “My kingdom is not of this world” (Joh 18:36), in which he maintained the supreme authority of Christ as king in his own kingdom; and that he had not delegated his power, like temporal lawgivers during their absence from their kingdom, to any persons as his vicegerents and deputies. The publication of this sermon by order of the king led to the controversy above named, in which Dr. Snape and Dr. Sherlock, the king's chaplains, took a prominent part as the opponents of Hoadley, maintaining that there were certain powers distinctly vested in the church by Christ, its king, of which the ministers of the church were the constitutionally- appointed executive. This controversy lasted many years, and led to the discontinuance of the Convocation. The pamphlets on the subject are very numerous; one of the most important is, William Law, Three Letters to Bishop Hoadley, to be found in Law's Scholar Armed, 1:279, and also in Law's Complete Works (Lond. 1762), vol. 1. SEE ENGLAND, CHURCH OF; SEE HOADLEY.

## Bangs, Heman[[@Headword:Bangs, Heman]]

             a Methodist Episcopal minister, was born in Fairfield, Conn., in April, 1790. He professed conversion at the age of ten, but having no encouragement, soon went back into sin and folly; was reconverted at the age of eighteen; soon after received license to preach, and in 1815 entered the New York Conference. He was fifty-four consecutive years in the active ministry-thirty-three in the pastorate, three as agent of Wesleyan University, and eighteen as presiding elder. Almost his entire life was spent in and about New York City and New Haven. He died Nov. 2, 1869. Mr. Bangs excelled as a preacher. He was eminently original and practical.His sermons were always new and short. He had no superior as a pastor; was sociable, sympathizing, and solicitous. His presence was a perpetual sunshine in his home. See Minutes of Annual Conferences, 1870, p. 104; Simpson, Cyclop. of Methodism, s.v.

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

             a Methodist Episcopal minister, was born in Stratford, Conn., in 1781, commenced preaching in 1806, entered the itinerant ministry in N. Y. Conference in 1819, became supernumerary in 1835, ,and died in great peace, Feb. 4,1849. His youth was vain and profane, but from his conversion he was full of holy zeal and love for souls. “He preached holiness to others, and enjoyed its exalted felicity himself,” and about three thousand conversions were the fruit of his labors. — Minutes of Conferences, 4:328.

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

             a Methodist Episcopal minister, was born at Kortright, N. Y., May 7, 1813. He received a careful religious training; was converted at the age of fourteen; soon began exhorting his fellow-citizens to embrace religion; received license to preach in 1835, and in 1836 united with the New York Conference. He died July 21, 1838. Mr. Bangs was a diligent, able, pious minister. See Minutes of Annual Confterences, 1839, p. 671.

## Bangs, Nathan[[@Headword:Bangs, Nathan]]

             D.D., an eminent minister of the Methodist Episcopal Church, was born May 2, 1778, near Bridgeport, Conn. When he was about thirteen, the family removed to Stamford, Delaware Co., N. Y., and here, on the home farm, the boy grew up, receiving the common school education of the time, by which he profited so well that at eighteen he was capable of teaching such a school himself. In 1799 he went to Canada, and spent three years there in teaching and in surveying land. In 1800 he was converted, and in 1802 was admitted into the New York Conference of the Methodist Episcopal Church, which then embraced Canada. The next six years he spent in arduous labors in Canada, going from village to village as an itinerant minister, often through virgin forests, guided only by the ‘‘marks” of the wood-cutter or the hunter. In 1808 he was returned to the state of New York, being appointed by the bishop to Delaware Circuit. Such had been his rapid rise in influence that his brethren sent him to the General Conference of this year, and so commanding were his subsequent services that he was a delegate in every session after, except that of 1848, down to 1856, when his advanced years justified his release from such responsibilities. In 1810 he was sent to New York City, which was ever after the headquarters of his labors and influence for his denomination. Methodism here was then still in its youthful struggles; it consisted of one circuit, with five preaching-places. The city population was below one hundred thousand. The city and its suburbs now (1865) comprise a million of people, and more than twice as many Methodist preachers as the whole Conference then reported, though it swept over much of Connecticut, Massachusetts, Vermont, and over Eastern New York, up the Hudson into Canada to even Montreal and Quebec! What a history for one life! In 1813 he was appointed presiding elder of the Rhinebeck District; from 1817 to 1820 he was pastor in New York; and in 1820 he was elected “Book Agent,” and assumed the charge of the Methodist Book Concern, then a small business, and deeply involved in debt. Under his skillful management (from 1820 to 1828) the Concern rapidly recovered from its embarrassments, and its business was immensely extended. In 1826 the “Christian Advocate” was established, and the editorial matter from 1826 to 1828 was chiefly furnished by Dr. Bangs, though he was still discharging the arduous duties of senior book-agent. During the whole period of his agency (1820-1828) he was also editor of the Methodist Magazine. Such an amount of labor would have worn out any man not endowed with great intellectual and bodily vigor-qualities which, in Dr. Bangs, were supplemented by indomitable industry and perseverance. In 1828 he was appointed editor of the Advocate, including, also, the editorial labors of the Magazine. In 1832 the General Conference appointed him editor of the Methodist Quarterly Review, a new form of the Methodist Magazine. His office comprised also the editorial charge of the books of the general catalogue. He had no paid assistance in the labors of the two periodicals, no appropriation being made for contributions; but the variety and vigor of his own articles imparted continued freshness and power to their pages.

His services to the missionary cause were perhaps the most important of all his vast and varied labors. He was one of the founders of the Methodist Missionary Society; he framed its original Constitution; he wrote its first “Circular Address” to the church. During sixteen years prior to the organization of the secretary-ship as a special and salaried function, he labored indefatigably and gratuitously for the society as its vice-president, secretary, or treasurer. He wrote in these years all its annual reports. In 1836 he was appointed “Missionary Secretary.” He now devoted his entire energies to the Missionary Society, conducting its correspondence, seeking missionaries for it, planning its mission-fields, pleading for it in the pulpits, and representing it in the Conferences until 1841, when he accepted the presidency of the Wesleyan University at Middletown, Conn. In 1842 he returned to pastoral work in New York. and remained in active service until 1852. The remainder of his life was passed in quiet literary labor, with occasional preaching as his health served. Much of the literary labor of his later years was devoted to the exposition of the doctrine of entire sanctification. In his eightieth year he preached with vigor, and his writings of that period are luminous and powerful. His last sermon was on the certain triumph of the Gospel. He died in great peace May 3, 1862. Dr. Bangs was a man of vigor and force — a fighter, when need be, to the last. “No man could show a nobler indignation against anything unrighteous or mean; no man could speak more unflinchingly or directly to the very face and teeth of a pretentious, an evasive, or disingenuous disputant, but no man ever had a more genial heart, a more instinctive sympathy with whatever is generous, heroic, or tender. His friendships were as steadfast as adamant. Unlike most old men, he was, to the last, progressive in his views. He sympathized with all well-considered measures for the improvement of his church, but its old honor was dearer to him than life, and woe to the man that dare impeach it in his presence. To him its history was all providential, and the very necessity of changes was the gracious summons of Providence for it to arise and shine still brighter. This hearty, resolute love of his friends and his cause, was one of the strongest, noblest traits of the war-worn old hero. It made him lovable as he was loving. His old age seemed to mellow rather than wither his generous dispositions. He was always deeply devout, but with advanced years he seemed to attain advanced heights of Christian experience and consolation. The Pauline doctrine of sanctification, as defined by Wesley, became his habitual theme of interest and conversation. He delighted to attend social gatherings for prayer on this subject, and during several late years he presided over one of the most frequented assemblies of this kind in New York. He seemed to take increasingly cheerful views of life, and of the prospects of the kingdom of God in the world, as he approached the end of his career. There was no querulousness in his temper, no repining in his conversation, at the changes which were displacing him from public view.”

His writings alone would have made him an historical character of his church. His editorial productions in the Advocate, the Magazine, and the Quarterly Review would fill scores of volumes. His Annual Missionary Reports would make no small library of missionary literature. His more substantial publications are more numerous than those of any other American Methodist. As early as 1809 he began his career as an author by a volume against “Christianism,” an heretical sect of New England. Three years later the General Conference appointed him chairman of a committee to collect the historical materials of the denomination, and thus began the researches which resulted in his History of the Methodist Episcopal Church. Before the appearance of this, his most important production, he published Errors of Hopkinsianism (1815, 12mo); Predestination examined (1817, 12mo); Reformer Reformed (1818, 12mo); Methodist Episcopacy (1820, 12mo); Life of the Rev. Freeborn Garrettson, one of the best of our biographies, and an essential collection of data for the history of the church. In 1832 appeared his Authentic History of the Missions under the care of the Methodist Episcopal Church, a volume which has aided much the missionary enterprise of the denomination. In 1835 he published Letters to a Young Preacher, full of excellent counsels on ministerial habits, on books, study, preaching, etc.; and in 1836, The Original Church of Christ (12mo). In 1839 appeared the first volume of his History of the M. E. Church. In three years the remaining three volumes were issued. It was a book for the times, if not for all time. His other publications are an Essay on Emancipation (1848, 8vo); State and Responsibilities of the Methodist Episcopal Church (1850, 12mo); Letters on Sanctification (1851, 12mo); Life of Arminius (18mo); and numerous occasional sermons. His scheme of “Emancipation” is substantially that recommended in the message of the President of the United States to Congress, 1862. “Let Congress,” he says, “make a proposition to the 1 several slave states that so much per head shall be allowed for every slave that shall be emancipated, leaving it to the state Legislatures respectively to adopt their own measures to effect the object.” Thus did this sagacious old man anticipate by several years the best suggestion which our national leaders were able to utter on our greatest national problem before its final solution by the sword. It is elaborated with skillful and intrepid ability, and fortified by decisive proofs from facts and figures. It has been said of his concluding “array of motives to emancipation,” that they “are strong enough, one would think, to rouse all but the dead to the importance of the task.” See Stevens, Life and Times of Nathan Bangs, D.D. (N. Y. 1863, 12mo); Ladies' Repository, June, 1859; The Methodist, May 10,1862; Methodist Quarterly, January, 1864, p. 172.

## Bangs, Stephen Beekman[[@Headword:Bangs, Stephen Beekman]]

             a prominent young Methodist preacher, son of the Rev. Heman Bangs, was born in New York, March 25, 1823, graduated at the N.Y. University in 1843, and was licensed to preach in the following year, joining the N. Y. Conference. His style of preaching excited strong anticipations of great usefulness, which were, however, disappointed by his early death, March 20,1846. — Magruder, Memoir of S. B. Bangs (New York, 1853); Minutes of Conferences, 4:31.

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

             a Methodist Episcopal minister, and nephew of Dr. Nathan and Heman. Bangs, was born in 1806. . He was converted at fifteen, preached without license while yet a probationer, and was appointed class-leader at seventeen. After a few years of activity in business pursuits, he joined the New York Conference in 1837, and was ordained deacon in 1841. His successive appointments were Bedford, Cortland, Westport, New Milford,  Weston, and Westport circuits, Middlebury, Newtown and East Village, Mount Vernon and East Chester, Patchogue, Greenport, Glen Cove, Bridgehampton, Cutchogue and Mattituck, North New York, Mianus and Pound Ridge, and Upper New Rochelle. He died suddenly at Ocean Grove, N. J., Oct. 5, 1880. During thirty-nine years of active work, he preached more than 11,000 sermons and received 3000 converts into the Church. He never took a week's vacation during the thirty-nine years; forty-one conference roll-calls never noted an absence, and during the whole period of two thousand and twenty-eight Sundays he only lost eighteen from all causes. See Minutes of Annual Conferences, 1881.

## Bangs, William MKendree[[@Headword:Bangs, William MKendree]]

             son of the Rev. Nathan Bangs, D.D., was born in New York, December i5, 1810, and graduated at 19 years of age at the University of Ohio with the highest honors. He was immediately offered a professorship in Augusta College, Ky., which he held for only one year, being impressed with the duty of entering the Christian ministry. In 1831 he entered the N. Y. Conference of the M. E. Church, and continued to labor, except when his feeble health compelled him to desist, till his death, Sept. 5, 1852. His logical powers were of the highest order, and his command of language rarely equalled. “Whether conversing familiarly with his friends, discussing some difficult abstract question, or preaching to a congregation, his style was remarkably adapted to the subject and the occasion. His sermons were clear, systematic, easy to be understood, neither encumbered by extraneous matter, nor disfigured by learned pedantry. They were characterized by a beautiful simplicity, and always bore the impress of a great mind.” As a controversial writer he excelled greatly; his articles in the Methodist Quarterly Review, especially those of 1836 and 1837, in reply to the “Christian Spectator,” and his reviews of Watson's Theological Institutes, are fine specimens of analytical as well as comprehensive thinking. — Minutes of Conferences, v. 211; Sprague, Annals, 7:773.

## Bani[[@Headword:Bani]]

             (Heb. Bani', בָּנִי, built; Sept. usually Βανί, sometimes Βουνί or Βανουϊv, etc.), the name of at least five men.

1. A Levite, son of Shamer, and father of Amzi, of the family of Merari

(1Ch 6:46). B.C. long ante 1043.

2. A Gadite, one of David's thirty-seven warriors (2Sa 23:36). B.C. 1046.

3. A descendant of Pharez, and father of Imri, one of whose descendants returned from Babylon (1Ch 9:4). B.C. long ante 536.

4. One of the heads of families whose retainers to the number of 642 returned from Babylon with Zerubbabel (Ezr 2:10; Ezr 10:29; Ezr 10:34; Neh 10:14; 1Es 5:12). He is elsewhere (Neh 7:15) called BINNUI SEE BINNUI (q.v). SEE BANID. He was himself one of those who divorced their heathen wives (Ezr 10:38). Others consider this last a different person, and identify him with some of those referred to below. B.C. 536-410.

5. A Levite, whose son Rehum repaired a portion of the (branch) wall of Jerusalem skirting the brow of Mount Zion on the east (Neh 3:17). Apparently the same Bani was among those who were conspicuous in all the reforms on the return from Babylon (Neh 8:7; Neh 9:4 twice, 5; 10:13). He had another son named Uzzi, who was appointed overseer of the Levites at Jerusalem; his own father's name was Hashabiah (Neh 11:22). B.C. 446-410. SEE CHENANI.

## Banians[[@Headword:Banians]]

             a religious sect in the empire of the Mogul. The word is sometimes used in a general and extended sense to denote the idolaters of India as distinguished from the Moharnmedans; but in a more restricted sense it is applied to the Vaishyas (q.v.). In the Shaster they are called Shuddery, and they follow the occupation of merchants or of brokers. Should a Banian quit his mercantile occupation and give himself wholly up to the performance of religious duties, even though he still retain his caste, he is regarded as a Brahmin of a more devout kind. The Banians are the great factors by whom most of the trade of India is managed. They claim it as almost a matter of sacred right that all mercantile arrangements should be conducted through them. They are found, accordingly, everywhere throughout Asia, where they are not only merchants, but act as bankers, and give bills of exchange for most of the cities of Hindustan.

## Banid[[@Headword:Banid]]

             (Βανίας v. r. Βανί; Vulg. Bania), the ancestor or family-head of one of the parties (that of Assalimoth, son of Josa, with 160 retainers) that returned from Babylon with Ezra (1Es 8:36). This represents a name, BANI SEE BANI (q v.), which has apparently escaped from the present Hebrew text (Ezr 8:10).

## Banira[[@Headword:Banira]]

             was probably a Gallic local goddess near Lausanne. She is only mentioned on an inscription found there.

## Banish[[@Headword:Banish]]

             (found in the Auth. Vers. only in the forms “banished,” Hebrews נִדִּח, niddach', 2Sa 14:13-14, outcast, as elsewhere; and “banishment,” Hebrews מִדּוּחִים, madduchim', “causes of ban.,” Lam 2:14, rather seauctions; Chald. שְׁרשׁוּor שְׁרשִׁי, sheroshu' or sheroshi', lit. a rooting out, Ezr 7:26). This was not a punishment enjoined by the Mosaic law; but after the captivity, both exile and forfeiture of property were introduced among the Jews; and it also existed under the Romans, by whom it was called diminutio capitis, because the person banished lost the rights of a citizen, and the city of Rome thereby lost a head. But there was another description of exile termed disportatio, which was a punishment of greater severity. The party banished forfeited his estate, and, being bound, was put on board ship and transported to some island specified by the emperor, there to be confined in perpetual banishment (see Smith's Dict. of Class. Antiq. s.v. Banishment). In this manner the apostle John was exiled to the little island of Patmos (Rev 1:9). SEE EXILE.

## Bank[[@Headword:Bank]]

             In Luk 19:23, the Greek word τράπεζα, table, is rendered “bank” in the modern sense of the term, which, by a similar appropriation, is derived from the same root as bench. In Mat 21:12; Mar 11:15; and Joh 2:15, it is employed literally, and denotes the “table” of the money-changer (q.v.), at which he sat in the market-place, as is still the custom in the East, and also in the outer court of the Temple. In other passages it denotes an ordinary table for food.

The term “bank,” סֹלְלָה, solelah', also occurs in 2Sa 20:15; 2Ki 19:32; Isa 37:33, as the name of the mound raised against a besieged city; it is elsewhere rendered “mount” in the same sense. SEE SIEGE.

The “bank” or shore of a river or sea is designated by the Hebrews term גָּדָה or גִּדְיָה, gadah' or gidyah', and שָׂפָה, saphah', a lip.

## Banker[[@Headword:Banker]]

             in liturgical phraseology, is

(1) a covering for a bench; (2) hangings of cloth; (3) the side-curtains of an altar.

## Banker Expeditionary[[@Headword:Banker Expeditionary]]

             at the Court of Rome. An officer who undertakes the procuring of bulls, dispensations, etc., at the court of Rome or in the legation of Avignon, whether in the chancery or penitentiary.

## Bankputtis[[@Headword:Bankputtis]]

             was the god of the sea among the ancient Prussians, “the foam-forming,” “the agitator of the waves.”

## Banks Of Piety[[@Headword:Banks Of Piety]]

             (or Monts de Piefe, as the French call them) are common in Popish countries. They are professedly designed for the benefit of the poor, but really intended to promote the interests of the Church. They are, in fact, spiritual pawnbroking establishments, conducted on the usual principles of these institutions but the profits of which go to the papal treasury. They were approved by the fifth Lateran Council. SEE MONTES.

## Banks, David F[[@Headword:Banks, David F]]

             a Protestant Episcopal clergyman of the diocese of New York, was elected- rector of St. Luke's Church, Nashua, N. H., in 1861; in 1864 he was rector of Christ Church, Norwich, Conn.; and in the following year Grace Church at Yantic was added to his charge. About 1871 he reinoved to Yonkers, N. Y., as rector of St. Paul's Church; in 1877 he went to Fairfield, Connl., where he died suddenly, Aug.29, 1878, aged forty years. See Prot. Episc. Almanac, 1879, p. 168.

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

             an English Wesleyan minister, commenced his ministry in 1803, and died Nov. 9, 1823, aged fifty. He was a zealous and pious man, and many were converted under his ministry. See Minutes of the British Conference, 1824.

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

             a minister of the Society of Friends, was born in Sunderland, Cumberland Co., England, in June, 1637. He became a Christian at the age of sixteen, and at the age of twenty-two was recognised as a minister. He entered at once upon that life of suffering for conscience' sake so common among Friends in the period in which he lived. At one time he says his associates  in prison, where he was thrust because he would not pay certain fees, were “a Bedlam-man and four with him for theft, two notorious thieves, two moss-troopers for stealing cattle, and a woman for murdering her child.” — For several, years he travelled extensively through Great Britain and Ireland. A full account of his different journeys, together with a large number of his letters written to his wife.and others, may be found in his memoirs. He has also left an account of a long imprisonment of nearly seven years which he endured in the city of Carlisle (1684-91). The last fourteen years of his life he lived in the County of Somerset. His death took place Aug. 6, 1710. Several of his epistles and other papers may be found in The Friends' Library, ii, 1-68. (J. C. S.)

## Banks, John (2), D.D.[[@Headword:Banks, John (2), D.D.]]

             an Associate minister, was born in Stirling, Scotland, about 1763, and was educated in his native country. He was for some time a minister in the Presbytery of Edinburgh, but resigned his charge and crossed the ocean in 1796. He preached for some time to the Associate Congregation in New York city, and declined a call from that body in 1798. He was installed as pastor at Cambridge, N. Y., in September, 1799. Here he remained until June, 1802, when he became pastor at Florida, N. Y. He remained in this charge fourteen years, during which time he gave private instruction to boys and young men. In 1816 he removed to Philadelphia as permanent supply, and soon after opened a select school for instruction in Latin and Greek. Afterwards he took charge of the grammar-school connected with the university, and taught several pupils Hebrew. In 1818 he was installed as pastor of the congregation which he had served as supply for two years. In May, 1820, he was elected professor of theology in the Eastern Theological Seminary at Philadelphia. He continued to discharge the dutties of his professorship and pastorate until his death, April 10, 1826. See Sprague, Annals of the American Pulpit, IX, 3, 52.

## Banks, Joseph[[@Headword:Banks, Joseph]]

             a minister of the Associate Church, son of Dr. John Banks, was born at Florida, N. Y., July 27, 1806. He graduated at the University of Pennsylvania in 1823, and was a student of theology under his father at the time of the latter's death, in 1826. He was licensed by the Associate Presbytery of Philadelphia, Oct. 1, 1828, and shortly after went South, and was ordained Oct. 15, 1831, by the Associate Presbytery of Carolina as  pastor of Bethany and Sardis churches, S. C., and Pisgah and Nob Creek, N. C. He subsequently settled in the congregations of Northfield, Stow, and Springfield, O.; but, in consequence of feeble health, resigned his charge and accepted an appointment as chaplain in the Western Penitentiary of Pennsylvania, at Allegheny City. He was appointed missionary to the island of Trinidad, July 27, 1843, and labored in that field for eight years. On his return in 1851 he established a semi-monthly paper entitled The Friend of Missions. He died at his residence in Mercer, Pa., April 8, 1859. See Sprague, Annals of the Amer. Pulpit, IX, 3, 53.

## Banks, Matthew[[@Headword:Banks, Matthew]]

             an English Wesleyan minister, was born at Rotherham, Feb. 23, 1798. He was converted in early life, entered into revival work with great zeal, received his first appointment to Antiguia,W. I., in 1826, and soon saw a great revival on that island characterized by extraordinary scenes. He returned to England in 1837, retired from the active ministry in 1860, and died at Bridlington, June 15, 1878. Mr. Banks was quick and decisive in action, independent in judgment, and an original thinker. His preaching was earnest, fervently Protestant, and was successful in awakening sinners. See Minutes of the British Conference, 1878, p. 45.

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

             an Irish Wesleyan minister, was converted when twenty-one, and soon began to be very active in preaching throughout the counties of Wicklow and Wexford. He began his regular ministry in 1792, became a supernumerary at Athy, or Carlow (Hill, Alphab. Arrangem. [1846]), in 1824, and died at Carlow, April 24, 1855, in the eighty-ninth year of his age. “Faithful as a minister, he walked before his house with a perfect heart.” See Minutes of the British Conference, 1855.

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

             a Methodist Episcopal minister, was born in Oglethorpe County, Ga., Jan. 8, 1795. He was taught to know the Scriptures from his infancy; emigrated with his parents at the age of eight to Illinois, where he received a very imperfect English education; but, embracing religion at the age of fourteen, he applied himself earnestly to reading and study, and became a good scholar. In 1813 he entered the Illinois Conference, and labored diligently  on its frontier circuits till his death, Sept. 4, 1831. See Minutes of Annual Conferences, 1833, p. 214.

## Banlier[[@Headword:Banlier]]

             a square flag carried in processions after Roman Catholic custom, and usually designating the parish to which it belongs by the image of the patron saint. In the chapel of orderstof knighthood, as in St. George's Chapel, Windsor, the Chapel of the Order of the Garter, the banner of each knight — i.e. a little square flag bearing his arms — is suspended at his installation over his appropriate stall. The installation of a knight is a religious ceremony, hence the propriety of the act. It is not uncommon to place banners taken in battle over the tombs of victorious generals. Banners were formerly a part of the ornaments of the altar, and were suspended over it “that in the Church the triumph of Christ may evermore be held in mind” (Durand). A heraldic banner is attached to the staff on which it is carried by one side, while the ecclesiastical banner is suspended from the top of the staff by means of a yard. See Pugin, Gloss. of Eccl. Ornament and Costume.

## Bann[[@Headword:Bann]]

             SEE BANNS.

## Bannaia[[@Headword:Bannaia]]

             (Σαβανναῖος v. r. Βανναίος, Vulg. Bannus), one of the “sons of Asom” that renounced their Gentile wives after the captivity (1Es 9:33); apparently a corruption for ZABAD SEE ZABAD (q.v.) of the genuine text (Ezr 10:33).

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

             a Methodist Episcopal minister, was born in Falwell, England, Jan. 6, 1820. He was converted in his nineteenth year; graduated at Union College in 1846; taught during several subsequent years in Jonesville Academy, and in 1850 united with the Troy Conference, which he served till his decease, May 11, 1853. Mr. Bannard was amiable, humble, devout, a good scholar, and an able preacher. See Min. of Ann. Conf., 1854, p. 374.

## Banner, Or Standard, Or Ensign, Or Signal[[@Headword:Banner, Or Standard, Or Ensign, Or Signal]]

             (q.v. severally). These words are probably used indiscriminately by the sacred writers. Some of the rabbins suppose that the ancient Hebrew tribe- standards were flags bearing figures derived from the comparisons used by Jacob in his final prophetic blessing on his sons. Thus they have Judah represented by a lion, Dan by a serpent, Benjamin by a wolf, etc. (Gen 49:1-28). Sir Thomas Brown, indeed, observes (Vulgar Errors, v. 10), “The escutcheons of the tribes, as determined by these ingenious triflers, do not in every instance correspond with any possible interpretation of Jacob's prophecy, nor with the analogous prophecy of Moses when about to die.” However, there may be some truth in the rabbinical notion after all. And as the tribe of Judah was represented by a lion, may not its motto have been, “Who shall rouse him up?” Thus the banner of the royal tribe would be an interesting prediction of the appearance and universal triumph of Christ, who is called “the lion of the tribe of Judah” (Hos 5:14; Rev 5:5). The four following Hebrew words signify banner, standard, ensign, flag, or signal:

1. DE'GEL (דֶּגֶל, as being conspicuous, flag, banner, or standard of a larger kind, serving for three tribes together, one of which pertained to each of the four general divisions. The four standards of this name were large, and ornamented with colors in white, purple, crimson, and dark blue. The Jewish rabbins assert (founding their statement on Gen 49:3; Gen 49:9; Gen 49:17; Gen 49:22, which in this case is very doubtful authority) that the first of these standards, that of Judah, bore a lion; the second, or that of Reuben, bore a man; that of Ephraim, which was the third, displayed the figure of a bull: while that of Dan, which was the fourth, exhibited the representation of cherubim. The standards were worked with embroidery (Num 1:52; Num 2:2-3; Num 2:10; Num 2:18; Num 2:25; Sol, Son 2:4; Son 6:4; Son 6:10). SEE CAMP.

2. OTH (אוֹת, a sign), an ensign or flag of a smaller kind. It belonged to each single tribe; and perhaps to the separate classes of families. Most likely it was originally merely a pole or spear, to the end of which a bunch of leaves was fastened, or something similar. Subsequently it may have been a shield suspended on the elevated point of such pole or spear, as was sometimes done among the Greeks and Romans. The Targumists, however, believe that the banners were distinguished by their colors, the color for each tribe being analogous to that of the precious stone for that tribe in the breast-plate of the high-priest; and that the great standard (degel) of each of the four camps combined the three colors of the tribes which composed it. They add that the names of the tribes appeared on the standards, together with a particular sentence from the law, and were moreover charged with appropriate representations, as of the lion for Judah, etc. Most modern expositors seem to incline to the opinion that the ensigns were flags distinguished by their colors, or by the name of the tribe to which each belonged (Number 2:2, 34). SEE FLAG.

3. NES (נֵס, from its loftiness), a lofty signal, a standard. This standard was not, like the others, borne from place to place. It appears from Num 21:8-9, that it was a long pole fixed in the earth; a flag was fastened to its top, which was agitated by the wind, and seen at a great distance. In order to render it visible as far as possible, it was erected on lofty mountains, chiefly on the irruption of an enemy, in order to point out to the people a place of rendezvous. It no sooner made its appearance on such an elevated position than the war-cry was uttered, and the trumpets were blown (Psa 60:4; Isa 5:26; Isa 11:12; Isa 13:2; Isa 18:3; Isa 30:17; Isa 49:22; Isa 62:10; Jer 4:6; Jer 4:21; Jer 51:12; Jer 51:27; Eze 27:7; in this last passage it is the standard or flag of a ship, not the sail). SEE WAR.

4. MASETH' (מִשְׂאֵת, from its elevation), a sign, a signal given by fire. Some writers have supposed that this signal was a long pole, on the top of which was a grate not unlike a chafing-dish, made of iron bars, and supplied with fire, the size, height, and shape of which denoted the party or company to whom it belonged (Jer 6:1). SEE BEACON.

There appear to be several allusions in Scripture to the banners, standards, or ensigns of ancient nations; a proper knowledge of them might aid us in understanding more clearly many of the sacred predictions. In Daniel, the various national symbols or standards are probably referred to instead of the names of the nations, as the he-goat with one horn was the symbol of Alexander the Great and the Macedonian people, and the ram with two horns Media and Persia, etc. (Dan 8:3-9). SEE MACEDON. The banners and ensigns of the Roman army had idolatrous, and, therefore, abominable images upon them, hence called “the abomination (q.v.) of desolation;” but their principal standard was an eagle. Among the evils threatened to the Hebrews in consequence of their disobedience, Moses predicted one in the following terms: “The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth” (Deu 28:49; compare also Jer 4:13). In Mat 24:28; Luk 17:37, the Jewish nation, on account of its iniquity, is compared to a dead body, exposed in the open field, and inviting the Roman army, whose standard often bore the figure of an eagle, to come together and devour it. SEE EAGLE.

It was customary to give a defeated party a banner as a token of protection, and it was regarded as the surest pledge of fidelity. God's lifting or setting up a banner is a most expressive figure, and imports his peculiar presence, protection, and aid in leading and directing his people in the execution of his righteous will, and giving them comfort and peace in his service (Psa 20:5; Psa 60:4; Sol. Son 2:4; see the dissert. on the latter passage by Lowe, in Eichhorn's Bibl. 2:184 sq.). SEE STANDARD- BEARER.

## Banners[[@Headword:Banners]]

             in church and processions were adopted from Constantine's use of the labarum-the cross-banner which was carried in the van of his army. They were used to commemorate the Easter victory of our Lord. The sacred banner of the Maccabees had the initial letters of the Hebrew words forming the text Exo 15:11. The emperor Heraclius in 621 took a picture of the cross to battle in his war with Persia, and carried the cross on his shoulders up Calvary as an act of thanksgiving, which was the origin of the festival of the Exaltation of the Holy Cross. The earliest instances of banners in England are those of two guthfana, war-vanes or standards, which were given by bishop Leofric to Exeter Cathedral. But St. Augustine  before this had entered the gates of Canterbury with a banner of the cross carried before his procession, singing a litany. The banner of St. Cuthbert was of white velvet with a red cross of the same material, and contained in the centre St. Cuthbert's corporax cloth.

It was fringed with red silk and gold, and had three silver bells attached to it. It was of great weight, and five men assisted the bearer when it was carried in procession. Pope Gregory III sent a banner which he had blessed to the king of France. Leo III gave one to Charlemagne; and Alexander II sent another to William of Normandy for his invasion of England. Philip II of France also received a papal banner. King Henry V carried a cross-banner in his expedition against the Lollards; and in the rising of the North in 1570 the rebels carried a banner embroidered with the five wounds, a chalice, and a cross, with the legend In hoc signo vinces (“thou shalt conquer by this sign”). The banners of St. John of Beverley, St. Peter of York, and St. Wilfrid of Ripon were carried on a sacred car, crowned with a cross, by archbishop Thurstan in 1138; at the battle of the Standard, or Northallerton, an imitation of the caroccio invented by Eribert, archbishop of Milan, in 1035; and beneath the banner of St. John, carried by a priest, Edward I fought against the Scots. Henry II carried the banner of St. Edmund of Bury to the battle of Fornham, Oct. 16, 1673.

Round the shrine of St. Cuthbert at Durham the banners of the king of Scotland, lord Neville, and other noblemen were placed as ornaments and acts of homage. The earl of Surrey borrowed St. Cuthbert's banner (which was carried at Flodden), and, as Skelton says, that of St. William of York in his Scottish campaign. Ferdinand and Isabella chased the Moors out of Granada, led by the crossbanner. The English Henrys and Edwards fought beneath the banners of St. Edmund the Confessor and St. George. In later days captured flags were suspended round the dome of St. Paul's, and the banners of the Bath and St. George at Westminster and Windsor. Henry VII offered the banner of St. George at St. Paul's after his victory at Bosworth. The oriflamme, or banner of St. Denis, was always carried before the kings of France in battle, as by Philip le Bel and Louis le Gros; and regimental colors invariably receive benediction by a priest before their presentation. Pope. Pius V in 1-568 “baptized” the duke of Alva's babel, or standard, by the name of Margaret. After the Reformation in England, Cartwright mentions “bells and banners in rogations, the priest in his surplice saying gospels and making crosses.” In parish processions banners are still carried in front of choirs at Peterborough, Southwell, and other places. At Salisbury, before the Reformation, three large banners were carried on Ascension-day-two in  the midst, of the cross, and one in advance, representing the Lion of Judah; while in the rear was his trophy, the image of a dragon. At Canterbury they included the arms of noble benefactors. In some places till recently a lingering relic of banners might be seen in the garlands suspended upon the poles which were carried at the perambulation of parishes.

Casalius says the procesion resembles a celestial host rejoicing in the triumph of Christ, and displaying the sign of the cross and banners to the discomfiture of the powers of the air. And Cranmer said, “We follow His banner as Christ's soldiers, servants, and men of war, fotr the remembrance of him, declaring our proneness and readiness in all things to follow and serve him” — a thought which beautifully harmonizes with the admonition at holy baptism, that we should serve under Christ's banner, and fight manfully against his enemies, continuing his faithful soldiers and servants unto our lives' end (Psa 20:5). Banners were used at weddings and funerals; the lesser guilds borrowed those of the parish church.

## Bannister, Edward D.D.[[@Headword:Bannister, Edward D.D.]]

             a Methodist Episcopal minister, was born in Phelps, N. Y., Dec. 14, 1814. In 1838 he graduated from the Wesleyan University, Conn., taught school at Vienna, N. Y., and, having joined the Genesee Conference, was stationed at Barrington; but was discontinued at his own request, and studied medicine for a few months. In 1840 he preached a short time at Le Roy, N. Y. In 1841 he became a teacher in Gouverneur Seminary, N. Y., and in 1842 joined the Black River Conference, spending the two following years as pastor at Ogdensburgh and Syracuse. In 1844 he became a teacher in the Oneida Conference Seminary, and in 1850 opened a school in San Jose, Cal. From 1854 to 1860 he was pastor and presiding elder in various appointments in that state; in 1860-67 was president of the University of the Pacific at Santa Clara, but afterwards returned to the active ministry, and died at Marysville, Cal., Sept. 27, 1871. See Alumni Record of Wesleyan Univ. s.a. 1838.

## Bannister, Henry, D.D[[@Headword:Bannister, Henry, D.D]]

             a Methodist Episcopal minister and educator, was born at Conway, Massachusetts, October 5, 1812. He united with the Church at the age of sixteen, studied at Cazenovia Seminary, N.Y., graduated from Wesleyan University, Connecticut, in 1836, taught one year at Lowville, N.Y., studied two years at Auburn Theological Seminary, teaching one year meanwhile at Cazenovia; in 1840 became principal of Fairfield Academy; in  1843 of Cazenovia Seminary; in 1856 professor of exegetical theology at Garret Biblical Institute, Evanston, Illinois, and died there, April 15, 1883. In 1869 he took a trip abroad. He was a delegate to the General Conference in 1864, 1868, and 1872. He was licensed to preach in 1838, in 1842 joined the Oneida Conference, and in 1857 was transferred to the Wisconsin Conference. He was an able divine, a fine scholar, and an excellent teacher. Besides numerous contributions to the periodical press, he prepared the part on Isaiah for Whedon's Commentary. See Minutes of Annual Conferences, 1883, page 322; Alumni Record of Wesl. Univ. 1882, pages 10, 544.

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

             an English Congregational minister, was born in Portsea in 1801. He began his' ministry at Epping, where he preached about fifteen years, and then retired to Coventry. He subsequently spent a few years successively at Cheltenham, Cardiff, and Crediton. Thence he removed to Gloucester, where he died, Feb. 2, 1874. See (Lond.) Cong. Year-book, 1875, ‘p. 311.

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

             an English Wesleyan missionary, commenced his labors in New Brunswick in 1833, laboring in Petitcodiac, Fredericton, and Grand Menan. In 1838 he removed to the West Indies, where he became one of the most efficient ministers. From 1846 he was chairman and general superintendent of the missions in the St. Vincent and Demerara district. He died of the cholera at Barbadoes, July 9, 1854. He was most indefatigable in relieving the suffering in that sad period. See Minutes of the British Conference, 1854.

## Banns Of Matrimony[[@Headword:Banns Of Matrimony]]

             (bannum nuptiale), a phrase that has been for many ages used to signify the public announcement in church of the intention of two parties to become united in matrimony. Ignatius, in his Ep. to Polycarp, cap. 5, says that it becomes those who marry to do so with the consent or direction of the bishop. And Tertullian (ad Uxorem, lib. 2, cap. 2 and 9; De Pudicitia, cap. 4) implies that the Church, in the primitive ages, was forewarned of marriages. The earliest existing canonical enactment on the subject in the English Church is that in the 11th canon of the synod of Westminster, A.D. 1200, which enacts that “no marriage shall be contracted without banns thrice published in the church.” It is supposed by some that the practice was introduced into France as early as the ninth century; and it is certain that Odo, bishop of Paris, ordered it in 1176. The council of Lateran, in 1215, prescribed it to the whole Latin Church; and the 62d canon of the synod of London, 1603-4, forbids the celebration of marriage “except the banns of matrimony have been first published three several Sundays or, holy-days in the time of divine service in the parish churches or chapels where the parties dwell,” on pain of suspension for three years. Marriage without the publication of banns is valid in England, but the parties so married offend against the spirit of the laws. The principal motives which led to the order for the publication of banns were to prevent clandestine marriages, and to discover whether or no the parties have any lawful hindrance. The Church of England enacts that the banns shall be published in church immediately before the sentences for the offertory. If the parties dwell in different parishes, then banns must be published in both. In the Roman Church the banns are ordered to be published at the parochial mass, at sermon-time, upon some three Sundays or festivals of observance. With regard to dispensations of banns, the council of Lateran speaks of nothing of the kind. The council of Trent (De Reform. sess. 24, cap. 1) permits them in certain cases. Such dispensations have been granted by bishops in England ever since Archbishop Meopham's time at least, who died in 1333, which power of dispensing was continued to them by the statute law, viz. the Acts 25. Hen. VIII, cap. 21, by which all bishops are allowed to dispense as they were wont to do. Before publishing the banns it was the custom for the curate anciently to affiance the two persons to be married in the name of the Blessed Trinity; and the banns were sometimes published at vespers, as well as during the time of mass. See Bingham, Or. Eccl. lib. 22, cap. 2, § 2; Martene, De Ant. Rit. lib. 2, cap. 9, art. v, p. 135, 136; Landon, s.v.

## Bannus[[@Headword:Bannus]]

             (Βαννούς), one of the “sons of Maani” who renounced his Gentile wife after the return from Babylon (1Es 9:34); apparently either the BANI SEE BANI or BINNUI SEE BINNUI (q.v.) of the true text (Ezr 10:38).

## Banoell, Ludovicus[[@Headword:Banoell, Ludovicus]]

             a French Dominican, and professor of theology and philosophy at Avignon, where he died Dec. 22, 1685, is the author of: — De Militia Angelica S. Thomoe: — Moralis Divi Thomas (2 vols.): — Cursus Universae Theologice tam Moralis quanm Scholasticoe (6 vols.). See Echard, De Scriptoribus Ordinis Dominicanorum; Jocher, Allgemeines Gelehrten- Lexikon, s.v. (B.P.)

## Banolas, Leon De[[@Headword:Banolas, Leon De]]

             SEE RALBAG.

## Banquet[[@Headword:Banquet]]

             On occasions of ceremony the company were invited a considerable time previous; and on the day and at the hour appointed, an express by one or more servants, according to the number and distance of the expected guests, was dispatched to announce that the preparations were completed, and that their presence was looked for immediately (Mat 22:8; Luk 14:17). (Grotius, in loc.; also Morier's Journey, p. 73.) This custom obtains in the East at the present day; and the second invitation, which is always verbal, is delivered by the messenger in his master's name, and frequently in the very language of Scripture (Mat 22:4). It is observable, however, that this after summons is sent to none but such as have been already invited, and have declared their acceptance; and as, in these circumstances, people are bound by every feeling of honor and propriety to postpone all other engagements to the duty of waiting upon their entertainer, it is manifest that the vehement resentment of the grandee in the parable of the great supper (Luk 14:16 sq.), where each of the guests is described as offering to the bearer of the express some frivolous, apology for absence, was, so far from being harsh and unreasonable, as infidels have characterized it, fully warranted and most natural according to the manners of the age and country. By accepting his invitation they had given a pledge of their presence, the violation of which on such trivial grounds, and especially after the liberal preparations made for their entertainment, could be viewed in no other light than as a gross and deliberate insult.

At the small entrance-door a servant was stationed to receive the tablets or cards of those who were expected; and as curiosity usually collected a crowd of troublesome spectators, anxious to press forward into the scene of gayety, the gate was opened only so far as was necessary for the admission of a single person at a time, who, on presenting his invitation- ticket, was conducted through a long and narrow passage into the receiving-room; and then, after the whole company was assembled, the master of the house shut the door with his own hands-a signal to the servant to allow himself to be prevailed on neither by noise nor by importunities, however loud and long-continued, to admit the by-standers. To this custom there is a manifest reference in Luk 13:24, and Mat 25:10 (see Morier's Journey, p. 142).

One of the first marks of courtesy shown to the guests, after saluting the host, was the refreshment of water and fragrant oil or perfumes; and hence we find our Lord complaining of Simon's omission of these customary civilities (Luk 7:44; see also Mar 7:4). SEE ANOINTING. But a far higher, though necessarily less frequent attention paid to their friends by the great was the custom of furnishing each of the company with a magnificent habit of a light and showy color, and richly embroidered, to be worn during the festivity (Ecc 9:8; Rev 3:4-5). The loose and flowing style of this gorgeous mantle made it equally suitable for all; and it is almost incredible what a variety of such sumptuous garments the wardrobes of some great men could supply to equip a numerous party. In a large company, even of respectable persons, some might appear in a plainer and humbler garb than accorded with the taste of the voluptuous gentry of our Lord's time, and where this arose from necessity or limited means, it would have been harsh and unreasonable in the extreme to attach blame, or to command his instant and ignominious expulsion from the banquet-room. But where a well-appointed and sumptuous wardrobe was opened for the use of every guest, to refuse the gay and splendid costume which the munificence of the host provided, and to persist in appearing in one's own habiliments, implied a contempt both for the master of the house and his entertainment, which could not fail to provoke resentment; and our Lord therefore spoke in accordance with a well-known custom of his country when, in the parable of the marriage of the king's son, he describes the stern displeasure of the king on discovering one of the guests without a wedding garment, and his instant command to thrust him out (Mat 22:11).

At private banquets the master of the house of course presided, and did the honors of the occasion; but in large and mixed companies it was anciently customary to elect a governor of the feast (Joh 2:8; see also Sir 32:1), who should not merely perform the office of chairman, ἀρχιτρίκλινος, in preserving order and decorum, but take upon himself the general management of the festivities. As this office was considered a post of great responsibility and delicacy, as well as honor, the choice, which among the Greeks and Romans was left to the decision of dice, was more wisely made by the Jews to fall upon him who was known to be possessed of the requisite qualities a ready wit and convivial turn, and at the same time firmness of character and habits of temperance. SEE ARCHITRICLINUS. The guests were scrupulously arranged either by the host or governor, who, in the case of a family, placed them according to seniority (Gen 42:33), and in the case of others, assigned the most honorable (comp. 1Sa 9:22) a place near his own person; or it was done by the party themselves, on their successive arrivals, and after surveying the company, taking up the position which appeared fittest for each. It might be expected that among the Orientals, by whom the laws of etiquette in these matters are strictly observed, many absurd and ludicrous contests for precedence must take place, from the arrogance of some and the determined perseverance of others to wedge themselves into the seat they deem themselves entitled to. Accordingly, Morier informs us “that it is easy to observe, by the countenances of those present, when any one has taken a higher place than he ought.” “On one occasion,” he adds, “when an assembly was nearly full, the Governor of Kashan, a man of humble mien, came in, and had seated himself at the lowest place, when the host, after having testified his particular attentions to him by numerous expressions of welcome, pointed with his hand to an upper seat, which he desired him to take” (Second Journey). As a counterpart to this, Dr. Clarke states that “at a wedding feast he attended in the house of a rich merchant at St. Jean d'Acre, two persons who had seated themselves at the top were noticed by the master of ceremonies, and obliged to move lower down” (see also Joseph. Ant. 15:24.) The knowledge of these peculiarities serves to illustrate several passages of Scripture (Pro 25:6-7; Mat 23:6; and especially Luk 14:7, where we find Jesus making the unseemly ambition of the Pharisees the subject of severe and merited animadversion).

In ancient Egypt, as in Persia, the tables were ranged along the sides of the room, and the guests were placed with their faces toward the walls. Persons of high official station were honored with a table apart for themselves at the head of the room; and in these particulars we trace an exact correspondence to the arrangements of Joseph's entertainment to his brethren. According to Lightfoot (Exercit. on Joh 13:23), the tables of the Jews were either wholly uncovered, or two thirds were spread with a cloth, while the remaining third was left bare for the dishes and vegetables. In the days of our Lord the prevailing form was the triclinium, the mode of reclining at which is described elsewhere. SEE ACCUBATION. This effeminate practice was not introduced until near the close of the Old Testament history, for among all its writers prior to the age of Amos, יָשִׁב, to sit, is the word invariably used to describe the posture at table (1 Samuel 16, margin, and Psa 128:3, implying that the ancient Israelites sat round a low table, cross-legged, like the Orientals of the present day), whereas ἀνακλίνω, signifying a recumbent posture, is the word employed in the Gospels. And whenever the word “sit” occurs in the New Testament, it ought to be translated “lie,” or recline, according to the universal practice of that age.

The convenience of spoons, knives, and forks being unknown in the East, or, where known, being a modern innovation, the hand is the only instrument used in conveying food to the mouth; and the common practice, their food being chiefly prepared in a liquid form, is to dip their thin, wafer- like bread in the dish, and, folding it between their thumb and two fingers, enclose a portion of the contents. It is not uncommon to see several hands plunged into one dish at the same time. But where the party is numerous, the two persons near or opposite are commonly joined in one dish; and accordingly, at the last Passover, Judas, being close to his master, was pointed out as the traitor by being designated as the person “dipping his hand with Jesus in the dish.” The Apostle John, whose advantageous situation enabled him to hear the minutest parts of the conversation, has recorded the fact of our Lord, in reply to the question, “Who is it?” answering it by “giving a sop to Judas when he had dipped” (Joh 13:27.) It is not the least among the peculiarities of Oriental manners that a host often dips his hand into a dish, and, lifting a handful of what he considers a dainty, offers the ψωμίον or sop to one of his friends, and to decline it would be a violation of propriety and good manners (see Jowett's Christian Researches). In earlier ages, a double or a more liberal portion, or a choice piece of cookery, was the form in which a landlord showed his respect for the individual he delighted to honor (Gen 43:34; 1Sa 1:4; 1Sa 9:23; Pro 31:15; see Voller's Grec. Ant. 2:387; Forbes, Orient. Mem. 3, 187.)

While the guests reclined in the manner described above, their feet, of course, being stretched out behind, were the most accessible parts of their person, and accordingly the woman with the alabaster box of ointment could pay her grateful and reverential attentions to Jesus without disturbing him in the business of the table. Nor can the presence of this woman, uninvited and unknown even as she was to the master of the house, appear at all an incredible or strange circumstance, when we consider that entertainments are often given in gardens, or in the outer courts, where strangers are freely admitted, and that Simon's table was in all likelihood accessible to the same promiscuous visitors as are found hovering about at the banquets and entering into the houses of the most respectable Orientals of the present day (Forbes, Orient. Mem.). In the course of the entertainment servants are frequently employed in sprinkling the head and person of the guests with odoriferous perfumes, which, probably to counteract the- scent of too copious perspiration, they use in great profusion, and the fragrance of which, though generally too strong for Europeans, is deemed an agreeable refreshment (see Psa 45:8; Psa 23:5; Psa 123:2).

The various items of which an Oriental entertainment consists, bread, flesh, fish, fowls, melted butter, honey, and fruits, are in many places set on the table at once, in defiance of all taste. They are brought in upon trays — one, containing several dishes, being assigned to a group of two, or at most three persons, and the number and quality of the dishes being regulated according to the rank and consideration of the party seated before it. In ordinary cases four or five dishes constitute the portion allotted to a guest; but if he be a person of consequence, or one to whom the host is desirous of showing more than ordinary marks of attention, other viands are successively brought in, until, if every vacant corner of the tray is occupied, the bowls are piled one above another. The object of this rude but liberal hospitality is, not that the individual thus honored is expected to surfeit himself by an excess of indulgence in order to testify his sense of the entertainer's kindness, but that he may enjoy the means of gratifying his palate with greater variety; and hence we read of Joseph's displaying his partiality for Benjamin by making his “mess five times so much as any of theirs” (Gen 43:34). The shoulder of a lamb, roasted, and plentifully besmeared with butter and milk, is regarded as a great delicacy still (Buckingham's Travels, 2:136), as it was also in the days of Samuel. But according to the favorite cookery of the Orientals, their animal food is for the most part cut into small pieces, stewed, or prepared in a liquid state, such as seems to have been the “broth” presented by Gideon to the angel (Jdg 6:19). The made-up dishes are “savory meat,” being highly seasoned, and bring to remembrance the marrow and fatness which were esteemed as the most choice morsels in ancient times. As to drink, when particular attention was intended to be shown to a guest, his cup was filled with wine till it ran over (Psa 23:5), and it is said that the ancient Persians began their feasts with wine, whence it was called “a banquet of wine' (Est 5:6). See Rinck, De apparatu convivii regis Persarum (Regiom. 1755); Kohler, Observatt. (Lips. 1763), p. 1 sq.

The hands, for occasionally both were required, besmeared with grease during the process of eating, were anciently cleaned by rubbing them with the soft part of the bread, the crumbs of which, being allowed to fall, became the portion of dogs (Mat 15:27; Luk 16:21). But the most common way now at the conclusion of a feast is for a servant to go round to each guest with water to wash, a service which is performed by the menial pouring a stream over their hands, which is received into a strainer at the bottom of the basin. This humble office Elisha performed to his master (2Ki 3:11). SEE EWER.

People of rank and opulence in the East frequently give public entertainments to the poor. The rich man in the parable, whose guests disappointed him, dispatched his servants on the instant to invite those that might be found sitting by the hedges and the highways — a measure which, in the circumstances, was absolutely necessary, as the heat of the climate would spoil the meats long before they could be consumed by the members of his own household. But many of the great, from benevolence or ostentation, are in the habit of proclaiming set days for giving feasts to the poor; and then, at the time appointed, may be seen crowds of the blind, the halt, and the maimed bending their steps to the scene of entertainment. This species of charity claims a venerable antiquity. Our Lord recommended his wealthy hearers to practice it rather than spend their fortunes, as they did, on luxurious living (Luk 14:12); and as such invitations to the poor are of necessity given by public proclamation, and female messengers are employed to publish them (Hasselquist saw ten or twelve thus perambulating a town in Egypt), it is probably to the same venerable practice that Solomon alludes in Pro 9:3. SEE FEAST.

Among the Hebrews banquets were not only a means of social enjoyment, but were a part of the observance of religious festivity. At the three solemn festivals, when all the males appeared before the Lord, the family also had its domestic feast, as appears from the place and the share in it to which “the widow, the fatherless, and the stranger” were legally entitled (Deu 16:11). Probably, when the distance allowed and no inconvenience hindered, both males and females went up (e.g. to Shiloh; 1Sa 1:9) together to hold the festival. These domestic festivities were doubtless to a great extent retained, after laxity had set in as regards the special observance by the male sex (Neh 8:17). Sacrifices, both ordinary and extraordinary, as among heathen nations (Exo 34:15; Jdg 16:23), included a banquet, and Eli's sons made this latter the prominent part. The two, thus united, marked strongly both domestic and civil life. It may even be said that some sacrificial recognition, if only in pouring the blood solemnly forth as before God, always attended the slaughter of an animal for food. The firstlings of cattle were to be sacrificed and eaten at the sanctuary if not too far from the residence (1Sa 9:13; 2Sa 6:19; Exo 22:29-30; Lev 19:5-6; Deu 12:17; Deu 12:20-21; Deu 15:19-22). From the sacrificial banquet probably sprang the AGAPAE; as the Lord's Supper, with which it for a while coalesced, was derived from the Passover. Besides religious celebrations, such events as the weaning a son and heir, a marriage, the separation or reunion of friends, and sheep-shearing, were customarily attended by a banquet or revel (Gen 21:8; Gen 29:22; Gen 31:27; Gen 31:54; 1Sa 25:2; 1Sa 25:36; 2Sa 13:23). At a funeral, also, refreshment was taken in common by the mourners, and this might tend to become a scene of indulgence, but ordinarily abstemiousness seems on such occasions to have been the rule. The case of Archelaus is not conclusive, but his inclination toward alien usages was doubtless shared by the Herodianizing Jews (Jer 16:5-7; Eze 24:17; Hos 9:4; Ecc 7:2; Josephus, War, 2:1). Birthday-banquets are only mentioned in the cases of Pharaoh and Herod (Gen 40:20; Mat 14:6). A leading topic of prophetic rebuke is the abuse of festivals to an occasion of drunken revelry, and the growth of fashion in favor of drinking-parties.

Such was the invitation typically given by Jeremiah to the Rechabites (Jer 35:5). The usual time of the banquet was the evening, and to begin early was a mark of excess (Isa 5:11; Ecc 10:16). The slaughtering of the cattle, which was the preliminary of a banquet, occupied the earlier part of the same day (Pro 9:2; Isa 22:13; Mat 22:4). The most essential materials of the banqueting- room, next to the viands and wine, which last was often drugged with spices (Pro 9:2; Son 8:2), were garlands or loose flowers, exhibitions of music, singers, and dancers, riddles, jesting and merriment (Isa 28:1; Wisdom of Solomon 2:6; 2Sa 19:35; Isa 25:6; Isa 5:12; Jdg 14:12; Neh 8:10; Ecc 10:19; Mat 22:11; Amo 6:5-6; Luk 15:25). Seven days was a not uncommon duration of a festival, especially for a wedding, but sometimes fourteen (Tobias 8:19; Gen 29:27; Jdg 14:12); but if the bride were a widow, three days formed the limit (Buxtorf, De Conviv. Hebr.). The reminder sent to the guests (Luk 14:17) was probably only usual in princely banquets on a large scale, involving protracted preparation. There seems no doubt that the Jews of the O.T. period used a common table for all the guests. In Joseph's entertainment a ceremonial separation prevailed, but there is no reason for supposing a separate table for each, as is distinctly asserted in the Talmud (Tosephot Berach. c. 6) to have been usual, The latter custom certainly was in use among the ancient Greeks and Germans (Hem. Od. 23, 10 2:74; Tac. Germ. 22), and perhaps among the Egyptians (Wilkinson, 2:202, engravings). But the common phrase to “sit at table,” or “eat at any ore's table,” shows the originality of the opposite usage. The separation of the woman's banquet was not a Jewish custom (Est 1:9). Portions or messes were sent from the entertainer to each guest at table, and a special part was sometimes reserved for a late comer (1Sa 1:5; Gen 43:34; 1Sa 9:23-24). Portions were similarly sent to poorer friends direct from the banquet-table (Neh 8:10; Est 9:19; Est 9:22). The kiss on receiving a guest was a point of friendly courtesy (Luk 7:45). It was strictly enjoined by the rabbins to wash both before and after eating, which they called the “first water” and the “last water” ( מִיִם רִאשׁוֹנִיםand מִיִם אִחֲרוֹנִים); but washing the feet seems to have been limited to the case of a guest who was also a traveler. SEE ABLUTION.

In religious banquets the wine was mixed, by rabbinical regulation, with three parts of water, and four short forms of benediction were pronounced over it. At the Passover four such cups were mixed, blessed, and passed round by the master of the feast (ἀρχιτρίκλινος). It is probable that the character of this official varied with that of the entertainment; if it were a religious one, his office would be quasi-priestly; if a revel, he would be the mere symposiarch (συμποσιάρχης) or arbiter bibendi. (See Smith's Dict. of Class. Ant. s.v. Symposium; Comissatio.) — Smith, s.v. SEE ENTERTAINMENT; SEE EATING; SEE HOSPITALITY, etc.

## Banuas[[@Headword:Banuas]]

             (Βάννος, Vulg. Bamis), a name of a Levite occurring in the lists of those who returned from captivity (1Es 5:26); this, with the following name, answers to HODAVIAH SEE HODAVIAH (q.v.) or Hodevah in the parallel lists of Ezra (2. 40) and Nehemiah (7. 43).

## Baodan[[@Headword:Baodan]]

             king of Ireland, lived in the 6th century. He ascended the throne about 565, was removed by Colman, son of Dermod, and, vanquished and pursued, he took refuge in a monastery governed by Columba, who afterwards became a Pictish disciple. But even here he was pursued and massacred. Columba, indignant at the violation of the sacred place, demanded vengeance, and raised a crusade which resulted in the death of Colman. The successor of Baodan was Hugh II, or Aodh, son of Immeric. See Hoefer, Nouv. Biog. Generale, s.v.

## Baotan[[@Headword:Baotan]]

             SEE BAEDAN; SEE BAITHEN.

## Baphomet[[@Headword:Baphomet]]

             (Βαφὴ Μὴτεως, baptism of Metis, or of fire, the Gnostic baptism), is the name given to certain symbolic figures, half male and half female, carved in stone, etc., which are said by some to have belonged to the insignia of the Knight Templars. Specimens of them are to be found in the collections of antiquities of Weimar and Vienna. These figures have generally two heads or faces, one of which is bearded; they are surrounded by serpents, and bear various inscriptions and representations of the sun, moon, truncated crosses (otherwise called Egyptian key of life and death), etc. Some have considered them as images of the devil, others as representing Mete (Wisdom), the Gnostic divinity, and others, seeing in them busts of Mohammed, considered them as proofs of the apostasy of the Templars. It seems more probable, however, that they were merely some alchemico- theosophical symbols. See Joseph von Hammer, Fundgruben d. Orients (6 vols.); Von Nell, Baphometische Actenstiicke, etc. (Vienna, 1819); Same, Essay on a Cosmological Interpretation of the Pheenician Worship of the Cabiri, etc.

## Bapohild (Or Rather Witenagemote), Council Of[[@Headword:Bapohild (Or Rather Witenagemote), Council Of]]

             (Concilium Baccanceldense). Of these there are said to have been two.

I. Held between A.D. 696 and 716 at Bapchild, near Sittingbourne, in Kent; a Kentish Witenagemote, at which abbesses and presbyters, as well as bishops and abbots, were present, and where the celebrated Privilege of Wihtred was enacted, granting to the Kentish metropolitan a free election in the case of abbots, abbesses, priests, and deacons. The date cannot be precisely determined. Spurious forms of the Privilegium extend it to the election of bishops and to the whole of Saxon England.

II. Held A.D. 798, if at all; said to have been under Kenulf, king (not of Kent, but) of Mercia, and archbishop Athelard, with bishops (two lists, both spurious), abbots, and an archdeacon; and to have prohibited lay interference with churches and monasteries, in compliance with a mandate of pope Leo III. The decree, however, is verbatim that of the (genuine) Council of Cloveshoo of A.D. 803, from which also one of the lists of bishops is partially taken. The copy at Canterbury, however, has no signatures.

## Baptae[[@Headword:Baptae]]

             (from βάπτω, to wash), a name formerly applied to the priests of the Thracian goddess Cotys, or Cotytto, and was derived from a practice in their festivals of washing in tepid water. Buttmann, however, in his Mythologus denies that the name Baptae was applied to the priests referred to. SEE COTYS.

## Baptism[[@Headword:Baptism]]

             a rite of purification or initiation, in which water is used; one of the sacraments (q.v.) of the Christian Church. The word baptism is simply an Anglicized form of the Greek βαπτισμός, a verbal noun from βαπτίζω (likewise Anglicized “baptize”), and this, again, is a derivative from βάπτω, the predominant signification of which latter is to whelm or “dye,” Lat. tingo. Not being a verb implying motion, βαπτίζω is properly followed in Greek by the preposition ἐν, denoting the means or method (with the “instrumental dative”), which has unfortunately, in the Auth. Engl. Vers., often been rendered by the ambiguous particle “in,” whereas it really (in this connection) signifies only with or by, or at most merely designates the locality where the act is performed. The derivative verb and noun are sometimes used with reference to ordinary lustration, and occasionally with respect to merely secular acts; also in a figurative sense. In certain cases it is followed by the preposition εἰς, with the meaning “to,” “for,” or “unto,” as pointing out the design of the act, especially in phrases (comp. πιστεύειν εἰς) expressive of the covenant or relation of which this rite was the seal. (In Mar 1:9, the εἰς depends upon ῏ηλθεν preceding; and in Mar 14:20, there is a constructio praegnans by which some other verb of motion is to be supplied before the preposition.) On these and other applications of the Greek word, see Robinson's Lex. of the N.T. s.v.; where, however (as in some other Lexicons), the statement that the primary force of the verb is “to dip, immerse,” etc., is not sustained by its actual usage and grammatical construction. This would always require ἐν, “into,” after it; which occurs in 15 examples only out of the exhaustive list (175) adduced by Dr. Conant (Meaning and Use of Baptizein, N. Y. 1860); and a closer and more critical examination will show that it is only the context and association of the word that in any case put this signification upon it, and it is therefore a mere gloss or inference to assign this as the proper sense of the term. The significations “p plunge,” “‘submerge,” etc., are here strictly derived, as cognates, from the more general and primitive one of that complete envelopment with a liquid which a thorough wetting, saturation, or dyeing usually implies. In like manner, Dr. E. Beecher (in a series of articles first published in the Am. Bib. Repos. during 1840 and 1841) has mistaken the allied or inferential signification of purification for the primitive sense of the word, whereas it is only the result expected or attendant in the act of washing. See further below.

As preliminary to the theological discussion of this subject, it will be proper here to discuss, more fully than can be conveniently done elsewhere, the classical and Biblical uses of the word, and some subordinate topics, reserving the conitroverted points for later consideration.

I. Philological Usage of the Word βαπτίζειν. —

1. By Classical Writers. — No instance occurs in these writers of the use of βάπτισμα, and only one in a very late author (Antyllus) of the use of its equivalent βαπτισμός; but the verb occurs frequently, especially in the later writers. It is used to designate:

(1.) The washing of an object by dipping it into water, or any other fluid, or quasi-fluid, for any purpose whatever: as βάπτισον σεαυτὸν εἰς θάλασσαν, “bathe yourself by going into the sea” (Plut. Maor. p. 166 A.); βαπτίζειν τὸν Διόνυσον πρὸς τὴν θάλατταν (Ibid. p. 914).

(2.) The plunging or sinking of an object: as Οὐδὲ γὰρ τοῖς ἀκολύμβοις βαπτίζεσθαι συμβαίνει ξύλων τρὸπον ἐπιπολάζουσι, where βαπτίζεσθαι, in the sense of “submersed,” is contrasted with ἐπιπολάζουσι, in the sense of “float;” ἐν ὕδασι γενέσθαι τὴν

πορείαν συνέβη, μέχρι ὀμφαλοῦ βαπτιζομένων, being in water up to the navel (Strabo, Geogr. xiv, p. 667); μόλις ἕως τῶν μαστῶν ὅι πεζοὶ βαπτιζόμενοι διέβαινον (Polyb. in). So Pindar says (Pyth. 2:145), ἀβάπτιστός εἰμι, φελλὸς éς, where the cork of the fisherman is. styled unbaptized, in contrast with the net which sinks into the water. From this, by metonomy of cause for effect, is derived the sense to drown, as ἐβάπτισ᾿ εἰς τὸν οϊvνον, “I whelmed him in the wine” (Julian AEgypt. Anacreont.).

(3.) The covering over of any object by the flowing or pouring of a fluid on it; and metaphorically (in the passive), the being overwhelmed or oppressed: thus the Pseudo-Aristotle speaks of places full of bulrushes and sea-weeds, which, when the tide is at the ebb, are not baptized (i.e. covered by the water), but at full tide are flooded over (Mirabil. Auscult. § 137, p. 50, in Westermann's edit. of the Script. Rer. Mir. Gr.); Diodorus Siculus (bk. 1) speaks of land animals being destroyed by the river overtaking them (διαφθείρεται βαπτιζόμενα); Plato and Athenaeus describe men in a state of ebriety as baptized (Sympos. p. 176 B.; and Deipnos.v.); and the former says the same of a youth overwhelmed with sophistry (Euthyd. 277 D.); Plutarch denounces the forcing of knowledge on children beyond what they can receive as a process by which the soul is baptized (De Lib. educ.); and he speaks of men as baptized by debts (Galbae, c. 21); Diodorus Siculus speaks of baptizing people with tears (bk. 1, c., 3); and Libanius says, “He who hardly bears what he now bears, would be baptized by a little addition” (Epist. 310), and “I am one of those baptized by that great wave” (Ep. 25).

(4.) The complete drenching of an object, whether by aspersion or immersion; as Α᾿σκὸς βαπτίζῃ, δῦναι δὲ τοι οὐ θέμις ἐστι, “As a bladder thou shalt be washed (i.e. by the waves breaking over thee), but thou canst not go down” (Orac. Sibyll. de Athenis, ap. Plutarch, Thesei).

From this it appears that in classical usage βαπτίζειν is not fixed to any special mode of applying the baptizing element to the object baptized; all that is implied by the term is, that the former is closely in contact with the latter, or that the latter is wholly in the former.

2. By the Septuagint. — Here the word occurs only four times, viz. 2Ki 5:14 : “And Naaman went down and baptized himself (ἐβαπτίσατο) seven times in the river Jordan,” where the original Hebrew is וִיִטְבֹּל, from טָבִל, to dip, plunge, immerse; Isa 21:4; Isa 21:6 Iniquity baptizes me” (ἡ ἀνομία με βαπτίζει), where the word is plainly used in the sense of overwhelm, answering to the Hebrewsבָּעִת, to come upon suddenly, to terrify; Jdt 12:7, “She went out by night . . . and baptized herself (ἐβαπτίζετο) at the fountain;” and Sir 31:30, [Sirach 34], “He who is baptized from a corpse” (βαπτιζομένος ἀπὸ νεκροῦ), etc. In these last two instances the word merely denotes washed, without indicating any special mode by which this was done, though in the former the circumstances of the case make it improbable that the act described was that of bathing (comp. Num 19:19).

In the Greek, then, of the Sept., βαπτίζειν signifies to plunge, to bathe, or to overwhelm. It is never used to describe the act of one who dips another object into a fluid, or the case of one who is dipped by another.

3. In the New Testament. — Confining our notice here simply to the philology of the subject, the instances of this usage may be classified thus:

(1.) The verb or noun alone, or with the object baptized merely: as βαπτισθῆναι, Mat 3:13-14; βαπτισθείς, Mar 16:16; βαπτίζων, Mar 1:4; βαπτίσωνται, 7:4; βαπτίξεις, Joh 1:25; ἐβάπτισα, 1Co 1:14, etc.; βάπτισμα αὐτοῦ, Mat 3:7; ž ν βάπτισμα, Eph 4:5; βάπτισμα, Col 2:12; 1Pe 3:21, etc.; βαπτισμοὺς ποτηρίων, Mar 7:4; Mar 7:8; βαπτισμῶν διδαχῆς, Heb 6:2; διαφόροις βαπτισμοῖς, Heb 9:10.

(2.) With addition of the element of baptism: as ἐν ὕδατι, Mar 1:8, etc.; ἐν πνεύματι ἁγίῳ καὶ πυρί, Mat 3:11, etc.; ὕδατι, Luk 3:16, etc. The force of ἐν in such formulse has by some been pressed, as if it indicated that the object of baptism was in the element of baptism; but by most the ἐν is regarded as merely the nota dativi, so that ἐν ὕδατι means no more than the simple ὕδατι, as the ἐν πλοίῳ of Mat 14:13, means no more than the πλοίῳ of Mar 6:32. (See Matthiae, sec. 401, obs. 2; Kuhner, sec. 585, Anm. 2.) Only in one instance does the accusative appear in the N.T., Mar 1:9, where we have εἰς τὸν Ι᾿ορδάνην, and this can hardly be regarded as a real exception to the ordinary usage of the N.T., because εἰς here is local rather than instrumental. In connection with this may be noticed the phrases καταβαίνειν εἰς τὸ ὕδωρ, and ἀποβαίνειν ἐκ or ἀπὸ τοῦ ὕδατος. According to some, these decisively prove that the party baptized, as well as the baptizer, went down into the water, and came up out of it. But, on the other hand, it is contended that the phrases do not necessarily imply more than that they went to (i.e. to the margin of) the water and returned thence.

(3.) With specification of the end or purpose for which the baptism is effected. This is usually indicated by εἰς: as βαπτίζοντες εἰς τὸ ὄνομα, Mat 28:19, and frequently; ἐβαπτίσθημεν εἰς Χριστόν . . . εἰς τὸν θάνατον αὐτοῦ, Rom 6:3, al.; εἰς τὸν Μωυσῆν ἐβαπτίσθησαν, 1Co 10:3; εἰς ἕν σῶμα ἐβαπτίσθημεν, 1Co 12:13; βαπτισθήτω ἕκαστος . . . εἰς ἄφεσιν ἁμαρτιῶν, Act 2:38, etc. In these cases εἰς retains its proper significancy, as indicating the terminus ad quem, and tropically, that for which, or with a view to which the thing is done, modified according as this is a person or a thing. Thus, to be baptized for Moses, means to be baptized with a view to following or being subject to the rule of Moses; to be baptized for Christ means to be baptized with a view to becoming a true follower of Christ; to be baptized for his death means to be baptized with a view to the enjoyment of the benefits of his death; to be baptized for the remission of sins means to be baptized with a view to receiving this; to be baptized for the name of any one means to be baptized with a view to the realization of all that the meaning of this name implies, etc. In one passage Paul uses ὑπὲρ to express the end or design of baptism, βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, 1Co 15:29; but here the involved idea of substitution justifies the use of the preposition. Instead of a preposition, the genitive of object is sometimes used, as βάπτισμα μετανοίας Luk 3:3, al.= βάπτισμα εἰς μετανοίαν, the baptism which has μετανοία as its end and purpose.

(4.) With specification of the ground or basis on which the baptism rests. This is expressed by the use of ἐν in the phrases ἐν ὀνόματι τίνος, and once by the use of ἐπί with the dative, Act 2:38 : “to be baptized on the name of Christ, i.e. so that the baptism is grounded on the confession of his name” (Winer, p. 469). Some regard these formulae as identical in meaning with those in which εἰς is used with ὄνομα, but the more exact scholars view them as distinct.

The two last-mentioned usages are peculiar to the N.T., and arise directly from the new significancy which its writers attached to baptism as a rite.

II. Non-ritual Baptisms mentioned in the N.T. — These are:

1. The baptism of utensils and articles of furniture, Mar 7:4; Mar 7:8.

2. The baptism of persons, Mar 7:3-4; Luk 11:38, etc.

These are the only instances in which the verb or noun is used in a strictly literal sense in the N.T. and there may be some doubt as to whether the last instance should not be remanded to the head of ritual baptisms. These instances are chiefly valuable as bearing on the question of the mode of baptism; they show that no special mode is indicated by the mere use of the word baptize, for the washing of cups, of couches, and of persons is accomplished in a different manner in each case: in the first by dipping, or immersing, or rinsing, or pouring, or simply wiping with a wet cloth; in the second by aspersion and wiping; and in the third by plunging or stepping into the bath.

3. Baptism of affliction, Mar 10:38-39; Luk 12:50. In both these passages our Lord refers to his impending sufferings as a baptism which he had to undergo. Chrysostom, and some others of the fathers, understand this objectively, as referring to the purgation which his sufferings were to effect (see the passages in Suicer, Thes. s.v. βάπτισμα, 1:7); but this does not seem to be the idea of the speaker. Our Lord rather means that his sufferings were to come on him as a mighty overwhelming torrent (see Kuinol on Mat 20:22-23; Blomfield, ibid.). Some interpreters suppose there is an allusion in this language to submersion as essential to baptism (see Olshausen in loc.; Meyer on Mar 10:38); but nothing more seems to be implied than simply the being overwhelmed in a figurative sense, according to what we have seen to be' a common use of the word by the classical writers.

4. Baptism with the Spirit, Mat 3:11; Mar 1:8; Luk 3:16; Joh 1:33; Act 1:5; Act 11:16; 1Co 12:13. In the first of these passages it is said of our Lord that he shall baptize with the Holy Spirit and with fire. Whether this be taken as a hendiadys = the Spirit as fire, or as pointing out two distinct baptisms, the one by the Spirit, the other by fire; and whether, on the latter assumption, the baptism by fire means the destruction by Christ of his enemies, or the miraculous endowment of his apostles, it does not concern us at present to inquire. Respecting the intent of baptism by the Spirit, there can be little room for doubt or difference of opinion; it is obviously a figurative mode of describing the agency of the Divine Spirit given through and by Christ, both in conferring miraculous endowments and in purifying and sanctifying the heart of man. By this Spirit the disciples were baptized on the day of Pentecost, when “there appeared unto them cloven tongues of fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and they began to speak with tongues as the Spirit gave them utterance” (Act 2:3-4); by this Spirit men are saved when they are “born again of water and of the Spirit” (Joh 3:5); when they receive “the washing of regeneration and renewing of the Holy Ghost” (Tit 3:5); and when there is the putting away from them of the filth of the flesh, and they have the answer of a good conscience toward God (1Pe 3:21); and by this Spirit believers are baptized for one body, when through his gracious agency they receive that Spirit, and those impulses by which they I are led to realize their unity in Christ Jesus (1Co 12:11). Some refer to the Spirit's baptism also, the apostle's expression, ž ν βάπτισμα, Eph 4:5; but the common and more probable opinion is that the reference here is to ritual baptism as the outward sign of that inner unity which the εϊvς Κύριος and the μία πίστις secure and produce (see Alford, Ellicott, Meyer, Matthies, etc. etc. in loc.). In this figurative use of the term “baptism” the tertium comparationis is found by some in the Spirit's being viewed as the element in which the believer is made to live, and in which he receives the transforming influence; while others find it in the biblical representation of the Spirit as coming upon men, as poured upon them (Isa 32:15; Zec 12:10; Joe 2:28; Act 2:17), and as sprinkled on them like clean water (Eze 36:25).

5. Baptism for Moses. — In 1Co 10:2, the apostle says of the Israelites, “And they all received baptism (‘the middle voice is selected to express a receptive sense,' Meyer) for Moses (εἰς τὸν Μωυσῆν ἐβαπτίσαντο) in (or by, ἐν) the cloud, and in (or by) the sea.” In the Syr. εἰς r. M. is translated “by the hand of Moses;” and this is followed by Beza and others. Some render una cum Mose; others, aupiciis Mosis; others, in Mose, i.e. “sub ministerio et ductu Mosis” (Calvin), etc. But all these interpretations are precluded by the proper meaning of εἰς. and the fixed significance of the phrase βαπτίζειν εῖς in the N.T. The only rendering that can be admitted is “for Moses,” i.e. with a view to him, in reference to him, in respect of him. “They were baptized for Moses. i.e. they became bound to fidelity and obedience, and were accepted into the covenant which God then made with the people through Moses” (Ruckert in loc.; see also Meyer and Alford on the passage).

III. The Types of Baptism. —

1. The apostle Peter (1Pe 3:21) compares the deliverance of Noah in the Deluge to the deliverance of Christians in baptism. The apostle had been speaking of those who had perished “in the days of Noah when the ark was a-preparing, in which few, that is eight souls, were saved by water.” According to the A.V., he goes on, “The like figure whereunto baptism doth now save us.” The Greek, in the best MSS., is ῾῏Ο καὶ ἡμᾶς ἀντίτυπον νῦν σώζει βάπτισμα. Grotius well expounds ἀντίτυπον by ἀντίστοιχον, “accurately corresponding.” The difficulty is in the relative ὅ. There is no antecedent to which it can refer except ὕδατος, “water;” and it seems as if βάπτισμα must be put in ap- position with ὅ, and as an explanation of it. Noah and his company were saved by water, “which water also, that is, the water of baptism, correspondingly saves us.” Even if the reading were ω῏/, it -would most naturally refer to the preceding ὕδατος. Certainly it could not refer to κιβωτοῦ, which is feminine. We must, then, probably interpret that, though water was the instrument for destroying the disobedient, it was yet the instrument ordained of God for floating the ark, and so for saving Noah and his family; and it is in correspondence with this that water also, viz. the water of baptism, saves Christians. Augustine, commenting on these words, writes that “the events in the days of Noah were a figure of things to come, so that they who believe not the Gospel, when the church is building, may be considered as like those who believed not when the ark was preparing; while those who have believed and are baptized (i.e. are saved by baptism) may be compared to those who were formerly saved in the ark by water” (Epist. 164, tom. 2, p. 579). “The building of the ark,” he says again, “was a kind of preaching.” “The waters of the deluge pre-signified baptism to those who believed — punishment to the unbelieving” (ib.).

It would be impossible to give any definite explanation of the words “baptism doth save us” without entering upon the theological question of baptismal regeneration. The apostle, however, gives a caution which no doubt may itself have need of an interpreter, when he adds, “not the putting away the filth of the flesh, but the answer (ἐπερώτημα) of a good conscience toward God.” Probably all will agree that he intended here to warn us against resting on the outward administration of a sacrament, with no corresponding preparation of the conscience and the soul. The connection in this passage between baptism and “the resurrection of Jesus Christ” maybe compared with Col 2:12.

2. In 1Co 10:1-2, the passage of the Red Sea and the shadowing of the miraculous cloud are treated as types of baptism. In all the early part of this chapter the wanderings of Israel in the wilderness are put in comparison with the life of the Christian. The being under the cloud and the passing through the sea resemble baptism; eating manna and drinking of the rock are as the spiritual food which feeds the church; and the different temptations, sins, and punishments of the Israelites on their journey to Canaan are held up as a warning to the Corinthian Church. It appears that the Rabbins themselves speak of a baptism in the cloud (see Wetstein in loc., who quotes Pirke R. Eliezer, 44; see also Schottgen in loc.). The passage from the condition of bondmen in Egypt was through the Red Sea, and with the protection of the luminous cloud. When the sea was passed the people were no longer subjects of Pharaoh, but were, under the guidance of Moses, forming into a new commonwealth, and on their way to the promised land, It is sufficiently apparent how this may resemble the enlisting of a new convert into the body of the Christian Church, his being placed in a new relation, under a new condition, in a spiritual commonwealth, with a way before him to a better country, though surrounded with dangers, subject to temptations, and with enemies on all sides to encounter in his progress.

3. Another type of, or rather a rite analogous to, baptism was circumcision. Paul (Col 2:11) speaks of the Colossian Christians as having been circumcised with a circumcision made without hands, when they were buried with Christ in baptism, in which they were also raised again with him (ἐν ω῏/ περιετμήθητε . . . . συνταφέντες αυτῷ ἐν τῷ βαπτίσματι. The aorist participle, as often, is contemporary with the preceding past verb.” — Alford in loc.). The obvious reason for the comparison of the two rites is that circumcision was the entrance to the Jewish Church and the ancient covenant, baptism to the Christian Church and to the new covenant; and perhaps also that the spiritual significance of circumcision had a resemblance to the spiritual import of baptism, viz. “the putting off the body of the sins of the flesh,” and the purification of the heart by the grace of God. Paul therefore calls baptism the circumcision made without hands, and speaks of the putting off of the sins of the flesh by Christian circumcision (ἐν τῇ περιτομῇ τοῦ Χριστοà), i.e. by baptism.

4. Before leaving this part of the subject, we ought perhaps to observe that in more than one instance death is called a baptism. In Mat 20:22; Mar 10:39, our Lord speaks of the cup which he had to drink, and the baptism that he was to be baptized with; and again, in Luk 12:50, “I have a baptism to be baptized with.” It is generally thought that baptism here means an inundation of sorrows; that, as the baptized went down in the water, and water was to be poured over him, so our Lord meant to indicate that he himself had to pass through “the deep waters of affliction” (see Kuinol on Mat 20:22; Schleusner, s.v. βαπτίζω). In after times martyrdom was called a baptism of blood. But the metaphor in this latter case is evidently different; and in the above words of our Lord baptism is used without any qualification, whereas in passages adduced from profane authors we always find some words explanatory of the mode of the immersion. Is it not then probable that some deeper significance attaches to the comparison of death, especially of our Lord's death, to baptism, when we consider, too, that the connection of baptism with the death and resurrection of Christ is so much insisted on by Paul?

IV. Names of Baptism. —

1. “Baptism” (βάπτισμα: the word βαπτισμός occurs only three times, viz. Mar 7:8; Heb 6:2; Heb 9:10). The verb βαπτίζειν from βάπτειν, to wet) is the rendering of טָבִל, to plunge, by the Sept. in 2Ki 5:14; and accordingly the Rabbins used , טְבילָהfor βάπτισμα. The Latin fathers render βαπτίζειν by tingere (e.g. Tertull. adv. Prax. c. 26, “Novissimo mandavit ut tingerent in Patrem Filium et Spiritum Sanctum”); by mergere (as Ambros. De Sacramentis, lib. 2, c. 7, “Interrogatus es, Credis in Deum Patrem Omnipotentem? Dixisti Credo; et mersisti, hoc est sepultus es”); by mergztare (as Tertullian, De Corona Militis, c. 3, “Dehinc ter mergitamur”); see Suicer, s.v. άναδυω. By the Greek fathers the word βαπτίζειν is often used figuratively for overwhelming with sleep, sorrow, sin, etc. Thus ὑπὸ μέθης βαπτιζόμενος εἰς ὕπνον, buried in sleep through drunkenness. So μυρίαις βαπτιζόμενος φρόντισιν, absorbed in thought (Chrysost.). Ταῖς βαρυτάταις ἁμαρτίαις βεβαπτισμενοι, steeped in sin (Justin M.). See Suicer, s.v. βαπτίζω.

2. “The Water” (τὸ ὕδωρ) is a name of baptism which occurs in Act 10:47. After Peter's discourse, the Holy Spirit came visibly on Cornelius and his company; and the apostle asked, “Can any man forbid the water, that these should not be baptized, who have received the Holy Ghost?” In ordinary cases the water had been first administered, after that the apostles laid on their hands, and then the Spirit was given. But here the Spirit had come down manifestly; before the administration of baptism; and Peter argued that no one could then reasonably withhold baptism (calling it “the water”) from those who had visibly received that of which baptism was the sign and seal. With this phrase, τὸ ὕδωρ, “the water,” used of baptism, compare “the breaking of bread” as a title of the Eucharist, Act 2:42.

3. “The Washing of Water” (τὸ λουτρὸν τοῦ ὕδατος, “the bath of the water”) occurs Eph 5:26. There appears clearly in these words a reference to the bridal bath; but the allusion to baptism is clearer still, baptism of which the bridal bath was an emblem, a type, or mystery, signifying to us the spiritual union betwixt Christ and his church. For as the bride was wont to bathe before being presented to the bridegroom, so washing in the water is that initiatory rite by which the Christian Church is betrothed to the Bridegroom, Christ.

There is some difficulty in the construction and interpretation of the qualifying words, ἐν ῥήματι, “by the word.” According to the more ancient interpretation, they would indicate that the outward rite of washing is insufficient and unavailing without the added potency of the Word of God (comp. 1Pe 3:21), “Not the putting away the filth of the flesh,” etc.); and as the λουτρὸν τοῦ ὕδατος had reference to the bridal bath, so there might be an allusion to the words of betrothal. The bridal bath and the words of betrothal typified the water and the words of baptism. On the doctrine so expressed the language of Augustine is famous: ‘‘Detrahe verbum, et quid est aqua nisi aqua? Accedit verbum ad elementum, et fit sacramentum” (Tract. 80 ins Johan.). Yet the general use of ῥῆμα in the New Testament and the grammatical construction of the passage seem to favor the opinion that the Word of God preached to the church, rather than the words made use of in baptism, is that accompaniment of the laver without which it would be imperfect (see Ellicott, in loc.).

4. “The washing of regeneration” (λουτρὸν παλιγγενεσίας) is a phrase naturally connected with the foregoing. It occurs Tit 3:5. All ancient and most modern commentators have interpreted it of baptism. Controversy has made some persons unwilling to admit this interpretation; but the question probably should be, not as to the significance of the phrase, but as to the degree of importance attached in the words of the apostle to that which the phrase indicates. Thus Calvin held that the “bath” meant baptism; but he explained its occurrence in this context by saying that “Baptism is to us the seal of salvation which Christ hath obtained for us.” The current of the apostle's reasoning is this. He tells Titus to exhort the Christians of Crete to be submissive to authority, showing all meekness to all men: “for we ourselves were once foolish, erring, serving our own lusts; but when the kindness of God our Savior and His love toward man appeared, not by works of righteousness which we performed, but according to His own mercy He saved us by (through the instrumentality of) the bath of regeneration, and the renewing of the Holy Ghost (διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως Πνεύματος ἁγίου), which He shed on us abundantly through Jesus Christ our Savior, that, being justified by His grace, we might be made heirs of eternal life through hope (or according to hope, κατ᾿ ἐλπίδα).'' The argument is, that Christians should be kind to all men, remembering that they themselves had been formerly disobedient, but that by God's free mercy in Christ they had been transplanted into a better state, even a state of salvation (ἔσωσεν ημᾶς), and that by means of the bath of regeneration and the renewal of the Holy Spirit. If, according to the more ancient and common interpretation, the laver means baptism, the whole will seem pertinent. Christians are placed in a new condition, made members of the Church of Christ by baptism, and they are renewed in the spirit of their minds by the Holy Ghost.

There is so much resemblance, both in the phraseology and in the argument, between this passage in Titus and 1Co 6:11, that the latter ought by all means to be compared with the former. Paul tells the Corinthians that in their heathen state they had been stained with heathen vices; “but,” he adds, “ye were washed” (lit. ye washed or bathed yourselves, ἀπελούσασθε), “but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and by the Spirit of our God.” It is generally believed that here is an allusion to the being baptized in the name of the Lord Jesus Christ; though some connect “sanctified” and “justified,” as well as “washed,” with the words “in the name,” etc. (see Stanley, in loc.). But, however this may be, the reference to baptism seems unquestionable.

Another passage containing very similar thoughts, clothed in almost the same words, is Act 22:16, where Ananias says to Saul of Tarsus, “Arise, and be baptized, and wash away thy sins, calling upon the name of the Lord” (ἀναστὰς βάπτισαι καὶ ἀπόλουσα τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ). See Calvin's Commentary on this passage.

5. “Illumination” (φωτισμός). It has been much questioned whether φωτίζεσθαι, “enlightened,” in Heb 6:4; Heb 10:32, be used of baptism or not. Justin M., Clement of Alexandria, and almost all the Greek fathers, use φωτισμός as a synonym for baptism. The Syriac version, the most ancient in existence, gives this sense to the word in both the passages in the Epistle to the Hebrews. Chrysostom, Theodoret, Theophylact, and other Greek commentators so interpret it; and they are followed by Ernesti, Michaelis, and many modern interpreters of the highest authority (Wetstein cites from Orac. Sibyll. 1, ὕδατι φωτίζεσθαι). On the other hand, it is now very commonly alleged that the use is entirely ecclesiastical, not scriptural, and that it arose from the undue esteem for baptism in the primitive church. It is impossible to enter into all the merits of the question here. If the usage be scriptural, it is to be found only in the two passages in Hebrews above mentioned; but it may perhaps correspond with other figures and expressions in the New Testament. The patristic use of the word may be seen by referring to Suicer, s.v. φωτισμός, and to Bingham (E. A. bk. 11, ch. 1, § 4). The rationale of the name, according to Justin Martyr, is, that the catechumens, before admission to baptism, were instructed in all the principal doctrines of the Christian faith, and hence

“this laver is called illumination, because those who learn these things are illuminated in their understanding” (Apol. 2:94). But if this word be used in the sense of baptism in the Epistle to the Hebrews, as we have no mention of any training of catechumens in the New Testament, we must probably seek for a different explanation of its origin. It will be remembered that φωταγωγία was a term for admission into the ancient mysteries. Baptism was without question the initiatory rite in reference to the Christian faith (comp. τρία βαπτίσματα μιᾶς μυήσεως, Can. Apost. 1). Now that ‘Christian faith is more than once called by Paul the Christian “mystery.”

The “mystery of God's will” (Eph 1:9), “the mystery of Christ” (Col 4:3; Eph 3:4), “the mystery of the Gospel” (Eph 6:19), and other like phrases, are common in his epistles. A Greek could hardly fail to be reminded by such language of the religious mysteries of his own former heathenism. But, moreover, seeing that “in Him are hid all the treasures of wisdom and knowledge,” it seems highly probable that in three memorable passages Paul speaks, not merely of the Gospel or the faith, but of Christ himself as the great Mystery of God or of godliness.

(1) In Col 1:27, we read, “the glory of this mystery, which is Christ in you, τοῦ μυστηρίου τούτου, ὅς ἐστιν Χριστὸς ἐν ὑμῖν

(2) In Col 2:2, Lachmann, Tregelles, and Ellicott, as we think on good grounds, adopt the reading τοῦ μυστηρίου τοῦ Θεοῦ, Χριστοῦ, rightly compared by Bp. Ellicott with the preceding passage occurring only four verses before it, and interpreted by him “the mystery of God, even Christ.”

(3) It deserves to be carefully considered whether the above usage in Colossians does not suggest a clear exposition of 1Ti 3:16, τὸ τῆς εὐσεβείας μυστήριον ὃς ἐφανερώθη κ. τ. λ· For, if Christ be the “Mystery of God,” he may well be called also the “Mystery of godliness;” and the masculine relative is then easily intelligible, as being referred to Χριστός understood and implied in μυστήριον; for, in the words of Hilary, “Dens Christus est Sacramentum.”

But, if all this be true, as baptism is the initiatory Christian rite admitting us to the service of God and to the knowledge of Christ, it may not improbably have been called φωτισμός, and afterward φωταγωγία, as having reference, and as admitting to the mystery of the Gospel, and to Christ himself, who is the Mystery of God.

V. We pass to a few of the more prominent passages, not already considered, in which baptism is referred to.

1. Joh 3:5 — “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” — has been a well-established battle-field from the time of Calvin. Hooker states that for the first fifteen centuries no one had ever doubted its application to baptism (Eccl. Pol. v, 59). Zuinglius was probably the first who interpreted it otherwise. Calvin understood the words “of water and of the Spirit” as ἕν διὰ δυοῖν, “the washing or cleansing of the Spirit” (or rather perhaps “by the Spirit”), “who cleanses as water,” referring to Mat 3:11 (“He shall baptize you with the Holy Ghost and with fire”), as a parallel usage. Stier (Words of the Lord Jesus, in loc.) observes that Licke has rightly said that we may regard this interpretation by means of a hendiadys, which erroneously appealed to Mat 3:11, as now generally abandoned. Stier, moreover, quotes with entire approbation the words of Meyer (on Joh 3:5): “Jesus speaks here concerning a spiritual baptism, as in chap. vi, concerning a spiritual feeding; in both places, however, with reference to their visible auxiliary means.” That our Lord probably adopted expressions familiar to the Jews in this discourse with Nicodemus may be seen by reference to Lightfoot, Hor. Heb. in loc.

2. The prophecy of John the Baptist just referred to, viz. that our Lord should baptize with the Holy Ghost and with fire (Mat 3:11), has usually been interpreted by that rhetorical figure (hendiadys) which designates one thing by a double expression. Bengel thus paraphrases it: “The Holy Spirit, with which Christ baptizes, has a fiery force, and this was once even manifest to human sight” (Act 2:3). The fathers, indeed, spoke of a threefold baptism with fire: first, of the Holy Ghost in the shape of fiery tongues at Pentecost; secondly, of the fiery trial of affliction and temptation (1Pe 1:7); thirdly, of the fire which at the last day is to try every man's works (1Co 3:13). It is, however, very improbable that there is any allusion to either of the last two in Mat 3:11. There is an antithesis in John the Baptist's language between his own lower mission and the divine authority of the Savior. John baptized with a mere earthly element, teaching men to repent, and pointing them to Christ; but He that should come after, ὁ ἐρχόμενος, was empowered to baptize with the Holy Ghost and with fire. The water of John's baptism could but wash the body; the Holy Ghost, with which Christ was to baptize, should purify the soul as with fire. SEE BAPTISM WITH FIRE.

3. Gal 3:27 : “For as many as have been baptized into Christ have put on Christ.” In the whole of this very important and difficult chapter Paul is reasoning on the inheritance by the Church of Christ of the promises made to Abraham. Christ — i.e. Christ comprehending his whole body mystical — is the true seed of Abraham, to whom the promises belong (Gal 3:16). The law, which came afterward, could not annul the promises thus made. The law was fit to restrain (or perhaps rather to manifest) transgression (Gal 3:23). The law acted as a pedagogue, keeping us for and leading us on to Christ, that he might bestow on us freedom and justification by faith in him (Gal 3:24). But after the coming of faith we are no longer, like young children, under a pedagogue, but we are free, as heirs in our Father's house (Gal 3:25; comp. ch. Gal 4:1-5). “For ye all are God's sons (filii emancipati, not παῖδες, but υἱοί, Bengel and Ellicott) through the faith in Christ Jesus. For as many as have been baptized into Christ have put on (clothed yourselves in) Christ (see Schottgen on Rom 13:14). In him is neither Jew nor Greek, neither bond nor free, neither male nor female; for all ye are one in Christ Jesus” (Rom 13:26-28). The argument is plain. All Christians are God's sons through union with the Only-begotten. Before the faith in him came into the world, men were held under the tutelage of the law, like children, kept as in a state of bondage under a pedagogue. But after the preaching of the faith, all who are baptized into Christ clothe themselves in him; so they are esteemed as adult sons of his Father, and by faith in him they may be justified from their sins, from which the law could not justify them (Act 13:37). The contrast is between the Christian and the Jewish Church: one bond, the other free; one infant, the other adult. The transition point is naturally when by baptism the service of Christ is undertaken and the promises of the Gospel are claimed. This is represented as putting on Christ and in him assuming the position of full- grown men. In this more privileged condition there is the power of obtaining justification by faith, a justification which the law had not to offer.

4. 1Co 12:13 : “For by one Spirit (or in one spirit, ἐν ἑνὶ πνεύματι) we were all baptized into one body, whether Jews or Greeks, whether bond or free, and were all made to drink of one Spirit.” The resemblance of this passage to the last is very clear. In the old dispensation there was a marked division between Jew and Gentile; under the Gospel there is one body in Christ. As in Gal 3:16, Christ is the seed (τὸ σπέρμα), so here he is the body (τὸ σῶμα) into which all Christians become incorporated. All distinctions of Jew and Gentile, bond and free, are abolished. By the grace of the same Spirit (or perhaps “in one spirit” of Christian love and fellowship (comp. Eph 2:18), without division or separate interests) all are joined in baptism to the one body of Christ, his universal church. Possibly there is an allusion to both sacraments. “We were baptized into one body, we were made to drink of one Spirit” (ἕν Πνεῦμα ἐποτίσθημεν: Lachm. and Tisch. omit εἰς). Both our baptism and our partaking of the cup in the communion are tokens and pledges of Christian unity. They mark our union with the one body of Christ, and they are means of grace, in which we may look for one Spirit to be present with blessing (comp. 1Co 10:3; 1Co 10:17'; see Waterland on the Eucharist, ch. 10, and Stanley on 1Co 12:13).

5. Rom 6:4, and Col 2:12, are so closely parallel that we may notice them together. As the apostle in the two last-considered passages views baptism as a joining to the mystical body of Christ, so in these two passages he goes on to speak of Christians in their baptism as buried with Christ in his death, and raised again with him in his resurrection. As the natural body of Christ was laid in the ground and then raised up again, so his mystical body, the church, descends in baptism into the waters, in which also (ἐν ω῏/, sc. βαπτίσματι, Col 2:12) it is raised up again with Christ, through “faith in the mighty working of God, who raised him from the dead.” Probably, as in the former passages Paul had brought forward baptism as the symbol of Christian unity, so in those now before us he refers to it as the token and pledge of the spiritual death to sin and resurrection to righteousness; and moreover of the final victory over death in the last day, through the power of the resurrection of Christ. It is said that it was partly in reference to this passage in Colossians that the early Christians so generally used trine immersion, as signifying thereby the three days in which Christ lay in the grave (see Suicer, s.v. ἀναδύω, II. a). — Smith, Append. s.v.

1. JEWISH BAPTISM. — Purifications by washing (q.v.) were very common among the Jews. SEE ABLUTION. In the language of the prophets, cleansing -with water is used as an emblem of the purification of the heart, which in the Messianic age is to glorify the soul in her innermost recesses, and to embrace the whole of the theocratic nation (Eze 36:25 sq.; Zec 13:1).Of the antiquity of lustrations by water among the Jews there is no question, but it is still a disputed point whether baptism was practiced, as an initiatory rite, in connection with circumcision, before the coming of Christ. It is well established that, as early as the second century of the Christian sera, this proselyte baptism was an established rite among the Jews; and their writers, as well as many Christian theologians (e.g. Lightfoot, Wetstein, Wall, and others), claim for it a much greater antiquity. But this opinion is hardly tenable, for, as an act which strictly gives validity to the admission of a proselyte, and is no mere accompaniment to his admission, baptism certainly is not alluded to in the New Testament; while, as to the passages quoted in proof from the classical (profane) writers of that period, they are all open to the most fundamental objections. Nor is the utter silence of Josephus and Philo on the subject, notwithstanding their various opportunities of touching on it, a less weighty argument against this view. It is true that mention is made in the Talmud of that regulation as already existing in the first century A.D.; but such statements belong only to the traditions of the Gemara, and require careful investigation before they can serve as proper authority. This Jewish rite was probably originally only a purifying ceremony; and it was raised to the character of an initiating and indispensable rite, coordinate with that of sacrifice and circumcision, only after the destruction of the Temple, when sacrifices had ceased, and the circumcision of proselytes had, by reason of public edicts, become more and more impracticable. SEE PROSELYTE.

2. JOHN'S BAPTISM. — It was the principal object of John the Baptist to combat the prevailing opinion that the performance of external ceremonies was sufficient to secure participation in the kingdom of God and his promises; he required repentance, therefore, as a preparation for the approaching kingdom of the Messiah. That he may possibly have baptized heathens also seems to follow from his censuring the Pharisees for confiding in their descent from Abraham, while they had no share in his spirit; yet it should not be overlooked that this remark was drawn from him by the course of the argument (Mat 3:8-9; Luk 3:7-8). W We must, on the whole, assume that John considered the existing Judaism as a stepping-stone by which the Gentiles were to arrive at the kingdom of God in its Messianic form. The general point of view from which John contemplated the Messiah and his kingdom was that of the Old Testament, though closely bordering on Christianity. He regards, it is true, an alteration in the mind and spirit as an indispensable condition for partaking in the kingdom of the Messiah; still, he looked for its establishment by means of conflict and external force, with which the Messiah was to be endowed; and he expected in him a Judge and Avenger, who was to set up outward and visible distinctions. It is, therefore, by no means a matter of indifference whether baptism be administered in the name of that Christ who floated before the mind of John, or of the suffering and glorified One, such as the apostles knew him; and whether it was considered a preparation for a political, or a consecration into a spiritual theocracy. John was so far from this latter view, so far from contemplating a purely spiritual development of the kingdom of God, that he even began subsequently to entertain doubts concerning Christ (Mat 11:2). John's baptism had not the character of an immediate, but merely of a preparatory consecration for the glorified theocracy (Joh 1:31). The apostles, therefore, found it necessary to rebaptize the disciples of John, who had still adhered to the notions of their master on that head (Acts 19). To this apostolic judgment Tertullian appeals, and in his opinion coincide the most eminent teachers of the ancient' church, both of the East and the West.” — Jacobi, in Kitto's Cyclop. s.v. SEE JOHN (THE BAPTIST).

The Baptism of Jesus by John (Mat 3:13; Mar 1:9; Luk 3:21; comp. Joh 1:19), as the first act of Christ's public career, is one of the most important events recorded in the evangelical history. We might be apt to infer from Luke and Matthew that there had been an acquaintance between Christ and John prior to the baptism, and that hence John declines (Mat 3:14) to baptize Jesus, arguing that he needed to be baptized by him. This, however, has been thought to be at variance with Joh 1:31; Joh 1:33. Lucke (Comment. 1:416 sq., 3d edit.) takes the words “I knew him not” in their strict and exclusive sense. John, he says, could not have spoken in this manner if he had at all known Jesus; and had he known him, he could not, as a prophet, have failed to discover, even at an earlier period, the but too evident “glory” of the Messiah. On the other hand, the narrative of the-first three Gospels presupposes John's personal acquaintance with him, since, although the herald of the Messiah, he could not otherwise have given that refusal (Mat 3:14) to the Messiah alone; for his own language necessarily implies that Jesus was not a stranger to him. SEE MESSIAH.

With regard to the object of Christ in undergoing baptism, we find, in the first instance, that he ranked this action among those of his Messianic calling. This object is still more defined by John the Baptist (Joh 1:31), which passage Lucke interprets in the following words: “Only by entering into that community which was to be introductory to the Messianic, by attaching himself to the Baptist like any other man, was it possible for Christ to reveal himself to the Baptist, and through him to others.” Christ himself never for a moment could doubt his own mission, or the right period when his character was to be made manifest by God; but John needed to receive that assurance, in order to be the herald of the Messiah who was actually come. For all others whom John baptized, either before or after Christ, this act was a mere preparatory consecration to the kingdom of the Messiah; while for Jesus it was a direct and immediate consecration, by means of which he manifested the commencement of his career as the founder of the new theocracy, which began at the very moment of his baptism, the initiatory character of which constituted its general principle and tendency. SEE JESUS.

Baptism of the Disciples of Christ. — Whether our Lord ever baptized has been doubted. (See Schenk, De lotione a ‘Christo administrata, Marb. 1745.) The only passage which may distinctly bear on the question is Joh 4:1-2, where it is said “that Jesus made and baptized more disciples than John, though Jesus himself baptized not, but his disciples.” We necessarily infer from it that, as soon as our Lord began his ministry, and gathered to him a company of disciples, he, like John the Baptist, admitted into that company by the administration of baptism. Normally, however, to say the least of it, the administration of baptism was by the hands of his disciples. Some suppose that the first-called disciples had all received baptism at the hands of John the Baptist, as must have pretty certainly been the case with Andrew (see Joh 1:35; Joh 1:37; Joh 1:40), and that they were not again baptized with water after they joined the company of Christ. Others believe that Christ himself baptized some few of his earlier disciples, who were afterward authorized to baptize the rest. But in any case the words above cited seem to show that making disciples and baptizing them went together; and that baptism was, even during our Lord's earthly ministry, the formal, mode of accepting his service and becoming attached to his company.

After the resurrection, when the church was to be spread and the Gospel preached, our Lord's own commission conjoins the making of disciples with their baptism. The command, “Make disciples of all nations by baptizing them” (Mat 28:19), is merely the extension of his own practice, “Jesus made disciples and baptized them” (Joh 4:1). The conduct of the apostles is the plainest comment on both; for so soon as ever men, convinced by their preaching, asked for guidance and direction, their first exhortation was to repentance and baptism, that thus the convert should be at once publicly received into the fold of Christ (see Act 2:38; Act 8:12; Act 8:36; Act 9:18; Act 10:47; Act 16:15; Act 16:33, etc.). (See Zimmermann, De Baptismi origine et usu, Gott. 1816.) SEE DISCIPLE.

3. CHRISTIAN BAPTISM is a sacrament instituted by Christ himself. When he could no longer personally and immediately choose and receive members of his kingdom, when at the same time all had been accomplished which the founder thought necessary for its completion, he gave power to the spiritual community to receive, in his name, members by baptism. The authority and obligation of baptism as a universal ordinance of the Christian Church is derived from the commission of Christ, “Go ye therefore, and teach all nations, baptizing them in (to, εἰς) the name of the Father, and of the Son, and of the Holy Ghost” (Mat 28:19). See II below.

1. Design and Benefits of Baptism. — As to the design and benefits of baptism there are various views held. The principal are the following:

1. That it is a direct instrument of grace; the application of water to the person by a properly qualified functionary being regarded as the appointed vehicle by which God bestows regenerating grace upon men. This is the view of the Roman and Eastern churches, and of one (the “High-Church”) party in the Protestant Episcopal and the Lutheran churches. Nearly the same view is held by the Disciples of Christ (Campbellites), who regard baptism as the remitting ordinance of the Gospel, or the appointed means through which the penitent sinner obtains the assurance of that remission of sins procured by the death of Christ. SEE REGENERATION. 2. That it is neither an instrument nor a seal of grace, but simply a ceremony of initiation into church membership. This is the Socinian view of the ordinance.

3. That it is a token of regeneration, to be received only by those who give evidence of being really regenerated. This is the view adopted by the Baptists.

4. That it is a symbol of purification, the use of which simply announces that the religion of Christ is a purifying religion, and intimates that the party receiving the rite assumes the profession, and is to be instructed in the principles of that religion. This opinion is extensively entertained among the Congregationalists of England.

5. That it is the rite of initiation into the visible church, and that, though not an instrument, it is a seal of grace, divine blessings being thereby confirmed and obsignated to the individual.

This is the doctrine of the Confessions of the majority of the Reformed churches. The Augsburg Confession states,

Art. 9: “Concerning baptism, our churches teach that it is a necessary ordinance; that it is a means of grace, and ought to be administered also to children, who are thereby dedicated to God, and received into his favor. They condemn the Anabaptists who reject the baptism of children, and who affirm that infants may be saved without baptism.” The Westminster Confession,

Art. 28: “Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life; which sacrament is, by Christ's own appointment, to be continued in his church until the end of the world. The outward element to be used in this sacrament is water, wherewith the party is to be baptized in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the Gospel lawfully called thereunto. Dipping of the person into water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon the person. Not only those that do actually profess faith in and obedience unto Christ, but also the infants of one or both believing parents, are to be baptized. Although it be a great sin to contemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it as that no person can be regenerated or saved without it, or that all that are baptized are undoubtedly regenerated. The efficacy of baptism is not tied to that moment of time wherein it is administered; yet, notwithstanding, by the right use of this ordinance the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time. The sacrament of baptism is but once to be administered to any person.” In the 17th article of the Methodist Episcopal Church it is declared that “Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized, but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the church.” The same formula appears in the Articles of the Church of England and of the Protestant Episcopal Church in the United States, with certain additions, as follows:

“Art. 27. Baptism is not only a sign of profession and mark of difference whereby Christian men are discerned from others that be not christened, but it is also a sign of regeneration, or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the church: the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed -and sealed: faith is confirmed, and grace increased by virtue of prayer unto God. The baptism of young children is in any wise to be retained in the church as most agreeable with the institution of Christ.” The following excellent summary of the benefits of baptism is given by Watson (Institutes, 2:646): “Baptism introduces the adult believer into the covenant of grace and the Church of Christ, and is the seal, the pledge to him on the part of God of the fulfillment of all its provisions in time and in eternity, while on his part he takes upon himself the obligations of steadfast faith and obedience. To the infant child it is a visible reception into the same covenant and church-a pledge of acceptance through Christ — the bestowment of a title to all the grace of the covenant as circumstances may require, and as the mind of the child may be capable, or made capable of receiving it, and as it may be sought in future life by prayer, when the period of reason and moral choice shall arrive. It conveys, also, the present ‘blessing' of Christ, of which we are assured by his taking children in his arms and blessing them; which blessing cannot be merely nominal, but must be substantial and efficacious. It secures, too, the gift of the Holy Ghost in those secret spiritual influences by which the actual regeneration of those children who die in infancy is effected, and which are a seed of life in those who are spared, to prepare them for instruction in the Word of God, as they are taught it by parental care, to incline their will and affections to good, and to begin and maintain in them the war against inward and outward evil, so that they may be divinely assisted, as reason strengthens, to make their calling and election sure. In a word, it is, both as to infants and to adults, the sign and pledge of that inward grace which, though modified in its operations by the difference of their circumstances, has respect to, and flows from, a covenant relation to each of the three persons in whose one name they are baptized-acceptance by the Father, union with Christ as the head of his mystical body, the church, and the communion of the Holy Ghost. To these advantages must be added the respect which God bears to the believing act of the parents, and to their solemn prayers on the occasion, in both which the child is interested, as well as in that solemn engagement of the parents which the rite necessarily implies to bring up their children in the nurture and admonition of the Lord.”

Exaggerated ideas of the necessity and efficacy of baptism developed themselves as early as the second and third centuries (see references in Hagenbach, History of Doctrines, § 72). It became the custom to defer baptism as long as possible (a practice recommended, e.g. by Tertullian, De Bapt. c. 18). Many would not be baptized until just before death; e.g. Constantine. They supposed that baptism removes all previous sins in a sort of magical way; but that sins after baptism are remitted with difficulty, or not at all. Hence the baptism of new converts was delayed, entirely contrary to the ‘spirit and practice of the apostles, who baptized' converts immediately (Act 2:41; Act 16:15). See Baumgarten, De Procrastinatione Baptismi ap. Veteres, Halle, 1747. After Augustine, through whom the doctrine of “no salvation out of the church” came to be received, it began to be held that infants dying without baptism were lost, and the baptism of very young infants became the common rule, while the baptism of adult converts was hastened (Knapp, Theology, § 141).

The Church of Rome continues to teach that original sin is effaced by the sacrament of baptism. The Anglican Church holds that “this infection of nature doth remain in them that are regenerated.” The Russian Catechism declares that in holy baptism the believer “dies to the carnal life of sin, and is born again of the Holy Ghost to a life spiritual and holy;” which is the doctrine of the Greek Church generally. SEE GRACE; SEE REGENERATION; SEE SACRAMENTS.

II. Obligation and Perpetuity of Baptism. — That baptism is obligatory is evident from the example of Christ, who by his disciples baptized many that, by his miracles and discourses, were brought to profess faith in him as the Messiah; from his command to his apostles after his resurrection (Mat 28:19); and from the practice of the apostles themselves (Act 2:38). But the Quakers assert that water baptism was never intended to continue in the Church of Christ any longer than while Jewish prejudices made such an external ceremony necessary. They argue from Eph 4:5, in which one baptism is spoken of as necessary to Christians, that this must be a baptism of the Spirit. But, from comparing the texts that relate to this institution, it will plainly appear that water baptism was instituted by Christ in more general terms than will agree with this explication. That it was administered to all the Gentile converts, and not confined to the Jews, appears from Mat 28:19-20, compared with Act 10:47; and that the baptism of the Spirit did not supersede water baptism appears to have been the judgment of Peter and of those that were with him; so that the one baptism spoken of seems to have been that of water, the communication of the Holy Spirit being only called baptism in a figurative sense. As for any objection which may be drawn from 1Co 1:17; it is sufficiently answered by the preceding verses, and all the numerous texts in which, in epistles written long after this, the apostle speaks of all Christians as baptized, and argues from the obligation of baptism in such a manner as we could never imagine he would have done if he had apprehended it to have been the will of God that it should be discontinued in the church (compare Rom 6:3, etc.; Col 2:12; Gal 3:27). Doddridge, Lectures on Divinity, Lect. 201. For a clear view of the obligation of baptism, see Hibbard on Christian Baptism, pt. 2, ch. 10. SEE ANTI-BAPTISTS; SEE QUAKERS.

III. Mode of Baptism. — The ceremonies used in baptism have varied in different ages and countries; a brief account of them is given below (VIII). Among Protestants baptism is performed with great simplicity; all that is deemed essential to the ordinance being the application of water by sprinkling, pouring, or immersion, in the name of the Father, and of the Son, and of the Holy Ghost.

1. The Baptists (q.v.) maintain, however, that immersion is the only valid baptism, in this point separating themselves from all the rest of Christendom. They rely for their justification chiefly upon the following arguments:

(1.) That the word βαπτίζω means, literally, to “immerse,” and nothing else; while its figurative uses always include the idea of “burying” or “overwhelming;”

(2.) that the terms washing, purifying, burying in baptism, so often mentioned in the Scriptures, allude to this mode;

(3.) that the places selected for baptism in the New Test. imply immersion;

(4.) that immersion only was the practice of the apostles, the first Christians, and the church in general for many ages, and that it was only laid aside from the love of novelty and the coldness of climate. These positions, they think, are so clear from Scripture and the history of the church that they stand in need of but little argument for their support.

(5.) Farther, they also insist that all positive institutions depend entirely upon the will and declaration of the institutor; and that, therefore, reasoning by analogy from previously abrogated rites is to be rejected, and the express command of Christ respecting baptism ought to be our rule. SEE IMMERSION.

2. The Christian Church generally, on the other hand, denies that immersion is essential to the ordinance of baptism, and admits any of the three modes, sprinkling, pouring, or immersion. The Greek Church requires trine immersion in its rubrics, but in Russia baptism by sprinkling or affusion is regarded as equally valid. The Roman ritual favors affusion thrice repeated, but admits also of immersion. In the “Office for the Public Baptism of Infants” in the Church of England it is directed that the “priest shall dip the child in the water if the sponsors shall certify him that the child may well endure it;” but “if they certify that the child is weak, it shall suffice to pour water upon it.” In the “Office for the Private Baptism of Infants” it is directed that the baptism shall be by affusion, the infant in such cases being always certified to be weak. In the “Office for the Baptism of Adults,” it is left altogether to the discretion of the minister to dip the person to be baptized in the water or to pour water upon him. The framers of the Office evidently, by the discretionary power left to the officiating minister, have decided that the mode in this respect is immaterial. The ritual of the Methodist Episcopal Church, in like manner, leaves the administrator free; and he is so, in fact, in most (but not all) Protestant Churches. The substantial question, therefore, between the Baptists and the Christian Church generally, is whether immersion is essential to baptism or not. The negative is maintained by the following arguments (besides others for which we have not space), viz.

(1.) As to the meaning of βαπτίζω, it is allowed, on all hands, that it is (at least sometimes) applied to acts involving the process of immersion both by profane and sacred writers (see above). But the best lexicographers agree that this is not its exclusive meaning, and none but a daring controversialist would assert that it is. The word βαπτίζω is derived from βαπτὸς, the verbal adjective of βάπτω, to wet thoroughly, and its etymological meaning is to put into a drenched or imbued condition

(Meth. Quar. Rev. 1850, p. 406). In the New Testament it generally means to purify by the application of water. (See Beecher on Baptism; Murdock, in Bib. Sac. Oct. 1850, on the Syriac words for baptism.) “As the word βαπτίζω is used to express the various ablutions among the Jews, such as sprinkling, pouring, etc. (Heb 9:10), for the custom of washing before meals, and the washing of household furniture, pots, etc., it is evident from hence that it does not express the manner of doing a thing, whether by immersion or affusion, but only the thing done — that is, washing, or the application of water in some form or other. It nowhere signifies to dip, but in denoting a mode of, and in order to, washing or cleansing; and the mode or use is only the ceremonial part of a positive institute, just as in the Lord's Supper the time of day, the number and posture of the communicants, the quantity and quality of bread and wine, are circumstances not accounted essential by any part of Christians. If in baptism there be an expressive emblem of the descending influence of the Spirit, pouring must be the mode of administration, for that is the scriptural term most commonly and properly used for the communication of divine influences (Mat 3:11; Mar 1:8; Mar 1:10; Luk 3:16-22; Joh 1:33; Act 1:5; Act 2:38-39; Act 8:12; Act 8:17; Act 11:15-16). The term sprinkling, also, is made use of in reference to the act of purification (Isa 52:15; Eze 36:25; Heb 9:13-14), and therefore cannot be inapplicable to baptismal purification” (Watson). So far, then, as the word βαπτίζω is concerned, there is no foundation for the exclusive theory of the Baptists.

(2.) As for the fact that John baptized “in Jordan,' it is enough to reply that to infer always a plunging of the whole body in water from this particle would, in many instances, be false and absurd. Indeed, if immersion were intended, the preposition should be εἰς and not ἐν. The same preposition, ἐν, is used when it is said they should be “baptized with fire,” but few will assert that they should be plunged into it. The apostle, speaking of Christ, says he came not, ἐν, “by water only,” but, ἐν, — “by water and blood.” There the same word, ἐν, is translated by; and with justice and propriety, for we know no good sense in which we could say he came in water. Jesus, it is said, came up out of the water, but this is no proof that he was immersed, as the Greek term ἀπό properly signifies from; for instance, “Who hath warned you to flee from,” not out of, the “wrath to come?”

with many others that might be mentioned. Again, it is urged that Philip and the eunuch went down both into the water. To this it is answered that here also is no proof of immersion; for if the expression of their going down into the water necessarily includes dipping, then Philip was dipped as well as the eunuch. The preposition εἰς, translated into, often signifies no more than to or unto, see Mat 15:24; Rom 10:10; Act 28:14; Mat 3:11; Mat 17:27; so that from none of these circumstances can it be proved that there was one person of all the baptized who went into the water ankle deep. As to the apostle's expression, “buried with him in baptism,” that has no force in the argument for immersion, since it does not allude to a custom of dipping, any more than our baptismal crucifixion and death has any such reference. It is not the sign, but the thing signified, that is here alluded to. As Christ was buried and rose again to a heavenly life, so we by baptism signify that we are separated from sin, that we may live a new life of faith and love. (See above.)

(3). It is urged further against immersion that it carries with it too much, of the appearance of a burdensome rite for the Gospel dispensation; that it is unfit publicly for so solemn an ordinance; that it has a tendency to agitate the spirits, often rendering the subject unfit for the exercise of proper thoughts and affections, and, indeed, utterly incapable of them; that in many cases the immersion of the body would, in all probability, be instant death; that in other situations it would be impracticable for want of water: hence it cannot be considered as necessary to the ordinance of baptism, and there is the strongest improbability that it was universally practiced in the times of the New Testament, or in the earliest periods of the Christian Church; indeed, the allegation of the exclusiveness of this mode is far from being adequately supported by ancient testimony, while in many instances (e.g. that of the Philippine jailer, Act 17:33) this theory involves the most unlikely suppositions. See above (I-V).

IV. Subjects of Baptism. — The Christian churches generally baptize infants as well as adult believers, and this is believed to have been the practice of the church from the apostolical age. The Roman and Lutheran: churches teach that baptism admits children into the church and makes them members of the body of Christ. The Reformed churches, generally, teach that the children of believers are included in the covenant, and are therefore entitled to baptism. The Methodist Church holds that all infants are redeemed by Christ, and are therefore entitled to baptism, wherever they can receive the instruction and care of a Christian church or family.

(I.) As to the antiquity of infant baptism, it is admitted by Baptist writers themselves that it was practiced in Tertullian's time (A.D. 200); but they insist that beyond that date there is no proof of any other baptism than that of adult believers. The principal passages cited in the controversy are from Origen, Tertullian, Irenaeus, and Justin Martyr.

1. Origen (A.D. 185-253) speaks in the most un- equivocal terms of the baptism of infants, as the general practice of the church in his time, and as having been received from the apostles. His testimony is as follows: “According to the usage of the church, baptism is given even to infants; when, if there were nothing in infants which needed forgiveness and mercy, the grace of baptism would seem to be superfluous” (Homil. VIII in Levit. ch. 12). Again: “Infants are baptized for the forgiveness of sins. Of what sins? Or, when have they sinned? Or, can there be any reason for the laver in their case, unless it be according to the sense which we have mentioned above, viz. that no one is free from pollution, though he has lived but one day upon earth? And because by baptism native pollution is taken away, therefore infants are baptized” (Homil. in Luke 14). Again: “For this cause it was that the church received a tradition from the apostles (παράδοσις ἀποστολική) to give baptism even to infants” (Comm. on Rom. lib. v, cap. 9). Neander (Ch. Hist. 1:514) depreciates this testimony, but without any real ground. On any ordinary subject it would be taken as decisive, at least as to the prevalence of infant baptism in Origen's time, and long before. \

2. Tertullian (A.D. 160-240), in his treatise De Baptismo (c. 18), opposes infant baptism on the ground (1) “that it is too important; not even earthly goods are intrusted to infants;” (2) that “sponsors are imperilled by the responsibility they incur.” Tertullian adopted the superstitious idea that baptism was accompanied with the remission of all past sins, and that sins committed after baptism were peculiarly dangerous. He therefore advised that not merely infants, but young men and young women, and even young widows and widowers, should postpone their baptism until the period of their youthful appetite and passion should have passed. In short, he advised that, in all cases in which death was not likely to intervene, baptism be postponed until the subjects of it should have arrived at a period of life when they would be no longer in danger of being led astray by youthful lusts. And thus, for more than a century after the age of Tertullian, we find some of the most conspicuous converts to the Christian faith postponing baptism till the close of life. Further, if he could have said that infant baptism was “an innovation,” he would; no argument was surer or weightier in that age; and he constantly appeals to it on other subjects. All attempts to invalidate this testimony have failed. If any fact in history is certain, it is that infant baptism was practiced in Tertullian's time, and long before. For the Baptist view, however, on this point, see an able article in the Christian Review, 16:510. See also Bibliotheca Sacra, 3, 680; v. 307.

3. Irenaeus (circ. A.D. 125-190) has the following passage (lib. 2, cap. 39): “Omnes venit per semetipsum salvare; omnes, inquam, qui per eum renascuntur in Deum, infantes et parvulos et pueros,” etc.; i.e. ‘ He came to save all by himself; all, I say, who, by him, are born again unto God, infants, and little children, and youth,” etc. All turns here on the meaning attached by Irenaeus to the word renasci; and this is clear from a passage (lib. 3, c. 19) in which he speaks of the Gospel commission. “When,” says he, “[Christ] gave this commission of regenerating to God [renasci], he said, ‘Go, teach all nations, baptizing them, etc.'“ Neander (whose loose admissions as to the entire question are eagerly made use of by Baptists) remarks of this passage that “it is difficult to conceive how the term regeneration can be employed in reference to this age (i.e. infancy), to denote any thing else than baptism” (Ch. Hist. 1:314).

4. Justin Martyr, who wrote his “Apology” about A.D. 138, declares that there were among Christians, in his time, “many persons of both sexes, some sixty and some seventy years old, who had been made disciples to Christ from their infancy” (ο‰ ἐκ παίδων ἐμαθητεύθησαν τῷ Χριστῷ, Apol. 2), and who must therefore have been baptized during the lifetime of some of the apostles. In his Trypho he says, “We are circumcised by baptism, with Christ's circumcision.” If ἐκ παίδων means from infancy, which is probable, but not absolutely certain, this passage is conclusive.

These citations seem clearly to carry back the practice of infant baptism to a date very near the apostles' time. If it were then “an innovation,” we should have had some indication of so great a change; but there is none. Up to the rise of the Anabaptists in the 16th century, the practice of infant baptism existed in the church without opposition, or with only here and there an occasional word of question.

(II.) At the present day the Greek Church, the Roman Church, and all Protestant churches (except the Baptists) hold to infant baptism. The usage rests on the following grounds (among others), viz.

1. If the practice of infant baptism prevailed at the early period above mentioned, and all history is silent as to the time of its introduction, and gives no intimation of any excitement, controversy, or opposition to an innovation so remarkable as this must have been had it been obtruded on the churches without apostolical authority, we may fairly conclude, even were Scripture silent on the subject, that infant baptism has invariably prevailed in the church as a new Testament institution.

2. From the very nature of the case, the first subjects of the baptism of Christ and his apostles were adults converted from Judaism or heathenism. But although there are no express examples in the New Testament of Christ and his apostles baptizing infants, there is no proof that they were excluded. Jesus Christ actually blessed little children; and it is difficult to believe that such received his blessing, and yet were not to be members of the Gospel church. If Christ received them, and would have us “receive”

them, how can we keep them out of the visible church? Besides, if children were not to be baptized, it is reasonable to expect that they would have been expressly forbidden. As whole households were baptized, it is also probable there were children among them.

3. Infants are included in Christ's act of redemption, and are entitled thereby to the benefits and blessings of his church. Moreover, they are specifically embraced in the Gospel covenant. The covenant with Abraham, of which circumcision was made the sign and seal, is not to be regarded wholly nor even chiefly, as a political and national covenant. The engagement was,

(1.) That God would bless Abraham. This included justification, and the imputation of his faith for righteousness, with all spiritual blessings.

(2.) That he should be the father of many nations. This refers quite as much to his spiritual seed as to his natural descendants.

(3.) The promise of Canaan; and this included the higher promise of the eternal inheritance (Heb 11:9-10).

(4.) God would be “a God to Abraham and to his seed after him,” a promise connected with the highest spiritual blessing, and which included the justification of all believers in all nations. See Gal 3:8-9.

Now of this spiritual covenant, circumcision was the sign and the seal, and, being enjoined on all Abraham's posterity, was a constant publication of God's covenant grace among the descendants of Abraham, and its repetition a continual confirmation of that covenant. Baptism is, in like manner, the initiatory sign and seal of the same covenant, in its new and perfect form in Christ Jesus; otherwise the new covenant has no initiatory rite or sacrament. The argument that baptism has precisely the same federal and initiatory character as circumcision, and that it was instituted for the same ends, and in its place, is clearly established in several important passages of the New Testament. To these we can only refer (Col 2:10-12; Gal 3:27; Gal 3:29; 1Pe 3:21).

“The ultimate authority for infant baptism in the bosom of a regular Christian community and under a sufficient guarantee of pious education- for only on these terms do we advocate it — lies in the universal import of Christ's person and work, which extends as far as humanity itself. Christ is not only able, but willing to save mankind of all classes, in all circumstances, of both sexes, and at all stages of life, and consequently to provide for all these the necessary means of grace (comp. Gal 3:28). A Christ able and willing to save none but adults would be no such Christ as the Gospel presents. In the significant parallel, Rom 5:12 sq., the apostle earnestly presses the point that the reign of righteousness and life is, in its divine intent and intrinsic efficacy, fully as comprehensive as the reign of sin and doubt, to which children among the rest are subject

— nay, far more comprehensive and availing; and that the blessing and gain by the second Adam far outweigh the curse and the loss by the first. When the Lord, after solemnly declaring that all power is given to him in heaven and earth, commands his apostles to make all nations disciples (μαθητεύειν) by baptism and instruction, there is not the least reason for limiting this to those of maturer age. Or do nations consist only of men, and not of youth also, and children? According to Psa 117:1, ‘all nations,' and according to Psa 150:6, ‘every thing that hath breath,' should praise the Lord; and that these include babes and sucklings is explicitly told us in Psa 8:2, and Mat 21:16. With this is closely connected the beautiful idea, already clearly brought out by Irenaeus, the disciple of Polycarp, and the faithful medium of the apostolical tradition descending from John's field of labor-the idea that Jesus Christ became for children a child, for youth a youth, for men a man; and by thus entering into the various conditions and stages of our earthly existence, sanctified every period of life, infancy as well as manhood. The Baptist view robs the Savior's infancy of its profound and cheering significance.” — Schaff, Apost. Ch., § 143.

(III.) The BAPTISTS reject infant baptism, and maintain that the ordinance is only to be administered to persons making a profession of faith in Christ. The arguments by which they seek to maintain this view are substantially as follows, viz.

1. The commission of Christ to the disciples (Mar 16:15-16) fixes instruction in the truths of the Gospel and belief in them as prerequisites to baptism.

2. The instances of baptism given in the N.T. are adduced as confirming this view. “Those baptized by John confessed their sins (Mat 3:6). The Lord Jesus Christ gave the command to teach and baptize

(Mat 28:19; Mar 16:15-16. At the day of Pentecost, they who gladly received the word were baptized, and they afterward continued steadfastly in the apostles' doctrine and fellowship (Act 2:41-42; Act 2:47). At Samaria, those who believed were baptized, both men and women (Act 8:12). The eunuch openly avowed his faith (in reply to Philip's statement, If thou believest with all thine heart thou mayest), and went down into the water and was baptized (Act 8:35; Act 8:39). Saul of Tarsus, after his sight was restored, and he had received the Holy Ghost, arose and was baptized (Act 9:17-18). Cornelius and his friends heard Peter, received the Holy Ghost, and were baptized (Act 10:44-48). Lydia heard Paul and Silas; the Lord opened her heart, and she was baptized, and her household.”

3. The Baptists farther assert that the N.T. affords no single example of infant baptism. They explain the baptisms of “households” by the assumption that none of their members were infants.

4. They argue that if infant baptism be a Christian ordinance, it must be expressly enjoined in Scripture, which is not the case.

5. They argue, finally, that as “Christian faith is a personal matter, its profession ought to be a matter of free conviction and choice, which cannot be the case with infants.” SEE PAEDOBAPTISM.

V. The Minister of Baptism. — The administration by baptism is a function of the ministerial office (Mat 28:16-20). But it is the general opinion, both of the Roman and Protestant churches, that the presence of an ordained minister is not absolutely essential to the ordinance, and that, in extreme cases, it is lawful for lay persons to baptize. At the present day, not only lay baptism, but baptism administered by heretics, schismatics, and even women, is held to be valid by the Greek and Roman churches. The Lutherans also hold the same view. Baptism by midwives was admitted by the Church of England in extreme cases down to the Great Rebellion. Not that it was believed that laymen have the right to baptize, but that, the baptism having been once performed, it is valid to such an extent that rebaptism is improper. SEE BAPTISM (LAY).

VI. Repetition of Baptism. — In the third century the question arose whether the baptism of heretics was to be accounted valid, or whether a heretic who returned to the Catholic Church was to be rebaptized. In opposition to the usage of the Eastern and African churches, which was defended by Cyprian, the principle was established in the Roman Church under Stephen, that the right of baptism, if duly performed, was always valid, and its repetition contrary to the tradition of the church. In the next age Basil and Gregory of Nazianzen followed Cyprian's view, but by the influence of Augustine the Roman view became the prevalent one; but the Donatists maintained that heretics must be rebaptized. SEE DONATISTS (Hagenbach, Hist. of Doct. § 72 and 137, and references there). After the Reformation, the Roman Church, compelled by its old usage and principle, continued to acknowledge the validity of Protestant baptisms, while Protestants, in turn, admit the validity of Roman Catholic baptism.

VII. Sponsors or Godfathers. — Sponsors (called also godfathers and godmothers) are persons who, at the baptism of infants, answer for their future conduct, and solemnly promise that they will renounce the devil and all his works, and follow a life of purity and virtue; and by these means lay themselves under an indispensable obligation to instruct them and watch over their conduct. In the Roman Church the number of godfathers and godmothers is reduced to two; in the Church of England, to three; formerly the number was not limited. It is prohibited, in the Roman Church, to sponsors to marry their godchildren, or each other, or either parent of their godchild; nor may the baptizer marry the child baptized or its parent. The custom of having sponsors is not in use among the dissenting denominations in England, nor among the evangelical churches in America. The parents are held to be the proper persons to present their children for baptism, and to train them up afterward; indeed, while they live, no other persons can possibly take this duty from them. In the early church the parents were commonly the sponsors of infants. The duty of those who undertook the office of sponsor for adult persons was not to answer in their names, but to admonish and instruct them, both before and after baptism. In many churches this office was chiefly imposed upon the deacons and deaconesses. The only persons excluded from this office by the ancient Church were catechumens, energumens, heretics, and penitents; also persons not confirmed are excluded by some canons. Anciently one sponsor only was required for each person to be baptized, who was to be of the same sex as the latter in the case of adult persons; in the case of infants the sex was indifferent. The origin of the prohibition of sponsors marrying within the forbidden degrees of spiritual relationship appears to have been a law of Justinian, still extant in the Codex (lib. v, tit. 4, De Nuptiis, Leg. 26), which forbade a godfather to marry the woman for whom he had stood sponsor at baptism. The council in Trullo extended this prohibition to the marrying the mother of the baptized infant (can. 53); and it was subsequently carried to such an extent that the council of Trent (Sess. 24, De Reform. Matrimon. cap. 2) was compelled to relax it in some degree. — Bingham, 11, 8. SEE SPONSORS.

VIII. Ceremonies, Places, and Times of Baptism. —

1. In the earlier ages of the Church there were several peculiarities in the mode of baptism which have now fallen into disuse, except, perhaps, in the Roman Catholic and Greek churches. Among there usages were trine immersion (i.e. dipping three times, once at the naming of each person in the Trinity, Tertull. Cont. Prax. 26), anointing with oil, giving milk and honey to the baptized person, etc. After the council of Nice, Christians added to baptism the ceremonies of exorcism and adjuration, to make evil spirits depart from the persons to be baptized. They made several signings with the cross, they used lighted candles, they gave salt to the baptized person to taste, and the priest touched his mouth and ears with spittle, and also blew and spat upon his face. At that time also baptized persons wore white garments till the Sunday following.

Three things were required of the catechumens immediately before their baptism:

(1.) A solemn renunciation of the devil;

(2.) A profession of faith in the words of some received creed; and

(3.) An engagement to live a Christian life. The form of renunciation is given in the Const. Apost. lib. 7, cap. 41.

The time of administering the rite was subject to various changes; at first it was without limitation. Soon Easter and Whitsuntide were considered the most appropriate seasons, and Easter-eve deemed the most sacred; afterward, Epiphany and the festivals of the apostles and martyrs were selected in addition. From the tenth century the observance of the stated seasons fell into disuse, and children were required to be baptized within a month of their birth (Bingham, Orig. Eccles. bk. 11, ch. 6; Coleman, Ancient Christianity, ch. 19). SEE IMPOSITION OF HANDS.

Until the time of Justin Martyr there appears to have been no fixed place for baptism, which was administered wherever it best suited; but in after times baptisteries were built near the churches, in which alone baptism might be administered. Baptism was not permitted to be conferred in private houses without the bishop's express license, and persons so baptized could never be received into priest's orders (Council of Neocaesarea, Song of Solomon 2). Such private baptisms were called παραβαπτίσματα. Afterward the font appears to have been set up in the church porch, and thence was removed into the church itself. SEE BAPTISTERY.

2. The following are the baptismal ceremonies of the Church of Rome, though not all of universal obligation:

(1.) The child is held without the Church, to signify an actual exclusion from heaven, which is symbolized by the Church.

(2.) The priest blows three times in the face of the child, signifying thereby that the devil can be displaced only by the Spirit of God.

(3.) The sign of the cross is made on the forehead and bosom of the child.

(4.) The priest, having exorcised the salt (to show that the devil, until God prevents, avails himself of every creature in order to injure mankind), puts it into the mouth of the infant, signifying by it that wisdom which shall preserve him from corruption.

(5.) The child is exorcised.

(6.) The priest touches his mouth and ears with saliva, pronouncing the word Ephphatha.

(7.) The child is unclothed, signifying the laying aside the old man.

(8.) He is presented by the sponsors, who represent the Church. (9.) The renunciation of the devil and his works is made.

(10.) He is anointed with oil.

(11.) The profession of faith is made.

(12.) He is questioned whether he will be baptized.

(13.) The name of some saint is given to him, who shall be his example and protector.

(14.) He is dipped thrice, or water is poured thrice on his head.

(15.) He receives the kiss of peace.

(16.) He is anointed on the head, to show that by baptism he becomes a king and a priest.

(17.) He receives the lighted taper, to mark that he has become a child of light.

(18.) He is folded in the alb, to show his baptismal purity (Elliott, Delineation of Romanism, 1:241). The practice of exorcising water for baptism is kept up in the Roman Church to this day. It exhibits a thoroughly pagan spirit. The following formula, taken from the Rituale Romananum, is used at the ceremony of exercising the water: “I exorcise thee, creature of water, by God + the living, by God + the true, by God + the holy; by God who, in the beginning, separated thee by a word from the dry land, whose Spirit over thee was borne, who from Paradise commanded thee to flow.” Then follows the rubric: “Let him with his hand divide the water, and then pour some of it over the edge of the font toward the four quarters of the globe, and then proceed thus: I exorcise thee also by Jesus Christ his only Son, our Lord, who, in Cana of Galilee, changed thee by his wonderful power into wine; who walked upon thee on foot, and who was baptized in thee by John in Judaea, etc.; . . . that thou mayest be made water holy, water blessed, water which washes away our filth, and cleanses our guilty stain. Thee therefore I command — every foul spirit — every phantasm — every lie — be thou eradicated, and put to flight from the creature of water; that, to those who are to be baptized in it, it may become a fountain of water springing up into life eternal, regenerating them to God the Father, and to the Son, and to the Holy Ghost, in the name of the same our Lord Jesus Christ, who shall come again to judge the living and the dead, and the whole world by fire, Amen.” Then follows a prayer, in which the priest supplicates the Almighty to send down the “ANGEL OF SANCTITY” over the waters thus prepared for the purpose of purification. Afterward the rubric directs that “he shall BLOW THREE TIMES upon the water, in three different directions, according to a prescribed figure Ψ. In the next place, he is to deposit the incense upon the censer, and to incense the font. Afterward, pouring of the Oil of the Catechumens into the water after the form of a CROSS, he says, with a laud voice, Let this font be sanctified, and made fruitful-by the Oil of salvation for those who are born again thereby unto life eternal in the name of the Father +, and of the Son +, and of the Holy Ghost +, Amen.” Then follows another rubric: “Next, he pours in of the CHRISM after the manner above mentioned, saying, Let this infusion of the Chrism of our Lord Jesus Christ, and of the Holy Ghost the Comforter, be made in the name of the sacred Trinity, Amen.” Again: “Afterward he takes the two vessels of the before-mentioned holy Oil and Chrism, and in pouring from each in the form of a Cross, he says, Let this mixture of the Chrism of Sanctification, of the Oil of Unction, and of the Water of Baptism, be made together in the name of the Father +, and of the Son +, and of the Holy Ghost +, Amen.” Finally, the rubric again directs as follows: “Then the vessel being put aside, he mingles with his right hand the holy Oil and the infused Chrism with the water, and sprinkles it all over the font. Then he swipes his hand upon (what is termed) medulla panis; and if any one is to be baptized, he baptizes him as above. But if there is no one to be baptized, he is forthwith to wash his hands, and the water of ablution must be poured out into the sacrarium (see Rit. Romans p. 58. — Elliott, Delineation of Romanism,, bk. 2, ch. 2).

3. The ceremonies of baptism in the Protestant churches are: generally very simple, consisting, as has been said, in the application of water, by sprinkling, pouring, or immersion, in the name of the Father, and of the Son, and of the Holy Ghost. Ritual services are fixed in the Church of England, and the same (or nearly the same) are used in the Protestant Episcopal Church in America (see Prayer-book, Ministration of Baptism). The same forms, omitting the sign of the cross, and those parts which imply baptismal regeneration (ex opere) and the use of sponsors, is used in the Methodist Episcopal Church (Discipline, pt. 4, ch. 1). The Presbyterian Church prescribes no complete ritual, but gives certain rules in the Directory for Worship, ch. 7. The Reformed Dutch Church prescribes a simple and scriptural form (Constitution of R. D. Church, ed. Mentz, p. 93). The German Reformed Church admits sponsors, but they must be “in full communion with some Christian church (Constitution, pt. iv); and a form approaching to that of the Methodist Episcopal Church is given in the Provisional Liturgy of 1858, p. 204. The Lutheran Church prescribes forms of baptism (Liturgy, § 4), and admits sponsors, who may be the parents of the child.

The sign of the cross is used in baptism in the Greek and Roman churches, and in the Church of England; it is optional in the Protestant Episcopal Church. SEE CROSS IN BAPTISM.

IX. Works on Baptism. — The literature of the subject is very ample. Besides the works cited in the course of this article, and the writers on systematic theology, see Baxter, Plain Proof of Infants' Church Membership (1656); Wall, History of Infant Baptism, with Gale's Reflections and Wall's Defence, edited by Cotton (Oxford, 1836 and 1844, 4 vols. 8vo); Matthies, Baptismatis Expositio Bibl. — Hist. — Dogmatica (Berlin, 1831, 8vo); Lange, Die Kisnerstaufe (Jena, 1834, 8vo); Walch, Historia Paedobaptismi (Jenae, 1739); Williams, Antipaedobaptism examined (1789, 2 vols. 12mo); Facts and Evidences on Baptism, by the editor of Calmet's Dictionary (London, 1815, 2 vols. 8vo; condensed into one vol., entitled Apostolic Baptism, N. Y. 1850, 12mo); Towgood, Dissertations on Christian Baptism (Lond. 1815, 12mo); Ewing, Essay on Baptism (Glasgow, 1823); Bradbury, Duty and Doctrine of Baptism (Lond. 1749, 8vo); Woods, Lectures on Infant Baptism (Andover, 1829, 12mo); Slicer, On Baptism (N.Y. 1841, 12mo); Wardlaw, Dissertation on Infant Baptism (Lond. 12mo); Neander, History of Doctrines, 1:229 sq.; Beecher, Baptism, its Import and Modes (N. Y. 1849, 12mo); Coleridge, Works (N. Y. ed., v. 187); Hibbard, Christiano Baptism, its Subjects, Mode, and Obligation (N. Y. 1845, 12mo); Hofling, Sacrament der Taufe (Erlang. 1846, 2 vols.); Rosser, Baptism, its Nature, Obligation, etc. (Richmond, 1853, 12mo); Gibson, The Fathers on Nature and Effects of Baptism (Lond. 1854); Cunningham, Reformers and Theology of Reformation, Essay v; Summers, On Baptism (Richmond, 1853, 12mo); Hall, Law of Baptism (N. Y. 1846, 12mo); Studien u. Kritiken, 1861, p. 219; Litton, On the Church, 243 sq. One of the best tracts on infant baptism is Dr. Miller's, No. VIII of the Tracts of the Presbyterian Board. On early history, doctrines, and usages, Coleman, Ancient Christianity, ch. 19; Schaff, Apostolical Church, § 142; Palmer, Origines Liturgicae, 2:166 sq.; Procter On Common Prayer,' 361 sq.; Mosheim, Commentaries; Dorner, Doctrine of the Person of Christ, 1:168 sq.

On the Baptist side: Gale, Reply to Wall (bound in Cotton's edition of Wall); Booth, Apology fu the Baptists (Works, vol. 51); Booth, Paedobaptism Examined (Lond. 1829, 3 vols. 8vo); Gill, Divine Right of Infant Baptism and other Essays (in “Collection of Sermons and Tracts,” Lond. 1773, 2 vols. 4to); Hinton, History of Baptism (Philippians 1849, 12mo); Robinson, History of Baptism (Lond. 1790, and later editions, 4to); Carson, Baptism in its Mode and Objects (Lond. 1844, 8vo; Phila. 5th ed. 1857, 8vo); Noel, Essay on Christian Baptism (N. Y. 1850, 12mo); Orchard, Concise History of Foreign Baptists, etc. (Lond. 1838); Curtis, Progress of Baptist Principles (Boston, 1856); Pengilly, Scripture Guide to Baptism (Phila. 1849, 12mo); J. T. Smitti, Arguments for Infant Baptism examined (Phila. 1850, 12mo); Haynes, The Baptist Denomination (N. Y. 1856, 12mo); Jewett On Baptism (Bapt. Pub. Soc.); Conant, Meaning and Use of Baptizein (N. Y. 1860, 4to). On sacramental grace and regeneration by baptism, SEE GRACE; SEE SACRAMENTS; SEE REGENERATION (BAPTISMAL.).

## Baptism For The Dead[[@Headword:Baptism For The Dead]]

             (ὑπὲρ τῶν νεκρῶν, 1Co 15:29). This difficult passage has given rise to multitudinous expositions. Among them are the following (see also Am. Presb. Rev. Jan. 1863):

1. The Corinthians (according to Suicer), and after them the Marcionites and other heretics, practiced a sort of vicarious baptism in the case of those who had died unbaptized; that is, they caused a relation or friend of the dead person to be baptized in his stead, in the belief that such baptism would operate to obtain the remission of the sins of the deceased in the other world (Chrysostom, Hom. 40 in 1 Cor., and Tertullian contra Marcion, lib. 5, cap. 10). The apostle then drew an argument from the heretical practice to prove their belief in the resurrection.

2. Chrysostom, however, declares that Paul refers to the declaration made by each catechumen at his baptism, of his belief in the resurrection of the dead, meaning to say this: “If there is, in fact, no resurrection of the dead, why, then, art thou baptized for the dead, i.e. the body?” An improvement, perhaps, upon this interpretation would be to consider the ancient martyrs to be referred to, over whose remains the churches were often built (probably, however, not as yet), in which such vows were taken.

3. Among the best interpretations is that of Spanheim (see Wolf, Cur. Sin V. T. in loc.), which considers “the dead” to be martyrs and other believers, who, by firmness and cheerful hope of resurrection, have given in death a worthy example, by which others were also animated to receive baptism. Still, this meaning would be almost too briefly and enigmatically expressed, when no particular reason for it is known, while also the allusion to the exemplary death of many Christians could chiefly apply to the martyrs alone, of whom there were as yet none at Corinth. This interpretation, however, may perhaps also be improved if Christ be considered as prominently referred to among these deceased, by virtue of whose resurrection all his followers expect to be likewise raised.

4. Olshausen's interpretation is of a rather doubtful character. The meaning of the passage he takes to be, that “all who are converted to the church are baptized for the good of the dead, as it requires a certain number (Rom 11:12-25), a ‘fullness' of believers, before the resurrection can take place. Every one, therefore, who is baptized is for the good of believers collectively, and of those who have already died in the Lord.” Olshausen is himself aware that the apostle could not have expected that such a difficult and remote idea, which he himself calls “a mystery,” would be understood by his readers without a further explanation and development of his doctrine. He therefore proposes an explanation, in which it is argued that the miseries and hardships Christians have to struggle against in this life can only be compensated by resurrection. Death causes, as it were, vacancies in the full ranks of the believers, which are again filled up by other individuals. “What would it profit those who are baptized in the place of the dead (to fill up their place in the community) if there be no resurrection?”

5. None of these explanations, however, well suits the signification of ὑπέρ, “for,” i.e. in behalf of, on account of, and is, at the same time, consistent in other respects. Dr. Tregelles (Printed Text of the Gr. Test. p. 216) has proposed a slight emendation of the text' that appears to obviate the difficulty almost entirely. It consists simply in the following punctuation:” Else what shall they do which are baptized? [It is] for the dead, if the dead rise not at all,” i.e. we are baptized merely in the name of (for the sake of, out of regard to) dead persons, namely, Christ and the prophets who testified of him. This interpretation renders No. 3 above more easy of adoption.

Treatises entitled De baptismo ὑπὲρ τῶν νεκρῶν have been written by Schmidt (Argent. 1656), Calon (Viteb. 1684), Deutsch (Regiom. 1698), Grade (Gryph. 1690), Hasaeus (Brem. 1725), Muller (Rost. 1665), Olearius (Lips. 1704), Reichmann (Viteb. 1652), Schenck (Franeq. 1667), Zeutschner (Fcft. a. V. 1706), Facius, (Colossians 1792), Neumann (Jen. 1740), Nobling (Sus. 1784), Richter (Zwic. 1803), Heumann (Isen. 1710, Jen. 1740), Streccius (Jen. 1736).

## Baptism Of Fire[[@Headword:Baptism Of Fire]]

             The words of John the Baptist (Mat 3:11), “He that cometh after me shall baptize you with the Holy Ghost and with fire,” have given occasion to various interpretations. Some of the fathers (e.g. John Damascenus) hold it to mean the everlasting fire of hell. Others of the fathers (as Chrysostom, Hom. 11 in Matt.) declare that by fire, in this passage the Baptist means the Holy Spirit, who, as fire, should destroy the pollutions of sin in the regeneration conferred by holy baptism. Others again, as Hilary and Ambrose, as well as Origen, believe it to mean a purifying fire through which the faithful shall pass before entering Paradise, thus giving rise to the Romish doctrine of purgatory. Others think that it means the fire of tribulations and sorrows; others, the abundance of graces; others, the fire of penitence and self-mortification, etc. (Suicer, Thesaurus, p. 629). Some old heretics, as the Seleucians and Hermians, understood the passage literally, and maintained that material fire. was necessary in the administration of baptism; but we are not told either how, or to what part of the body they applied it, or whether they obliged the baptized to pass through or over the flames. Valentinus rebaptized those who had received baptism out of his sect, and drew them through the fire; and Heraclion, who is cited by Clemens Alexandrinus, says that some applied a red-hot iron to the ears of the baptized, as if to impress on them some mark. The simplest and most natural view is that the passage is not to be interpreted of any separate form of baptism from that “with the Holy Ghost;” but the expression “with fire” is epexegetical, or explanatory of the words “with the Holy Ghost.” Such a mode of expression, in which the connecting particle and only introduces an amplification of the former idea, is very common in the Scriptures. The sense will therefore be, “He shall baptize you with the Holy Ghost, through the outward symbol of fire,” viz. the “cloven tongues like as of fire” (Act 2:3). SEE PENTECOST; SEE HOLY GHOST. It must be admitted, however, against this view, that “fire” elsewhere is the symbol of vengeance or destruction, and that in all the parallel passages it has this import (see Kuinol in loc.). It would therefore be more appropriate to understand the fiery baptism to be the temporal and eternal punishments to which the Jews were exposed, in contrast with the spiritual baptism offered as the other alternative (comp. the context in Matthew and Luke;' also the parallel passages, in Acts). SEE FIRE.

## Baptism Of The Dead[[@Headword:Baptism Of The Dead]]

             a superstitious custom which anciently prevailed among the people in Africa of baptizing the dead. The third council of Carthage (canon 6) speaks of it as a matter of which ignorant Christians were fond, and forbids “to believe that the dead can be baptized.” Gregory Nazianzen also observes that the same superstitious opinion prevailed among some who delayed to be baptized. It is also mentioned by Philastrius (De Haeres. cap. 2) as the general error of the Montanists or Cataphrygians, that they baptized men after death. The practice seems to be founded on a vain opinion that when men had neglected to receive baptism during their life, some compensation might be made for this default by receiving it after death. See Burton, Bampton Lectures, art. 78; Bingham, Orig. Eccl. bk. 11, ch. 4, § 3.

## Baptism of Desire[[@Headword:Baptism of Desire]]

             (baptismus flaminis) is a phrase used for the desire experienced by an unbaptized person living in a heathen country or beyond the influence of  the Visible Church to receive the sacrament of baptism, which desire, with a sincere intention and hearty repentance, is regarded by theologians as standing in the place of, or as equivalent to, actual baptism — baptismus fluminis.

## Baptism of Tears[[@Headword:Baptism of Tears]]

             is a phrase for that repentance in which the shedding of tears forms a part, and. by which a sinner is restored to the favor of God and to communion with his Church.

## Baptism, Angel Of[[@Headword:Baptism, Angel Of]]

             Tertullian speaks of an angel who is present at baptism, and who prepares the waters of the font, and under whose auspices men are prepared by the cleansing of the font for the following gift of the Holy Spirit. His language is not inconsistent with a belief that this may have been a mere individual speculation of his own rather than a doctrine generally accepted in his time. No parallel to this language has hitherto, so far as the writer knows, been alleged from any other early writers. But in more than one of the early Ordines Baptismi there will be found expressions derived, in all probability, from this very passage of Tertullian.

## Baptism, Heretical[[@Headword:Baptism, Heretical]]

             i.e., when administered by heretics, has been generally held, at least in the Roman Church, ever since the Donatist schism, to be valid; so likewise if performed by women, heathen, or even in sport, but not if self- administered (Smith, Dict. of Christ. Antiq. s.v.). SEE BAPTISM, LAY.

## Baptism, Lay[[@Headword:Baptism, Lay]]

             baptism administered by unordained persons. In ordinary practice, the Christian Church has always held that baptism should be performed by ordained ministers (see above, Ministers of Baptism). Nevertheless, in case of necessity, baptism may be performed by any Christian, and is valid if performed according to Christ's order in Mat 28:19. It would be clearly wrong to assert that lay baptism is, under all circumstances, as regular as that by a minister; but it is also very difficult to decide that lay baptism is invalid where the services of a minister cannot be procured. The principle upon which this view of the case rests has been thus fairly stated by Hooker (Eccl. Polity, bk. v, 62:19): “The grace of baptism cometh by donation from God alone. That God hath committed the ministry of baptism unto special amen, it is for order's sake in his church, and not to the end that their authority might give being, or add force to the sacrament itself. That infants have right to the sacrament of baptism we all acknowledge. Charge them we cannot as guileful and wrongful possessors of that whereunto they have right, by the manifest will of the donor, and are not parties unto any defect or disorder in the manner of receiving the same. And, if any such disorder be, we have sufficiently before declared that, ‘delictum cum capite semper ambulat,' men's own faults are their own harms.” From this reasoning (which appears to be just), the inference is, that in the case of lay baptism, infants are not deprived of whatever benefits and privileges belong to that sacrament, the administrator, in any instance, being alone responsible for the urgency of the circumstances under which he performs the rite. By the rubrics of the second and of the fifth of Edward VI it was ordered thus: “The pastors and curates shall often admonish the people, that without great cause and necessity they baptize not children at home in their houses; and when great need shall compel them so to do, that then they minister it in this fashion: First, let them that be present call upon God for his grace, and say the Lord's Prayer, if the time will suffer; and then one of them shall name the child and dip him in the water, or pour water upon him, saying these words: I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.” But in the revision of the Prayer-book after the Hampton Court Conference (1604), the rubrics were altered so as to exclude entirely this authority for lay baptism. Still, such baptism is not decided to be invalid. The Romanists admit its validity. See Procter On Common Prayer, p. 378, 382; Bingham, Orig. Eccl. bk. 16, ch. 1, § 4. On the practice of the Church of England with regard to lay baptism, see Bingham, Scholastical History of Lay Baptism (1712, 2 vols.), ch. 3, § 5, extracted in Henry, Compendium of Christian Antiquities, Appendix. See also Waterland, Letters on Lay Baptism (Works, vol. 10); Hagenbach, History of Doctrines, § 137; Summers On Baptism, ch. 4. The Presbyterian Directory for Worship declares that “baptism is not to be unnecessarily delayed; nor to be administered, in any case, by any private person, but by a minister of Christ, called to be the steward of the mysteries of God” (ch. 7, § 1). The Reformed Confessions, so far as they speak on this point, generally oppose lay baptism: see Conf. Helvet. 2:20; Conf. Scotica, 22. Comp. also Calvin, Institutes, bk. 4, ch. 15, § 20.

## Baptismal Formula[[@Headword:Baptismal Formula]]

             (Mat 28:19). SEE BAPTISM; SEE TRINITY; SEE SACRAMENT.

## Baptismal Regeneration[[@Headword:Baptismal Regeneration]]

             SEE BAPTISM; SEE REGENERATION.

Baptismal Regeneration

A writer in the Cyclopaedia Britannica (9th ed. s.v. “Baptism”) has these striking remarks on the origin of this dogma:

“In studying the statements made by the early fathers upon baptism, we find not sot much a distinct and definite doctrine as gropings towards a doctrine, and it is not until we come to St. Augustine that we can find any strict and scientific theory of the nature and effects of the sacrament. The earlier theologians sometimes make statements which imply the most extreme view of the magical effects of the sacrament, and at other times explain its results in a purely ethical way. Thus, for example, Hermas says, ‘Our life is sanctified by water;' while Tertullian expressly declares, ‘Aunima non lavatione sed respoinsione slancitur.' It should never be forgotten that the abundant use of metaphorical language by the Greek fathers, and the want of a strictly theological terminology, prevent our finding anything like the precise doctrinal statements which became familiar in the Western Church: while the prevalence of curious Greek physical speculations, which taught the creative power of water, mingled with and distorted ideas about the effects of water in baptism. It was St. Augustine, the great theologian of the Western Church, who first gave expression to exact dogmatic sratements about the natulre aned meaning of baptism. The real difficulty to be explained was the connection between the outward rite and the inward spiritual change; or, to put it more precisely, the relation between the water used and the Holy Spirit, who alone can regenerate.

The Greek theologians had shirked rather than faced the difficulty, and used terms at one time exaggerating the magical value of the element, at another insisting on the purely ethical and  spiritual nature of the rite; but they never attempted to show in what precise relation the external rite stood to the inward change of heart. It is true that one or two theologians had almost anticipated Augustine's view, but the anticipation was more apparent than real; for the theology of the Greek Church in this, as in most other doctrines, is greatly hampered by the mystical tendency to represent regeneration and kindred doctrines much more as a species of chemical change of nature than as a change in the relations of the Will. Augustine insisted strongly on the distinction between the sacrament itself and what he called the ‘res acramtenti' — between the inward and spiritual and the outward and material; and by doing so Auugustine became the founder of both the modern Roman Catholic and the modern Protestant views. Apart from certain modifying. influences, it would not be difficult for the orthodox Protestant to subscribe to most of Augustine's views upon baptism, for he insists strongly on the uselessness of the external signm without the inward blessing of the Spirit. But in this doctrine, as in most others, Augustine's doctrine of the Church so interfered as to make practically inoperative his more spiritual views of baptism. The Church, Augustine thought, was the body of Christ: and that in a peculiarly. external and physical way, and just as the soul of man cannot, so far as we know, exert any influence save upon and through the body, so the Spirit of Christ dispenses his gracious and regenerating influences only through the body of Christ, i.e. the Church. But the Church, Augustine thought, was no invisible spiritual communion.' It was the visible kingdom of God, the visible ‘civitas Dei in peregrinatione per terras;' and so entrance into the Church, and the right and possibility of participating in the spiritual benefits which members of the Church can alone enjoy, was only possible by means .of a visible entrance into this visible kingdom. Thus, whifle Augustine in theory always laid greatest stress upon the work of the Hoily Spirit and upon the spiritual side of baptism, he practically gave the impulse tou that view of the sacrament which made the external rite of primary importance. It was the Holy Spirit who alone imparted spiritual gifts to the children of God. But the one way by which the benefits of this Spirit could be shared was in the first place through baptism.

Baptism was thought to be necessary to salvation, and all who were unbaptized were unsaved. In this way Augustine, while recognising the spiritual  nature of the sacrament, held views about the importance of the rite which were as strong as those of any Greek theologian who had mingled confusedly in his mind Christian doctrines and the maxims of pagan philosophy about the creative power of the element of water. Of course such a doctrine of the impoortance of the baptism with water had to be modified to some extent. There were cases of Christian martyrs who had never been baptized, and yet had confessed Christ, and died to confess him; for their sakes the idea of a baptism of blood was brought forward; they were baptized not with wuatert, but in their own blood. And the same desire to widen the circle of the baptized led the way to the recognition of the baptism of heretics, laymen, and nurses. It was the Angustinian doctrine of baptism which was developed by the schoolmetn, and which now is the substance of modern Roman Cathoolic teaching. The schoolmen, whose whole theology was dominated by the Augustinian conception of the Church, simply took over, and made somewhat more mechanical and less spiritual, Augustine's doctrine. They were enabled to give the doctrine a more precise and definite shape by accommodating to it the terms of the Aristotelian philosophy.

They began by distinguishing between the matter and the form of baptism. Had Augustine had this distinction before him, he would probably have called the water the matter, and the action of the Holy Spirit the formn which verified and gave shape to the matter; but the whole idea of the schoomen was much more mechanical, the magical idea of the sacrament came much more into prominence, and the spiritual and ethical fell much more into the background; and with them, while water was the materia sacramenti, the formam sacramenti was the words of the rite — ‘I baptize thee,' etc., etc. Thus insensibly the distinction between the external rite and the work of the Holy Spirit, which Augustine had clearly before him in theory at least, was driven back into its original obscurity; and while it was always held theoretically that the grace conferred in baptism was conferred by the Holy Spirit, still the action of the Spirit was so inseparably connected with the performance of the rite that the external ceremony was held to be full warrant for the inward spiritual presence and power; and it was held thatt in baptism grace was conferred ex opere operato. The actual benefits Which were supposed to come in this way were freedom from original sin, and forgiveness of it and, all sins  committed up to the time of baptism, and the implanting of a new spiritual life — a life which could only be slain by a deadly sin. The scholastic doctrine of baptism is tihe doctrine of the Roman Catholic Church, and the restatements made by Mohler on the one hand, and Jesuit theologians on the other, do not do more than give a poetical coloring to the doctrine, or bring out more thoroughly the magical and mechanical nature of the rite.”

## Baptismerium[[@Headword:Baptismerium]]

             the mediaeval title of a service-book containing the ritual used in administering baptism. Baptismia (βαπτισμία) and Baptismios (βαπτίσμιος), Greek terms for godmother and godfather respectively.

## Baptisms, Register Of[[@Headword:Baptisms, Register Of]]

             Such record was first ordered to be kept by the injunctions of Cromwell in 1538, and the regulation was renewed by Canon 70 of the Synod of London, 1602-3, which orders “ministers to keep a register of christenings, weddings, and burials;” the said register to be kept in “a sure coffer with three locks and keys.” In the Church of Rome the baptismal register is directed to be kept in the sacristy, and the register of each baptism ought to be signed by the father, if present, and by the sponsors. In most modern churches similar records are required.

## Baptist Denomination[[@Headword:Baptist Denomination]]

             SEE BAPTISTS.

## Baptist John The[[@Headword:Baptist John The]]

             SEE JOHN THE BAPTIST.

## Baptist, Edward, D.D.[[@Headword:Baptist, Edward, D.D.]]

             a Baptist minister, was born in Mecklenburg County, Va., May 12, 1790, and was a graduate of Hampden Sidney College. Changing his relations from the Presbyterian Church, which he joined at the age of eighteen, he became a Baptist, and was ordained in 1815 and settled in Powhatan County. Dr. Baptist occupied a very prominent position in his denomination: in Virginia, and took an active part in promoting, its interests in the state. In 1835 he removed to Marengo County, Ala., and was for many years pastor of a Church in Uniontown. He was a somewhat prolific writer, contributing many articles to the Richmond Religious Herald, etc. He died March 31, 1863. See Baptist Encyclop. p. 72. (J. C. S.)

## Baptista (Battista) Of Ferarra[[@Headword:Baptista (Battista) Of Ferarra]]

             surnamed Pancetius, an Italian monk of the Order of Carmelites, lived in the latter half of the 15th century. Versed in literature, both sacred and profane, he left a number of works, for the most part unpublished, among which we cite, Chronica sui Ordinis: — De Ruina Romani Imperii: — De Monte Sina: — Vita Mechildis: — Chronica Ferrariensis: — Sermones Varii.He also translated into Latin several discourses of St. John Chrysostom. See Hoefer, Nouv. Biog. Generale, s.v.

## Baptista (Battista), Giovanni[[@Headword:Baptista (Battista), Giovanni]]

             an Italian Jewish convert of the 15th ceritury, and physician by profession, is the author of Liber de Confutatione Hebraicce Sectac (Strasburg, 1500), which he dedicated to cardinal Bernardo Caravajal. The whole is divided into three sections: the first treats of the first advent of the Messiah, with an explanation of thirteen prophecies; the second, of his second advent in the time of Gog, i.e. the Antichrist, at which time the remnant of the Jews shall be saved; the third deals with the manner of refuting the Jews. In conclusion, he admonishes all those Jews who have found the Saviour to remain steadfast in the faith, and to live according to the Gospel. See Wolff, Bibl, Hebr, 3, 353 sq.; Furst, Bibl. Jud. i, 84; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Kalkar, Israel und die Kirche, p. 31 sq. (B. P.)

## Baptista (Battista), Hortensio[[@Headword:Baptista (Battista), Hortensio]]

             an Italian bishop and theologian, native of Frosignone, died in 1594. He was doctor of theology and bishop of Veroli, and wrote Conmment. de Rerum Universitate. See Hoefer, Nouv. Biog. Generale, s.v.

## Baptista (Bautista), Alfonso (Or Juan Ildefonso)[[@Headword:Baptista (Bautista), Alfonso (Or Juan Ildefonso)]]

             a Spanish Dominican and theologian, lived in the early half of the 17th century. He taught theology at Saragossa, and wrote, Commentarie in Primam Secundce D. Thomoe: — Apologia por la Autoridad de los Doctores de la Iglesia y Santos Padres, contra un Memorial intitulado Alos Juezes de la Verdad y Doctrisia (Saragossa, 1628), in response to the: Jesuit Juan Bautista Posa. See Hoefer, Nouv. Biog. Generale, s.v.

## Baptista (Bautista), Anselmo[[@Headword:Baptista (Bautista), Anselmo]]

             a Spanish theologian, lived in the early half of the 17th century. He was a monk of the Order of Citeaux at Huestas, and wrote, Relacion de las Vidas y Triunfos de los Gloriosos il artires, de los Milagros de Nuestra Seolord de Loreto: — Ars Amandi Deum, translated into Italian and Spanish. See Hoefer, Nouv. Biog. Generale, s.v.

## Baptista (Bautista), Jose[[@Headword:Baptista (Bautista), Jose]]

             a Mexican theologian, lived in the latter half of the 16th century. He belonged to the Order of St. Francis, was keeper of the convent of Letzuca, and taught theology. He wrote, Informationes Confessariorum in India vel America: De Casibus Conscientice circa Confessiones Occurrentibus: — Placitas Morales de los Indios.: — De Misenria et Brevitate Vitce. See Hoefer, Nouv. Biog. Generale, s.v.

## Baptista, Gregorio[[@Headword:Baptista, Gregorio]]

             a Portuguese theologian, a native of Funchal, lived in the early half of the 17th century. He first entered the Benedictine Order, and became doctor of theology and general preacher of the order, then went over to the Franciscans. He wrote, a Commentary on the 13th Chap. of St. John (Coimbra, 1621); the first part was published, but the two others were not: — Comnpletas da Vida de Christo Cantadas a Harpa da Cruz, por ille Mismo, translated from Portuguese into Spanish by Ferd. de Camargo. See Hoefer, Nouv. Biog. Generale, s.v.

## Baptiste, De Saulis[[@Headword:Baptiste, De Saulis]]

             a French theologian of the 15th century, belonged to the Order of the Cordeliers. He wrote Une Sonmme de Cas de Conscience (Paris, 1449). He must not be confounded with Battista surnamed Trovamala, a theologian who also wrote, about 1580, a Summa Casuum Conscientice, of which Bellarmine (De Scriptor. Eccles.) speaks in eulogistic terms. See Hoefer, Nouv. Biog. Generale, s.v.

## Baptistery[[@Headword:Baptistery]]

             a place or room set apart for performing baptism. We have no account in the New Testament of any such separated places. John and the disciples of our Lord Jesus Christ baptized in the Jordan. But baptism could be administered in other places (see Act 8:36-37; Act 16:13-16). There was a public baptism of three thousand converts on the day of Pentecost (Act 2:41), but no account is given of the place. Examples also occur in the Acts of the Apostles of baptism in private houses. Passages in the writings of Justin Martyr, Clement, and Tertullian show that, during their time, there were no baptisteries. In later times the baptistery was one of the exedrae, or buildings distinct from the church itself, and consisted of the porch, where the person about to be baptized made the confession of faith, and an inner room, where the ceremony was performed. Thus it remained till the sixth century, when the baptistery was taken into the church porch, and afterward into the church itself. The ancient baptisteries were sometimes called φωτιστήρια (illuminatoria), either because baptism was sometimes called φωτισμός, illumination, or because they were places of illumination or instruction, preceding baptism, where the catechumens were taught the first principles of the Christian faith. We occasionally meet with the word κολυμβήθρα or piscina (the font). The octagonal or circular form was adopted, surmounted with a dome, and the baptistery was situated at the entrance to the principal or western gate. These edifices are of considerable antiquity, since one was prepared for the ceremonial of the baptism of Clovis. It is not possible to decide at what period they began to be multiplied, and at length united to, or changed into parish churches; yet it appears that the alteration took place when stated seasons of baptism ceased, and the right of administration was ceded to all presbyters and deacons. The word baptistery is now applied also to the baptismal font. — Bingham, Orig. Eccles. bk. 8, ch. 7, § 1-4.

## Baptisti, Pietro[[@Headword:Baptisti, Pietro]]

             an Italian theologian, a native: of Perugia, of the Franciscan Order, died July 13, 1677. He wrote, Scala dell' Anima per Giungere in Breve alla Contemplatione, Peafettione e Unione con Dio. See Hoefer, Nouv. Biog. Generale, s.v.

## Baptists[[@Headword:Baptists]]

             a name given to those Christian denominations which reject the validity of infant baptism, and hold that the ordinance of baptism can be administered only to those who have made a personal profession of faith in Christ. The Baptist churches also, in general, maintain that the entire immersion of the body is the only scriptural mode of baptism; yet the Mennonites, who are generally regarded as Baptists, use sprinkling. The name Baptist, as assumed by the Baptist denominations, of course implies that they alone maintain the Christian doctrine and practice of baptism; and in this sense their right to this distinctive name is denied by all other Christian denominations, as well as the similar claims of the Unitarians and (Roman) Catholics to their respective names. But, as established by usage, without having regard to its original signification, it is now generally adopted. The name Anabaptist is rejected by the Baptists as a term of reproach, because they protest against being identified with the Anabaptists of Munster, and as also incorrect, because most of their members receive the rite for the first time on their admission to a Baptist church. I. History.

1. Before the sixteenth Century. — All Baptists, of course, claim that the apostolic church was essentially Baptist, and that infant baptism is an innovation. But Baptist writers differ concerning the time of the introduction of infant baptism, and also as to the question whether it is possible to trace an uninterrupted succession of Baptist churches from the apostles' time down to the present. Some Baptist writers have attempted to trace this succession, as Orchard (History of Foreign Baptists, Lond. 1838), who gives, as the summing up of his researches, that “all Christian communities during the first three centuries were of the Baptist. denomination in constitution and practice. In the middle of the third century the Novatian Baptists established separate and independent societies, which continued until the end of the sixth age, when these communities were succeeded by the Paterines, which continued until the Reformation (1517). The Oriental Baptist churches, with their successors, the Paulicians, continued in their purity until the tenth century, when they visited France, resuscitating and extending the Christian profession in Languedoc, where they flourished till the crusading army scattered, or drowned in blood, one million of unoffending professors. The Baptists in Piedmont and Germany are exhibited as existing under different names down to the Reformation. These churches, with their genuine successors, the Mennonites of Holland, are connectedly and chronologically detailed to the present period.”

This view is, however, far from being shared by all Baptists. The leading Baptist Quarterly of America, The Christian Review (Jan. 1855, p. 23), remarks as follows: “We know of no assumption more arrogant, and more destitute of proper historic support, than that which claims to be able to trace the distinct and unbroken existence of a church substantially Baptist from the time of the apostles down to our own.” Thus also Cutting (Historic Vindications, Boston, 1859, p. 14) remarks on such attempts: “I have little confidence in the results of any attempt of that kind which have met my notice, and I attach little value to inquiries pursued for the predetermined purpose of such a demonstration.”

The non-Baptist historians of the Christian Church almost unanimously assert that infant baptism was practiced from the beginning of Christianity, SEE BAPTISM, and generally maintain that no organized body holding Baptist principles can be found before the rise of the Anabaptists (q.v.), about 1520. SEE PAULICIANS: SEE LOLLARDS; SEE WALDENSES. Soon after the Anabaptists, Menno (q.v.) renounced the doctrines of the Roman church, and organized (after 1536) a Baptist denomination, which spread widely, especially in Germany and Holland, and still exists. SEE MENNONITES.

2. Great Britain. — Whether and to what extent Baptist principles were held in Great Britain before the sixteenth century is still a matter of historic controversy. In 1535 Henry VIII ordered sixteen Dutchmen to be put to death for being Anabaptists, and in 1539, 30 persons were exiled because they rejected infant baptism. The general pardon of 1550 excepted the Baptists. Elizabeth commanded all Anabaptists to depart out of the' kingdom within 21 days. King James refused all concessions to Baptists, as well as to Nonconformists in general. At the beginning of the seventeenth century, Mr. Smyth (1610), a leading minister among the Baptists, published a work against persecution, but it called forth a new proclamation against the Baptists and their books, and in 1611, another Baptist, Mr. Wightman, was burned. Cromwell protected the Baptists, but they were again persecuted under Charles II and James II. The Toleration Act of William III, 1689, recognised them as the third dissenting denomination. The first Baptist churches were Arminian; a Calvinistic Baptist church was established about 1633. In 1640 there were 7 Baptist congregations in London, and about 40 more in the country. Those who held Arminian views received the name General, those who held Calvinistic views, the name Particular Baptists. Many General Baptists adopted Arianism and Socinianism; and in 1770, the orthodox portion seceded, and formed what is known as the “New Connection of General Baptists.” In 1792 William Carey prevailed on the Nottingham Association to found the Baptist Missionary Society, an event of the utmost importance in the history of the Christian church in general, for from it dates the awakening of a new zeal in the European and American churches for the conversion of the pagan world. In 1842 the Baptist Missionary Society reported at its “Jubilee” that it had translated the Scriptures, wholly or in part, into forty-four languages or dialects of India, and printed, of the Scriptures alone, in foreign languages nearly half a million.

Among the earliest writers of the Baptist denomination in England were Edward Barker, Samuel Richardson, Christopher Blackwood, Hansard Knollys, Francis Cornwell, and in the latter half of the seventeenth century, Jeremiah Ives, John Tombes, John Norcott, Henry D'Anvers, Benjamin and Elias Keach, Edward Hutchinson, Thomas Grantham, Nehemiah Cox, D.D., Thomas de Launne, and Dr. Russell Collins. But by far the most celebrated of all Baptist writers is John Bunyan. John Milton also is claimed by the Baptists, though not as a member of their denomination, at least as a professor of their distinctive principles; for they say he “composed his two most elaborate, painstaking volumes to prove from the Scriptures the divine origin and authority of the distinguishing principles of Baptists.” Among the Baptist writers in the early part of the eighteenth century were Samuel Ewen, John Brine, Benjamin Beddoma, the three Stennetts (Joseph Stennett, Joseph Stennett, jun., D.D., Samuel Stennett, D.D.), John Evans, LL.D., J. H. Evans, Dr. Gale, the famous Dr. Gill, Joseph Burroughs, William Zoat, Caleb Evans, D.D., Abraham Booth, and Joseph Jenkins. Toward the close of the last and the beginning of the present century, the Baptist denomination had a large number of writers, among whom were William Jones, Thomas Llewellyn, William Richards, Robert Hall, John Foster, Andrew Fuller, Christopher Anderson, and Joseph Ivimey. The Rev. F. A. Cox (a Baptist writer) states (Encyc. Metrop.), however, that, “till of late years, Baptist literature must be regarded as, on the whole, somewhat inferior.” Cox enumerates among the great men of the English Baptists, “Gale and Carson for Greek scholarship; Gill for Hebrew knowledge and rabbinical lore; Carey for Oriental research; Fuller for theological wisdom and controversial acuteness; Hughes for the union of elegant taste and public zeal in the formation of the Bible and Tract Societies; Foster for the reach and profundity of his mind; and Hall as the most chaste and beautiful of writers, and, perhaps, the greatest of English preachers.” More recently, the Rev. C. H. Spurgeon acquired the reputation of being one of the most popular preachers of the nineteenth century. Sir Morton Peto has become a prominent member of the House of Commons. See Crowell, Literature of American Baptists in Missionary Jubilee (p. 400, 405).

3. United States. — The Baptist churches in the United States owe their origin to Roger Williams (q.v.), who, before his immersion, was an Episcopalian minister. He was persecuted for opposing the authority of the state in ecclesiastical affairs and for principles which “tended to Anabaptism.” In 1639 he was immersed by Ezekiel Holliman, and in turn immersed Holliman and ten others, who with him organized a Baptist Church at Providence, Rhode Island. A few years before (1635), though unknown to Williams, a Baptist preacher of England, Hansard Knollys, had settled in New Hampshire and taken charge of a church in Dover; but he resigned in 1639 and returned to England. Williams obtained in 1644 a charter for the colony which he and his associates had founded in Rhode Island, with full and entire freedom of conscience. Rhode Island thus became the first Christian state which ever granted full religious liberty. In the other British colonies the persecution against the Baptists continued a long time. Massachusetts issued laws against them in 1644, imprisoned several Baptists in 1651, and banished others in 1669. In 1680 the doors of a Baptist meeting-house were nailed up. In New York laws: were issued against Ithem in 1662, in Virginia in 1664. With the beginning of the eighteenth century the persecution greatly abated. They were released from tithes in 1727 in Massachusetts, in 1729 in New Hampshire and Connecticut, but not before 1785 in Virginia. The spread of their principles was greatly hindered by these persecutions, especially in the South, where in 1776 they counted about 100 societies. After the Revolution they spread with extraordinary rapidity, especially in the South and Southwest, and were inferior in this respect only to the Methodists. In 1817 a triennial general convention was organized, which, however, has since been discontinued. In 1845 the discussion of the slavery question caused alienation between the, Northern and Southern Baptists.

The destruction of slavery, in consequence of the failure of the Great Rebellion and the adoption of the constitutional amendment in 1865, led to efforts to reunite the societies of the Northern and the Southern States. The Northern associations generally expressed a desire to co-operate again with their Southern brethren in the fellowship of Christian labor, but they demanded from the Southern associations a profession of loyalty to the United States government, and they themselves deemed it necessary to repeat the testimony which, during the war, they had, at each annual meeting, borne against slavery. The Southern associations that met during the year 1865 were unanimous in favor of continuing their former separate societies, and against fraternization with the Northern societies. They censured the American Baptist Home Missionary Society for proposing, without consultation or co-operation with the churches, associations, conventions, or organized boards of the Southern States, to appoint ministers and missionaries to preach and raise churches within the bounds of the Southern associations. Some of the Southern associations, like that of Virginia, consequently advised the churches “to decline any co-operation or fellowship with any of the missionaries, ministers, or agents of the American Baptist Home Mission Society.” A number of negro Baptist churches in the Southern States separated from the Southern associations, and either connected themselves with those of the North, or organized, with the co-operation of the Northern missionaries, independent associations. Divisions among the American Baptists commenced early to take place; SEE SIX-PRINCIPLE BAPTISTS; SEE SEVENTH-DAY BAPTISTS; SEE SEVENTH-DAY GERMAN BAPTISTS; SEE OLD- SCHOOL BAPTISTS; SEE FREE-WILL BAPTISTS; SEE DISCIPLES; SEE CHURCH OF GOD. Some divisions have become extinct, as the Roqerenes, organized in 1680 in Connecticut, and called after Jonathan Rogers. They observed the seventh day instead of Sunday, and believed in spiritual marriages. The Free or Open Communion Baptists, who were organized about 1810, united in 1841 with the Free-will Baptists.

The Baptist literature of the United States begins in the seventeenth century with the pleas of Roger Williams and his companion, John Clarke, for religious liberty. Contributions to the denominational literature were also made by the Wightmans, of Connecticut (Valentine, Timothy, and John Gano), the two Abel Morgans, John Callender, and Benjamin Griffith. The first Baptist book on Systematic Theology was published in 1700 by the Rev. John Watts. About the middle of the eighteenth century the Rev. Isaac Backus commenced his literary career. He was followed by the Rev. Dr. Stillman, Rev. Morgan Edwards, Samuel Shepard, Rev. William Rogers, Rev. Richard Furman, and the eccentric John Leland. Fruitful authors at the beginning of the present century were Thomas Baldwin, D.D., Rev. Henry Holcombe, James Manning, D.D., Rev. Dr. Stanford, Rev. Dr. Mercer, Rev. A. Broaddus, Rev. Jonathan Maxey, D.D., and Rev. William Staughton, D.D. The literature of the last fifty years is very numerous. We give below (from Crowell, Literature of the American Baptists during the last fifty years, in Missionary Jubilee, N. Y. 1865, p. 405-465) a list of the most important denominational works of Baptist authors, and of the most important contributions of Baptist authors to religious and general literature.

A. Denominational Literature.—

a. Didactic.— Jesse Mercer, of Georgia (on Ordination; Church Authority; Lord's Supper); Andrew Broaddus, Va. (Church Discipline); W. Crowell, Ill. (Church Members' Manual); Warham Walker, N. Y. (Church Discipline); E. Savage (Church Discipline); J. L. Reynolds (Church Order); Th. F. Curtis (Progress of Baptist Principles; Communion); Fr. Wayland (Principles and Practices of Baptist Churches); D. C. Haynes (The Baptist Denomination); E. T. Hiscox (Church Directory); W. Jewell, S. W. Lynd, Mill, R. Fuller, T. L. Davidson, N. M. Crawford, E. Turney, W. C. Duncan, M. G. Clarke (Baptism); A. N. Arnold (Communion); J. I. Dagg (Church Order).

b. Historical. — Benedict (Hist. of Baptists, the standard American work); Duncan (Early Baptists); W. Gammell (American Baptist Missions); W. Hague (Baptist Church transplanted from the Old to the New World); J. Newton Brown (Hist. of Bapt. Publication Society; Baptist Martyrs; Simon Menno); F. Dennison (Baptists and their Principles); S. S. Cutting (Provinces and Uses of Baptist History).

c. Polemic (against other denominations). — S. Wilcox, D. Hascall, Th. Baldwin, G. Foote, J. T. Hinton, W. Hague, J. Richards, J. J. Woolsey, C. H. Hosken, R. B. C. Howell, E. Turney, G.W. Anderson, J. T. Smith, T. G. Jones, S. Henderson, A. C. Dayton (the latter two specially against Methodism). d. Apologetic (in defense of Baptist principles). — Among those who wrote in defense of the Baptists respecting the Lord's Supper were T. Baldwin, J. Mercer, D. Sharp, Spencer C. Cone, A. Broaddus, D. Merrill, G. F. Davis, H. J. Ripley, Barnas Sears, J. B. Taylor, T. F. Curtis, J. Knapp, A. N. Arnold, W. Crowell, H. Harvey, John L. Waller, A. Hovey, C. H. Pendleton, M. V. Kitz Miller, Willard Judd, James Pyper, J. M. C. Breaher, M. G. Clarke, J. Wheaton Smith. Among the writers defending the denominational view of Baptism are D. Merrill, H. Holcomb, Irah Chase, H. . Ripley, Adoniram Judson; W. Judd, A. Bronson, J. T. Smith, W. Hague, T. G. Jones, Richard Fuller, J. Bates, J. Dowling. e. Hymn-books. — The principal writers of lyric poetry are S. F. Smith, S. Dyer, S. D. Phelps, S. P. Hill, H. S. Washburn, James D. Knowlee, J. R. Scott, Miss M. A. Collier, Mill, L. H. Hill, J. N. Brown, R. Turnbull.

B. Contributions of Baptist Authors to Religious Literature. — a. Didactic. — Broaddus (Hist. of the Bible); W. Collier (Gospel Treasury); H. Holcombe (Primitive Theology); J. Newton Brown (Encyclopaedia of Religious Knowledge; Obligations of the Sabbath); Howard Malcom (Bible Dictionary; Extent of Atonement); Francis Wayland (The Ministry; Human Responsibility); W. R. Williams (The Lord's Prayer; Religious Progress); H. C. Fish (History of Pulpit Eloquence). b. Critical and Exegetical. — Irah Chase (Constitutions and Canons of the Apostles; Daniel); H. J. Ripley (Four Gospels; Acts; Romans); H. B. Hackett (Chaldee and Hebrew Grammars; Acts; Philemon); A. C. Kendrick (Olshausen's Commentary); Th. C. Conant (Gesenius's Hebrew Grammar; Job; the word); Mrs. H. C. Conant (Neander's Commentaries); R. E. Pattison (Ephesians); J. T. Hinton (Daniel); A. Hovey (Miracles of Christ); E. Hutchinson (Syriac Grammar); A. Sherwood (Notes on New Testament). c. Polemical. — Against Universalism, by E. Andrews, J. Tripp, J. Russell, W. C. Rider, R. R. Coon; against Roman Catholicism, by J. Dowling and R. Fuller. d. Historical. — Benedict (Hist. of all Religions); J. C. Choules (Hist. of Missions); Mrs. H. C. Conant (Popular Hist. of the Bible).

4. Continent of Europe. — After the extirpation of the Anabaptists, the Baptist principles were represented on the European continent almost exclusively by the Mennonites (q.v.). In 1834 a Baptist society was organized in Hamburg by Oncken, a native German, who was immersed in the Elbe in 1833 by Dr. Sears, since which time the Baptists have spread rapidly in Northern Europe. In several states, as Sweden and Mecklenburg, they met with cruel persecution, but in Hamburg they were recognised by the state in 1859. Besides the independent churches organized by them, Baptist doctrine, or at least the rejection of paedobaptism, has found some adherents in several other churches, e.g. some pastors in the Free Evangelical churches of France, in the Reformed State Church of France, and in the Free Apostolic Church, founded in 1856 in Norway. Among the missions established by the Baptists in Asia, Africa, and Australasia, those in India, especially those among: the Karens in Burmah (q.v.), have been the most successful. The Karen mission not only counts numerous congregations, but is already the nucleus of a Christian nation.

II. Doctrines and Government. — The Baptists have no standard Confession of Faith. As their churches are independent, each adopts its own articles of religion. In England, as has been stated above, the “Old Connection” are chiefly Socinians; the “New Connection,” evangelical Arminians; ‘the “Particular Baptists,” Calvinists of various shades. In the United States, the regular Baptists are for the most part Calvinists, perhaps of a stricter order than their British brethren. The Baptists generally form “Associations,” which, however, exercise no jurisdiction over the churches. They recognize no higher church officers than pastors and deacons. Elders are sometimes. ordained as evangelists and missionaries. Between clergy and laity they recognize no other distinction but that of office. Though Regular Baptists accept of no authority other than the Bible for their faith and practice, yet nearly all of the societies have a confession of faith, in pamphlet form for distribution among its members. The following form, generally known as the “New Hampshire Confession of Faith,” is perhaps in more general use among the societies in the North and East, while the “Philadelphia Confession of Faith” is that generally adopted in the South. We give both:

Confession of Faith of Regular Baptists (Northern).

1. The Scripture. — We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth, without any mixture of error, for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.

2. The True God. — We believe the Scriptures teach that there is one, and only one living and true God, an infinite, intelligent Spirit, whose name is JEHOVAH, the Maker and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence, and love; that in the unity of the Godhead there are three persons, the Father, the Son,and the Holy Ghost, equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

3. The Fall of Man. — We believe the Scriptures teach that man was created in holiness, under the law of his Maker; but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint, but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil, and therefore under just condemnation to eternal ruin, without defense or excuse.

4. The Way of Salvation. — We believe the Scriptures teach that the salvation of sinners is wholly of grace, through the mediatorial offices of the Son of God, who, by the appointment of the Father, freely took upon him our nature, yet without sin; honored the divine law by his personal obedience, and by his death made a full atonement for our sins; that, having risen from the dead, he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, he is every way qualified to be a suitable, a compassionate, and an all-sufficient Savior.

5. Justification. — We believe the Scriptures teach that the great Gospel blessing which Christ secures to such as believe in him is justification; that justification includes the pardon of sin and the promise of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood, by virtue of which faith his prefect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

6. Salvation. — We believe the Scriptures teach that the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial, penitent, and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth but his own determined depravity and voluntary rejection of the Gospel, which rejection involves him in an aggravated condemnation.

7. Regeneration. — We believe the Scriptures teach that in order to be saved sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth, so as to secure our voluntary obedience to the Gospel; and that its proper evidence appears in the holy fruits of repentance, and faith, and newness of life.

8. Repentance and Faith. — We believe the Scriptures teach that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God, whereby, being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our prophet, priest, and king, and relying on him alone as the only and all-sufficient Savior.

9. God's Purpose of Grace. — We believe the Scriptures teach that election is the eternal purpose of God, according to which he graciously regenerates, sanctifies, and saves sinners; that, being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that; is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy, and unchangeable; that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy, that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the Gospel; that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.

10. Sanctification. — We believe the Scriptures teach that sanctification is the process by which, according to the will of God, we are made partakers of his holiness; that it is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means-especially the word of God, self- examination, self-denial, watchfulness, and prayer.

11. Perseverance of Saints. — We believe the Scriptures teach that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation.

12. The Law and Gospel. — We believe the Scriptures teach that the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen man to fulfill its precepts arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the Gospel, and of the means of grace connected with the establishment of the visible church.

13. A Gospel Church. — We believe the Scriptures teach that a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights, and privileges invested in them by His word; that its only scriptural officers are bishops, or pastors, and deacons, whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus.

14. Baptism and the Lord's Supper. — We believe the Scriptures teach that Christian baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Ghost; to show forth in a solemn and beautiful emblem our faith in the crucified, buried, and risen Savior, with its effect in our death to sin and resurrection to a new life; that it is prerequisite to the privileges of a church relation, and to the Lord's Supper, in which the members of the church, by the sacred use of bread and wine, are to commemorate together the dying love of Christ, preceded always by solemn self-examination.

15. The Christian Sabbath. — We believe the Scriptures teach that the first day of the week is the Lord's day, or Christian Sabbath; and it is to be kept sacred to religious purposes by abstaining from all secular labor and sinful recreation, by the devout observance of all the means of grace, both private and public, and by preparation for that rest which remaineth for the people of God.

16. Civil Government. — We believe the Scriptures teach that civil government is of divine appointment, for the interest and good order of human society; and that magistrates are to be prayed for, conscientiously honored and obeyed, except only ill things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth.

17. Righteous and Wicked. — We believe the Scriptures teach that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are, in his sight, wicked and under the curse; and this distinction holds among men both in and after death.

18. The World to Come. — We believe the Scriptures teach that the end of the world is approaching; that at the last day Christ will descend from heaven, and raise the dead from the grave for final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.

19. Covenant. — Having been, as we trust, brought by divine grace to embrace the Lord Jesus Christ, and to give ourselves wholly to him, we do now solemnly and joyfully covenant with each other TO WALK TOGETHER IN HIM, WITH BROTHERLY LOVE, to his glory as our common Lord. We do therefore, in his strength, engage —

That we will exercise a Christian care and watchfulness over each other, and faithfully warn, exhort, and admonish each other as occasion may require:

That we will not forsake the assembling of ourselves together, but will uphold the public worship of God and the ordinances of his house That we will not omit closet and family religion at home, nor neglect the great duty of religiously training our children and those under our care for the service of Christ and the enjoyment of heaven:

That, as we are the light of the world and salt of the earth, we will seek divine aid to enable us to deny ungodliness, and even worldly lust, and to walk circumspectly in the world, that we may win the souls of men:

That we will cheerfully contribute of our property, according as God has prospered us, for the maintenance of a faithful and evangelical ministry among us, for the support of the poor, and to spread the Gospel over the earth:

That we will in all conditions, even till death, strive to live to the glory of him who hath called us out of darkness into his marvellous light.

“And may the God of peace, who brought again from the dead our lord Jesus, that great shepherd of the sheep. through the blood of the everlasting covenant, make us perfect in every good work, to do his will, working in us that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. AMEN.”

Confession of Faith of Baptist Churches (Southern).

1. Holy Scripture. — The holy Scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedience; the supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest.

2. God the Trinity. — The Lord our God is but one only living and true God, infinite in being and perfection. In this divine and infinite being there are three subsistencies, the Father, the Word (or Son), and Holy Spirit, of one substance, power, and eternity. 3. God's Decree. — Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chose in Christ unto everlasting glory, out of his mere free grace and love, without any other thing in the creature as a condition or cause moving him thereunto. As God hath appointed the elect unto glory, so he hath, by the eternal and most free purpose of his will, foreordained all the means thereunto; wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith by Christ, by his Spirit working in due season, are justified, adopted, sanctified, and kept by his power through faith unto salvation.

4. The Fall of Man and Sin. — Although God created man upright and perfect, and gave to him a righteous law, yet he did not long abide in this honor, but did wilfully transgress the command given unto him in eating the forbidden fruit; which God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory. Our first parents, by this sin, fell from their original righteousness and communion with God, whereby death came upon all; all becoming dead in sin, and wholly defiled in all the faculties and parts of soul and body. They being the root, corrupted nature was conveyed to all their posterity, descending from them by ordinary generation, being now conceived in sin, and by nature children of wrath.

5. God's Covenant. — Man having brought himself under the curse of the law by his fall, it pleased the Lord to reveal the Covenant of Grace, wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him that they might be saved; and promising to give unto all those that are ordained unto eternal life his Holy Spirit, to make them willing and able to believe.

6. Christ the Mediator. — The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance, and equal with him, who made the world, who upholdeth and governeth all things he hath made, did, when the fullness of time was come, take upon him man's nature, with all the essential properties and common infirmities thereof, yet without sin — so that two whole, perfect, and distinct natures were inseparably joined together in one person, which person is very God and very man, yet one Christ, the only Mediator between God and Man 1:7. Redemption. — The Lord Jesus. by his perfect obedience and sacrifice of himself, which he, through the eternal Spirit, once offered up unto God, hath fully satisfied the justice of God, procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven for all those whom the Father hath given unto him.

To all those for whom Christ hath obtained eternal redemption he doth certainly and effectually apply and communicate the same; making intercession for them; uniting them to himself by his Spirit; revealing unto them, in and by the word, the mystery of salvation; persuading them to believe and obey; governing their hearts by his word and Spirit, and overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation, and all of free and absolute grace, without any condition foreseen in them to procure it.

8. The Will. — Man, by his fall into a state of sin, hath wholly lost all will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able by his own strength to convert himself, or to prepare himself thereunto.

When God converts a sinner, and translates him into a state of grace, he freeth him from his natural bondage under sin, and by his grace alone enables him freely to will and to do that which is spiritually good.

9. Effectual Calling. — Those whom God hath predestinated unto life he is pleased, in his appointed and accepted time, effectually to call by his word and Spirit out of that state of sin and death in which they are by nature, to grace of salvation by Jesus Christ.

10. Justification. — Those whom God effectually calleth he also freely justifieth, accounting and accepting their persons as righteous; not for anything wrought in them or done by them, but for Christ's sake alone.

11. Adoption. — All those that are justified, God vouchsafed, in and for the Fake of his only Son, Jesus Christ, to make partakers of the grace of adoption, by which they are taken into the number, and enjoy the liberties and privilege of children of God.

12. Sanctification. — They who are united to Christ, effectually called and regenerated, having a new heart and a new spirit created in them, through the virtue of Christ's death and resurrection, are also further sanctified, really and personally, through the same virtue, by his word and Spirit dwelling in them.

13. Saving Faith. — The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the ministry of the word.

14. Repentance. — Saving repentance is an evangelical grace, whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth, by faith in Christ, humble himself for it, with godly sorrow, detestation of it, and self-abhorrency.

15. Good Works. — Good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith.

16. Perseverance. — Those whom God hath accepted in the Beloved, effectually called and sanctified by his Spirit, shall certainly persevere therein to the end, and be eternally saved.

17. Moral Law. — The moral law doth forever bind all, as well justified persons as others, to the obedience thereof, and that not only in regard to the matter contained in it, but also in respect of the authority of God the Creator who gave it; neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation.

18. The Sabbath. — God, by his word, in a positive, moral, and perpetual commandment, binding all men, in all ages, hath particularly appointed one day in seven for a Sabbath to be kept holy unto him, which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and from the resurrection of Christ was changed into the first day of the week, which he called the Lord's day.

19. The Church. — The Lord Jesus Christ is the head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order, or government of the church is invested in a supreme and sovereign manner. In the execution of this power, the Lord Jesus calleth out of the world unto himself, through the ministry of his word, by his Spirit, those that are given unto him by his Father, that they may walk before him in all the ways of obedience, which he prescribeth to them in his word. 20. Church Officers. — A particular church gathered, and completely organized according to the mind of Christ, consists of officers and members; and the officers appointed by Christ to be chosen and set apart by the church are bishops, or elders, and deacons.

21. Ministers, their Duty and Support. — The work of pastors being constantly to attend the service of Christ, in his churches, in the ministry of the word, and prayer, with watching for their souls, as they that must give an account to him, it is incumbent on the churches to whom they minister not only to give them all due respect, but to communicate to them of all their good things, according to their ability.

22. Baptism. — Baptism is an ordinance of the New Testament, ordained by Jesus Christ to be unto the party baptized a sign of his fellowship with him in his death and resurrection; of his being ingrafted into him; of remission of sins; and of his giving up unto God, through Jesus Christ, to live and walk in newness of life. Those who do actually profess repentance toward God, and obedience to our Lord Jesus Christ, are the only proper subjects of this ordinance. The outward element to be used in this ordinance is water, wherein the party is to be immersed, in the name of the Father, and of the Son, and of the Holy Ghost.

23. Lord's Supper. — The supper of the Lord Jesus was instituted by him, the same night wherein he was betrayed, to be observed in his churches unto the end of the word, for the perpetual remembrance and showing forth the sacrifice of himself in his death.

24. The Resurrection. — The bodies of men after death return to dust, but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them; the souls of the righteous, being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God, in light and glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torment and utter darkness, reserved to the judgment of the great day.

25. The Judgment. — God hath appointed a day wherein he will judge the world in righteousness, by Jesus Christ, to whom all power and judgment is given of the Father, then shall the righteous go into everlasting life, and receive the fullness of joy and glory, with everlasting reward, in the presence of the Lord: but the wicked who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and punished with everlasting destruction, from the presence of the Lord, and from the glory of his power.

The American Baptists differ also from the British in a more general adoption of “close communion.” SEE COMMUNION.

III. Statistics:

1. United States. — According to the American Baptist Year-book for 1890, there were, in 1889, 1294 associations, 33,588 churches, 21,175 ordained ministers, and 3,070,047 members. The number of Baptist theological institutions was, in 1889, 7; universities and colleges, 31; seminaries for female education exclusively, 32; seminaries and academies, male and co-educating, 46; institutions for the colored race and Indians, 17. The Baptists, in 1889, published 54 weekly papers, 2 bi-weeklies, 33 monthlies, 4 semi-monthlies, 1 bi-monthly, 9 quarterlies, and 1 yearly publication. Six periodicals are published in foreign languages.

The general benevolent associations are

(1.) the American Baptist Missionary Union, organized in 1814. The receipts in 1889 were $415,144. There are under the charge of the Board 62 stations, 1179 out-stations, in the work among the heathen. In all the mission-fields there are 279 missionaries employed, 173 of whom are female helpers. There are 2076 preachers, 1316 churches, 134,413 members. 10,308 were baptized in 1888. Its fields of labor, in addition to general Bible work, are Burmah, Assam, Telugu, China, Japan, Africa, and Europe (France, Germany, Denmark, Sweden).

(2.) American Baptist Publication Society, organized in 1824; office located at 1420 Chestnut Street, Philadelphia, with branch houses in various cities of the United States. In 1889 its receipts amounted to $626,360 24. Ninety-eight new publications were issued during the year. 661,582,811 pages 16mo were printed; total number of pages issued since the society's organization is 7,840,079,755 pages 16mo. The Reaper has a circulation of 2,835,000 copies; Sunlight, 2,117,000 copies.

128 persons are employed by the society as its agents in the states and foreign countries. (3.) American Baptist Home Missionary Society, organized in 1832. Total receipts in 1889, $375,254 93. Missionaries and agents employed during the year, 790; churches and out-stations supplied, 1795. It maintains not only missions in various states of the Union, but also aids in the erection of churches and in educational work.

(4.) American and Foreign Bible Society. SEE BIBLE SOCIETIES.

(5.) Southern Baptist Convention, organized in 1845. Its Foreign Mission Board is located at Richmond, Va., and reported in 1889, receipts,

$149,584 64; expenditures, $102,119 77; Its Home Mission Board is located at Atlanta, Ga. Receipts, $159,985; expenditures, $159,156 05. There have been under commission during the year 328 missionaries:

among foreign populations, 12; in Cuba, 20, among the colored people, 41; among the native population, 255.

(6.) American Baptist Historical Society, organized in 1853, has a library of 7468 volumes and 2806 pamphlets.

(7.) Women's Baptist Foreign Missionary Society, organized in 1871; located in Boston. Receipts in 1889, $76,193 88. It is auxiliary to the Missionary Union, and operates chiefly by establishing schools, medical work, and Bible women.

(8.) Women's Baptist Foreign Missionary Society of the West, organized in 1871; located in Chicago. Receipts, $30,793 12, in 1889. It employed 30 workers in the foreign field during the year.

(9.) Women's Baptist Home Mission Society, organized in 1877; located in Chicago. Receipts in 1889, $39,774 71. 71 missionaries were employed during the year.

(10.) Women's American Baptist Home Mission Society, organized in 1877. Receipts in 1880, $28,935 72.

(11.) Baptist Ministers' Aid Society, organized in 1885, in Ohio, Illinois, Wisconsin, and Michigan, maintains a home at Fenton, Mich., having 11 inmates.

(12.) American Baptist Education Society, organized in 1888. Receipts during 1889, $2596; expenditures, $3342. 2. Great Britain. — According to the English Baptist Hand-book for 1890, there were in Great Britain and Ireland 46 associations of General and Particular Baptists. 2786 churches, 3781 chapels, 299,126 members, 448,796 pupils of Sunday-schools. In 1889 a scheme was proposed for the amalgamation of the General Baptists and Particular Baptists, and carried into effect, the names General and Particular being dropped, and the word Baptist used only. In Scotland there were, in 1889, 103 Baptist churches, 94 ministers, and 11,773 members. In Ireland, 20 churches, 14 ministers, and 1602 members. The Particular Baptists have 9 colleges: Bristol (founded in 1770); Rawdon, Leeds (1804); Regent's Park, London (1810); Pontypool (1807); Haverford West (1841); Pastor's, London. (1856); Manchester (1866); North Wales. Llangollen (1862); Scotland, Glasgow (1869). The first five had together, in 1890, 111 pupils. The General Baptists have a college at Nottingham (since 1798), with 9 students.

The religious and benevolent societies are many: the Baptist Hand-book for 1890 names 26. The Baptist Missionary Society had in 1889 an income of £80,818, and has missions in India, Ceylon, China, Japan Palestine, Africa, the West Indies, and France. The General Baptists have a mission in India. The Baptist Union strives to be a bond of union for the independent churches to obtain statistical information on Baptist churches and institutions throughout the world, and to prepare an annual report on the state of the denomination.

According to the Baptist Hand-book, the periodicals of the English Baptists are 5 yearly, 15 monthly, 1 bimonthly, and 3 weeklies.

3. In other Countries. — The British Possessions in America had, in 1889, 23 associations, 756 churches, 475 pastors, 74,781 members, 9 periodicals, and 5 educational institutions. Germany had, in 1889, 104 churches and 19,743 members; Switzerland, 4 churches and 507 members; Denmark, 21 churches and 2572 members, Sweden, 497 churches and 32,305 members; France, 13 pastors and 1123 members; Italy, 53 churches and 910 members; Austria-Hungary, 6 churches and 1472 members; Romania and Bulgaria, 3 churches and 231 members; Russia, 44 churches and 11,293 members; Holland, 19 churches and 1218 members. In Asia the American Baptist Missionary Union (in India, Burmah, and Ceylon) reported, in 1889, 63,233 members; those of the English Baptist Missionary Society (India, Ceylon, China, Japan), 6761 members; those of the General Baptist Missionary Society of England (India), 1401 members; the Baptist Missionary Society of England (North China), 1178 members, Canadian Baptist Missions (India), 1852 members; American Southern Baptists in China, 727 members. In Africa the English Baptist Missionary Society had, in 1889, 1098 members; the American Baptist Missionary Union in Congo, 246 members; the Southern Baptists in Liberia, 149 members. There are 200 Baptists in St. Helena, and 186 churches and 15,196 members in Australasia. See Benedict, History of the Baptists; Cox, The Baptists (in the Enc. Metr.); Missionary Jubilee (N. Y. 1865); Smith, Tables of Church History; Herzog, Real-Encyklopadie, s.v. Schem, Ecclesiastical Year-book; Cutting, Historical Vindications. For a fuller account of works on the history of American Baptists, compare above, Baptist Literature.

## Baptists, Free-Communion[[@Headword:Baptists, Free-Communion]]

             a denomination of Baptists which arose in the eighteenth century in Rhode Island and Connecticut, and owed its origin to the preaching of Whitfield. Many of those who were converted through his instrumentality formed a separate organization, and took the name “Separates.” Gradually they became Baptists, without, however, practicing close communion. In 1785 they formed an association called the “Groton Union Conference.” In 1820 they had 25 churches, some of which soon united with the Free-will Baptists. A General Conference was organized in 1835, but in 1841 the whole body united with the Free-will Baptists. See Belcher, Religious Denominations; Cox, The Baptists (in the Encyclopaedia Metropolitana).

## Baptists, Free-Will[[@Headword:Baptists, Free-Will]]

             a section of Baptists which commenced in North America June 30,1780. The first church was organized at New Durham, N. H., by Benjamin Randall, who in his twenty-second year was a convert of George Whitfield. In 1784 the first quarterly meeting was organized; in 1792, the first yearly meeting, consisting of delegates of the quarterly meetings. The most successful minister of this denomination was John Colby, who entered the ministry in 1809, and died in 1817. In 1827 a general conference was formed, which was at first annual, then biennial, and is now triennial, and is composed of delegates appointed by the yearly meetings. In 1841, nearly the whole body of another Baptist denomination, the Free Communion Baptists, united with them, while, on the other hand, they withdrew, a few years ago, connection from 4000 members in North Carolina on account of their being slaveholders. On the same principle, they refused to receive into the connection some 12,000 from Kentucky and vicinity, who sent deputies to the general conference for that purpose. They are Arminians, and agree in doctrine almost wholly with the New Connection of General Baptists in England, except that they are open communionists, while the English New Connection generally hold to strict communion. At the fifth general conference, held at Wilton, Me., in October, 1831, the subject of “Washing the Saints' Feet,” which had produced no small excitement among this denomination, was discussed, and it was agreed that the churches of the denomination should be at full liberty to retain the ordinance or not. It is now not generally practiced, though not entirely in desuetude. The ecclesiastical bodies among Free-will Baptists are, the church, the quarterly meeting conference, the annual meeting, and the general conference. The officers in the church are two — elders and deacons. Each church elects its own pastor, and exercises discipline over its own members; but, as a church, it is accountable to the yearly meeting. Also ministers are accountable to the quarterly meetings to which they belong, and not to the churches over which they are pastors. A council from the quarterly meeting organizes churches and ordains ministers. The quarterly meetings consist of ministers and such brethren as the churches may select. The general conference meets every three years, and consists of delegates chosen from the annual conferences.

Confession of Faith.

1. The Scriptures. — The Holy Scriptures, embracing the Old and New Testaments, were given by inspiration of God, and constitute the Christian's perfect rule of faith and practice.

2. God. — There is only one true and living God, who is a spirit, self- existent, eternal, immutable, omnipresent, omniscient, omnipotent, independent, good, wise, just, and merciful; the creator, preserver, and governor of the universe; the redeemer, savior, sanctifier, and judge of men; and the only proper object of divine worship. He exists in three persons, offices, distinctions, and relations — Father, Son, and Holy Ghost, which mode of existence is above the understanding of finite men.

3. Christ — The Son of God possesses all divine perfections, which is proven from his titles: true God, great God, mighty God, God over all, etc.; his attributes: eternal, unchangeable, omniscient, etc., and from his works. He is the only incarnation of the Divine Being. 4. The Holy Spirit. — He has the attributes of God ascribed to him in the Scriptures; is the sanctifier of the souls of men, and is the third person in the Godhead.

5. Creation. — God created the world and all it contains for his own glory, and the enjoyment of his creatures; and the angels, to glorify and obey him.

6. Man's Primitive State, and his Full. — Our first parents were created in the image of God, holy, and upright, and free; but, by yielding to temptation, fell from that state, find all their posterity with them, they then being in Adam's loins; and the whole human family became exposed to temporal and eternal death.

7. The Atonement. — As sin cannot be pardoned without a sacrifice, and the blood of beasts could never actually wash away sin, Christ gave himself a sacrifice for the sins of the world, and thus made salvation possible for all men. Through the redemption of Christ man is placed on a second state of trial; this second state so far differing from the first, that now men are naturally inclined to transgress the commands of God, and will not regain the image of God in holiness but through the atonement by the operation of the Holy Spirit. All who die short of the age of accountability are rendered sure of eternal life. Through the provisions of the atonement all are abilitated to repent of their sins and yield to God; the Gospel call is to all, the Spirit enlightens all, and men are agents capable of choosing or refusing.

8. Regeneration is an instantaneous renovation of the soul by the Spirit of God, whereby the penitent sinner, believing in and giving up all for Christ, receives new life, and becomes a child of God. This change is preceded by true conviction, repentance of and penitent sorrow for sin; it is called in Scripture being born again, born of the Spirit, passing from death unto life. The soul is then justified with God.

9. Sanctification is a setting apart the soul and body for holy service, an entire consecration of all our ransomed powers to God; believers are to strive for this with all diligence.

10. Perseverance. — As the regenerate are placed in a state of trial during life, their future obedience and final salvation are neither determined nor certain; it is, however, their duty and privilege to be steadfast in the truth, to grow in grace, persevere in holiness, and make their election sure.

11. Immediately after death men enter into a state of happiness or misery, according to their character. At some future period, known only to God, there will be a resurrection both of the righteous and the wicked, when there will be a general judgment, when all will be judged according to the deeds done in the body; the righteous be admitted into eternal happiness, and the wicked assigned to eternal misery.

12. The Church. — A Christian church is an assembly of persons who believe in Christ, and worship the true God agreeably to his word. In a more general sense, it signifies the whole body of real Christians throughout the world. The church being the body of Christ, none but the regenerate, who obey the Gospel, are its real members. Believers are received into a particular church on their giving evidence of faith, covenanting to walk according to the Christian rule, and being baptized.

13. Baptism. — Baptism is an immersion of the candidate in water, in the name of the Father, of the Son, and of the Holy Ghost; the only proper candidate being one who gives evidence of a change of heart.

14. Communion. — Communion is a solemn partaking of bread and wine, in commemoration of the death and sufferings of Christ. — American Christian Record.

The denomination has a printing establishment at Dover, N. H.; two colleges — Bates, at Lewiston, Me., with 48 students, and Hillsdale, Mich., with 600 students; two theological institutions — one at New Hampton, N. H., with 16 students, the other at Hillsdale, Mich., with 21 students (1867). In 1888 the following statistics were reported: Yearly meetings, 31; quarterly meetings, 147; ordained preachers, 1686, besides many licensed preachers; churches, 1942; total membership, 114,774. The Foreign Missionary Society has a mission at Orissa, India; they have also a Home Miss. Society and an Education Society. In New Brunswick and Nova Scotia they have several thousand members, and a journal, the Religious Intelligencer, published at St. John's, N. B. See Stewart, History of Free-will Baptists, Dover, 1862, vol. 1, from 1780 to 1830; (Winebrenner) History of Denominations in the United States; Belcher, Religious Denominations; Cox, The Baptists (in the Encyclopaedia Metropolitana); Schem, Ecclesiastical Year-book; Free-will Baptist Register.

## Baptists, German[[@Headword:Baptists, German]]

             a denomination of American Baptists who are commonly called Dunkers, while they call themselves Brethren. They originated at Schwarzenau, in Germany, in 1708, but were driven by persecution to America between 1719 and 1729. They purposely neglect any record of their proceedings, and are opposed to statistics, which they believe to savor of pride. They originally settled in Pennsylvania, but are now most numerous in Ohio. In 1790, a party of Universalists, led by one John Ham, separated from the Dunkers, since which time there has been no connection between them. The seceders are to be found in Kentucky, Illinois, Missouri, and Iowa. The whole denomination has been believed to hold Universalist views, but they have always protested against the charge. With the Mennonites, they appeal to the Confessions of Faith published in Holland two centuries ago. They practice trine immersion, with laying on of hands while the person is in the water. They lay their candidate forward in the water instead of backward, as the regular Baptists do. Their officers are bishops (or ministers), elders, teachers, and deacons (or visiting brethren). They also have deaconesses — aged women, who are allowed to exercise their gifts statedly. Bishops are chosen from the teachers, after they have been fully tried and found faithful It is their duty to travel from one congregation to another, to preach, to officiate at marriages and funerals, to set in order whatever may be wanting, to be present at love-feasts and communions, when a bishop is to be ordained, when teachers or deacons are chosen or elected, and when any officer is to be excommunicated. An elder is the first or eldest chosen teacher in a congregation where there is no bishop. It is his duty to appoint meetings, to assist in excommunication, to exhort and preach, to baptize, to travel occasionally, and, where no bishop is present, to perform all the duties of the latter. Teachers are chosen by vote. It is their duty to exhort and preach at any of their stated meetings, and, when so requested by a bishop or elder, to perform the ceremonies of matrimony and of baptism. It is the duty of deacons to keep a constant oversight of poor widows and their children, and give them such aid from time to time as may: be necessary; to visit all the families in the congregation at least once a year, and exhort, comfort, and edify them, as well as to reconcile all offenses and misunderstandings that. may occur from time to time; and, when necessary, to read the Scriptures, pray, and exhort at the regular meetings. An annual meeting is held about Whitsuntide, and attended by bishops and teachers, as well as by such other members as may be delegated by the congregations. A committee of five of the oldest bishops hears those cases which may be referred to them by the teachers and representatives from the congregations. Their decisions are published in English and German. In plainness of speech and dress they resemble the Society of Friends. They will not go to law, nor engage in war, and seldom take interest for the money which they lend to their poorer brethren. The Baptist Yearbook for 1890 estimates the number of their preachers at 1490, of congregations at 4390, of members at 204,517. The census of 1850 gave them only 52 church edifices. which indicates that a large number of their congregations worship in school-houses. See Belcher, Religious Denominations. SEE TUNKERS.(DUNKERS ? — ed.)

## Baptists, Old-School[[@Headword:Baptists, Old-School]]

             A name assumed by those Baptists who, in the second half of the past century, opposed the formation of missionary societies, Sunday-schools, and similar institutions, which they considered as floodgates for letting in all those contrivances in religion which make the salvation of men appear to depend on human effort. They are frequently, also, called Anti-mission or Anti-effort Baptists. They have neither colleges nor theological institutions, and are almost entirely confined to the Western and South- western States. Their number is at present on the decrease. In 1844 they counted 61,000 members; in 1854, 66,500; in 1859, 58,000. In 1889 they had 155 associations, 1800 churches, 900 ordained ministers, and 45,000 members. See Belcher, Religious Denominations; Cox, The Baptists; American Baptist Yearbook for 1890.

## Baptists, Seventh-Day[[@Headword:Baptists, Seventh-Day]]

             a denomination of Baptists who keep the seventh day of the week instead of the first as the Sabbath. In England they assumed, soon after the Reformation, the name of Sabbatarians; but in 1818 this term was rejected by the general conference in America, and the term Seventh-day Baptists adopted. They believe that the first day was not generally used in the Christian Church as Sabbath before the reign of Constantine. Traces of seventh-day keepers are found in the times of Gregory I, Gregory VII, and in the twelfth century in Lombardy. In Germany they appeared late in the fifteenth, and in England in the sixteenth century. In 1595, a work advancing their views was published in England by one Nicholas Bound, D.D., and several of their members suffered imprisonment. They assumed a denominational organization in 1650, and counted at the end of the seventeenth century eleven churches, of which now only three remain. In America the first Seventh-day Baptists were connected with First-day Baptist churches. A separate organization was commenced in 1671. Yearly meetings commenced at the beginning of the eighteenth century, and a general conference was organized at the beginning of the nineteenth century, which held its meetings at first annually, later (since 1846) triennially. In 1845 they divided themselves into five associations (Eastern, Western, Central, Virginia, and Ohio). They have repeatedly taken action against slavery, and in favor of temperance and other reforms. A foreign missionary society was established in 1842, and supports missionaries in China and Palestine. Besides, they have a Tract and Publishing Society. The latter issues a weekly, a monthly, and a quarterly periodical. Their literary institutions are De Ruyter Institute and Alfred University, both in the State of New York, besides several smaller academies. The Baptist Year-book for 1890 gives the following statistics: 110 churches, 113 ministers, and about 9000 members. See Belcher, Religious Denominations.

## Baptists, Seventh-Day (German)[[@Headword:Baptists, Seventh-Day (German)]]

             a denomination of Baptists which arose by secession from the German Baptists (q.v.) or Dunkers. In 1725 Conrad Beissel published a tract against the celebration of the first day, and, when this created some disturbance in the society at Mill Creek, of which he was a member, he retired to a cell on the banks of the Cocalico, and lived there for some time unknown to the people he had left. When discovered, some other members of the society at Mill Creek settled around him, and in 1728 introduced the seventh day into public worship. In 1732 the solitary life was changed into a conventual one, and a monastical society was established in May, 1733. The establishment received the name Ephrata. The habit of Capuchins was adopted by both the brethren and the sisters, and monastic names given to all who entered the cloister. No monastic vows, however, were taken, neither had they any written covenant. The property which belonged to the society was common stock, yet none were obliged to give up any of their possessions. Celibacy they recommend as a virtue, but do not require it. Governor Penn, who visited them frequently, offered to them five thousand acres of land, but they refused it. At an early period they established a literary institution, a Sabbath-school, and a printing-office, and greatly cultivated music. Branches of the society of Ephrata were established in 1756 in York county, and in 1763 in Bedford county. Their principal settlement at present is at Snowhill, near the Antietam Creek, in Franklin county, Pa. Dr. Baird says, “They are not believed to exceed a few hundreds in numbers, and their ministers may be as many as ten or twelve.” See Belcher, Religious Denominations; (Winebrenner) Hist. of Denom. in the U.S.

## Baptists, Six-Principle[[@Headword:Baptists, Six-Principle]]

             The six principles which distinguish this section of Baptists from all others are those mentioned in the Epistle to the Heb 6:1-2, viz.

1. Repentance from dead works;

2. Faith toward God;

3. The doctrine of baptisms;

4. The laying on of hands;

5. The resurrection of the dead;

6. Eternal judgment.

They distinguish four baptisms:

1. John's “baptizing with the baptism of repentance;”

2. The baptism of the Holy Ghost and with fire on the day of Pentecost;

3. The baptism of Christ's sufferings. But after the resurrection of Christ there is only one kind of baptism to remain, viz.,

4. The baptism of the believers in Christ in the name of the Father, and of the Son, and of the Holy Ghost.

Their rite of “laying on of hands” corresponds with Episcopal confirmation, and is the chief point in their system on which they insist. They refuse communion as well as church-fellowship with churches who do not practice it. The Six-Principle Baptists are Arminians, holding to a general atonement. Their ministry generally has not been liberally educated nor adequately supported. They are almost confined to Rhode Island, out of which they have only a few congregations in Massachusetts, New York, and Pennsylvania. They originated as a separate organization in 1639, and at no period of their history counted more than 39 churches. In 1852 they formed two yearly conferences, the one of Rhode Island and Massachusetts, the other of New York and Pennsylvania. The Baptist Year-book for 1890 gives the following statistics: 16-churches, 16 ordained ministers, 1450 members. See (Winebrenner) History of Denominations in the U. S. Belcher, Religious Denominations; Smith, Tables of Church History.

## Baptize[[@Headword:Baptize]]

             SEE BAPTISM.

## Baptsanski, Dedaius[[@Headword:Baptsanski, Dedaius]]

             a Hungarian monk of the Order of St. Francis, lived in the early half of the 18th century. He wrote Fasciculus Myrroe (Vienna, 1701), a dissertation concerning the Passion. See Hoefer, Nouv. Biog. Generale, s.v.

## Bar[[@Headword:Bar]]

             (properly בְּיַיחִ, beri'ach) chiefly occurs in the following senses: that whereby a door is bolted and made fast (Neh 3:3); a narrow cross-board or rafter wherewith to fasten other boards (Exo 26:26); a rock in the sea (Jon 2:6); the bank or shore of the sea, which, as a bar, shuts up its waves in their own place (Job 38:10); strong fortifications and powerful impediments are called bars, or bars of iron (Isa 45:2; Amo 1:5). SEE DOOR.

Bar

another name of the Chaldsean god Bilgi.

Bar

SEE CORN.

## Bar (Lat. Berus, i.q. Bacher), Ludwig[[@Headword:Bar (Lat. Berus, i.q. Bacher), Ludwig]]

             a Swiss humanist and theologian, was born at Basle towards the end of the 15th century. He studied at his native place and at Paris. In the latter city he was promoted to the doctorate of theology. In 1513 he was appointed professor of theology at his native place, and soon attracted many students. At the beginning of the Reformation, he sided, in connection with Erasmus, with that movement. But when the intentions of the leaders became more and more known,. he stood up for his Church, and, as one of the leaders of the theological faculty, opposed OEcolampadius and Pellican. When, however, in 1529 the evangelical party had gained the victory and the Church of Rome was declared to be abolished at Basle, Bar, in connection with Erasmus, Glarean, and other professors and canons, left Basle and settled at Breisgau. He died at the last-named place, April 14, 1554. He wrote, De Christiana ad Mortem Praeparatione Liber: — Psalmorium Expositio: — Quaestio, an Tempore Pestis Fugere Liceat. See Herzog, Athence Raurica (Basle, 1778); Vischer, Geschichte der Universitlt Basel von der Grundung 1460 bis zur Reformation 1529 (ibid. 1860); Fiala, in Wetzer u. Welte's Kirchenlexicon s.v. (B.P.)

## Bar, Alexander[[@Headword:Bar, Alexander]]

             a Scottish prelate, was consecrated bishop of the see of Moray in 1362, and was such until 1390. He was witness to several charters in the nineteenth year of king Robert II. He died May 15, 1397. See Keith, Scottish Bishops, p. 141.

## Bar, Francois de[[@Headword:Bar, Francois de]]

             a learned French Benedictine, was born in 1538 at Seizencourt, near St. Quentin. From 1574 he was grand prior of the Abbey of Anchin (Order of St. Benedict), upon the Scarpe, and was well vsersed in ecclesiastical histori. His works remain unpublished; but at the period of the Revolution they were transported from the Library of Anchin to that of Douay, where they are still preserved. He died March 25, 1606. We notice among his works, Epistole: — Cosmographia: — Opera Varia: — Compendium Annalium Ecclesiasticarum Ccesaris Baronii: — Historia Archiepiscopatus Cameracensis et Coenobiorum ejus: — Historia Monastica: — and several other works. See Hoefer, Nouv. Biog. Gen., s.v.

## Bar, Louis[[@Headword:Bar, Louis]]

             cardinal-bishop of Chalons-sur-Marne, brother and heir of Edward III, resigned in 1419 in favor of Rend of Anjou, his nephew, against whom Adolphus VIII, duke of Berg, bore arms, but without success, claiming a right to the duchy of Bar through his wife, sister of cardinal Louis. See Hoefer, Nouv. Biog. Generale, s.v.

## Bar, Louis de[[@Headword:Bar, Louis de]]

             a French theologian, was a native of Sens. At theage of thirty he went to Rome, where he embraced the ecclesiastical calling; became secretary of the cardinal of Ferrara; was appointed legate to France to Charles IX, and  accompanied to Spain the cardinal Ugo Buoncompagno (afterwards pope Gregory XIII), who appointed him prodatary. After the death of this pontiff, De Bar gave his attention wholly to his functions as dean of the apostolic subdeacons of St. Peter's at Rome, and to the relief of the poor. He died in 1617.: He wrote, among other works, Ex quatuor Evangelistarum Textu Confecta Narratio, which was published four months before the death of the author. See Hoefer, Nouv. Biog. Gen., s.v.

## Bar-[[@Headword:Bar-]]

             (βάρ, Heb. and Chald. בַּר, a son), a patronymic sign, as BAR-JESUS, BAR- JONA, etc. SEE BEN-.

## Bar-Cepha, Moses[[@Headword:Bar-Cepha, Moses]]

             a Jacobite bishop and author, who early in life entered the convent of Sergius, on the Tigris. He was afterward raised to the episcopal order under the name of Severus, and is sometimes called bishop of Beth-Ceno, sometimes of Bethraman. He is said to have died in 913. He composed a ‘‘Commentary on Paradise” in Syriac, which was translated into Latin by And. Masius, and printed at Antwerp in 1569, 8vo (also in Bibliotheca: Patrum and in Critics; Sacri). This work is divided into three parts. Part I inquires whether there was both a terrestrial and a spiritual paradise, and concludes that there was but one. Part II gives the mystic signification of all the passages of Holy Scripture relating to the terrestrial paradise. Part III answers the objection of heretics, e.g. that of Simon Magus, who accused the Almighty of the want of power to preserve Adam from the fall. — Clarke, Sacred Literature, 2:555.

## Bar-Hebraeus[[@Headword:Bar-Hebraeus]]

             SEE ABULFARAGIUS.

## Bar-Joseph, Ben-Elchanan[[@Headword:Bar-Joseph, Ben-Elchanan]]

             a Jewish rabbi of the 17th century, is the author of אִרְבִע חָרָשַׁים, a dogmatico-homiletical commentary on tlie historical books of the Old Test. divided into four parts. The first part, entitled כַּסֵּא דָוַד, treats of those passages which have reference to David's house; the second, קַנְאִת אֶפְרִיַ, speaks of the kings of Israel after the division of the kingdom, and of the so-called Messiah, the son of Joseph; the third, רוּחִ חֵן, speaks of Elijah and other prophets; and the fourth, רִב בְּרָכוֹת, treats of the priests anl of the Noachites. The work was published at Frankfort-on-the-Oder in 1680. See Furst, Bibl. Jud. i, 84; Benjacob, Ozar Ha-Sepharim, or Thesaurus Librorumn Hebraicorum tam Impressorum quam Manu Script. (Wilna, 1880), i, 48, No. 935. (B. P.)

## Bar-Juchne[[@Headword:Bar-Juchne]]

             is the name of a fabulous bird described by the rabbinical writers. One of them says that when she extends her. wings she causes a total eclipse of the sun. The Talmud declares that one of her eggs once fell out of her nest and broke down three hundred cedars and inundated sixty villages.

## Bar-cocheba[[@Headword:Bar-cocheba]]

             (Chal. בִּר כּוֹכְבָאּ, son of the star), or SIMEON BAR-COCHBA, a Jewish impostor, who applied to himself the prophecy of Balaam (Num 24:17), and incited the Jews to revolt against the emperor Hadrian (A.D. 130). He passed himself off for the Messiah, and his pretensions were supported by Akiba (q.v.), the chief of the Sanhedrim. The better to deceive the credulous Jews, according to Jerome, he pretended to vomit flames, by means of a piece of lighted tow which he kept in his mouth. Bar- cocheba profited by the seditious state in which he found the Jews, and took Jerusalem, A.D. 132. He issued coins having on one side his own name, and on the other “Freedom of Jerusalem.” In the British Museum is a coin ascribed by some to Simon the Maccabee (q.v.), after some of whose it appears to have been modelled, corresponding to the description given by Tychsen and others of a coin of Bar-cocheba. One side of this coin represents a portion of four columns, in the midst of which is a lyre; a serpentine stroke below is said to represent the brook of Kedron, and a star seems to allude to Num 24:17. The other side has a vessel of manna and a leaf. Munter concluded, from a similar coin, that Bar-cocheba had commenced the rebuilding of the Temple; but Nicephorus Callist. (Hist. Ecclesiastes 3, c. 24) and Cedrenus (Script. Byz. 12:249) say only that the Jews intended to rebuild the Temple. All the thieves, murderers, and disorderly characters in the country quickly repaired to his standard, and he was soon strong enough to vanquish, in several engagements, J. Annius Rufus, the Roman commandant in Judaea. On this the emperor Hadrian ordered his most able commander, Julius Severus, to leave his post in Britain and repair to Palestine; but the time which elapsed during his journey was favorable to the rebels. After his arrival, Julius Severus prudently avoided battles, but took a number of fortified places before he marched against Jerusalem, which he took and destroyed after sustaining great losses. The Jews, after the capture of the city, concentrated their forces in the mountain-fortress of Bethar, in the neighborhood of Jerusalem. While Julius Severus was gradually reconquering the country, Bar-cocheba still played the king in Bethar for three years, and, on the unfounded suspicion of treason, executed the learned Eleazar of Modain, who, having prayed for the welfare of the fortress, was slandered by a Cuthite (that is, a Samaritan), as if he intended to betray Bethar to Hadrian. According to Talmudical statements, Bethar was taken in 135 by the Romans, on the 9th day of the month of Ab, the anniversary of the burning of the Temple under Titus. It has been stated that on this occasion 580,000 Jews perished, but this must be greatly exaggerated. Bar-cocheba fell in the combat, and his head was brought into the Roman camp. Akiba (according to most accounts), and many rabbins, who were considered authors of the rebellion, were put to a cruel death. The new city, Elia Capitolina (q.v.), was founded on the site of Jerusalem. — Jost, Gesch. d. Isr. Volkes, vol. 2; Mosheim, Ch. Hist. cent. 2, pt. 1, ch. 1, § 11; Gibbon, Roman Empire, ch. 16. SEE BETHER.

## Bar-jesus[[@Headword:Bar-jesus]]

             (Βὰρ-ἰησοῦς, son of Joshua), the patronymic of ELYMAS SEE ELYMAS

(q.v.) the sorcerer (Act 13:6). SEE BAR-; SEE JESUS.

## Bar-jona[[@Headword:Bar-jona]]

             (Βὰρ-ἰωνᾶ, son of Jonah), the patronymic appellation (Mat 16:17; comp. Joh 1:42) of the apostle PETER SEE PETER (q.v.). SEE BAR-; SEE JONAS.

## Bara[[@Headword:Bara]]

             a festival formerly celebrated with much magnificence at Messina, in Sicily, representing the Assumption (q.v.) of the Virgin Mary. The word was also employed as the designation of a huge machine exhibited during the festival. It was fifty feet high, and at the top of it was a girl fourteen years of age representing the Virgin, and standing on the hand of an image of Jesus Christ .

## Bara (Or Barra), John[[@Headword:Bara (Or Barra), John]]

             a Dutch engraver, was born in the year 1575. He published some plates in England, dated 1624 and 1627. The following are a few of his principal sacred prints: A Landscape with Susanna and the Elders: — Christ and his Disciples going to Emmaus.: The Parable of the Sower.

## Barabara-Wasfu[[@Headword:Barabara-Wasfu]]

             is the uncreated supreme god of the Malabars.

## Barabbas[[@Headword:Barabbas]]

             (βαραββας, for the Chald. בִּר אִבָּא, son of Abba, Simonis, Onom. N.T. p. 38; a common name in the Talmud, Lightfoot, Hor. Hebrews p. 489), a robber (λῃστής, Joh 18:40) who had committed murder in an insurrection (Mar 15:7; Luk 23:19) in Jerusalem, and was lying in prison at the time of the trial of Jesus before Pilate, A.D. 29. The procurator, in his anxiety to save Jesus, proposed to release him to the people, in accordance with their demand that he should release one prisoner to them at the Passover. As a rebel, he was subject to the punishment laid down by the Roman law for such political offenses, while as a murderer he could not escape death even by the civil code of the Jews. But the latter were so bent on the death of Jesus that, of the two, they preferred pardoning this double criminal (Mat 27:16-26; Mar 15:7-15; Luk 23:18-25; Joh 18:40), who was accordingly set free (Act 3:14). There appears to have been a usage in Jerusalem, at the paschal feast, for the governor to release to the people a prisoner whom they might particularly desire. This custom does not appear to have been ancient; it was probably derived either from the Syrians or from the Greeks and Romans, the former of whom had such a custom at their Thesmophoriae, the latter at their Lectisternia. Some think the policy of this provision was obviously to conciliate the favor of the Jews toward the Roman government. SEE PASSOVER.

Origen says that in many copies Barabbas was also called Jesus (Ι᾿ησοῦν Βαραββᾶν; see the Darmst. Lit. Bl. 1843, p. 538). The Armenian Version has the same reading: “Whom will you that I shall deliver unto you, Jesus Barabbas, or Jesus that is called Christ?” Griesbach, in his Comment., considers this as an interpolation, while Fritzsche has adopted it in his text (so also Tischendorf in Mat 27:16-17, but not his last ed.). We can certainly conceive that a name afterward so sacred may have been thrown out of the text by some bigoted transcriber. On the other hand, the contrast in Mat 27:20, “that they should ask Barabbas and destroy Jesus,” seems fatal to its original position in the text. SEE JESUS.

## Barabbino, Simone[[@Headword:Barabbino, Simone]]

             an Italian painter, was born near Genoa about 1585, and studied under Bernardo Castello. One of his best works is The Dead Christ, with the Virgin, St. Michael, and St. Andrew, in the Church of San Girolamo. He died imprisoned for debt; but Zani says he was living in 1664. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Gen., s.v.

## Baraca[[@Headword:Baraca]]

             SEE BARAKA.

## Barachel[[@Headword:Barachel]]

             (Heb. Barakel', בָּרִכְאֵל, whom God has blessed; Sept. Βαραχιήλ), the father of Elihu the Buzite, one of Job's three “friends” (Job 32:2; Job 32:6). B.C. prob. ante 2000.

## Barachiah[[@Headword:Barachiah]]

             (same name as BERECHIAH; Sept. Βαραχίας), the father of the prophet Zechariah (Zec 1:1; Zec 1:7). B.C. ante 500.

## Barachias[[@Headword:Barachias]]

             (Βαραχιάς, the Greek form of the name BARACHIAH), father of the Zechariah (Zacharias) mentioned in Mat 23:35, as having been murdered by the Jews. SEE ZECHARIAH.

## Barachus[[@Headword:Barachus]]

             was bishop of Bacatha, or Metrocome, in Palaestina Tertia, in the middle of the 4th century. When Justinian, at the request of St. Sabas, erected a church at Jerusalem in honor of the Blessed Virgin, Barachus was made superintendent of the works (Cyril. Scythop. Vit. S. Sabe, No. 73). In 536 he attended the council held at Jerusalem against Anthimus and the Monophysites. See Labbe, Concil. v, 268.

## Baradaeus[[@Headword:Baradaeus]]

             SEE ZANZALUS, JACOB.

## Baradaeus, Jacobus[[@Headword:Baradaeus, Jacobus]]

             SEE JACOBITES.

## Baradatus (Or Varadatus)[[@Headword:Baradatus (Or Varadatus)]]

             was a celebrated hermit near Antioch in the 5th century. After many years of utter seclusion in a cell so small that he could neither stand nor lie in it, he was at last induced by Theodotus, the bishop of Antioch, to come forth. He appeared wrapped in skins from head to foot, with the exception of his mouth and nostrils. Among other eminent monks and hermits, he was consulted by the emperor Leo after the Council of Chalcedon (Theodotus, Phil. 27; Evagrius, Hist. ii, 9; Nicephorus, Hist. 15:22; Assemani, Biblioth. Orient c. 19).

## Baraeas[[@Headword:Baraeas]]

             (Βαραίας) is mentioned as one of Manes' disciples in the Greek form of abjuration (ap. Cotelier, Patres Apost. i, 545).

## Baraenus, Justus[[@Headword:Baraenus, Justus]]

             a Dutch theologian, little known, who lived in the 17th century, wrote Bapist. ad Abr. Scultetum (Antwerp, 1620), in which he defended the doctrines of Lutheranism. See Hoefer, Nouv. Biog. Generale, s.v.

## Baraga, Friedrich, D.D.[[@Headword:Baraga, Friedrich, D.D.]]

             a Roman Catholic bishop and missionary among the North American Indians, was born at Treffen, Carniola, June 29, 1797. He was educated at the University of Vienna, entered holy orders in 1823; came to America in 1830, and spent the remainder of his life in connection with the Chippewa and Ottawa missions in Michigan. In 1853 he became bishop of Marquette and Sault Ste. Marie. He died Jan. 19, 1868. He published a number of  works in the Chippewa language, including a grammar and dictionary, and a German work on the History, Character, and Habits of the North American Indians (1837).

## Barah[[@Headword:Barah]]

             SEE BETH-BARAH.

## Barahona, Petrus[[@Headword:Barahona, Petrus]]

             (surnamed Vuldivieso de), a Spanish Franciscan who lived in the 17th century, is the author of, De Arcano Verabo, sive de Vivo Dei Sermone: — Interpret/atio Literalis, Mystica, et Moralis in Psalmum 86: — Commentatio in Epistolamn ad Galatans: — Comm. in Epist. ad Hebraeos. See Antonio, Bibl. Hisp.; Wadding. Bibl. Script. Minorum; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Barak[[@Headword:Barak]]

             (Heb. Barak', בָּרִק, lightning; Sept. and N.T. Βαράκ, Joseph. Ant. v. 5, 2, Βάρακος; comp. the family name of Hannibal, Barca = “lightning of war”), son of Abinoam of Kedesh-naphtali, a Galilean city of refuge in the tribe of Naphtali (Jdg 4:6, comp. Jos 19:37; Jos 21:32). He was summoned by the prophetess Deborah to take the field against the hostile army of the Canaanitish king Jabin (q.v.), commanded by Sisera (q.v.), with 10,000 men from the tribes of Naphtali and Zebulon, and to encamp on Mount Tabor, probably because the 900 chariots of iron (Jdg 4:3), in which the main force of Sisera consisted, could not so easily manoeuvre on uneven ground. After some hesitation, he resolved to do her bidding, on condition that she would go with him which she readily promised. At a signal given by the prophetess, the little army, seizing the opportunity of a providential storm (Joseph. Ant. v. 4) and a wind that blew in the faces of the enemy, boldly rushed down the hill, and utterly routed the unwieldy host of the Canaanites in the plain of Jezreel (Esdraelon), “the battle-field of Palestine.” From the prominent mention of Taanach (Jdg 5:19, “sandy soil”) and of the river Kishon, it is most likely that the victory was partly due to the suddenly swollen waves of that impetuous torrent, particularly its western branch, called Megiddo. The victory was decisive, Harosheth taken (Jdg 4:16), Sisera murdered, and Jabin ruined. A peace of forty years ensued, and the next danger came from a different quarter. The victors composed a splendid epinician ode in commemoration of their deliverance (Judges 5). SEE DEBORAH. Barak's faith is commended among the other worthies of the Old Test. in Heb 11:32. SEE BENE-BARAK.

From the incidental date apparently given in Jdg 5:6, some have regarded Barak as a contemporary of Shamgar. If so, he could not have been so late as 178 years after Joshua, where he is generally placed, Lord A. Hervey supposes the narrative to be a repetition of Jos 11:1-12 (Genealogies, p. 228 sq.). A great deal may be said for this view: the names Jabin and Hazor; the mention of subordinate kings (Jdg 5:19; comp. Jos 11:2 sq.); the general locality of the battle; the prominence of chariots in both narratives, and especially the name Misrephoth-maim, which seems to mean “burning by the waters,” as in the margin of the A.V., and not “the flow of waters.'“ Many chronological difficulties are also thus removed; but it is fair to add that, in Stanley's opinion (Palest. p. 392 note), there are geographical difficulties in the way (Ewald, Gesch. d. Volkes Israel; Thomson, Land and Book, 2:141 sq. There appears, therefore, on the whole, no good reason for departing from the regular order of the judges, which places his rule B.C. 1409-1369. SEE JUDGES.

## Baraka[[@Headword:Baraka]]

             (Arab. benediction), a name applied by the Coptic Church [see COPTS] to the unleavened bread used in the eucharist before it has been consecrated. Barallots, a heretical sect of Bologna, Italy, who are said to have had all things in common, even their wives and children.

## Baralus (Or Barulas)[[@Headword:Baralus (Or Barulas)]]

             an infant (“parvus, nec olim lacte depulsus”) — menitoned by Prudentius (Hymnx, Περὶ στεφανων), Eusebius Gallicanus, the author of Homily 48 in the works of St. Augustine, and othersto whom St. Romanus of Ceesarea, martyred at Antioch, and Asclepiades, the prefect, his judge, referred the question concerning the truth of the Christian religion. Baralus, having declared Christ to be the true God, was forthwith put to the torture by Asclepiades, and martyred with Romanus. The story has but small authority. See Ruinart. Acta Sinc. p. 360; Baillet, 3, 321.

## Baranovius[[@Headword:Baranovius]]

             (Baranowskin), ALBERTUS, a Polish theologian of the Roman Catholic Church, was at first bishop of Przemisl. In 1604 he was appointed to the diocese of Wladislaw, and finally was archbishop of Gnesen, where he died, in 1615. He wrote, Constitutiones Synodi Dicecsance Vladislaviensis anno 1607 Celebratoe (Cracow, 1607):— Concilium Provinciale Regni Poloniac anno 1607 Celebratum (ibid. 1611): — Synodus Diocesana - Gnesnensis- flabita 1612 (ibid. 1612). See Jocher, Allgemeines Gelehrten- Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s. s. (B. P.)

## Baranyi, Paul[[@Headword:Baranyi, Paul]]

             a Hungarian Jesuit and theologian, lived in the early half of the 18th century. In his native country he gained great renown as a preacher, and wrote Imago Vitme et Mortis, or Az Eletnek es Hatalnok Kepe (Tyrnau, 1712), a collection of funeral orations in the Hungarian language. See Hoefer, Nouv. Biog. Generale, s.v.

## Baranzane (Or Baranzano), Jean Antoine[[@Headword:Baranzane (Or Baranzano), Jean Antoine]]

             (surnamed Redemnttus), a Barnabite monk, was born at Serravalle, in Piedmont, in 1590. He was one of the first in the 17th century who threw aside the Aristotelian opinions in philosophy. He was on intimate terms with Baconi, and died at Montargis, Dec. 23, 1622. His works are, Uranoscopial, seu Universa Doctrina de Ccelo (Geneva, 1617): — Novoe Opiziones Physicoe (Lyons, 1619, 8vo): — and some devotional works, etc. See Lan don, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Gen., s.v.

## Barara-Kied (Or Radien Kieddie)[[@Headword:Barara-Kied (Or Radien Kieddie)]]

             was the son of Radien Atzie, according to the mythology of the Lapps. His father was the first of the deities; and, next to his father, he was the supreme god, the creator of the universe. The magicians of the Lappsrepresent him on their drums in the form of a huge house.

## Barashnom[[@Headword:Barashnom]]

             in Persian mythology, is the greatest ceremony of purification. A holy priest well instructed in the divine service washed the penitent in a sacred spot. The latter thereupon remained first three, then nine, days in a specially selected and secluded place, still continuing his purifications.

## Baratier, John Philip[[@Headword:Baratier, John Philip]]

             an eminent boy-scholar, was born January 19th, 1721, at Schwabach, in Anspach. His father, Francis, was pastor of the French Protestant church in Schwabach, and gave his son careful education from infancy. At five years old he could speak Latin, French, and German, and at seven he knew by heart the Psalms in Hebrew. In his tenth: year he composed a Hebrew Dictionary of rare words, and in his thirteenth he translated the Itinerary of Benjamin of Tudela (Amst. 1734, 2 vols. 8vo). He afterward applied himself to ecclesiastical history, the fathers, and theology, and answered a Unitarian work which Crellius published (under the name of Artemonius) in a book entitled Antiartemonius (Nuremb. 1735). In 1735, on his way to Berlin, he passed through Halle, where he was made M.A.; upon which occasion he composed, impromptu, fourteen theses in the presence of the professors, and on the following day defended them for three hours before a public audience with entire success. At Berlin he was received with honor by the king, and was enrolled among the members of the Royal Society. At the king's request he established himself at Halle to study law, and died there October 5th, 1740, being only nineteen years of age. He also published Disquisitio Chronologica de Successione antiquissima Rom. Pontificum (Utrecht, 1740, 4to), and some other works. His life, by Formey, was published at Halle, 1741 (2d ed. Frankfort, 1755).Biog. Univ. 3, 322; Landon, Eccl. Dict. s.v.

## Baratz[[@Headword:Baratz]]

             a document granted by the Turkish sultan to the Greek patriarchs and bishops, sanctioning them in the exercise of their ecclesiastical functions. It  gives them power to appoint or depose the inferior clergy, to grant licenses for marriages, to issue divorces, to collect the revenues belonging to the churches, to receive the legacies bequeathed to them-in short, to enjoy all the privileges, and to perform all the duties, belonging to their high station.

## Barawa Fire[[@Headword:Barawa Fire]]

             was an Indian discovery, similar to the Greek fire in that it continued burning under water. Beshukerma, or Visvakarma, is said to have discovered it when the good genii, Devas, fought against the evil Assurs.

## Barax (Or Baraze), Cyprien[[@Headword:Barax (Or Baraze), Cyprien]]

             a French missionary, swas sent by the Jesuits, to which order he belonged, on a mission to the house of Moxes, and to other savage tribes of South America. He called them together, taught them to cultivate the soil, to weave cloth, and other useful arts. He spent twenty-seven years in this work, and finally suffered martyrdom at the hands of the Baures, a savage nation whom he attempted in vain to convert. He died Sept. 16, 1702, aged about sixty-one years. See Hoefer, Nouv. Biog. Generale, s.v.

## Barba, Giovanni[[@Headword:Barba, Giovanni]]

             an Italian advocate and bishop, a native of Naples, had charge of representing the government of Naples among the twelve consistorial advocates. It was owing to Barba that pope Clement XII instituted the society of studies already projected by Sextus V. He died Sept. 11, 1749. He wrote Delle Arte e del Methodo delle Lingue, Libri III (Rome, 1734). See Hoefer, Nouv. Biog. Generale, s.v.

## Barba, Saint[[@Headword:Barba, Saint]]

             SEE BARBARA, ST.

## Barbadoes[[@Headword:Barbadoes]]

             one of the Windward group of the West India Islands, which in 1850 had a population of 125,864 inhabitants, seven eighths of whom are blacks. It is the see of a bishop of the Church of England, whose diocese comprises all the British Windward Islands, and had, in 1859, 88 clergymen, including two archdeacons. There are many well-endowed public schools, among which Codrington College has a revenue of £3000 a year (Clergy List for 1860, Lond. 1860, 8vo). SEE WEST INDIES.

## Barbara, St[[@Headword:Barbara, St]]

             whose day is observed in the Greek and Roman churches December 4th, is said to have suffered martyrdom at Heliopolis, Egypt, under Galerius, A.D. 306 (Assemani, Bibl. Orient. 1:63). Another account makes the place Nicomedia, the time A.D. 235, and says that after her conversion she exhorted her father to be converted, but he accused her and put her to death with torture. — A. Butler, Lives of Saints, Dec. 4.

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

             an Italian theologian of the Capuchin Order, was a native of Vicenza, aind died in 1656. He wrote Orologio Spirituale; cioe Prediche per Tutte le Feste della S.V. (Vicenza, 1641): — Direttorio alla Vinta Spirituale e Cristiana (Venice, 1647): — Historia Ecclesiacstica della Citta, Territorio e Diocesi di Vicenza (Vicenza, 1649-53): — Giojello Spirituale del Cristiano (ibid. 1651, 1657). See Hoefer, Nouv. Biog. Generale, s.v.

## Barbarelli, Gorgio[[@Headword:Barbarelli, Gorgio]]

             (called Giorgione), a distinguished Italian painter, was born at Castel- franco, near Treviso, in 1477, and attended the school of Giovanni Bellini at Venice. He soon manifested great ability, and wvas the first of the Venetian painters who broke through the timid and constrained style that prevailed at the time of Bellini, and introduced a freedom of outline, a boldness of handling, and a vigorous effect of chiaro-oscuro which were unknown before him. He died in 1511. Of his oil-paintings the principal are, the picture of St. Omobono, in the school, of Sarti at Venice: — Christ Bearing his Cross, in the Church of San Roch: — and in the school of San Marco, a picture of that saint appeasing the tempest. One of his most esteemed works is the Finding of Moses, at Milan.

## Barbarian[[@Headword:Barbarian]]

             (βάρβαρος), a term used in the New Testament, as in classical writers, to denote other nations of the earth in distinction from the Greeks (Serv. ad Virg. AEn. 2:504). “I am debtor both to the Greeks and Barbarians” (Rom 1:14). (Comp. Plato, Polit. p. 260; Erat. p. 383; Theaet. p. 175; Pliny, 29:7; Aristot. De Caelo, 1:3; Polyb. v. 33, 5.) In Col 3:11, Greek nor Jew — Barbarian, Scythian” — βαρος seems to refer to those nations of the Roman empire who did not speak Greek, and Σκύθης to nations not under the Roman dominion. In 1Co 14:11, the term is applied to a difference of language: “If I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.” Thus Ovid, “Barbarus hic ego sum, quia non intelligor ulli” (Trist. v. 10, 37). In Acts 28, the inhabitants of Malta are called βάρβαροι, because they were originally a Carthaginian colony, and chiefly spoke the Punic language. In the Sept. βάρβαρος is used for the Hebrew לָעִז, laaz', “a people of strange language” (Psa 114:1); Chaldee ברבראי. In the rabbinical writers the same Hebrews word is applied to foreigners in distinction from the Jews; and in the Jerusalem Talmud it is explained as meaning the Greek language; Rabbi Solomon remarks that whatever is not in the holy tongue is called by this term (Buxtorf, Lex. Talm. s.v.). According to Herodotus, the Egyptians called all men barbarians who did not speak the same language as themselves (ii. 158). Clement of Alexandria uses it respecting the Egyptians and other nations, even when speaking of their progress in civilization, as in his Strom. 1, ch. 16, § 74: “Barbarians have been inventors not only of philosophy, but likewise of almost every art. The Egyptians, and, in like manner, the Chaldaeans, first introduced among men the knowledge of astrology.” In a singular passage of Justin Martyr's first Apology the term is applied to Abraham and other distinguished Hebrews: “We have learned and have before explained that Christ is the first- begotten of God, being the Word (or reason, λόγον ὄντα) of which the whole human race partake. And they who live agreeably to the Word (or reason, οἱ μετὰ λόγου βιώσαντες) are Christians, even though esteemed atheists: such among the Greeks were Socrates; Heraclitus, and the like; and among the barbarians (‘among other nations,' Chevallier's Trans.), ἐν βαρβάροις, Abraham, Ananias, Azarias, Misael, and Elias, and many others,” Apol. 1:46. Strabo (14. 2) suggests that the word bar-bar-os was originally an imitative sound, designed to express a harsh, dissonant language, or sometimes the indistinct articulation of the Greek by foreigners, and instances the Carians, who, on the latter account, he conjectures, were termed by Homer βαρβαρόφωνοι (Iliad, 2:867), although it is doubtful whether in the same sense (Thucyd. 1:3).

The word appears to have acquired a reproachful sense during the wars with the Persians; their country was called ἡ βάρβαρος (γÁ) (Demosth. Philippians 3). In 1Co 5:13, 1Ti 3:7, we have “those outside” (οἱ ἔξω), and Mat 6:32, “the nations” (τὰ ἔθνη), used Hebraistically for “the Gentiles” (גּוֹיַם, אַיַּים, in very much the same sort of sense as that of βάρβαροι), to distinguish all other nations from the Jews; and in the Talmudists we find Palestine opposed to “the lands” (אֲרָצוֹת), just as Greece was to Barbaria or ἡ βάρβαρος (comp. Cic. Fin. 2:15; Lightfoot, Centuria Chorogr. ad init.). And yet so completely was the term βάρβαρος accepted, that even Josephus (Ant. 11:7, 1; 14:10, 1; 26:6, 8; War, introd.; Apion, 1:11 and 22) and Philo (Opp. 1:29) scruple as little to reckon the Jews among them as the early Romans did to ap. ply the term to themselves (“Demophilus scripsit, Marcus vertit barbare,” Plaut. Asin. prol. 10). Very naturally, the word, after a time, began to involve notions of cruelty and contempt (θηρὸς βαρβάρου, 2Ma 4:25; 2Ma 15:2, etc.), and then the Romans excepted themselves from the scope of its meaning (Cic. De Rep. 1:37, § 68). Afterward only the savage nations were called barbarians, though the Greek Constantinopolitans called the Romans ““barbarians” to the very last (Gibbon, 51; 6:351, ed. Smith). See Iken, De Scythis et Barbaris, in the Biblioth. Brem. 1, v. 767 sq.; Kype, Observ. 2:152; Schleusner, Thes. Phil. 1:50: Dougtei Analect. 2:100 sq, Rauth, Ueb. Sinn u. Gebrauch des Wortes Barbar (Nurnb. 1814). SEE HELLENIST.

## Barbarians, Bishops For[[@Headword:Barbarians, Bishops For]]

             In ordinary cases, the election of a bishop required the colisent or suffrage, not only of the clergy of the diocese over which he was to preside, but of the faithful laity also. This rule was applicable only to countries already Christian. When a bishop was to be sent out to a distant or barbarous nation, it was required by the Council of Chalcedon that he should be ordained at Constantinople, to which city, as the new Rome, equal privileges with “the elder, royal Rome” were now to be assigned. Athanasius ordained Frumentius at Alexandria to be bishop of the Ethiopians. See Bingham, Christ. Antiq. (index). SEE IN PARTIBUS INFIDELIUM.

## Barbarigo, Giovanni Francesco[[@Headword:Barbarigo, Giovanni Francesco]]

             a learned Italian prelate, nephew of the following, was born at Venice in 1658. He was successively ambassador to the court of Louis XIV, prior of the Church of St. Mark at Venice, bishop of Verona, cardinal and bishop of Padua. He published at his own expense the works of St. Zeno (Padua, 1710). He died at Padua, Jan. 27, 1730. See Hoefer, Nouv. Biog. Gen., s.v.

## Barbarigo, Gregorio[[@Headword:Barbarigo, Gregorio]]

             an Italian prelate, was born at Venice, Sept. 25, 1625. Destined at first for a public administration, he afterwards embraced an ecclesiastical course, having studied at Padua both law and theology. He became canon and domestic prelate, and received from pope Alexander VII the care of the  infected districts lying beyond the Tiber, a mission which he performed with zeal. In 1657 he was made archbishop of Bergamo, where his charity gained for him the surname of “the new Charles Borromeo.” In 1660 he was made cardinal. From the bishopric of Bergamo he passed to that of Padua in 1663. He established in this last-mentioned place a seminary which he endowed, and where he introduced professors of Hebrew, Chaldee, Syriac, Arabic, Greek, and Latin, and at the same time attached to the establishment a printing-house provided with the type for all these languages. He died at Padua, June 18, 1697. Miracles are said to have been worked at his tomb, and Clement XIII declared his beatification, July 16, 1761. We have from this prelate, among several regulations for his Church, twenty-five letters, written in Italian at Magliabecchi, in the Epistoloe Clarorum Venetorum ad Antonium Magliucbecchum. See Hoefer, Nouv. Biog. Generale, s.v.

## Barbaro, Daniello[[@Headword:Barbaro, Daniello]]

             all Italian theologian of the 16th century, a native of Venice, was coadjutor of the patriarch of Aquila. In 1548 he was sent on an embassy to Edward VI of England. He attended the Council of Trent, where he distinguished himself. He died in 1569, aged fifty-seven years. He wrote Graecorum Patrum Catena in Psalmos Quinquagita Davidis (Rome and Venice, 1588), and many other works. See. Hoefer, Nouv. Biog. Generale, s.v.

## Barbarossa, Christoph[[@Headword:Barbarossa, Christoph]]

             a Lutheran theologian,. was born in 1562. He studied at Wittenberg, was in 1597 pastor at Luneburg, in 1599 pastor and superintendent in Oldenburg, and died in 1623. He wrote, Delineatio Hiistorice Passionis Jesu Christi: — Analysis Catechetica: — Postilla Postillarum Practica: — Epistel Evangelien und Passions-Postillen. See Jocher, Allgemeines Gelehrten- Lexikon, s.v. (B. P.)

## Barbary, Religion Of[[@Headword:Barbary, Religion Of]]

             The states of Barbary is a general name for the whole northern coast of Africa,with the exception of Egypt. The inhabitants are chiefly zealous and bigoted Mohammedans — more bigoted, indeed, than the communion of Islam in any other country. From their tolbas, or spiritual instructors, very little real knowledge is derived. There is no connection between the ministers of religion and the government, as in other Mohammedan  countries; nor is there any corporate body, like the ulema in Turkey, to preserve and maintain the doctrine and discipline of the Church. The veneration of the people is bestowed almost exclusively upon a class of persons called marabouts, who, through absurd pretensions to supernatural power and an intercourse with invisible beings, raise themselves to the character of saints. Idiots and madmen are uniformly reputed holy. The higher class of saints, or marabouts, are second only to the king, if they do not rival him. The emperors of Morocco have been long accustomed, by high pretensions to sanctity, to heighten the respect of their subjects. A marabout discharges the duties of a priest, is an averter of evil, and a manufacturer of talismans and amulets, besides performing many strange tricks with the view of exciting wonder and admiration. He has the privilege of granting sanctuary to any accused person, whether innocent or guilty, and even of affording protection to any one who has incurred the displeasure of the sovereign himself. In the Barbary states superstitions of various kinds prevail. The great mass of the people have a firm belief in an evil eye. Serpent-charmers are to be found exciting the wonder of all observers. Among the inhabitants of the northern coasts of Africa deceased relatives are held in great veneration. Every Friday evening “the feast of the dead” is held, when the people repair to the tombs of their ancestors, who are supposed to be present on that evening, and to share in the festival which is celebrated there. See Broughton [Mrs.], Six Years' Residence in Algiers.

## Barbato (Or Barbatia)[[@Headword:Barbato (Or Barbatia)]]

             a celebrated Italian jurisconsult, was born at Messina, in Sicily, in the 15th ceptury. He wrote on the second book of the decretals, the Clementines, relative to the cardinals, etc., and died at Bologna, July 21, 1479.

## Barbatus[[@Headword:Barbatus]]

             was a surname of the Asiatic Bacchus among the Romans, because here he appeared manly, dressed and bearded, much different from his usual youthful appearance.

Barbatus

ST., bishop of Benevento, was born about the end of the year 603. In his youth he was employed in preaching, and was made curate of the Church of St. Basil, in Morcona. He strove to destroy the remnants of superstition among the Lombards, and in 663 was made bishop of Benevento. He attended the. Council of Rome in 680, under pope Agatho, and died Feb. 19, 682. See Baillet, Feb. 19.

## Barbauld, Mrs. Anna Letitia[[@Headword:Barbauld, Mrs. Anna Letitia]]

             an eminent Christian writer of hymns, was born at Kibworth, Leicester, England, June 20, 1743. She was the daughter of Rev. John Aikin, LL.D., who for several years had charge of a flourishing academy. Her brother, John Aikin, M.D., like his sister, was a distinguished author. His sister early developed remarkable literary ability, and received an accomplished education. At the age of thirty (1773) she published a volume of miscellaneous poems, which was so well-received that four editions of the work were called for within a year after publication. She was married in 1774 to the Rev. Rochemont Barbauld, a descendant of a family of French Protestants. Soon after their marriage Mr. and Mrs. Barbauld opened a select school in the village of Palgrave, which met with great success. Although busily occupied with her work as a teacher. Mrs. Barbauld found time to engage in literary pursmuits. She prepared for the press her Early Lessons for Children and her Hymns in Prose for Children; in 1775 her Devotional Pieces, composed from the Psalms and the book of Job. In 1790 she published APoetical Epistle to Mr. Wilberforce on the Rejection of the Bill for Abolishigs the Slave-trade, and in 1792 Remarks on Gilbert Wirkefield's “Inquiry into the Expediency and Propriety of Public and Social Worship.” Mrs. Barbauld was associated with her brother in the production of Evenings at Home,”a work in six volumes, commenced in 1792 and completed in 1795. Mr. Barbauld became pastor of a congregation at Newington-Green, and with his wife made a home at Stoke-Newington. In 1804 Mrs. Barbauld publishled Selections from the “Spectator,” “Tatler,” “Guardian,” and “Freeholder.” She wrote also this year a Life of Samuel Richardson. In 1810 she edited the British Novelists, a series which was published in fifty volumes, and in 1811 wrote a poem, Eighteen Hundred and Eleven. She died March 9, 1825. Her rank among the English female writers is a high one. Her hymns are among the best sacred lyrics in the language, and not a few of them have found their way  into our best collections. The best known of these are: “Praise to God, immortal praise, For the love that crowns our days;” the Easter hymn, “Again the Lord of life and light Awakes the kindling ray;” also the hymn, “Awake, my soul! lift up thine eyes! See where thy foes against thee rise;” and the hymns of which the following are the first lines: “How blest the sacred tie that binds,” “Come, said Jesus' sacred voice,” “Our country is Immanuel's land.” See Aikin [Miss Lucy], Memoir of Mrs. Barbauld; Cleveland, English Literature of the 19th Century, p. 167, 168; Frost, British Poets, p. 35; Allibone, Dict. of Brit. and Amer. Auth., s.v. (J. C. S.)

## Barbauld, Rochemont[[@Headword:Barbauld, Rochemont]]

             an English dissenting minister, was born of French parents in England in 1748. He received the rudiments of his education at home; was intended by his father for the Church of England, though educated at the Dissenting Academy at Warrington to avoid the expense, and hazard to the morals, of a university education, and in 1773 entered the Dissenting-ministry at Highgate, where he preached about a year. In the year following he removed to Palgrave, Suffolk, and took charge of a neighboring congregation of Dissenters in Norfolk. There he taught a very flourishing school. Eleven years later he removed to Hampstead, thence to Stoke- Newington, where he remained until about the time of his death, which occurred Nov. 11, 1808. Mr. Barbauld was liberal in theology, a man of active benevolence, of free and courageous spirit, and possessor of a winning simplicity and natural enthusiasm. See Whittemore, Modern History of Universalism, p. 248.

## Barbe[[@Headword:Barbe]]

             the name given to a pastor among the ancient Waldenses (q.v.). SEE BARBETS.

Barbe

a Flemish engraver, was born at Antwerp about 1585, and probably studied under the Wierixes. He visited Italy and became, proficient in drawing. The following are some of his best prints: The Annunciation: — The Nativity: — The Virgin Mary and St. Joseph Arriving at Bethlehem: Christ on the Mount of Olives: — The Repose in Egypt: The Holy Family, with the Infant Jesus Embracing St. Joseph.

Barbe

a French Lazarite and preacher of the 18th century, had charge of the Seminary of the “Bons Enfants” at Paris. He wrote, Priesres Touchantes et Affectives, in which are explained in few words the gospels for all the Sundays of the year and for Lent (Paris, 1712): — Prieres durant la Sainte Messe (ibid. eod.). See Hoefer, Nouv. Biog. Generale, s.v.

## Barbe, Philippe[[@Headword:Barbe, Philippe]]

             a Roman Catholic minister, was born at London in 1723 of French parentage. Having studied at the College of Lottis the Great at Paris, he took holy orders. He was shortly after called to the head of the College of Longres, and afterwards to that of Chaumont. Being recalled to Paris in 1785, he was placed in charge of the translation of the works of the Greek fathers for the collection which M. de Juigne, archbishop of Paris, was preparing. At the period of the Revolution he went to Chaulmont, where he died soon after, in 1792. He wrote, Fables et Contes Philosophiques (Paris, 1771). Barbier, in his Dictionnaire des Anonymes, attributes to him wrongfully the work entitled Fables Nouvelles, Divisees en 6. Livres (ibid. 1762). See Hoefer, Nouv. Biog. Generale. s.v.

## Barbelites[[@Headword:Barbelites]]

             was one of the names given to certain Ophitic Gnostics (Epiph. i, 85 B), taken from Barbelo, a personage in their mythology. Theoderet (Hist. Eccl. i, 13) calls them Barbeliotoe, apparently on no independent authority. The common text of Irenaeus (p. 107) speaks of “multitudo Gnosticorumn Barbelo;” but Mr. Harvey reasonably suggests that Barbelo came in from the margin. This sentence refers to a “multitude” of heretics, “some” only of whom are said in the next sentence to have “imagined” (ὑπέθεντο) Barbelo (Borboriani). — Smith, Dict. of Christ. Biog. s.v.

## Barbelo[[@Headword:Barbelo]]

             one of the chief female aeons of the Gnostics, especially of the Nicolaites and the Borborians, the mother of every thing living. She lived with the father of the universe and with Christ in the eighth heaven. Hence the surname Barbelites, which was given to the Gnostics. SEE GNOSTICISM.

## Barber[[@Headword:Barber]]

             (נִּלָּב, gallab'). “Son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard” (Eze 5:1). Shaving the head was customary among the Jews as an act of mourning. SEE GRIEF. Sometimes, for the same reason, the hair of the beard was also shaven, or plucked off, as was done by Ezra on his arrival at Jerusalem on finding that the Hebrews had intermixed with the nations around them, and plunged into all their idolatries. (Ezr 9:3). SEE HAIR. The operation of shaving the head was probably performed much in the same manner as is now usual in the East. The operator rubs the head gently and comfortably with his hand moistened with water. This he does for a considerable time; and he afterward applies the razor (q.v.), shaving from the top of the head downward.

## Barber, Aquila[[@Headword:Barber, Aquila]]

             a minister of the British Wesleyan Methodist Church, was born in Bristol, Jan. 14, 1797. He was converted at the age of eighteen,.was received into the ministry in 1821, became a supernumerary in 1863, settled at Gainsborough, and died April 21, 1870, having had the rare joy of seeing four of his sons called to the ministry. He was distinguished by a firm attachment to the Church, by cheerfulness and uprightness, and by his  faithfulness and ability as a preacher. He wrote, A Brother's Portrait; Memorials of the Late Rev. William Barber, with Memorials of his Wife Written by Himself (Lond. 1830, 8vo). See Minutes of British Conference, 1870, p. 31.

## Barber, Cyrus[[@Headword:Barber, Cyrus]]

             a Baptist missionary, was born in Portsmouth, R. I., March 27, 1807. He pursued his studies at the Hamilton Literary and. Theological Institution. The Missionary Union appointed him as one of its missionaries July 22, 1839, and he was set apart for his work by ordination at Newport, R. I.,.in September of that year. He sailed with his wife from Boston Oct. 22, 1839, and reached Calcutta Feb. 20, 1840. He and Mrs. Barber, and Miss Rhoda Bronison, a sister of Rev. Dr. Bronson, were originally designated to the department among the Nagas, but it was decided that the two former should confine;their labors to the Assamese. Accordingly, they took up their residence in Sibsagor, a town having a population at the time of eight thousand inhabitants, situated on the river Dikho, ten miles from the Brahmaputra. Here, for several years, Mr. Barber labored with great zeal, and a blessing followed his work. Officers and residents attached to the civil and military service of the East India Company rendered substantial aid to the mission. In February, 1845, a Church was formed in Gowahati, to which place Mr. Barber had removed. On account of ill-health, he left his station with the hope that a temporary absence might recruit his wasted strength. He died at sea, and was buried in Mozambique Channel Jan. 31, 1850. See Gammell, History of Missions (chapter on Assam); The Missionary Jubilee, p. 237. (J. C. S.) SEE BARKER, CYRUS.

## Barber, Daniel Montgomery[[@Headword:Barber, Daniel Montgomery]]

             a Presbyterian minister, was born in Montour County, Pa., March 16, 1800. He graduated from Washington College, Pa., in: 1824, and was ordained Nov. 21, 1827, by Northumberland Presbytery as an evangelist, and appointed to labor on the Susquehanna river. In 1833 he accepted a call to the First Church, Williamsport, Pa., and after 1858 labored in other places. He died at Milton, Pa., Oct. 30, 1865. See Wilson, Presb. Hist. Almanac, 1867, p. 122; Gen. Cat. of Princeton Theol. Sem. 1881, p. 52.

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

             a Baptist minister, was born in Exeter, R.I., Sept. 23, 1768. He was ordained pastor of a Baptist Church at Union Village, Sept. 25, 1794, and died July 1, 1834. He was distinguished as a preacher, a pastor, and a counsellor. See Sprague, Annals of the Amer. Pulpit, 6:194.

## Barber, Eldad[[@Headword:Barber, Eldad]]

             a Congregational minister, was born in East Windsor, Conn., Sept. 24, 1801. He completed his theological course in Yale College in the summer of 1829, having spent the winterof 1828-29 under the direction of the American Sunday-school Union in Ohio. He was ordained as a missionary under appointment of the American Home Missionary Society Aug. 26, by the Litchfield South Association, at Woodbury, Conn., and for the next two years preached in the Presbyterian Church in Marion, O. From April, 1832, to October, 1835, he had charge of the Huron Institute in Milan, O., supplying also neighboring churches. He was pastor of the Presbyterian Church in Florence, O., from 1837 until his death, March 27, 1871. See Obituary Record of Yale College, 1871.

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

             a Baptist minister, was born in Pembroke, Mass., Dec. 22, 1806, and was a graduate of Waterville College in the class of 1834. He was licensed to preach in 1832. After leaving college, he pursued the three years' course of study at the Newton Theological Institution, and was ordained.as an evangelist in Middleborough, Mass., Oct. 20, 1837, with a view to missionary labor in the West. He received an appointment from the Board of the Baptist General Convention April 15, 1839, as a missionary, among the Shawnee Indians, and labored among this tribe until his mission was broken up by “border ruffians” in 1856. During the remainder of his life, he lived on his farm, five miles west of Lawrence, Kan., where he died, Feb. 13, 1863. (J. C. S.)

## Barber, George M[[@Headword:Barber, George M]]

             a Methodist Episcopal minister, was born in Rush County, Ind., Sept. 25, 1824. He joined the Church in his twelfth year, and was converted in his fifteenth. He entered Asbury University in 1845, remained two years, then studied medicine in Rushville two years, and entered the medical  department of the University of New York. In 1857 he graduated at Pennsylvania University, Philadelphia; moved to Cornersville in 1859, and there practiced medicine until 1866, when he removed to Madison, Ind. In 1868 he united with the South-east Indiana Conference, and labored with marvellous success until his decease, Aug. 14, 1874. Over seven hundred conversions bear witness to Mr. Barber's zeal and fidelity during his short ministry. He was warm-hearted and energetic. His great success, however, lay in his personal labors from house to house. See Minutes of Annual Conferences, 1874, p. 96.

## Barber, George Richard[[@Headword:Barber, George Richard]]

             an English Congregational minister, was born in the Fen district, Cambridgeshire, of Primitive Methodist parents. He was converted at the age of eighteen, changed his ecclesiastical views soon after, and accepted the Congregational pastorate at Castle Camps, Cambridgeshire, where he labored two and a half years. His death occurred April 16, 1878. See (Lond.) Cong. Year-book, 1879, p. 297.

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

             an English civilian of All Souls', Oxford, who graduated D.C.L. in 1532. He was patronized by Archbishop Cranmer, and assisted in the preparation of the well-known king's book, the Necessary Doctrine of a Christian Man. Barber died at Wrotham about the beginning of 1549. — New Genesis Biog, Dict. 3, 143; Landon, Eccl. Dict. s.v.

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

             an English Wesleyan minister, was bporn in Kinder, Derbyshire, Dec. 16, 1757. He was converted in 1778, and in 1782 was taken from his business as a weaver, and appointed by Wesley to the Birmringham Circuit. He subsequently labored on the Huddersfield, Manchester, London, and Bristol (1814) circuits. As a leading member of the Committee of Privileges, he was largely instrumental in saving the Methodist societies from the subversion of their religious liberty contemplated in a lill introduced in the House of Lords. He died in Bristol, April 28, 1816, being then for the second time president of the Conference. Barber's piety, sympathy, independence, and zeal for God and the truth were conspicuous. There was probably none more intimately acquainted with the doctrines and usages of Methodism. See Wesleyan Meth. Mag. 1818, p. 241, 321; Smith, Hist. of Meth. ii, 540; 3, 4; Minutes of the British Conference, 1816;, Wesleyan. Takings (Lond. 1841), i, 299.

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

             a Presbyterian minister, was born at West Springfield, Mass., in 1712. He graduated at Yale College in 1730, and was licensed to preach in 1732. He preached for some years on Long Island. In 1740 he went South, and was  superintendent of the Orphan House in Georgia seven years. He died in 1783. See Sprague, Annals of the Amer. Pulpit, 3, 82.

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

             a Congregational minister, was, born in Dublin, Ireland, Dec. 31, 1779. Soon after his birth, his parents removed to Manchester, England. On Sept. 1, 1801, he left Manchester to become a student in Rotherham College. His last day at Rotherham he received an invitation from the Church at Ulverstone, Lancashire, which he accepted, and after laboring there for a considerable time was ordained, June 14, 1807. He removed to Bridgenorth, Shropshire, May 22, 1809, and opened an academy, in which he continued from 1812 to 1844, in the meantime performing his duties as pastor. He resigned his charge in December, 1845, and withdrew from the Church. An illness of three years now undermined his health, and he died Oct. 24, 1854. He was a man of sterling worth, strict fidelity; a faithful minister and a devoted servant of God. See (Lond.) Cong. Year-book, 1855, p. 204.

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

             an Irish Wesleyan minister, first heard the Gospel preached by Methodists at Sidare, County Fermanagh. He was convicted of sin under the ministry of John Wesley, who admitted him into the Church. His love for souls soon led him to engage in missionary work on the Londonderry Circuit. His first appointment was to Sligo in 1779. After a most active service, he became a supernumerary in 1808, and died in 1826. Barber guided Adam Clarke's earliest religious course. He was a man of agreeable eccentricities, indefatigable energy, and great success. See Minutes of the British Conference, 1826; Stevens, Hist. of Methodism, 3, 437.

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

             an English Wesleyan missionary, was born in Bristol, of pious parents, whose training of him resulted in his early conversion. By diligence he acquired a respectable learning. In 1824 he was sent to Gibraltar as missionary to the Spaniards, but, after laboring with success for four years, was cut off at his post by the ravages of an epidemic fever, Oct. 26, 1828. See Minutes of the British Conference, 1829; Barber [Rev. Aquila], Memoirs (Lond. 1830).

## Barberi, Filippo Del[[@Headword:Barberi, Filippo Del]]

             an Italian theologian, a native of Syracuse, lived in the latter half of the 15th century. He was appointed inquisitor of the faith in Sicily, and in the isle of Malta and of Gozo in 1481. Among other works, he wrote, Tractatus de Discordia inter Eusebium, Hieronymum, et Aurelium Augustinum; Approbatus Sibyllarumn et Prophetaru ow Dictis Omniumque Gentilium Philosophorum et Veterum Poetarum qui de Christo Vaticinati sunt atque aliqua Prcedixerunt: Donatus Theologus, quo Theologicce Qucestiones Grammatica Arte Solvuntur (these works were published at Rome, 1481): — Libellus de Animarum Immortalitate Libellus de Divina Providentia Mundi Gubernatione, Hominum Prcedestinatione atque Reprobatione (the author here teaches the doctrine of St. Thomas): — Sermilum Quadragesimaliumn Volumen Pergrande: — Domionicarum ac Sanctorum Volumen. See Hoefer, Nouveau Biographie Generale, s.v.

## Barberini (Not Barberino), Antonio[[@Headword:Barberini (Not Barberino), Antonio]]

             (surnamed II Vecchio), an Italian prelate and theologian, brother of Urban VIII, was born at Florence in 1569. In 1585 he joined the Capuchins; in 1624 was appointed cardinal bishop at Sinigaglia and librarian of the Vatican at Rome. He died Sept. 11, 1646. He is the author of, Constitutiones Synodales et Decretapro Diocesi Senogallensi (Rome, 1627): — Tractatus de Antiquo Modo Eligendi in Relligione Capuccino'um (ibid. 1640): — Ordinatiqnes pro Bono Regimine Religionis Capuccinorum (ibid. eod.). See Bernardus' a Bononih, Bibl. Capuccinorum; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Gen., s.v. (B. P.)

## Barberini Manuscript[[@Headword:Barberini Manuscript]]

             (CODEX BARBERINUS), which belongs to the Barberini Library at Rome, No. 225, and is now designated by the letter Y, is a fragment (six leaves) of John's gospel, written on vellum, in folio, probably of the 8th century. It contains Joh 16:3 to Joh 19:41 prefixed to a Codex of the gospels (G 392) furnished with Theophylact's commentaries, of the 12th century. The text is mixed, and lies about midway between Cod. A and Cod. B, i.e. between the Vatican and Alexandrinus. Scholz imperfectly collated the fragment, and Tischendorf published it entire, with a facsimile, in his Monumenta Sacra Inedita, in 1846. SEE MANUSCRIPTS, BIBLICAL. (B. P.)

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

             an Italian theologian and prelate, was born at Ferrara in 1674. At the age of sixteen he entered the Capuchin Order, from which ill-health led him to withdraw and enter the Franciscan Order. He performed various subordinate ecclesiastical finctions, and was finally made archbishop of Ferrara by pope Benedict XIV.- He died Oct. 15, 1743. He wrote, Orazione Italiane (Forli, about 1718), upon various subjects, which proved a great success: — Prediche dette nel Sacro Palazzo Apostolico per il Corso di Diecinove (Venice, 1752). See Hoefer, Nouv. Biog. Gen., s.v.

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

             an Italian prelate, nephew of Urban VIII, was born in Florence, Sept. 23, 1597. He was sent as legate by his uncle to France and Spain, and was afterwards vice-chancellor and librarian of the Vatican, bishop of.Sabina, later of Porto, and finally of Ostia, and likewise cardinal. He had to leave Rome on the accession of Innocent X, but was permitted to return, and became deanof the sacred college. He died Dec. 10, 1679. He was learned in the languages, translated the twelve books of Marcus Aurelius from the Greek, and prepared a catalogue of the papal library. See Biog. Univ., s.v.

## Barberini, Maffeo[[@Headword:Barberini, Maffeo]]

             SEE URBAN VIII.

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

             (the younger), an Italian prelate and poet, nephew of Urban VIII, was born at Rome in 1608. He was archbishop of Rheims, and was made cardinal in 1628. He died in 1671. He wrote some Latin and Italian poems, which were published in the AE les Barberine of Jerome Tesio (Rome, 1642). See Hoefer, Nouv. Biog. Generale, s.v.

## Barbets[[@Headword:Barbets]]

             a name given to the Vaudois of the mountains of Piedmont from the fact of their ministers being styled Barbes, or elders. SEE VAUDOIS.

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

             a famous French jurist, was born March 15, 1674, at Beziers, where his father was a minister of the Gospel. After the Revocation of the Edict of Nantes, he went with his parents to Lausanne, where he pursued his theological studies. In 1694 he went to Frankfort-on-the-Oder, and finally settled at Berlin, where he was appointed, in 1697, tutor at the French  College. Giving up his theological studies, he betook a himself to the study of jurisprinudence. In 1706 he published the famous Latin treatise of Puiffendorf in French, with notes, in De Droit de la Nature et de Gens, whereby he achieved such a renown that the Academy of Lausanne extended to him a call as professor of law and history in 1710. In 1714 he was appointed rector of the academy; an honor which he received for three succeeding years. But, being a conscientious man and unable to subscribe fully to the Formula Consensus, he accepted a call to Groningen, where he died, March 3, 1744. Besides a number of articles published in Nouvelles de. la Republique. des Lettres. Bibliotheque Britannique, Nouvelle Bibliotheque, and Bibliotheque Raisonnee, he translated from the Latin a treatise of Puffendorf, under the title TraiteSdes Devoirs de l'omme et du Citoyne (17l07), and of Noodt, Traift du Pouvoir des Souveraines et de la Liberte de Conscience (eod.).- From the English he translated Tillotson's sermons (1706-16). He wrote Traite du Jeu, from the standpoint of the natural and moral law (1709), and translated the famous treatise of Grotius De Jure Beli'et Pacis (1724).'He also wrote Traite de la Moral des Peres de l'Eglise (1728), and published Histoire des Anciens Traites depuis les Temps les plus Recules jusqu'a Charlemagne (1739). See Gardes, Oratio Funebris in Obitum: J. Barbeyrac (Groningen, 1744); Laissac, Notice Biograph. sur Barbeyrac (Montpellier, 1838), which received the prize from the Societe Archeologique:de Beziers; Lichtenberger, Encyc. des Sciences Religieuses, s.v.; Winer, Handbuch der theol. Lit. i, 491. (B. P.)

## Barbi (Or Barbati, i.e. Bearded)[[@Headword:Barbi (Or Barbati, i.e. Bearded)]]

             The lay brethren of several orders, especially those of the order of Grandmont, who had the management of the temporalities, were so called. We find mention of a distinct order of Friars Barbi in Alberici in 1113 and 1240, — Landon, Eccles. Dict. s.v.

## Barbiani, Andrea[[@Headword:Barbiani, Andrea]]

             an Italian painter, was born at Ravenna about 1680. Lanzi says he studied under P. Cesare Pronti, in whose style he painted subjects of history. Some of his works are to be seen in the churches and public edifices at Ravenna and Rimini. The best of them are the four evangelists, in the vault of the cathedral of Ravenna. He died in 1754. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Barbiani, Giovanni Battista Simone[[@Headword:Barbiani, Giovanni Battista Simone]]

             an Italian painter, was born at Ravenna and flourished about 1635. He probably studied under Bartolommeo. He died in 1650. His finest oil- paintings are at Bologna, being two of St. Andrew and St. Joseph in the Church of the Frafiniscans. His best fresco painting is the Assumption of the Virgin, in the dome of the Chapel of Our Lady del Sudare at Ravenna. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Barbican[[@Headword:Barbican]]

             is an advanced work before the gate of a castle or fortified town, or any outwork at a short distance from the main works, generally serving the purpose of a watchtower. There are barbicans remaining at York, Scarborough, Alriwick, and Carlisle castles. This term is especially applied to the outwork intended to defend the drawbridge, called in modern fortifications the tete du pont. It was frequently constructed of timber. It often consists of two-walls parallel to each other with an arch or a gate at each end to defend the principal gate, which is midway between them.

## Barbier, Francois, De Sales[[@Headword:Barbier, Francois, De Sales]]

             a French theologian, was born in 1759. After studying at the abbey of Bellelai, he became a regular canon of that abbey, and there taught mathematics and belles-lettres. During the Revolution, the school was broken up, and he travelled in Germany, but afterwards returned. He died April 1, 1824. He translated a History of Brabant into French from the German of Schmidt. “See Hoefer, Nouv. Biog. Generale, s.v.

## Barbier, Josue[[@Headword:Barbier, Josue]]

             a French pervert, was born at Die about 1578. He was pastor of the Protestant congregations at Quint, St. Marcellin, and Livron (1603-1615) but was bribed by the bishop of Valence to turn Romanist, and after entering the royal service as advocate at Grenoble, wrote several abusive books against his former co-religionists, for which see Lichtenberger, Encyclop. des Sciences Religieuses, s.v.

## Barbier, Louis[[@Headword:Barbier, Louis]]

             a French, prelate, the son of a tailor of Etampes, said to have been the first.bishop who wore a wig. He became professor in the College of Plessis, almoner of Gaston, and finally bishop of Langres. He died in 1670. See Biog. Univ. 3, 348; Hook, Eccl. Biog. i, 508; Landon, Eccles. Dict. s.v.; Hoefer, Nouva. Biog. Generale, s.v.

## Barbiere, Domenico Del[[@Headword:Barbiere, Domenico Del]]

             (surnamed Fiorentino), an Italian painter and engraver, was born at Florence about the year 1506, and was instructed by Il Rosso, who took  him on a visit to France, where Il Rosso was invited by Francis I to adorn the palaces Fontain and Meudon, in which his pupil greatly assisted him.

## Barbieri, Giovanni Francesco[[@Headword:Barbieri, Giovanni Francesco]]

             (called Guercino), an Italian painter, was born at the village of Cento, in Ferrara, in 1590. Befre he was ten years old, he painted a figure of the Virgin on the facade of his father's house which woutd have been thought a very remarkable production even at a more advanced age. At different periods of his life he followed three different. styles. In early life he imitated Michael Angelo Caravaggio in his violent contrasts of light and shadow. After visiting Bologna, Venice, and Rome, he chose a style distinguished by a grander and more elevated taste and design. In the middle of his life he commenced his stupendous work of the dome of Piacenza. Malvasia gives a list of one hundred and six altar-pieces for the churches, One hundred and forty-four large historical pictures besides his great fresco works, and numerous Madonnas, portraits, landscapes, and private collections. Later in life, after the death of Guido, the great fame of that painter induced him again to change his style, but in this great undertaking he fell into feebleness and languor. In this weak state he painted most of his works for the churches at Bologna, also The Marriage of the Virgin, in the Church of San Paterniano at Faro. He left a great number of drawings, which are highly valued. He died in 1606.

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

             a French minister of the Reformed religion, lived in the latter half of the 17th century. He wrote Les Devoirs des Fiddles Refugies (Amsterdam, 1688). See Hoefer, Nouv. Biog. Generale, s.v.

## Barbita[[@Headword:Barbita]]

             in Roman mythology, was a surname of Venus, from a bearded. statue of her erected to ward off evil from the Roman women who lost their hair in consequence of an epidemic disease.

## Barbo, Luigi[[@Headword:Barbo, Luigi]]

             an Italian prelate and historian, was born in 1381. He was the son of a Venetian senator of the family of Paul II. After having embraced a religious life, he instituted a reform among the pupils of St. Augustine, He assisted at the Council of Constance, and became bishop of Treviso, where he died in 1443. He wrote, History of the Reform of the Augustines: — Discourses: — and Meditations. See Hoefer, Nouv. Biog. Generale, s.v.

## Barbo, Paolo[[@Headword:Barbo, Paolo]]

             an Italian ecclesiastic, was born at Soncino. He entered the Order of St. Dominic, and became doctor in theology. He taught at Milan, Ferrara, and Bologna, and died Aug. 4, 1494, being at the time prior of the Monastery of Cremona. Among other works, he wrote Epitome Qucestionum in 4 Libros Sentent, a Principe Thomistarum J. Capreolo Tolosano Disputatarunm (Pavia, 1522; and elsewhere). See Biog. Univ. 3, 350.

## Barbolius, Demetrius[[@Headword:Barbolius, Demetrius]]

             SEE BARBUGLI, DEMETRIO.

## Barbosa (Machado), Diogo[[@Headword:Barbosa (Machado), Diogo]]

             a celebrated Portuguese prelate and historian, was born in Lisbon, March 31, 1682. He studied at the University of Coimbra, and in 1724 took holy orders. Four years afterwards he became abbot of St. Adrian's in Lisbon, and finally bishop of Oporto. He died in 1770. He is the author of Bibliotheca Lusitana Historica, Critica e Chronologica. Na qual se Comprehende a Noticia dos Authores Portugqtezes, e das Obras que Comptusesrto desde o Tempo da Promulgaqpo da Ley da Graca ate o Tempo Prezente (Lisbon, 1731-59, 4 vols. fol.). This is the most' important work for the Portuguese literature. A smaller work of his is Summario da Bibliotheca Lusitana (ibid. 1786-87). See Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Barbosa (Machado), Ignacio[[@Headword:Barbosa (Machado), Ignacio]]

             a Portuguese ecclesiastic and historian, was born in Lisbon in 1586. He studied at Coimbra, went to Bahia as a judge, but on the death of his wife entered holy orders, and died in 1634, leaving a few religious works. See Hoefer, Nouv. Biog. Generale, s.v.; Rose, Gen. Biog. Dict. s.v.

## Barbosa, Agostinho [[@Headword:Barbosa, Agostinho ]]

             a Portuguese prelate and jurist, was born in 1590. He went to Madrid and to Rome, and, destitute of resources, spent his time in the public libraries, recording at night what he had gained through the day. When the Portuguese monarchy was restored, Barbosa, who was still attached to Spain, was made bishop of Ugento by Philip-IV, but died in 1649, soon after having assumed his bishopric. Among other works, he wrote, Formularium Episcopale: — Repertorium Juris Civilis et Canonici: — Varice Juris Tractationes: (Rome, Venice, Paris, and Lyons): — De Officio et Potestate Parochi (Rome, Venice, and Lyons). See Hoefer, Nouv. Biog. Generale, s.v.

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

             a Portuguese missionary of the 17th century, belonged to the Society of Jesuits, and was placed in charge of a mission in Cochin China. He wrote Dictionarium Linguoce Annamiticoe (published by P. de Rhode, Rome, 1651). See Hoefer, Nouv. Biog. Generale, s.v.

## Barbosa, Caetano[[@Headword:Barbosa, Caetano]]

             (surnamed Constantino), a Portuguese preacher, was born: at Evora in 1660. He became one of the best preachers of Portugal, and was commended for his inexhaustible charity. He wrote Sermon de Soledade (Lisbon, 1691). See Hoefer, Nouv. Biog. Generale, s.v.

## Barbosa, Domingos[[@Headword:Barbosa, Domingos]]

             a Brazilian Jesuit and poet, was a native of Bahia. He taught theology, took charge of the novices of the Convent of Bahia, and went to Rome as attorney-general of the province of Brazil. On his return he was given the oversight of the College of Pernambuco, and in 1685 died at Bahia, where he held the position of rector. He left in manuscript a poem entitled Passio Servatoris Nostri. See Hoefer, Nouv. Biog. Generale, s.v.

## Barbosa, Joze[[@Headword:Barbosa, Joze]]

             a Portuguese theologian and historiographer, brother of Diogo, was born in Lisbon in 1674. He entered the Order of the Theatines, and died in 1750, leaving a number of works on the history of the royal family, for which see Biog. Universelle, s.v.

## Barbosa, Manoel[[@Headword:Barbosa, Manoel]]

             a Portuguese jurisconsult, brother of Agostinho, was born at Guimaraens, and died in 1639, being nearly ninety years old. He became royal advocate in Alentejo. Among other works, he wrote De Potestate Episcopi (Lisbon,  1638), and some esteemed commentaries on the laws of Portugal. See Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Barbosa, Pedro[[@Headword:Barbosa, Pedro]]

             a celebrated Portuguese theologian and jurisconsult in the latter part of the 16th century, was born at Viana, in the diocese of Braga. He was first professor of law at Coimbra, and afterwards royal chancellor. In 1595 he published his Commentaria ad Interpretationemr Tituli Digestorum, Soluto Matrinzonio, etc. (2 vols. foil.). After his death, which occurred in 1606, were published some other of his works. See Hoefer, — Nouv. Biog. Generale, S.V.

## Barbosa, Simon Vaz[[@Headword:Barbosa, Simon Vaz]]

             a Portuguese theologian, brother of Pedro, was born at Vimieiro in the second half of the 16th century. He accompanied his brother Agostinho to Rome, and became professor at Coimbra and canon of the collegiate church of his native place. He left Tractatus de Dignitate, Origine, et Significationibus Mysticis Ecclesiast., Graduum Officii Divini Vestium Sacerdotalium, etc. (Lyons, 1635, 8vo). See Hoefer, Nouv. Biog. Gen., s.v.

## Barbosa, Vicente[[@Headword:Barbosa, Vicente]]

             a Portuguese Theatine, was born at Redondo in 1663, and died in Lisbon in 1711. He wrote an interesting work upon the island of Borneo, taken from the writings of the Theatine envoys sent to convert the inhabitants (Lisbon, 1692). See Hoefer, Nouv. Biog. Generale, s.v.

## Barbour (Barber, Barbere, Or Barbar), John[[@Headword:Barbour (Barber, Barbere, Or Barbar), John]]

             a Scottish clergyman, poet, and historian, was born in the period from 1316 to 1330, the place as well as the date being-involved in obscurity. He became archdeacon of Aberdeen. and died in 1396. His only extant production is entitled The Bruce, and is a chronicle in Scotch verse of the warlike deeds of Robert I (1306-29) in his efforts for the independence of hie country. It was published by Pinkerton with notes and a glossary (Lond. 1790, 3 vols. 12mo). See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Hoefer. Nouv. Biog. Generale, s.v.

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

             an English Congregational minister, was born in the County Antrim, Ireland, Jan. 4, 1803. In early life he studied at Glasgow University; but was unable to remain long enough to take his degree. He joined the Methodist Society, and became a local preacher. His views afterwards changed, and he joined the Congregationalists and was ordained as an evangelist in connection with the Leeds Mission. In a short time he became superintendent of the mission, having several under his direction, as well as their work to plan. Much of this work was in holding out-door meetings. He was engaged for some years in public controversy, contending valiantly and successfully against Swedenborgianism, Mormonism, socialism, Romanism, and the Barker development of infidelity. He died Oct. 4, 1855, with firm faith in Christ. See (Lond.) Cong. Year-book, 1857, p. 166.

## Barbugli[[@Headword:Barbugli]]

             (Lat. Barbalius), DEMETRIO, an Italian Jesuit and theologian, lived in the early half of the 18th century. Among other works, he wrote, Lezioni Spirituali ad Uso delle Monache, formate sopra alcuni Documenti di S. Bernardo (Venice, 1727, 1752): — Enchiridion Propositionum Damnatarum (Rimini, 1729). See Hoefer, Nouv. Biog. Generale, s.v.

## Barburim[[@Headword:Barburim]]

             SEE FOWL.

## Barbus, Marco[[@Headword:Barbus, Marco]]

             an Italian prelate of the 15th century, was a native of Venice. He studied law at Padua, then went to Rome; was made bishop of Vicenza and archbishop of Aquilea, then cardinal, in 1457. He died at Rome, March 11, 1490. He wrote, Relatio Legationis in Partibus Septentiionalibus: — Decreta de Coelibatu a translation of the Responsiones Gennadii ad Maahometum. See Hoefer, Nouv. Biog. Genesale, s.v.

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

             a Portuguese ecclesiastic and poet, entered the Convent of Pena in 1525, and eventually became prior of the Convent of St. Mark, near Coimbra. He died June 29, 1570, leaving several Latin poems, of which the chief is entitled Salutiferce Crucis Triumphans in Christi Gloriam (Coimbra, 1503). See Hoefer, Nouv. Biog. Generale, s.v.

## Barcelona[[@Headword:Barcelona]]

             one of the chief cities of Spain, and see of a Roman Catholic archbishop. Councils were held there in 540, 599, 906. 1054, and 1068. They passed canons respecting church discipline and church property, and the last, in particular, proposed the substitution of the Roman for the Gothic rite.

## Barcelona, Councils Of[[@Headword:Barcelona, Councils Of]]

             (Concilium Barcelonense). Of these several are mentioned, chiefly of a provincial character. The following are of some importance:

I. Held A.D. 540 by Sergius the metropolitan and six suffragans; passed ten canons upon discipline.

II. Held Nov. 1, 599, in the Church of the Holy Cross, at which twelve bishops of the province of Tarragona were present, Asiaticus of Tarragona presiding. They drew up four canons, of which the first two relate to the crime of simony; the third forbids the elevation of a lay person to a bishopric, the king's mandate notwithstanding; the fourth, condemns the marriage of virgins consecrated to the service of God, and of penitents of either sex. See Mansi, Concil. v, 1605.

III. Held in 1068 by the legate-cardinal Hugo the White. Raymond, count of the principality, being inclined to do away with the use of the Gothic office, the abbots present, from the whole of his dominions, unanimously agreed. to exchange it for the Roman rite. They further decreed that the clergy in future should live in entire continence, and not be married, as had hitherto been permitted.

## Barceloneta, Ugone Di[[@Headword:Barceloneta, Ugone Di]]

             an Italian theologian and preacher, was born in Piedmont about 1230. He was of the Dominican Order, and became cardinal of St. Sabina. His sermons gained for him great renown. He wrote, Manipulus Curatorum (Lyons, 1599): Compendium Theolog. Veritatis: — Dialogus de Creatione Mundi (in manuscript, preserved in the Library of Venice). See Hoefer, Nouv. Biog. Generale, s.v.

## Barchnam (Or Barkham), John[[@Headword:Barchnam (Or Barkham), John]]

             an English divine .and antiquary, was born at Exeter in 1572, and was admitted to Exeter College, Oxford, in 1587. He became a skilful linguist, a:curious critic, an antiquary, especially in coins, and an able theologian. He died at Bocking, Essex, in 1642. He contributed to Speed's History of England, wrote a preface to Crakanthorpe's Defensio Ecclesice Anglicance (Lond. 1625), and published The Display of Heraldry (ibid.  1610). See Allibone, Dict. of Brit. and Amer. Authors, s.v.;. Biog. Universelle, s.v.

## Barckhausen, Conrad Heinrich[[@Headword:Barckhausen, Conrad Heinrich]]

             a German theologian of the 18th century. He was professor, and later rector of one of the Berlin colleges. He had with his colleague Volckmann an animated controversy on the subject of divine grace, Volckmann advocating universal grace, and Barckhausen maintaining particularism. The title of the work of Barckhausen, which he published under the name of Pacificus Verinus, is Amica Collatio doctrinae de gratia quam vera reformata confitetur ecclesia, cure doctrina quam Volckmannus publici juris fecit (Furth, 1714). The controversy was joined in by several other theologians on both sides; and Barckhausen himself is said to be the author of another work on the subject, published in the German language (Abgenothigte Ehr- und Lehr-Rettung der Reformirten Kirchen [1714]). In 1719, a royal edict of King Friedrich Wilhelm I imposed silence upon both parties. — Herzog, Supplemn. 1:167.

## Barclay, Barklay, Or De Barklay, Alexander[[@Headword:Barclay, Barklay, Or De Barklay, Alexander]]

             a poet and prose writer, born toward the end of the 15th century, but whether English or Scotch by birth is uncertain. He was certainly at Oriel College, Oxford, about 1495, and, after finishing his studies, he traveled in Holland, Germany, Italy, and France, and studied the languages and literature of those countries. Returning to England, he became one of the priests or prebendaries of the college of St. Mary Ottery, Devonshire, and was afterward a monk of the Benedictine monastery of Ely, where he continued till the suppression of the monastery in 1539. In 1546 he obtained the vicarage of Great Badow and that of Wokey. On 30th April, 1552, he was presented to the rectory of Allhallows, but died in June of that year at Croydon. His character as a priest is dubious, but of his merit as a writer there is no dispute. if there were no other proof of it than his famous Ship of Fools, partly a translation and partly an imitation from the German of Sebastian Brandt, the old title being The Shyp of Folys of the Worlde (London, 1509). — New Genesis Biog. Dict. 2:47; Allibone, Dictionary of Authors, 1:116.

## Barclay, Charles Wesley[[@Headword:Barclay, Charles Wesley]]

             a Methodist Episcopal minister, was born in 1817. Concerning his early life there is no record. He entered the Genesee Conference in 1840, and labored faithfully until dropsy of the chest compelled him to desist from all active labor, and shortly caused his death, Jan. 25. 1847. Mr. Barclay was fervid in piety and devoted in life. See Minutes of Annual Conferences, 1847, p. 164.

## Barclay, Christian[[@Headword:Barclay, Christian]]

             an English minister of the Society of Friends, daughter of Gilbert Molleson, a merchant of Aberdeen, Scotland, and the wife of thecelebrated Friends' Apologist, Robert Barclay, was born in 1647. She was religiously inclined from her childhood, and at the age of sixteen became an avowed Christian. She was approved as a minister among Friends. She was married to Robert Barclay in 1669. She was a diligent minister of the Lord Jesus, and her preaching was attended with the power and presence of the Divine Spirit. After a life of great usefulness, she died Dec. 14, 1722. See Piety Promoted, 2, 354, 355. (J.C.S.)

## Barclay, Cuthbert C[[@Headword:Barclay, Cuthbert C]]

             a clergyman of the Protestant Episcopal Church, was born in New York city. He studied theology at Jubilee College, Ill.; was ordained deacon in 1855, and priest in the following year; officiated in Rock Island; as assistant in St. James's Church, Chicago; as rector of St. Paul's, Syracuse, N. Y.; of St. John's, North Haven, Conn.; of St. Thomas's, Bethel, Conn.; and then became rector of All-Saints' Church, New York city, which position he held at the time of his death, Feb. 7, 1863, at the age of thirty- three. He was the author of a Catechism on the Nicene Creed. See Amer. Quar. Church Rev. April, 1863, p. 152.

## Barclay, David (1)[[@Headword:Barclay, David (1)]]

             a prominent member of the Society of Friends, father of Robert Barclay, a distinguished Quaker, was born at Kirktounhill, Scotland, in 1610. He received a liberal education; travelled in Germany; enlisted in the army of Gustavus Adolphus, king of Sweden, and soon rose to the rank of major;  returned to his native land at the breaking-out of the civil wars; was made colonel; quelled an insurrection by the earl of Crawford in 1646; the same year routed the marquis of Montrose; in 1647 drove the marquis of Huntly into the Highlands; and was made governor of Strathboggie. When Cromwell's party came into power in Scotland, colonel Barclay lost his commission. Subsequently, however, he was three times elected a member of Parliament, in which position in 1656 he vigorously opposed the crowning of Cromwell as king. Notwithstanding this, after the Restoration. he was imprisoned in Edinburgh Castle as “a trustee under the usurper;” but was at length liberated without trial. In 1666 he became a member of the Society of Friends, on account of which he was subjectetd to various indignities. See The Friend, 6:282.

## Barclay, David (2)[[@Headword:Barclay, David (2)]]

             a Presbyterian minister, after graduating at Princeton, studied theology, and was ordained by the Presbytery of New Brunswick Dec. 3, 1794, and installed pastor of the Church at Bound Brook, N. J. He remained there until April, 1805, when, on account of some troubles, in June of that year he removed, and became pastor of Knowlton, Oxford, and Lower Mount Bethel churches, N. J. He continued here till 1811. On April 25, 1819, Mr. Barclay was dismissed to the Presbytery of Redsfone, and took up his residence in Punxutawney, Pa., where he died, in 1846. Mr. Barclay had much trouble with his congregations; and one of his elders, Mr. Jacob Ker, published a volume of more than four hundred pages entitled The Sereral Trials of David Barclay before the Presbytery of New Brunswick and Synod of New York and New Jersey. He was a man of decided ability; quick, earnest, energetic in his speech, and imprudent in temperament. See Alexander, Princeton College in the 18th Century.

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

             an English Baptist minister, was born at Kilwinnihg, Ayrshire, March 12, 1774. In early life he was connected with a sect called the Antiburghers, and afterwards joined the Congregationalists. In 1803 he united with the Baptists. At the close of this year a Church was formed in his native place, which subsequently removed to the neighboring village of Irvine, of which he was chosen the pastor. After a faithful ministry of about thirty-six years, he died, at his residence in Hamilfield, July 2, 1838. See (Lond.) Baptist Hand-book, 1839, p. 21. (J. C. S.)

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

             D.D., was born in 1714, and graduated at Yale in 1734, serving for some years as missionary among the Mohawks. He went to England in 1737 to be ordained, and on his return assumed the charge of the Protestant Episcopal Church at Albany. In 1746 he became rector of Trinity Church, New York, where he remained till his death in 1764. He was made D.D. by the University of Oxford in 1760. Dr. Barclay was zealous and indefatigable, his disposition engaging, and his life most exemplary. — Sprague, Annals, v. 91.

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

             was born at Pont-A-Mousson, in Lorrain, where his father, William Barclay (q.v.), was law professor, in 1582. He studied at the college of the Jesuits there, and the brethren, observing his genius, attempted to draw him into their order. This offended his father, who left the college with his son in 1603 and returned to England. He wrote verses in praise of King James, and would doubtless have succeeded at court had he not been a Romanist. His literary reputation rests on his Argenis (1621, and many editions since), which had an immense popularity, and was translated into various languages. We mention him here for the following works Series patefacte divinitus parricidii, etc. (A History of the Gunpowder Plot, Amst. 1605, 12mo); Pietas, etc. (a defense of his father's work, De Potestate Pape, against Bellarmine; Paris, 1611, 4to); Paraenesis ad Sectarios hujus temporis (Rome 1617, 12mo; an appeal to Protestants in favor of Romanism). He died at Rome, Aug. 12.1621. — New Genesis Biog. Dictionary, 2:49; Allibone, Dictionary of Authors, 1:117.

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

             founder of the “Bereans” (q. v ), was born at Muthill, Perthshire, Scotland. in 1734, and studied at St. Andrews, where he graduated A.M. In 1759 he was licensed by the presbytery of Auchterarder, and became assistant minister of Errol, and in 1763 assistant minister of Fettercairn in Forfarshire. Here he began to act the religious leader, and attracted crowds of hearers by his novelties of doctrine. In 1766 he published a Paraphrase of the Book of Psalms, with a dissertation on interpretation, which was censured by the presbytery. On the death of the clergyman to whom he was assistant in 1772, the presbytery refused him the necessary testimonials for accepting a benefice elsewhere, and he then left the Church of Scotland, and became the leader of the sect called Bereans, of which a few congregations still exist. He preached for some time in Edinburgh, and subsequently in London and Bristol. In London he kept open a debating society, where he supported his doctrines against all impugners. He. died on the 29th of July, 1798. SEE BEREANS.

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

             an English minister of the Society of Friends, was born in Clapham in 1797, became a Christian before reaching his majority, and began his ministerial labors in the autumn of 1823, and was “recognized” as such by Friends in Cornwall in 1825. After residing in Alton, and in Crovdon for a time, he took up his abode in Stoke Newington. “His engagements in thae liie of ministry were not frequent, but he was at times led to address his friends in a weighty and feeling manner, endeavoring to turn their attention from a dependence on man, and from all that is superficial in religion, to a single reliance on the great Head of the Church.” For the purpose of promoting the spiritual welfare of the members of the Society, he edited and published a series of selections from the writings of Friends eminent for their piety. In family visitation he was especially blessed. He died May 11, 1838. See Testimony of Deceased Ministers at the Yearly Meeting, 1839, pp. 3-9. (J. C. S)

## Barclay, Joseph, LL.D.[[@Headword:Barclay, Joseph, LL.D.]]

             third Anglican bishop of Jerusalem, graduated at Trinity College, Dublin, in 1854. He commenced his experience in the mission field under the Rev. Dr. Stern, at that time in charge of the Constantinople station of the London Jews' Society. Three years later, at the request of the committee, he removaed to Jerusalem, where, as incumbent of Christ Church and examining chaplain to bishop Gobat (q.v.), he faithfully discharged his duties until 1870. Having returned to England, he became rector of Stapleford, Herts, in 1873. When bishop Gobat died, in 1879, Dr. Barclay was appointed his successor. His episcopate lasted only two years, his death occurring Oct. 22, 1881. He is buried in the Protestant cemetery on the southern slope of Mount Zioi, close by the tombs of his predecessors, Alexander and Gobat. Dr. Barclay was peculiarly fitted to fill his office. In addition to his knowledge of Hebrew, he was well acquainted with several of the modern languages, and able to preach in English, German, Spanish, Turkish, and Arabic. He is the author of The Talmud (Lond. 1878), being a translation of several treatises of the Mishna. (B. J. P.)

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

             of Ury, the eminent Quaker. was the son of Colonel David Barclay, and was born at Gordonstown, in Morayshire, Scotland, December 23, 1648. His elementary education over, he was sent to the Scotch college at Paris, where his uncle was rector, and there he imbibed a strong predilection for Romanism. His uncle offered to make him his heir if he would stay in France and enter the Roman Church; but, though his youthful imagination had been impressed by the splendid services of the church, he refused, and returned to England in 1664. It is said that even at this time (when he was only sixteen) he was an excellent scholar, and could speak in the Latin language with wonderful fluency and correctness. His father joined the Quakers in 1666, and his example was soon followed by his son, who thenceforward became an indefatigable propagator of their opinions both at home and in Holland. He gives an account of his change, in substance, as follows (in his Treatise on Universal Love), viz. that his ‘first education fell among the strictest sort of Calvinists,' those of his country ‘surpassing in the heat of zeal not only Geneva, from whence they derive their pedigree, but all the other so-called reformed churches;' that shortly afterward, his transition to France had thrown him among the opposite ‘sect of papists,' whom, after a time, he found to be no less deficient in charity than the other; and that consequently he had refrained from joining any, though he had listened to several. The ultimate effect of this was to liberalize his mind by convincing him of the folly and wickedness of religious strife. In both Calvinists and Catholics he found an absence of ‘the principles of love,' ‘a straitness of doctrine,' and a ‘practice of persecution,' which offended his idea of Christianity, as well as his gentle and generous nature. He therefore allied himself gladly to this new sect, whose distinguishing feature was its charity and pure simplicity of Christian life, and soon became one of its most devoted adherents and its ablest advocate. In the course of his life he made several excursions into England, Holland, and Germany, earnestly propagating his peaceful views wherever he went, and occasionally enjoying the companionship of William Penn.”

Barclay believed, as the Society of Friends now do, that divine revelation is not incompatible with right reason, yet he believed, as orthodox Friends also now do. that the faculty of reason alone, unassisted by divine illumination, is unable to comprehend or receive the sublime truths relative to that redemption and salvation which came by Jesus Christ. To show that the tenets held by the society were capable of a rational vindication, Barclay employed all the powers of his intellect, and produced a succession of works in explanation and defense of Quakerism. The first was Truth cleared of Calumnies (1670), especially in reply to Mitchell, a minister near Aberdeen, who reiterated his slanders in a pamphlet, which was answered by Barclay in his William Mitchell unmasked, etc. (Ury. 1671). Then followed an exposition of the doctrines and principles of the Quakers, bearing the title “A Catechism and Confession of Faith, approved of and agreed unto by the General Assembly of the Patriarchs, Prophets, and Apostles, Christ himself chief Speaker in and among them; in which the answers are all given in the language of the Bible” (1675): translated into Latin, Catechismus et Fidei Cofessio Approbata, etc. (Rotterd. 1676, 8vo); The Anarchy of the Ranters (1676, 12mo); a Vindication of the same (1679); Theses Theologicae, comprising, in fifteen propositions, the doctrines maintained by the Quakers. This was sent abroad, in various languages, to the principal clergy of Europe, and was made the basis of Barclay's greatest work, Theologicae vere Christianae Apologia (Amsterd. 1676, 4to): translated into English, An Apology for the true Christian Divinity, etc. (London, 1678; often reprinted, and translated into German and other languages). The Apology was dedicated to King Charles II, and had the misfortune to receive the praise of Voltaire. “The leading doctrine which runs through the whole book is, that divine truth is made known to us not by logical investigation, but by intuition or immediate revelation; and that the faculty, if it can be technically defined, by which such intuition is rendered possible, is the ‘internal light,' the source of which is God, or, more properly, Christ, who is the ‘light that lighteth every man that cometh into the world.' The identity of this doctrine with that held by Mr Maurice and others of the Broad Church in the present day has been more than once remarked.” “Holy Writ,” according to Barclay, “is a declaratio fontis, not the original source of knowing the truth; it is no adequate rule for doctrine and morals, though it gives a true and credible testimony to the original source of knowledge. It is subordinate to the Holy Spirit, from whom it derives its excellence. It is worthy of notice, that he argues for the subordination of Scripture to the inward light on the same grounds as Romanism pleads for the necessity of tradition. He points to the many contradictory interpretations of the Bible, which require a higher criterion, and asserts that this can only be found in the inward divine word. The subjective tendency, if carried out to its consequences, might lead to entirely giving up the objectivity of divine revelation” (Neander, History of Dogmas, 2:672). So able a book naturally gave rise to controversy, the assumption of inward light being supposed by many to set aside the superior authority of Scripture, and the denial of the perpetuity of baptism and the Lord's Supper occasioning a suspicion of infidelity. On this supposed tendency of the system it was acrimoniously attacked by John Brown, in a work to which he gave the title of “Quakerism the Pathway to Paganism.” The Apology was also much canvassed in various seats of learning. Nicholas Arnold, a professor in the University of Franeker, wrote against it, and Barclay replied; and in the same year an oral discussion took place between some students in the University of Aberdeen on the one side, and the author, assisted by his friend George Keith, on the other.

“No part of the ‘Apology' was controverted by so many opponents as that in which the necessity of an inward and immediate revelation was insisted upon. It was the only portion of the work which could be considered original. The other doctrines contained in it had all been maintained by abler defenders, their arrangement in the Quaker system of theology being the only point in which they differed from the Arminian scheme. None of the numerous publications in which this leading tenet of this new faith was attempted to be disproved called forth a reply from the writer; but having been requested by Adrian Paets, an ambassador from the court of the Netherlands, with whom he had some conversation on the principles of the Friends, to reconsider the strength of some objections which he had advanced against them, Barclay addressed him in Latin on the subject while he was in the prison at Aberdeen, reviewed his former arguments. and declared himself more convinced of their truth than he had ever been, in his treatise on Immediate Revelation (see below).

“The discipline or church government of the Society of Friends was as much defamed as their religious opinions. It could not be denied that in their forms of worship, of marriage, and of burial there was a wide departure from the customary ceremonial, and it was generally understood that the society carried its interference to a great extent in the private concerns of those who belonged to its communion. These regulations were vindicated by Barclay in a work wherein he contrasts the internal government of the Quakers with the anarchy of the Ranters and the hierarchy of the Romanists, justifying the discipline of his sect and defending its members ‘from those who accuse them of confusion and disorder, and from such as charge them with tyranny and imposition.' The publication of this treatise engaged its author in a long altercation with some persons of his own persuasion, who took offense at various parts of it as tending to violate the rights of private judgment and to restrain the operations of the Spirit. Their opposition, being discountenanced by the society, soon passed away, and the work itself rose into such favor among the sect that its title was changed at one of its yearly meetings to A Treatise on Christian Discipline, and it became the standard authority on all matters to which it relates.”

In 1677 Barclay was imprisoned at Aberdeen, together with his father and many others, but was released at the instigation of Elizabeth, the princess palatine of the Rhine, who greatly favored him and William Penn. While in prison he wrote his Universal Love considered and established upon its right Foundation, etc. (London, 1677), a work breathing the purest spirit of Christian benevolence and peace. His last literary work was his Possibility and Necessity of the immediate Revelation of the Spirit of God (1686, 8vo). He afterward enjoyed so high a reputation that in 1682 he was appointed governor of New Jersey, in America, by royal commission, liberty being granted to him of appointing a deputy, which he did, and never visited his government in person. He died October 13th, 1690, at his estate of Ury. — Penny Cyclopedia, s.v.; Chambers's Encyclopaedia, s.v.; Biographia Britannica; Allibone, Dictionary of Authors, 1:117; Collected Works of Robert Barclay, by Penn (London, 1692, fol., and 1718, 3 vols. 8vo); Short Account of the Life and Writings of R. Barclay (Lond. 1782, 12mo). SEE FRIENDS.

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

             was born in Aberdeen, Scotland, about 1545, was a Roman Catholic, and a favorite of Mary Queen of Scots. After her fall he went to France, studied law, and was made professor of that branch at the new University of Pont- A-Mousson. Finding that the Jesuits were likely to draw his son John into their ranks, SEE BARCLAY, JOHN, he left the University, returned to England, and was offered a professorship of civil law at one of the universities if he would conform to the Anglican Church. This, however, he refused to do, and returned to France, where he was made professor at Angers, and died in 1605 (or 1609). He wrote (besides other works on law, etc.) De Potestate Papae, an et quatenus in Reges et Principes seculares Jus et Impereium habeat (London, 1609, 8vo; Pont-h-Mousson, 1610, 8vo; transl. into French, Pont-a-Mousson, 1611; Cologne, 1688, 8vo). In this work he vindicates the independent rights of princes against the usurpations of the pope. — Bayle, Dictionary, s.v.; Hoefer, Nouv. Biog. Generale, 3, 471.

## Barclift. Wilson[[@Headword:Barclift. Wilson]]

             a Methodist Episcopal minister, was born in Perquimans County, N. C., Oct. 24, 1804. He was early taught the duties of a religious life by his pious mother, but did not realize the joys of Christian experience until 1824. In  1826 he entered the Virginia Conference in which he labored till his decease, Aug. 9, 1833. Mr. Barclift was characterized by his devotedness to the Church and his success in her upbuilding. See Minutes of Annual Conferences, 1834, p. 278.

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

             a minister of the Reformed (Dutch) Church, was born at New Utrecht in 1775. He graduated at Columbia College, N. Y., in 1795, studied theology under Dr. J. H. Livingston, and was licensed by the Classis of New York in 1798. He was pastor at Hopewell and New Hackensack from 1805 to 1810, and died at Preakness, N. J., in 1832. See Corwin, Manual of the Ref. Church (3d ed.), p. 170.

## Barcos, Martin De[[@Headword:Barcos, Martin De]]

             a French theologian, was born at Bayonne in 1600. He was a nephew of John Duvergier de Hauranne, a famous abbot of St. Cyran, and his master was Jansenius, bishop of Ypres, then professor of theology at Louvtain. He had charge of the education of the son of Arnauld of Andilly, and in 1644 succeeded his uncle in the Abbey of St. Cyran, where he introduced certain reforms. His intimacy with Dr. Anthony Arnauld caused him to play an important part in the disputes concerning Jansenism. He died Aug. 22, 1678. His principal works are, La Grandeur de l'Eglise Romaine etcblie nsur I'Autoriti de Saint Pierre et Saint Paul: — Traiti de l'Autorite de Saint Pierre et Saint Paul, qui ?eside -dans le Pape, Successeur de. ces deux Apdtres (1645): — De la Foi, de l'Esperance, et de la Charite (1691): — Exposition de la Foi de Eglise Romaine touchant la Grace et Id Predestination (Cologne, 1700 or 1697); this first appeared anonymously in 1697, and was seized and condemned by the archbishop of Paris and Noailles. See Hoefer, Nouv. Biog. Generale, s.v.

## Barcus, W. R[[@Headword:Barcus, W. R]]

             a Methodist Episcopal minister, was born near Richmond, O., May 8, 1844. He experienced conversion. at the age of fourteen; by his own efforts gained a good education; served his country in the “hundred-day service;” received license to preach in 1870; and in 1871 entered the Pittsburgh Conference,which he served until death, Sept. 29, 1875. Mr. Barcus was brilliant, practical, modest, fearless. See Minutes of Annual Conferences, 1876, p. 32.

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

             a Presbyterian minister, was born in Leesburg, Va. He was licensed by the Presbytery of Donegal, probably in the spring of the year 1777. At the meeting of Presbvterv, April 17, 1778, he announced his intention of taking a chaplaincy in the army, but changed his mind the following June. In October, 1778, he received a call to the great Cove in Virginia, and was ordained June 16, 1779. He supplied this church for one year, and then accepted a call to the united congregations of Kittoctan and Green Spring, Va.; the salary to be paid in wheat, rye, and corn. In 1782 he applied for release from this charge. Subsequently he was called to Bedford, Pa., in which charge he served three years; and in 1789 he made application for dismissal to the Presbytery of Transylvania, Ky., from the Presbytery of Carlisle. He returned this certificate the same year and accepted a call from the Frankstown congregation, and was stated supply at the same time of Sinking Valley. In 1799, after serving the congregation of Frankstown for ten years, the relation was dissolved at his own request. He was representative to Congress from the district in which he resided for twenty- two years. Mr. Bard was an anti-federalist, and opposed to the administration of the elder Adams. He died March 12, 1815. See Hist. of the Presbytery of Huntingdon, 1874; Alexander, Princeton College in the 18th Century.

## Bard, Isaac[[@Headword:Bard, Isaac]]

             a Presbyterian minister, was born near Bardstown, Nelson Co., Ky., Jan. 13, 1797. He was prepared for college under Rev. James Blythe, D.D., ex- president of Transylvania University at Lexington, and united with the Church at Bardstown, on profession of his faith, at about sixteen years of age. He had never graduated at any college when he entered Princeton- Theological Seminary in 1817. Here he remained about two and a half years, and before he left was licensed, April 27, 1820, by the Presbytery of New Brunswick. He entered the senior class of Union College at Schenectady, N. Y., and regularly graduated thence in 1821. While in Union College he partially supplied a Reformed Dutch Church in the vicinity. On leaving Schenectady, Mr. Bard returned to Kentucky, where he was received and ordained by Muhlenburg Presbytery, July 26, 1823, at Greenville, Muhlenburg Co., Ky. At the same meeting of Presbytery a call from Greenville Church for his ministerial services was presented, and he at once began.his labors there. Soon after, he received a similar call from the  Church of Mount Pleasant for a portion of his time. This double relation he sustained ten years; but, after the dissolution of the pastoral relation, he continued to reside throughout the whole of his long life near Greenville; and during most of these years supplied those places as well as the Mount Zion and Allensville churches, preaching zealously and almost constantly, but never again assuming the pastoral office. After the division of the Presbyterian Church in 1862, he adhered to the Southern General Assembly. Mr. Bard lived to be the ministerial patriarch of all that region, at the time of his death being the oldest member of his synod, enjoying vigorous health and embracing every opportunity. He died June 29, 1878. See Necrol. Report of Princeton Theol. Sem. 1879, p. 11. (W. P. S.)

## Bard, Nathaniel[[@Headword:Bard, Nathaniel]]

             a Free-will Baptist minister, was born in Sumner, Oxford Co., Me., Sept. 2, 1814. He was converted in 1835, and was licensed to preach by the.Bowdoin Quarterly Meeting in 1840. He was ordained in 1841. The churches which he served during the thirty-five years of his active ministry were those of Webster, Wales, Litchfield, Durham, Richmond Corner, North Freeport, Bowdoinham, Monmouth, and Lisbon Falls, Me. During all this long period his residence was in Lisbon. At the time of his death, which; occurred at Lisbon May 30, 1874, he was one of the oldest and most active ministers of the Bowdoin Quarterly Meeting, and filled a prominent position as a safe adviser and counsellor in all matters pertaining to the welfare of his denomination. See the Morning Herald, June 17, 1874. (J. C. S.)

## Bardaisan[[@Headword:Bardaisan]]

             SEE BARDESANES.

## Bardas[[@Headword:Bardas]]

             patriarch of Constantinople, was brother of the empress Theodora, mother of the emperor Michael III., and was tutor of this prince after the death of Theophilus in 842. He re-established the sciences in the empire, which had declined after Leo the Isaurian, who had burned the library at Constantinople. In order to acquire more authority, he caused the death of Theoctistus in 856, who was general of the troops of the emperor Michael III., and secured his position. He shut up his sister, the empress, in a cloister, drove St. Ignatius from the patriarchal see, and gave it to Photius,  his nephew, in 858. This injustice was the source of a schism in the Greek Church about 860. He sought to gain control of the empire, but was assassinated by his enemy Basil, April 21,866. See Hoefer, Nouv. Biog. Generale, s.v.

## Barde, Jean Charles[[@Headword:Barde, Jean Charles]]

             a Reformed minister of Switzerland, was born at Geneva, Sept. 29, 1803, where he also prepared himself for the ministry. In 1827 he went to Lyons, where he labored for ten years. From thence he went to London, where he ministered to the Swiss congregation, and returned to his native place in 1830, where he was destined to labor till his end. Barde was no brilliant preacher, but he soon became the nucleus of Christian activity, which he developed in the formation of evangelical societies and other Christian enterprises tending to promote new spiritual life everywhere. He died July 12, 1878, greatly lamented by the Christians of the Church of Geneva. (B. P.)

## Bardesanes[[@Headword:Bardesanes]]

             a Gnostic heresiarch, scholar, and poet of the second century at Edessa, in Mesopotamia (about A.D. 170). Lucius Verus, it is said, tried to seduce him from the Christian faith, and at last threatened him. He replied “that he feared not death, from which he should not escape, even if he complied with the emperor's desire.” According to Epiphanius, he defended the faith against Apollonius, a Stoic, and wrote against Marcion; but afterward he fell into the errors of the Valentinian Gnostics, though in some points he differed materially from Valentinus. Jerome speaks highly of the style in which his works were written, and Eusebius speaks of his recantation of error before his death. His treatise on Fate will be found translated in Cureton's Spicilegium Syriacurm (Lond. 1855). See Eusebius, Prep. Evang. lib. 6, ch. 10. Bardesanes left a son called Harmonius, and many other disciples, who added to the errors which he had sown. He maintained that the supreme God. being free from all imperfection, created the world and its inhabitants pure and incorrupt; that the Prince of Darkness, who is the fountain of all evil and misery, enticed men to sin; in consequence of which, God permitted them to be divested of those ethereal bodies with which he had endued them, and to fall into sluggish and gross bodies, formed by the evil principle; and that Jesus descended from heaven, clothed with an unreal or aerial body, to recover mankind from that body of corruption which they now carry about them; and that he will raise the obedient to mansions of felicity, clothed with aerial vehicles, or celestial bodies. The errors of Bardesanes arose chiefly from his attempt to explain the origin of evil. Admitting a beneficent Supreme Being, he could not believe him the source of evil. He sought that source in Satan, whom he described, not as the creature, but the enemy of God, and as endowed with self-existence (ἐγὼ τὸν Διάβολον αὐτοφυῆ λογίζομαι, καὶ αὐτογέννητον, is the phrase of the Bardesanist in Origen, Dial. cont. Marcionitas). Yet he represents God alone as immortal, and therefore probably held Satan to be the production of matter (which he supposed eternal), and that he would perish on the dissolution of his component particles. He taught that the soul, created pure, was not originally clothed with flesh, but after the fall was imprisoned in flesh, the “coat of skins” of Gen 3:21 (comp. Clem. Alex. Strom. 3, 466). Hence a perpetual conflict; the union of soul and body is the cause of all existing evils, and hence the apostle's desire to be freed from the “body of this death” (Rom 7:24). To deliver man, Christ came, not in sinful flesh, but with an ethereal body; through the Virgin, but not formed of her substance (διὰ Μαρίας ἀλλ᾿ οὐκ ἐκ Μαρίας). Fasting and subjugation of the body are the means of becoming like Christ; and his followers at the resurrection will have a body like his (1Co 15:37), with which, and not with “flesh and blood,” they shall inherit the kingdom (1Co 15:50). Bardesanes was the first Syrian hymn-writer, and his hymns, being very attractive, were popular, and contributed largely to diffuse his opinions. As a poet, his fame rested upon the 150 psalms which, in imitation of David, he composed for the edification of his countrymen. The popularity of this work was immense, and when Ephrem Syrus subsequently replaced it by another more agreeable to sound doctrine, he was compelled to associate his orthodoxy with the heretical tunes to which the musical genius of his antagonist had given birth. None of Bardesanes's psalms are preserved, and we only know that his metrical system was entirely of his own invention, and was based upon accent instead of quantity. Nor are any of his prose writings extant; a dialogue under his name, fragments of which have been preserved by Eusebius, being undoubtedly spurious, and chiefly derived from the Pseudo-Clementine Recognitiones. See Hilgenfeld, Bardesanes, der letzte Gnostiker (Leipz. 1864); North British Review, Aug. 1853, art. vi; Christian Remembrancer, Jan. 1856, p. 201; Lardner, Works, 2:318 sq.; Origen, Dial. cont. Marcionitas; Jeremnie, Church History, p. 125; Jour. Sac. Lit. Jan. 1856, p. 256; Eusebius, Eccl. Hist. 4:30; Augustine, De Haeres. 35; Mosheim, Comm. 1:477; Beausobre, Hist. du Manicheisme, t. 2, l. iv, c. 9; Hahn, Bardesanes Gnosticus (Lips. 1819); Kuhner, Bardesanis numina astralia (Hildb. 1833); Neander, Church History, 1:441. SEE GNOSTICISM.

## Bardesanistae[[@Headword:Bardesanistae]]

             SEE BARDESANES.

## Bardewit[[@Headword:Bardewit]]

             was a god of the Wends, worshipped in Wolgast. He had five heads, and was the god of peace, of merchandise, and of the five senses.

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

             an Italian Jesuit, who was born at Palermo in 1583, and died March 28, 1661, is the author of Disputatio Moralis de Conscientia: — Questiones ex Theologia Morale. See Alegambe, Bibliotheca Scriptorum Societatis Jesu; Mongitor, Bibli. Sicula; Jocher, Allgemeines GelehrtenLexikon, s.v. (B. P.)

## Bardi, Geronimo (1)[[@Headword:Bardi, Geronimo (1)]]

             an Italian monk of the Camaldule order, was born in Florence about 1544. He distinguished himself by his erudition, but eventually became a secular priest. He died March 28, 1594, as curate of St. Matthew and St. Samuel, Venice, leaving several historical works; for which see Biog. Universelle, s.v.

## Bardi, Geronimo (2)[[@Headword:Bardi, Geronimo (2)]]

             a Roman Catholic philosopher and theologian of Italy, was born at Rapallo, in Genoa, March 7, 1603. He studied at Genoa and Parma; entered the Jesuit order in 1619, but retired from it in 1624, on account of ill-health, and in 1667 began to practice medicine. He died after 1678. He wrote, Prolusio Philosophica: — Encyclpoedia Sacra et Proffana: — Pr'opcedeunmata et Dilucidationes in Platonis Timnceum: — Prcelectiones et Comm. in Aristotelis Meteora, Parva Naturalia et Problemata. See Oldoin, Athenceun Romanum; Jocher, Allgemeines Gelehrten-Lexikon s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Bardianinus[[@Headword:Bardianinus]]

             was a Christian martyr in Asia, commemorated Sept. 25.

## Bardili, Christoph Gottfried[[@Headword:Bardili, Christoph Gottfried]]

             a German doctor and professor of philosophy, who was born May 18, 1761, at Blaubeuern, and died June 5, 1808, at Stuttgart, is the author of Epochen der vorziiglichsten philosophischen Begriffe (Halle, 1788): — Significatus primit. vocis προφήτου ex Platone Erutus, cum Novo Tentamine Interopretandi 1 Corinthians 14 (Gittingen, 1786): — Ursprung des Begrifs der Willens feiheit (Stuttgart, 1796). See Winer, Handbuch der theolog. Lit. i, 281,399,482. (B. P.)

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

             a French historical painter, was born at Montbar in 1732, and was instructed first by the elder Lagrence, but finished his studies at Rome. His picture of Christ disputing with the doctors gained him admission into the Academy of France in 1795. His subjects partake of poetry, history, and religion. He died in 1809.

## Barditus[[@Headword:Barditus]]

             was the war-song of the Germans which they began by softly murmuring and then increasing to the loudest tones; and from the sound of the same they thought they could discern the success of the battle. The Romans adopted it later, on account of its inspiring effect.

## Bards[[@Headword:Bards]]

             were sacred singers among the Gauls and Gaelic tribes, and accompanied the warriors to the field of battle and glorified their deeds. Their instrument was a kind of lyre, probably with five strings. It is doubtful whether the Germans called these poets by this name, but they were well acquainted with the poets and their songs. Charles the Great had such heroic poems collected, but pope Silvester had them burned subsequently. The bards existed longest in Scotland, where they afterwards became philosophers and priests. The poems of Ossian, collected by Macpherson, are noted specimens of these wild compositions, and fragments of many similar productions among the early Welsh are extant. The troubadours of the Middle Ages were the lineal descendants of these heathen poets. So old Homer is represented as having sung his immortal epic through the cities of Greece, and Arabia has even to modern timesbeen famous for such strolling minstrels who were capable of improvising as well as of studied recitative. Religious themes are always characteristic of these effusions, and the popular mythology has been thus kept alive from age to age. Among the Celtic and Scandinavian tribes the immortality of the soul was from the earliest times a prominent doctrine of their bards, as we learn from their first mention by Roman writers. The sacred books of the Hinduis are substantially mythological poems, and indeed the earliest literature of most nations consists chiefly of versiform legends of heroes and demigods. SEE POETRY.

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

             an English Wesleyan minister, was received on trial in 1768, and for half a century labored with zeal and success. On his way from the. Conference of 1818 to his circuit, Manchester, he died suddenly (Aug. 19) at an inn in Delph (between Manchester and Leeds), leaning upon his travelling companion, Rev. Francis Wrigley. “He was much be loved, not because of his pulpit talents, for they were of no very brilliant order, but for his transparent simplicity of character and purpose, his unassuming manners, and genuine Christian feeling” — (R. A. West). Bardsley had been for some time the oldest preacher in the connection. See Minutes of the Brit. Conference, 1819; West, Sketches of Wesleyan Preachers, p. 193-197; Smith, Hist. of Methodism, 3, 43; Stevens, id. 3, 255; Wesleyan Takings, vol. i.

## Bardwell, Horatio[[@Headword:Bardwell, Horatio]]

             a Congregational minister and missionary, was born in Belchertown, Mass., Nov. 3, 1788. In 1809 he went to Stamford, Conn., where he pursued his studies till November, 1811, when he entered the theological seminary at Andover, where he took the course. He was licensed to preach byv the Haverhill Association, July 6, 1814; was ordaiied a missionary at Newburyport on June 21, 1815; and sailed for India, from the same place, Oct. 23 of same year. He resided some years as a missionary in Bombay, and returned to this country in 1821. After laboring as an agent for the- board for nearly two years, he obtained a dismission on account of impaired health. In October, 1823, he was installed pastor of the church in Holden, Mass., where he labored till 1832, when he received from the American Board of Commissioners for Foreign Missions the appointment of general agent for the New England States. From 1836 to 1864 he was pastor in Oxford, Mass. Here he died, May 5, 1866, from injuries received during the burning of his dwelling-house. Dr. Bardwell's publications are a Sermon on Evangelizing the Heathen; two on Christian Baptism; and a Memoir of'Rev. Gordon Hall (1834). See Cong. Quarterly, 1866, p. 304.

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

             a Methodist Episcopal minister, was born in Whately, Mass., in 1814. He experienced conversion at the age of seventeen; graduated at Wesleyan University, Conn., in 1842; and in 1844 joined the New England Conference. In 1849 his health failed, and he gradually declined until his death, March 27, 1851. Mr. Bardwell excelled as a pastor. He was pious, ardent, benevolent, and laborious. See Minutes of Annual Conferences, 1851, p. 574; Alumni Record of Wesl. Univ. s.a. 1842.

## Barebone[[@Headword:Barebone]]

             PRAISE-GOD. The person who had this singular name was a Baptist minister in London. In 1640 he became pastor of a colony that separated from Rev. Henry Jersey's Church. Besides preaching, he carried on the secular occupation of a leather-seller in Fleet street. Rapin, in his second volume of the History of England, tells us that he “passed among his neighbors for a notable speaker, being used to entertain them with long harrangues upon the times. This pointed him out to the notice of Cromwell, who nominated him a member of the legislative body that succeeded the Long Parliament in 1653.” Such a man could not fail to  make himself conspicuous in such a body; and from the special prominence which he attained as one of the most active members of the assembly, it was called, by way of derision, “Barebone's Parliament.” When this Parliament dissolved, he seems to have ended his connection with the government, being dissatisfied with the course which Oliver Cromwell took in setting himself up as “lord protector” of England, and assuming an authority that seemed to have all the qualities belonging to the rightful possessor of the throne. After the restoration of Charles II, the government regarded him with a jealous eye, and upon some pretext he was seized and committed to the Tower. It is very evident that he was a strong republican, and held views which, although accepted in these days, were exceedingly obnoxious at the time. It is not known what were his circumstances in the later years of his life, nor when he died. It is said that he had two brothers whose names were more remarkable even than his own. The name of one of them was Christ-came-into-the-world-to-save Barebone; and that of the other was And-if-Christ-had-not-come-into-the-world-thou-hadst-been- damned Barebone. For short, this latter was called “Damned Barebone.” See Wilson, History of Dissenting Churches, 1, 47-49. (J. C. S.)

## Bareca[[@Headword:Bareca]]

             (Βαρηκά), a village mentioned by Eusebius as lying near Azotus (Onomast. s.v. Βαρακαί); probably the present village Burka, an hour north-east of Esdtd (Van de Velde, Memoir, p. 291). SEE BENE-BERAK.

## Barefoot[[@Headword:Barefoot]]

             (Heb. יָחֵ, yacheph', “unshod,” Jer 2:25). To go barefoot was an indication of great distress (Isa 20:2-4); for in ancient times the shoes of great and wealthy persons were made of very rich materials, and ornamented with jewels, gold, and silver. SEE SHOE. When any great calamity befell them, either public or private, they not only stripped themselves of these ornaments, but of their very shoes, and walked barefoot (2Sa 15:20). SEE GRIEF. Persons were also accustomed to put off their shoes on spots accounted holy (Exo 3:5). SEE ATTIRE.

## Barefooted Monks[[@Headword:Barefooted Monks]]

             SEE DISCALCEATI.

## Bareipisasu[[@Headword:Bareipisasu]]

             was a Malayan protecting god of the battle-field.

## Bareketh[[@Headword:Bareketh]]

             SEE CARBUNCLE.

## Barella, Cristoforo[[@Headword:Barella, Cristoforo]]

             an Italian theologian, lived in the latter half of the 17th century. He completed his studies at Milan, and became secretary of Visconti, bishop of Cremona, aan assisted in the spiritual services of another Visconti, archbishop of Milan. He wrote Elog. d' Uonini Illustri che 1658 Pugnarono in Difesa di Trevi (MS.). See Hoefer, Nouv. Biog. Generale, s.v.

## Barelli, Francesco Luigi[[@Headword:Barelli, Francesco Luigi]]

             an Italian monk and biographer, was a native of Nice. He belonged to the Order of the Barnabites, and finally went to Bologna. He died in 1725.  Among other works, he wrote, Memorie dell' Origine, Fondazione, Avanzamenti, Successi e Uominti Illustri in Lettere e in Santita de' Barnaabiti (Bologna, 1703, 1707): — Vita del P. Anton. Maria Zaccaria, Foidatore degli Barnabiti (ibid. 1706). See Hoefer, Nouv. Biog. Generale, s.v.

## Barenger, Andre Thomas[[@Headword:Barenger, Andre Thomas]]

             a French theologian of the Augustinian Order, who lived in the latter half of the 17th century, wrote La Guide Fidelle (sic) de la Vraie Gloire, presented to the duke of Burgundy about 1687. See Hoefer, Nouv. Biog. Generale, s.v.

## Barensprung, Sigmund[[@Headword:Barensprung, Sigmund]]

             a Lutheran theologian of Germany, who died in 1738 as provost and inspector at Neu-Angermtinde, in Prussia, is the author of, Erskdrunag der Worte, Epist. Jud 1:4 : — Theses vom Binde- und Loseschliissel (Leipsic, 1702): — Collatio cum Th. Ittigio de Confessione Privata (Halle, 1704): — Unterschied der evangelischen und socinischen Lehre (Frankfort, 1717; Leipsic, 1721): — Die Wiederbringung aller Dinge in ihrems ersten guten Zustande der Schopfung (Frankfort, 1739, published after his death). See Winer, Handbuchk der theol. Lit. i, 476; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Barezzi[[@Headword:Barezzi]]

             (Lat. Baretius), FRANCESCO, an Italian theologian, lived in the early half of the 17th century. He was the son of Barezzo of Cremona, and became vicar-general and bishop of Torcello. He wrote, Additiones ad Manuale Confessorium Mart. Navarri (Venice, 1616): — Greg. Sayri Thesaurus Casuum Conscientie e Additt. Fransc. Baretii (ibid. 1618): — and several other works. See Hoefer, Nouv. Biog. Generale, s.v.

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

             an English Dissenting minister, was born about 1771, and was educated for the ministry at Homerton. He was ordained first pastor of a Church at Ashwell, Herts, in 1797, and removed to Baker street, Enfield, in June, 1804. He died March 4, 1806. Mr. Barfield was amiable, affectionate, benevolent, and pious. As a preacher, he was truly evangelical in sentiment, “a workman that needed not to be ashamed, rightly divining the word of  truth.” His character in all the relations of life was such as to win universal respect. See Theol. and Bibli. Mag., May, 1806, p. 214.

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

             a German theologian, was born in 1657. After studying at Konigsberg, he visited the other German universities, and went to perform pastoral functions at Coeslin, which he soon left on account of the dissensions in the civil council. In 1702 he went to Wittenberg, where he died, in 1739. He wrote, Der Schulredner (Berlin, 1686): — Lippi Aurelii Brandolini Augustani Eremitce Oratio de Virtutibus Domini Nostri Christi (1708). See Hoefer, Nouv. Biog, Generale, s.v.

## Barford, William, D.D.[[@Headword:Barford, William, D.D.]]

             an English divine, was admitted into King's College, Cambridge, in 1737; was chaplain to the House of Commons, and died in 1792. He published a Sermon and a Latin oration. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Bargain[[@Headword:Bargain]]

             Buying and selling in the East are very tiresome processes to persons unaccustomed to such modes of bargaining. When a shopkeeper is asked the price of any of his goods, he generally demands more than he expects to receive; the customer declares the price exorbitant, and offers about half or two thirds of the sum first named. The price thus bidden is, of course, rejected; but the shopkeeper lowers his demand, and then the customer in his turn bids somewhat higher than before. Thus they usually go on, until they meet about half way between the sum first demanded and that first offered, and so the bargain is concluded. To a regular customer, or one who makes any considerable purchase, the shopkeeper generally presents a pipe (unless the former have his own with him, and it be filled and lighted), and he calls or sends to the boy of the nearest coffee-shop and desires him to bring some coffee, which is served in the same manner as in the house, in small china cups placed within cups of brass. When a person would make any but a trifling purchase, having found the article that exactly suits him, he generally makes up his mind for a long altercation; he mounts upon the mastab'ah of the shop, seats himself at his ease, fills and lights his pipe, and then the contest of words commences, and lasts often half an hour, or even more. Among the lower orders a bargain of the most trifling nature is often made with a great deal of vehemence of voice and gesture. A person ignorant of their language would imagine that the parties engaged in it were quarrelling, and highly enraged. The peasants will often say, when a person asks the price of any thing which they have for sale, “Receive it as a present,” as Ephron did to Abraham when the latter expressed his wish to purchase the cave and field of Machpelah (Gen 33:11). This answer having become a common form of speech, they know that advantage will not be taken of it; and when desired again to name the price, they will do so, but generally name a sum that is exorbitant (Lane, Mod. Eg. 2:15 Kitto, Pict. Bible, note in loc. Gen.; Daily Bible Illust. 1:255). SEE MERCHANT; SEE CONTRACT.

## Barge-Board (Or Verge-Board)[[@Headword:Barge-Board (Or Verge-Board)]]

             is a board generally used on the verge of gables where the covering of the roof extends over the wall. It usually projects from the wall, and either covers the rafter, that would otherwise be exposed, or occupies the place of a rafter. On the gables of houses and church-porches, particularly on those of wood, barge-boards are very extensively used, but on the gables of the main roofs of churches they occur very rarely. The earliest barge- boards known to exist are of the 14th century. After that time they were used most abundantly, and were of very various designs, and in later examples they not unfrequently supported a hip-knob on the point of the gable. They are usually either feathered or panelled, or pierced with a series of trefoils, quatrefoils, etc., and the spandrels carved with foliage; when feathered, the cusps or points of the principal featherings sometimes have flowers carved on them. As Gothic architecture advanced, the barge- boards continued gradually to lose much of their rich and bold effect.

## Barger, James Hughes[[@Headword:Barger, James Hughes]]

             a Methodist Episcopal minister, was born in Kentucky, June 29, 1831. He was educated at the Illinois Wesleyan University, where he passed A.B. in 1853. In the same year he entered the itinerant ministry in the Illinois Conference, and was appointed successively to Perry, Payson, Winchester, Griggsville, and Carlinsville, in all which appointments his ministry was signally acceptable and useful, scores, and even hundreds, being added to the Church in these places during his term of service. In 1860 he was appointed presiding elder of Quincy District, where he was actively engaged until his life, which was so full of promise to the Church, was suddenly cut short. On the 31st of Oct., 1861, he was accidentally shot on a hunting excursion on an island in the Mississippi. — Minutes of Conferences, 1862, p. 223.

## Barger, John S.[[@Headword:Barger, John S.]]

             a Methodist Episcopal minister, was born in Culpepper County, Va., Dec. 5, 1802. He experienced conversion in his nineteenth year, and two years later entered the Kentucky Conference. In 1831 he was transferred to the Missouri Conference, and in the next, year to the Illinois Conference, of which he remained an honored member till his death, Jan. 4, 1877. Two years Mr. Barger served as agent for McKendree College, two for Illinois Wesleyan University, and one year as chaplain in the army. He was remarkable for his fine, gentlemanly appearance, melodious voice, fluent speech, and deep and uniform Christian experience. See Minutes of Annual Conferences, 1877, p. 133.

## Barghiocho, Giovanni Battista[[@Headword:Barghiocho, Giovanni Battista]]

             an Italian theologian and Jesuit who died at Rome in 1664, wrote Epigrammata Sacra. See Hoefer, Nouv. Biog. Generale, s.v.

## Bargi, Paulin[[@Headword:Bargi, Paulin]]

             SEE BERTI.

## Bargrave, Isaac, D.D.[[@Headword:Bargrave, Isaac, D.D.]]

             an English clergyman, was born in 1586, and educated at Clare Hall, Cambridge. He was taxor of Cambridge University in 1612, and chaplain to Sir Henry Wotton in one of his embassies. He became dean of Canterbury in 1625, and died in January, 1648. His publications consist of a few single sermons. See Le Neve, Fasti; Allibome, Dict. of Brit. and Amer. Authors, s.v.

## Barham, Richard Harris[[@Headword:Barham, Richard Harris]]

             an English clergyman and author, better known by his assumed name of Thomas Ingoldsby, was born at Canterbury, Dec. 6, 1788. He was educated at St. Paul's School, London, and Brasenose College, Oxford. Having been admitted to holy orders, he was appointed curate of Ashford, in Kent, from which he removed to Westwell, a few miles distant. About the year 1814, he became rector of Snargate, in Romney Marsh, Kent, and at the same time curate of Wareham. In 1821 he was elected canon of St. Paul's, London, and from that time gave much attention to literature. In 1824 he was appointed priest in ordinary of the Chapel Royal, and shortly  afterwards was presented to the rectory of the united parishes of St. Mary Magdalene and St. Gregory by St. Paul's, London. In 1842 he was appointed divinity reader in St. Paul's Cathedral, and was permitted to change his living for the more valuable rectory of St. Augustine and St. Faith's, London. He died June 17, 1845. He was the author of the celebrated Ingoldsby Legends which began to appear in Bentley's Miscellany in 1837, and have since been published in three vols. 8vo, with a Memoir by his son. He was a frequent contributor to the periodicals of his day, and wrote considerable poetry of a high order. See Knight, Eng. Cyclop. Biog. i, 533; Allibone, Dict. of Brit. and Amer. Authors, s.v.; English Review (Lond.), 1847, p. 59; Hart, English Literature (Phila.), p. 449.

## Barhishads[[@Headword:Barhishads]]

             in the mythology of India, are subordinate deities belonging to the society of the great Pitris. They call themselves descendants of Atri. Their descendants are the Cinarras, Dailas, Danawas, Gandharwas, Garudas, Jabshas, Raishasas, and Uragas, all spirits of higher, or deities of lower, order.

## Barhumite[[@Headword:Barhumite]]

             (Heb. Barchumi”, בִּרְחֻמַי; Sept. Βαρχμίτης), a transposed form (2Sa 23:31) of the gentile name BAHAIRUMITE SEE BAHAIRUMITE

(q.v.).

## Bari[[@Headword:Bari]]

             a town in Southern Italy, and see of a Roman Catholic archbishop. An important council was held there in 1098, at which Anselm of Canterbury spoke against the Greek doctrine of the procession of the Spirit. — Hasse, Leben Anselm's, 1:345; Hefele, Conciliengeschichte, v. 225.

## Bari, Tommaso[[@Headword:Bari, Tommaso]]

             an Italian theologian who lived probably in the latter half of the 17th century, wrote Rhetorica Ecclesiastica (1691). See Hoefer, Nouv. Biog. Generale, s.v.

## Baria, Geronimo[[@Headword:Baria, Geronimo]]

             an Italian theologian, native of Nice, lived at the commencement of the 17th century, and wrote Pontificum Decreta et Constitutiones pro Regularibus (Turin). See Hoefer, Nouv. Biog. Gen., s.v.

## Bariah[[@Headword:Bariah]]

             (Heb. Bari'ach, בָּרַחִ, fugitive; Sept. Βερία v. r. Βεῤῥι), one of the five sons of Shemaiah, of the descendants of David (who are counted as six, including their father, 1Ch 3:22). B.C. ante 410.

## Barile, Giovanni Domenico[[@Headword:Barile, Giovanni Domenico]]

             an Italian theologian, lived in the early half of the 18th century. He belonged to the Order of Theatines, and distinguished himself as a preacher. He wrote, Le Moderne Conversazioni Giudicate nel Tribunale Coscienza (Ferrara and Rome, 1716): — Scuola di Teologi che Verita Ape-ta al Mondo Cristiano d' oggidl, osia l' Amor Platonico Smascherato (Modena, 1716; published under the anagram of Nicodemo Belari). See Hoefer, Nouv. Biog. Generale, s.v.

## Barillon, Henri De[[@Headword:Barillon, Henri De]]

             bishop of Lucon, was born in Auvergne, March 4, 1639. He founded a'large number of charitable institutions, and died at Paris in April, 1699. He wrote, Statuts Synodaux de Lufon (1681): — Ordonnances Synodales du Diocese de Lucon (Paris, 1685): — Prones et Ordonnances du Diocese de Lugon (Fontenay, 1693). See Hoefer, Nouv. Biog. Gen., s.v.

## Barindus[[@Headword:Barindus]]

             SEE BARRFIN.

## Baring, Daniel Eberhard[[@Headword:Baring, Daniel Eberhard]]

             a German librarian, was born Nov. 8, 1690, at Hamburg. He studied at Helmstadt; in 1719 was appointed librarian at Hanover, and died Aug. 19, 1753. He wrote, Beitrdge zur hannoverischen Kirchen-und Schulhistorie (Hanover, 1748): — Das Leben Ant. Corvini (ibid. 1749). See Jocher, Allgem. Gelehrte-Lex., s.v.; Winer, Handb. der theol. Lit. i, 797. (B. P.)

## Baring, Nicolaus[[@Headword:Baring, Nicolaus]]

             a Lutheran theologian of Germany, was born March 9, 1607, at Zarentin, in Mecklenburg. He studied at Helmstadt; in 1632 was army chaplain; in 1636 pastor at Wilkenburg; in 1641 pastor at St. Egidius's' in Hanover; and in 1642 commenced his theological lectures at Rostock, where he died in 1648. He wrote, Epithalamion Davidicum: — Dissertatio Epistolica de Crucis Signo a Constantino Conspecto: Disquisitio quod Maria Magdalena non fuerit Peccatrix illa Luk 7:37. See Meiers, Nachrichten von der Reformation in Hannover; Jocher, Allgemeines Gelehrten- Lexikon, s.v. (B. P.)

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

             a minister in the Methodist Episcopal Church South, was a native of Montgomery County, Va. In 1828, then a young man, he joined the Holston Conference, and after filling important stations for about seven years located. In 1838 he re-entered the active ranks, and continued faithfully until 1842, when failing health caused him to become superannuate, which relation he sustained until his death, July 17, 1850. Mr. Baringer was pious and devoted. See Minutes of Annual Conferences of the M. E. Church South, 1851, p. 331.

## Baris[[@Headword:Baris]]

             (Βάρις, from Chald. בַּרָה, birah', a fortress), the name attributed by Josephus to two structures. 1. A tower said to have been built by the prophet Daniel at Ecbatana, and described as “a most elegant building, and wonderfully made,” remaining in later times, where “they bury the kings of Media, Persia, and Parthia to this day.” A Jewish priest is said to have been intrusted with the care of it (Joseph. Ant. 10:11, 7). SEE ECBATANA.

2. A palace begun by John Hyrcanus on the mountain of the Temple, and which afterward was used for the residence of the Asmonaean princes. Herod the Great made a citadel of it, which he called Antonia, in honor of his friend Mark Antony (Joseph. Ant. 15:11, 4). SEE ANTONIA.

## Barjac, Gabriel[[@Headword:Barjac, Gabriel]]

             a Genoese theologian who lived in the latter half of the 16th century, wrote Introductio in Artem Jesuiticam, in eorunm Gratiam qui ejus Artis Mysteriis ant jam Initiatii, aut prope Diem Initiandi sunt, Conscripta (1599) . See Hoefer, Nouv. Biog. Generale, s.v.

## Barkanim[[@Headword:Barkanim]]

             SEE BRIER.

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

             a Methodist Episcopal minister, was born in Columbiana County, O. — June 24, 1813. He joined the Church in his nineteenth year; studied for the ministry at Norwalk Seminary; received license to exhort in 1834, and in 1835 was licensed to preach and received into the Ohio Conference. For thirty-three years he travelled and preached with great diligence and zeal. He died Jan. 4, 1869. Mr. Barkdull was warm and open-hearted in temperament, genial in disposition, and as a preacher evangelical, earnest, and logical. See Minutes of Annual Conf., 1869, p. 283.

## Barker[[@Headword:Barker]]

             is the poetical name of Anubis, the dogheaded deity of the Egyptians. He was also called Hornanubis, his sagacity being so great that some thought him the same as Mercury.

## Barker, Cyrus[[@Headword:Barker, Cyrus]]

             a Baptist missionary, was born in Portsmouth, R.I, March 27, 1807. He pursued his literary and theological studies at the Hamilton Literary and Theological Institution, and was ordained to the work of the Christian ministry at Newport, R. I., September, 1839, and was appointed a missionary by the Baptist Board of Foreign Missions July 22, 1839. He sailed from Boston, Oct. 22, 1839, and reached Calcutta, Feb. 20, 1840. His first station was at Jaipur, Assam, where he arrived May 14, 1840. He remained here a little over one year, and then removed to Sibsagor, a town of eight thousand inhabitants, on the river Dikho. Subsequently he took up his residence in Gowahati, which had become the chief place in Assam for missionary purposes. Here Mr. Barker, devoted himself with zeal and success to his work for several years. A Church was organized in February. 1845; mission-schools were established, and much good was accomplished. On account of his health, Mr. Barker was compelled to leave his work. It was thought that a sea voyage would benefit him, and he embarked with this hope; but the expectations of himself and friends were disappointed. He died at sea, and was buried in Mozambique Channel Jan. 31, 1850. See The Missionary Jubilee, p. 184, 237. (J. C. S.) SEE BARBER, CYRUS.

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

             an English Methodist preacher, came out from Mexborough, near Doncaster; was born in 1796; early converted to God; began to preach; entered the ministry of the New Connection in 1817, and travelled in eight important circuits. He was a man of rare talents, good memory, sound judgment, gentle spirit, well-stored mind, great humility, melting compassion, correct taste, and deep piety. He was killed by the overturning of a coach near Bolton, March 19, 1831. See Minutes of the British Conference.

## Barker, Davis Robert[[@Headword:Barker, Davis Robert]]

             a Congregational minister, was born in Hope, Me., July 16, 1813. He graduated from the Oberlin Theological Seminary in 1843, and was immediately ordained as an evangelist. In the same year he became acting pastor of the churches in Johnston and Fowler, O. From 1845 to 1847 he served the churches in Canfield and Boardman; from 1847 to 1864 was with the churches of Mercer and West Lackawannock, Pa., alternating with East Salem and Greenville, exchanging the two latter for Millbrook after Feb. 18, 1857; and from 1864 to 1869 served the churches at Randolph and Townville, Pa. In 1869 he began pastoral work at College Springs, Ia., where he was installed Oct. 17, 1870, and where he died, Oct. 22, 1875. See Cong. Quarterly, 1876, p. 420.

## Barker, Frederick[[@Headword:Barker, Frederick]]

             D.D., an English prelate, son of Rev. John Barker of Baslow, Derbyshire, was born in 1808. He was educated at Grantham School and Jesus College, Cambridge, graduating in 1831. He became incumbent of Upton, Cheshire; of St. Mary's, Edge Hill, Liverpool; and of Baslow, Derbyshire. He was consecrated metropolitan bishop of Australia in 1847, and his diocese was entitled the bishopric of Sydney, New South Wales. He died at San Remo, Italy, April 7, 1882.

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

             an English Wesleyan minister, was born at Bramley, near Leeds. He was called into the work in 1813, was useful in every circuit, and died suddenly Jan. 8, 1829, aged thirty-six. See Minutes of the British Conference, 1829, p. 449.

## Barker, Imlah Goulding[[@Headword:Barker, Imlah Goulding]]

             a Baptist minister and teacher, was born in Virginia, Sept. 8, 1812. He took the three years' course of theological study at Newton, Mass. (1836- 39), and was ordained at that place in August, 1839. He at once entered upon his duties as professor of Hebrew in Richmond College, Va., where he remained three years (1839-42). He died at Savannah, Ga., in 1842. (J. C. S.)

## Barker, Isaac[[@Headword:Barker, Isaac]]

             a Congregational minister, was born in Unity, N. H., Dec. 15, 1792. From 1816 to 1844 he was a Methodist minister, but did not receive his ordination until June 10, 1827. After he had changed his ecclesiastical relation, he was pastor for five years of the Congregational churches which he had organized at Rockford and Cannon, Mich. From 1861, for one year, he was acting pastor in Laphamville, and then resided there without charge until 1867. Subsequently he lived at Rockford, where he died Feb. 13, 1880. See Cong. Year-book, 1881, p. 17.

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

             an English Dissenting minister, was born about 1683, and was educated at Attercliffe, Yorkshire. In 1709 he was chosen assistant preacher to a congregation in Crosby Square, London, which was under the pastoral care of.the eminent Dr. Benjamin Grosvenor. Six years later the congregation in Mare street, Hackney, elected him pastor, as successor to the pious and excellent Mr. Matthew Henry. This charge Mr. Barker held till 1738, when he resigned, to the great grief of his people. After residing at Epsom, Surrey, about three years, he accepted a call from the congregation at Salters' Hall. Here he remained as long as he was able to perform the duties of his office; but in 1762 he was compelled to retire from work. After this he lived about one year. Mr. Barker was a man of eminent abilities, and united sound learning with ardent and unaffected piety. His preaching was solid, serious, and convincing. In 1748 he published a volume of sermons, and was preparing a second volume for the press, but was prevented completing his design. His purpose, however, was carried out by his executors, who, in 1763, issued the second volume. See (Lond.) Theol. and Biblical Mag., Oct. 1806, p. 413.

## Barker, John, (2), D.D.[[@Headword:Barker, John, (2), D.D.]]

             a Methodist Episcopal minister, was born in Yorkshire, England, March 17, 1813. He emigrated to America with his parents when three years old; graduated at Geneva College in his nineteenth year, and soon afterwards experienced conversion and received license to preach. His talents as an educator being recognised, he was appointed professor of mathematics in Genesee Wesleyan Seminary, at Lima, N. Y. In 1839 he became vice- president and professor of natural philosophy and chemistry in Allegheny College. In 1846 he was elected professor of ancient languages in  Transylvania University, Ky., and in 1848 president of Allegheny College. That same year he entered the Pittsburgh Conference, but continued to fill the office of president till his death, by paralysis, Feb. 26, 1860. As a preacher, Dr. Barker was original, able, lucid, and often eloquent; as a man, amiable and witty. See Minutes of Annual Conferences, 1860, p. 69; Simpson, Cyclop. of Methodism, s.v.

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

             an English Wesleyan minister, was born in Manchester in 1763. He entered the service in 1793; retired from its active duties in 1832, but labored as much as possible until within a few weeks of his death, when his health entirely failed. He died March 16, 1839. See Minutes of British Conference, 1839.

## Barker, Joseph[[@Headword:Barker, Joseph]]

             a Congregational minister, was born in Bradford, Conn., Oct. 19, 1751. He graduated at Yale in 1771, was ordained over the First Church in Middleborough, Mass., in 1781, and died July 25, 1815. Mr. Barker took a lively interest in politics, and for one term or more represented his district in the United States House of Representatives. See Cong. Quarterly, 1859, p. 41.

## Barker, Nehemiah[[@Headword:Barker, Nehemiah]]

             a Congregational minister, was born in 1720. He graduated at Yale in 1742, and was, ordained in Killingly, Conn., in 1755, where he remained until 1756. In 1757 he removed to Long Island, N. Y., preaching in Southold and Aquebogue. He died in Mattituck, L. I., March 10, 1772. See Cong. Quarterly, 1860, p. 183.

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

             an English theological writer, was born in 1721, and died in 1809. He was a grandson of the celebrated Thomas Whiston. Among his theological works are a work on baptism (1771); The Messiah (1780); The Demoniacs of the Gospel (1780). Allibone, Dict. of Authors, p. 121.

## Barker, Thomas Burgess[[@Headword:Barker, Thomas Burgess]]

             an English Congregational minister, was born near Sheffield, Jan. 10, 1800. He received the rudiments of his education from the minister of his native place, and afterwards was sent to Hoxton and Highbury colleges, where he studied for the Independent ministry. He was settled at Bere Regis, Christchurch, Tollesbury, Tamworth, and Ewell, and was much beloved by his congregations. On retiring from the ministry, he settled at Stoke Newington, where his best years were devoted to the education of youth in schools, and in connection with the Young Men's Christian Association.  He was the founder of Abney House School, one of the largest and most flourishing schools for boys in the north of London. He was for some time chaplain of Abney Park Cemetery, of which place he published a guide. His death occurred April 25, 1881. See (Lond.) Congregational Year-book, 1882, p. 285.

## Barker, Thomas Richard[[@Headword:Barker, Thomas Richard]]

             an English Congregational minister, was born in London, Nov. 30, 1798. His father entered him in Christ's Hospital in 1807, where his progress was so rapid and thorough that he attained the rank of Deputy Grecian in 1815. About this time he was converted, and, deciding to enter the ministry, he entered Homerton Old College in 1821 for its special preparation. He preached successively at Alresford, Hants, 1822; at Harpenden, near St. Albans, 1824; and at Uxbridge in 1833. In 1838 Mr. Barker accepted a call to become classical, Hebrew, and resident tutor at Springhill College, Birmingham, where he labored until his death, Nov. 23, 1869. See (Lond.) Cong. Year-book, 1871, p. 302.

## Barkey, Anton Cornelius[[@Headword:Barkey, Anton Cornelius]]

             a Protestant theologian of Germany who was born in 1741 at Cleverskerke, and died July 4, 1782, is the author of, Disputatio de Pseudo-doctoribus quorum Mentio fit 2Pe 2:2 (Leyden, 1767): — Oratio de Doctrinoe et Ethices Christiance prce Philosophica Praestantia et Dignitate (Steinfurt, 1770): — Disputatio de Affectibus Veritati Noxiis (ibid. eod.). See. Meusel, Gelehrtes Deutschland; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Barkey, Nicolaus[[@Headword:Barkey, Nicolaus]]

             a German theologian, father of the preceding, was born Sept. 11, 1709. In 1732 he was vicar at Middelburg, and in 1754 was called to Bremen as pastor of St. Stephen's, and professor of theology at the gymnasium there. In 1765 he went to The Hague as pastor of the German Congregation, where he died after 1778. He wrote, Disputatio Inauguralis ad Psalm xviii (Griningen, 1754): — Oratio Inauguralis de Admnirabili Operum Divinorum Harmonica (Bremen, 1755): — Disp. in aliquot Loca ex Prioribus Actorum Apost. Capitibus (ibid. 1766). He also edited the Nova Bibli. Bremensis, Bibli. Hagana, and Museum Haganum. See Meusel, Gelehrtes Deuts.; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Barkos[[@Headword:Barkos]]

             (Heb. Barkos', בִּרְקוֹס prob. for בֶּןאּרְקוֹס, painter; Sept. Βαρκός, Βαρκουέ), the head of one of the families of Nethinim that returned with Zerubbabel from Babylon (Ezr 2:53; Neh 7:55). B.C. ante 536. Schwarz, however, regards it as the name of a place, identical with the modern village Berkusia, six miles north-west of Beit-Jebrin (Palestine, p. 116).

## Barksdale, Clement[[@Headword:Barksdale, Clement]]

             an English. clergyman, was born in 1609, and educated at Merton College, Oxford, having entered as servitor in 1625. He took holy orders, and in 1637 supplied the place of chaplain of Lincoln College at the Church of All-Saints. At the Restoration, Charles II gave him the living of Naunton, in Gloucestershire, where he remained until his death, in 1687. His publications consist chiefly of little religious tracts which were printed from time to time (164079). Besides these he published a poem, Nympha Libethris; or, The Cotswold Muse (1651). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Barlaam[[@Headword:Barlaam]]

             a martyr of Syria or Cappadocia (mentioned by Basil and Chrysostom), who was forced to hold his hand, filled with incense, over the fire of an idol altar, in order that the pain might compel him to open his hand, and so let the incense fall upon the flames. In the course of this torment he died. — Basil, Hom. 18; Chrysost. Hosm. 73; Butler, Lives of Saints, Nov. 19.

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

             a Calabrian monk of St. Basil. He was educated among the Latins, but afterward went over to the Greeks. He is chiefly known for his attack upon the Hesychasts or Quietists, as the monks of Mount Athos were styled, who held certain very peculiar views. The question was brought before a synod at Constantinople in 1341, but nothing was definitively determined. In 1339 Barlaam went to Pope John, at Avignon, to induce him to take up the case, but in vain. He was afterward condemned in various synods. He then forsook the Greek side, and took part with the Latins, strenuously opposing the dogmas peculiar to the Greek Church, for which service he was rewarded with the see of Gierace, in Naples. He was the Greek tutor of Petrarch. He died about A.D. 1398. He wrote a number of controversial books, and among them a Liber contra Primatum Pape (Oxford, 1592; Hanov. 1608). Also Ethica secundum Stoicos, lib. 2 (Bib. Mar. Pat. 26:4). See Cave, Hist. Lit. ann. 1340; Hoefer, Biog. Generale, 4:575; Landon, Eccl. Dict. 2:36. SEE HESYCHASTS.

## Barlaam, St[[@Headword:Barlaam, St]]

             The modern Roman martyrology places the festival of Sts. Barlaam and Josaphat on Nov. 27 as of two actual saints worshipped by the Indians on the confines of Persia. Huet and others hold the history of these saints to be a mere romance. Baronius, however, receives it as true. See Huet, Orig. des Romans, p. 49. — Landon, Eccles. Dict. s.v.

## Barlaamites[[@Headword:Barlaamites]]

             a sect of Christian heretics in the 14th century, were followers of Barlaam (q.v.).

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

             an Associate minister, was born near Perth, Scotland, and preached for some years at Whitehill, where he continued until 1797, He came to New York in 1798, and afterwards engaged as a bookseller until his death, Jan. 7, 1817. See Sprague, Annals of the Amer. Pulpit, IX, 3, 38.

## Barletta, Gabriel[[@Headword:Barletta, Gabriel]]

             a Dominican monk of Barletta, in Naples, who was living in 1480. He became so distinguished as a preacher that it was a saying in his time, “Qui nescit Barlettare nescit praedicare.” He published some extraordinary sermons, entitled Sermones a Septuagesima ad Ferian tertiam post Pascha. Item Sermones 28 de Sanctis. Item Sermones 3, de Paucite salvandorum, de Ira Dei, et de Choreis, et 4 pro Dominicis Adventus (Brescia, 1498, Biog. Uni.; Paris, 1502), etc. — Biog. Univ. 3, 384; Landon, Eccles.Dictionary, 2:37.

## Barley[[@Headword:Barley]]

             (שְׂעֹרָה, seorah', from its bristling beard; the plur. שְׂעֹרַים, seorim', designates the grains; Gr. κριθή), a grain mentioned in Scripture as cultivated and used in Egypt (Exo 9:31), and in Palestine (Lev 27:16; Num 5:15; Deu 8:8; 2Ch 2:10; Rth 2:17; 2Sa 14:30; Isa 28:25; Jer 41:8 : Joe 1:11; etc.). Barley was given to cattle, especially horses (1Ki 4:28), and was, indeed, the only corn grain given to them, as oats and rye were unknown to the Hebrews, and are not now grown in Palestine, although Volney affirms (2. 117) that small quantities are raised in some parts of Syria as food for horses (comp. Homer, 11. v. 196). Hence barley is mentioned in the Mishna (Pesach, fol. 3) as the food of horses and asses. This is still the chief use of barley in Western Asia. Bread made of barley was, however, used by the poorer classes (Jdg 7:13; 2Ki 4:42; Joh 6:9; Joh 6:13; comp. Eze 4:9). In Palestine barley was for the most part sown at the time of the autumnal rains, October-November (Lightfoot, Hor. Hebr. ad Mat 12:1), and again in early spring, or rather as soon as the depth of winter had passed (Mishna, Berachoth, p. 18). This later sowing has not hitherto been much noticed by writers on this part of Biblical illustration, but is confirmed by various travelers who observed the sowing of barley at this time of the year. Russell says that it continues to be sown to the end of February (Nat. Hist. Aleppo, 1:74; see his meaning evolved in Kitto's Phys. Hist. of Palestine, p. 214; comp. p. 229).

The barley of the first crop was ready by the time of the Passover, in the month Abib, March-April (Rth 1:22; 2Sa 21:9; Jdt 8:2); and if not ripe at the expiration of a (Hebrew) year from the last celebration, the year was intercalated (Lightfoot, ut supra) to preserve that connection between the feast and the barley-harvest which the law required (Exo 23:15-16; Deu 16:16). Accordingly, travelers concur in showing that the barley harvest in Palestine is in March and April — advancing into May in the northern and mountainous parts of the land; but April is the month in which the barley harvest is chiefly gathered in, although it begins earlier in some parts and later in others (Pict. Palestine, p. 214, 229, 239). At Jerusalem, Niebuhr found barley ripe at the end of March, when the later (autumnal) crop had only been lately sown (Beschreib. von Arabien, p. 160). It was earlier than wheat (Exo 9:31), and less prized (Thomson, Land and Book, 2:166), although reckoned among the valuable products of the promised land in Deu 8:8. We read of barley- meal in Num 5:15, of barley-bread in Jdg 7:13, and barley- cakes in Eze 4:12. It was measured by the ephah and homer. The jealousy-offering (Num 5:15) was to be barley-meal, though the common mincha was of fine wheat-flour (Lev 2:1), the meaner grain being appointed to denote the vile condition of the person on whose behalf it was offered. The purchase-money of the adulteress in Hos 3:2, is generally believed to be a mean price. SEE CEREALS.

The passage in Isa 32:20, has been supposed by many to refer to rice, as a mode of culture by submersion of the land after sowing, similar to that of rice, is indicated. The celebrated passage, “Cast thy bread upon the waters,” etc. (Ecc 11:1), has been by some supposed to refer also to such a mode of culture. But it is precarious to build so important a conclusion as that rice had been so early introduced into the Levant upon such slight indications; and it now appears that barley is in some parts subjected to the same submersion after sowing as rice, as was particularly noticed by Major Skinner (i. 320) in the vicinity of Damascus. In Exo 9:31, we are told that the plague of hail, some time before the Passover, destroyed the barley, which was then in the green ear; but not the wheat or the rye, which were only in the blade. This is minutely corroborated by the fact that the barley sown after the inundation is reaped, some after ninety days, some in the fourth month (Wilkinson's Thebes, p. 395), and that it there ripens a month earlier than the wheat (Sonnini, p. 395). SEE AGRICULTURE.

## Barlow (Or Barlowe), William (2)[[@Headword:Barlow (Or Barlowe), William (2)]]

             an English divine and eminent mathematician, was the son of William Barlow, bishop of Chichester, and was educated at Balliol College, Oxford, where he graduated in 1564. About this time he went to sea and learned much of the science of navigation. About 1573 he took holy orders, and in 1585 became prebendary of Lichfield. He was installed treasurer of Lichfield Oct. 17, 1589, and died May 25, 1625. He wrote several works on subjects connected with practical navigation, the most remarkable'of which was The Navigator's Supply (Lond. 1597). He was the first English writer on the nature and properties of the magnet, and the inventor of the compass-box as now used at sea. See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Le Neve, Fasti, i, 582, 592.

## Barlow, Ann[[@Headword:Barlow, Ann]]

             a minister of the Society of Friends, was born in 1787 at Darlington, England. She was the daughter of pious parents, who gave her a guarded Christian education. At the age of eleven years she was converted, and became a member of the Wesleyan Methodist Society. In 1842 she embraced the doctrines and principles as held by the Friends, and continued to be a useful minister of their society until the infirmities of age prevented her activity. She died March 10, 1867. See Annual Monitor, 1868, p. 9.

## Barlow, Daniel B[[@Headword:Barlow, Daniel B]]

             a Methodist Episcopal minister, was born in Richland District, S. C., Aug. 9, 1806. He was converted when about twenty, and in 1829 was admitted into the Mississippi Conference, in which he filled many important stations with dignity and usefulness. On the division of the conference, he became a member of the Alabama Conference. He died Dec. 12, 1838. See Minutes of Annual Conferences, 1839, p. 663.

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

             an American preacher, diplomatist, and poet, was born at Reading, Conn., in 1755, and was first sent to Dartmouth College, but returned to New Haven, where he graduated in 1778. Shortly after this he was licensed a Congregational preacher, and joined the American army as a chaplain. At the close of the war, he resumed the study of law, in which he had previously been engaged, and settled in Hartford, where he established a weekly newspaper. While here, he adapted Watts's version of the Psalms to the use of the General Association of Connecticut, adding to it several original hymns. In 1788 he went to England as agent for the Scioto Company, but, finding himself associated with a party of swindlers, he resigned his office and went to Paris, where he became a zealous adherent of the Girondists. In 1795, while yet in Paris, he was appointed by president Washington consul to Algiers. He returned to Paris and resumed some commercial speculations in which he had formerly been engaged and through which he realized a fortune. In 1805 he returned to the United States and established himself in Washington. In 1806 he instituted a scheme for a national academy under the patronage of the government, but it failed. In 1811 president Madison appointed him minister to France. Napoleon, desiring his advice in diplomatic affairs, in the autumn of 1812, while on his Russian campaign, invited him to a conference at Wilna, Poland. Being attacked with inflammation of the lungs while on the journey, he died at Zarnowitch, a small village near Cracow, Dec. 22, 1812. His first poem was written in 1778. In 1791, on receiving his master's degree, he recited a poem called The Prospect of Peace, which was subsequently merged in The Columbiad. The germ of his great epic was The Vision of Columbus (1787), and attained greater popularity on both sides of the Atlantic than was the fate of the more pretentious work. His most popular poem, entitled Hasty Pudding, was written while at Chambery, in Savoy. See Allibone, Dict. of Brit. and Amer. Authors, s.v.;  Encyclop. Brit. (9th ed.), s.v.; Appletons' American Cyclop. s.v.; Duyckinck, Cyclop. of Amer. Lit. i, 408.

## Barlow, Luke[[@Headword:Barlow, Luke]]

             an English Wesleyan minister, was born at Congleton, Cheshire, Sept. 23, 1786. He was appointed prayer-leader at sixteen, commenced his ministry in 1807, retired in 1848, and died at Harbeck, near Harrogate, Aug. 5, 1861. Mr. Barlow was a genial, gentle man of spotless character; diligent, faithful, and well read in theology. See Minutes of the British Conference, 1861, p. 24; Wesleyan Meth. Magazine, 1864, p. 102.

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

             Bishop of Lincoln, born in Westmoreland in 1607; educated at Appleby, and removed thence to Queen's College, Oxford. Although no favorer of the Parliamentary party, he retained his fellowship through the Commonwealth, and in 1654 was appointed keeper of the Bodleian. Afterward he was made provost of his college, Lady-Margaret professor, and in 1675 Bishop of Lincoln, being then nearly seventy years of age. He never removed to his see. He died in 1691, on the 8th of October. He was of the Calvinistic school of theology, and left, among other writings, the following, viz.

(1.) The Case of Toleration in Matters of Religion (1660);

(2.) The Original of Sinecures (1676);

(3.) Popery, or the Principles and Opinions of the Church of Rome;

(4.) Brutum fulmen, or the Bull of Pope Pius V, etc. (Lond. 1681, 4to). After his death, Sir Peter Pett published a volume of Cases of Conscience, resolved by Barlow, and another volume of Genuine Remains (Lond. 1693, 8vo).

## Barlow, Thomas (2)[[@Headword:Barlow, Thomas (2)]]

             a preacher in the United Methodist Free Church, was born of Wesleyan parents at Darlington, Devonshire, Aug. 7, 1810. He was converted to God in his youth, and at seventeen began to preach the Gospel. His love of freedom induced him in 1835, during the Warrenite disputes, to leave the Wesleyans, and join the Association Methodists, and again in 1851, when the reform movement began, he identified himself with it and entered the ministry. He labored hard for nineteen years, until 1870, when he was chosen book steward to the United Methodist Free Churches, in which office he served with fidelity till his health failed in 1874, when he became a ‘supernumerary, and resided at the East End of London, preaching: as he had strength to the end of life. He died June 29, 1880, and was interred in Ilford Cemetery. He was courteous, conscientious, devout, intelligent. See Minutes of the Assembly.

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

             Bishop of Chichester, was born in Essex, and educated at Oxford. He was a regular canon of St. Augustine, and became prior of the house of Bisham, in Berks, in 1535, in which year Henry VIII sent him on an embassy into Scotland. He rendered up his house at the time of the dissolution of the monastic houses, and endeavored to induce others to follow his example. He was rewarded with the see of St. Asaph in 1535, from which he was translated, in 1536, to St. David's, and thence again to Bath and Wells in 1547. He was one of the strongest opponents of popery in England, and was largely instrumental in spreading the reformation. He married Agatha Wellesbourne, and was, in consequence, deprived on the accession of Queen Mary. During the reign of that princess he lived in Germany; but after her death he returned to England, and was appointed, in 1559, to the see of Chichester, which he held till his death in August, 1568. He left eleven children; five of them were daughters, all of whom were married to bishops. His son William was an eminent mathematician. See Burnet, Hist. of Reformation, 3, 158, 391, 623; Hook, Eccl. Biog. 1:512.

## Barlow, William (1), D.D.[[@Headword:Barlow, William (1), D.D.]]

             an English prelate was descended from a family of this name in Lancashire. He became fellow of Trinity Hall, Cambridge, and afterwards dean of Chester. His account of the celebrated Hampton Court Conference is well known (Lond. 1604). It professes not to be an account of the conference at large, but, to use the author's own words, it is “as an extract, wherein is the substance of the whole.” Various attempts have been made by the Dissenters to invalidate its authority, but in vain. Barlow was consecrated bishop of Rochester June 30, 1605; was translated to Lincoln in 1608, and died Sept. 7, 1613. His principal works, besides the above, are, Defence of the Articles of Faith (Lond. 1601), a Life of Dr. R. Cosin, and a few  translated Sermons. See Landon, ieccles. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

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

             a clergyman of the Protestant Episcopal Church, was pastor of St. Paul's Church in Syracuse; N. Y., and subsequently of Ogdensburg. He died at Chicago, Ill., Feb. 24, 1850. See American Quarterly Church Review 1850, p. 159.

## Barmmidbar, Rabba[[@Headword:Barmmidbar, Rabba]]

             is the title of a Midrash (or exposition) on Numbers. It contains twenty- three chapters. The age of its compilation is uncertain, but internal evidence points to the 11th or 12th century. According to Zunz, the work was written by two different authors. See his Gottesdienstliche Vortrage der Juden (Berlin, 1832), p. 258-262. (B. P.)

## Barn[[@Headword:Barn]]

             (אָסִם, asam', Pro 3:10; “store-house,” Deu 28:8; ἀποθήκη, “barn” or “garner”), a magazine or place of deposit for grain, which, among the Orientals, was frequently under-ground. SEE CAVE. The phraseology in Luk 12:18, shows that the Jews at that time had granaries above-ground, but it does not follow that they had altogether relinquished the older and still common custom of depositing grain in subterranean store-houses, in which it was more secure, and, as some think, preserved in better condition, than in the other. Those who are exposed to danger and alarm would naturally prefer the subterraneous granary, which may, on occasions of emergency, be abandoned by the proprietor with tolerable confidence that when he is enabled to return he shall find his treasured grain untouched, the entrance being so carefully concealed that it is sometimes discovered with difficulty even by the owner himself. This plan may in general be said to be resorted to by the peasantry throughout the East, granaries above-ground being confined to towns and their vicinities, a distinction which may also have prevailed among the Jews. SEE GRANARY.

The Heb. word גֹּרֶן, go'ren, rendered “barn” in Job 39:12; 2Ki 6:27, signifies rather a threshing-floor, as it is elsewhere translated. In Hag 2:19; Joe 1:17, the original terms are מְגוּרָה, megurah', and , מִמּגֻרָה, mammegurah', a granary. SEE AGRICULTURE.

## Barn, Giraldus De[[@Headword:Barn, Giraldus De]]

             SEE GIRALDUS CAMBRENSIS.

## Barnabaeus, Hieronymus[[@Headword:Barnabaeus, Hieronymus]]

             a priest of the Congregation of the Oratory at Rome who died July 18, 1662, is the author of Purpua Sancta, s. Vita Purpurati S. Rom. Eccles. Principis Cces. Baronii, etc., cui Accedunt Elogia Baronio ab Illustribus Viris Attributa. Opera Greg. Fritz (Vienna, 1718). See Winer, Handbuch der theol. Lit. i, 858; Jocher, Algemeines Gelehrten-Lexikoni s.v.; Oldoin, Ahenaeum Romanum. (B. P.)

## Barnabas[[@Headword:Barnabas]]

             (Βαρνάβας, from the Syro-Chaldee בִּר נְבוּאָה), originally Ι᾿ωσῆς, Joses, or Ι᾿ωσήφ, Joseph (Act 4:36); but he received from the apostles the surname of Barnabas, which signifies the son of prophecy, or as it is interpreted in the above text, υἱὸς παρακλήσεως, i.e. son of exhortation (Auth. Vers. less accurately, “son of consolation”). The Hebrew term נְבוּאָהand its cognates are used in the Old Testament with a certain latitude of meaning, and are not limited to that of foretelling future events (see Gen 20:7; Exo 7:1). SEE PROPHECY. In like manner, προφητεία, in the New Testament, means not merely prediction, but includes the idea of declarations, exhortations, or warnings uttered by the prophets while under divine influence (see 1Co 14:3). Of Silas and Judas it is said, “being prophets, they exhorted (παρεκάλεσαν) the brethren” (Act 15:32). It can hardly be doubted that this name was given to Joses to denote his eminence as a Christian teacher. In Act 13:1, his name is placed first in the list of prophets and teachers belonging to the Church at Antioch. Chrysostom, however, understands the surname to have been given to Barnabas on account of his mild and gentle disposition (In Act. Apost. Hom. 21). He is described by Luke as “a good man, full of the Holy Ghost and of faith” (Act 11:24). He was a native of Cyprus, but the son of Jewish parents of the tribe of Levi; he was possessed of land (but whether in Judaea or Cyprus is not stated), and generously disposed of the whole for the benefit of the Christian community, and “laid the money at the apostles' feet” (Act 4:36-37). A.D. 29. As this transaction occurred soon after the day of Pentecost, he must have been an early convert to the Christian faith (comp. Assemani, Bibl. Or. III, 1:319 sq.). According to Clement of Alexandria (Strom. 2, c. 20, vol. 2, p. 192, ed. Klotz), Eusebius (Hist. Ecc 1:12), and Epiphanius (Haer. 20:4), he was one of the seventy disciples (Luk 10:1). It has been maintained that Barnabas is identical with Joseph Barsabas, whose name occurs in Act 1:23. Most modern critics, however, embrace the contrary opinion, which they conceive is supported by the circumstantial manner in which Barnabas is first mentioned. However similar in sound, the meanings of the names are very different; and if no farther notice is taken of Barsabas (a circumstance which Ullmann urges in favor of his identity with Barnabas), the same may be affirmed of Matthias (see Chrysostom, In Act. Apost. Homil. 11:1). From the incident narrated in Act 14:8-12, Chrysostom infers that the personal appearance of Barnabas was dignified and commanding, “When the inhabitants of Lystra, on the cure of the impotent man, imagined that the gods were come down to them in the likeness of men, they called Barnabas Zeus (their tutelary deity), and Paul Hermes, because he was the chief speaker” (In Act. Apost. Hom. 30).

When Paul made his first appearance in Jerusalem after his conversion, Barnabas introduced him to the apostles, and attested his sincerity (Act 9:27). A.D. 30. This fact lends some support to an ancient tradition (Theodor. Lector, Hist. Eccl. 2:557, ed. Vales.) that they had studied together in the school of Gamaliel; that Barnabas had often attempted to bring his companion over to the Christian faith, but hitherto in vain; that, meeting with him at this time in Jerusalem, not aware of what had occurred at Damascus, he once more renewed his efforts, when Paul threw himself weeping at his feet, informed him of “the heavenly vision,” and of the happy transformation of the persecutor and blasphemer into the obedient and zealous disciple (Act 26:16). Though the conversion of Cornelius and his household, with its attendant circumstances, had given the Jewish Christians clearer views of the comprehensive character of the new dispensation, yet the accession of a large number of Gentiles to the Church at Antioch was an event so extraordinary that the apostles and brethren at Jerusalem resolved on deputing one of their number to investigate it. Their choice was fixed on Barnabas. After witnessing the flourishing condition of the Church, and adding fresh converts by his personal exertions, he visited Tarsus to obtain the assistance of Saul, who returned with him to Antioch, where they labored for a whole year (Act 11:23-26). A.D. 34. In anticipation of the famine predicted by Agabus, the Antiochian Christians made a contribution for their poorer brethren at Jerusalem, and sent it by the hands of Barnabas and Saul (Act 11:28-30), A.D. 44, who speedily returned, bringing with them John Mark, a nephew of the former. By divine direction (Act 13:2), they were separated to the office of missionaries, and as such visited Cyprus and some of the principal cities in Asia Minor (Acts 13; Acts 14). Soon after their return to Antioch, A.D. 45, the peace of the Church was disturbed by certain zealots from Judaea, who insisted on the observance of the rite of circumcision by the Gentile converts. To settle the controversy, Paul and Barnabas were deputed to consult the apostles and elders at Jerusalem (Act 15:1-2); they returned to communicate the result of their conference (Act 15:22) accompanied by Judas Barsabas and Silas, or Silvanus, A.D. 47. On preparing for a second missionary tour a dispute arose between them on account of John Mark, which ended in their taking different routes; Paul and Silas went through Syria and Cilicia, while Barnabas and his nephew revisited his native island (Act 15:36-41). A.D. 47-51.

In reference to this event, Chrysostom remarks, “What then? Did they part as enemies? Far from it. For you see that after this Paul bestows in his Epistles many commendations on Barnabas.” If we may judge from the hint furnished by the notice that Paul was commended by the brethren to the grace of God, it would seem that Barnabas was in the wrong. At this point Barnabas disappears from Luke's narrative, which to its close is occupied solely with the labors and sufferings of Paul. From the Epistles of the latter a few hints (the only authentic sources of information) may be gleaned relative to his early friend and associate. From 1Co 9:5-6, it would appear that Barnabas was unmarried, and supported himself, like Paul, by some manual occupation. In Gal 2:1, we have an account of the reception given to Paul and Barnabas by the apostles at Jerusalem, probably on the occasion mentioned in Acts 15. In the same chapter (Act 15:13) we are informed that Barnabas so far yielded to the Judaizing zealots at Antioch as to separate himself for a time from communion with the Gentile converts. This event took place about A.D. 47. SEE PAUL. It has been inferred from 2Co 8:18-19, that Barnabas was not only reconciled to Paul after their separation (Act 15:39), but also became again his coadjutor; that he was “the brother whose praise was in the Gospel through all the churches.” Chrysostom says that some suppose the brother was Luke, and others Barnabas. Theodoret asserts that it was Barnabas, and appeals to Act 13:3, which rather serves to disprove his! assertion, for it ascribes the appointment of Paul and Barnabas to an express divine injunction, and not to an elective act of the Church; and, besides, the brother alluded to was chosen, not by a single church, but by several churches, to travel with Paul (2Co 8:19). In Col 4:10, and Phm 1:24, Paul mentions Mark as his fellow-laborer; and at a still later period, 2Ti 4:11, he refers with strong approbation to his services, and requests Timothy to bring him to Rome; but of Barnabas (his relationship to Mark excepted) nothing is said. The most probable inference is that he was already dead, and that Mark had subsequently associated himself with Paul. Barnabas seems not to have possessed Paul's thoroughness of purpose.

For the latter years of Barnabas we have no better guides than the Acta et Passio Barnabae in Cypro (first complete edition, from a Paris codex of the 9th cent., in Tischendorf's Acta Apostolorum Apocrypha, Lpz. 1841), a forgery in the name of John Mark, and, from the acquaintance it discovers with the localities of Cyprus, probably written by a resident in that island; and the legends of Alexander, a Cyprian monk, and of Theodore, commonly called Lector (that is, an ἀναγνωστής, or reader), of Constantinople; the two latter belong to the sixth century. According to Alexander, Barnabas, after taking leave of Paul, landed in Cyprus, passed through the whole island, converted numbers to the Christian faith, and at last arrived at Salamis, where he preached in the synagogue with great success. Thither he was followed by some Jews from Syria (the author of the Acta names Bar-jesus as their leader), who stirred up the people against him. Barnabas, in anticipation of his approaching end, celebrated the Eucharist with his brethren, and bade them farewell. He gave his nephew directions respecting his interment, and charged him to go after his decease to the apostle Paul. He then entered the synagogue, and began as usual to preach Christ. But the Jews at once laid hands on him, shut him up till night, then dragged him forth, and, after stoning him, endeavored to burn his mangled body. The corpse, however, resisted the action of the flames; Mark secretly conveyed it to a cave about five stadia from the city; he then joined Paul at Ephesus, and afterward accompanied him to Rome. A violent persecution, consequent on the death of Barnabas, scattered the Christians at Salamis, so that a knowledge of the place of his interment was lost. This account agrees with that of the pseudo Mark, excepting that, according to the latter, the corpse was reduced to ashes. Under the emperor Zeno (A.D. 474-491), Alexander goes on to say, Peter Fullo, a noted Monophysite, became patriarch of Constantinople. He aimed at bringing the Cyprian church under his patriarchate, in which attempt he was supported by the emperor.

When the Bishop of Salamis, a very worthy man, but an indifferent debater, was called upon to defend his rights publicly at Constantinople, he was thrown into the greatest perplexity. But Barnabas took compassion on his fellow-countryman, appeared to him by night no less than three times, assured him of success, and told him where he might find his body, with a copy of Matthew's gospel lying upon it. The bishop awoke, assembled the clergy and laity, and found the body as described. The sequel may easily be conjectured. Fullo was expelled from Antioch; the independence of the Cyprian church acknowledged; the manuscript of Matthew's gospel was deposited in the palace at Constantinople, and at Easter lessons were publicly read from it; and by the emperor's command a church was erected on the spot where the corpse had been interred. These suspicious visions of Barnabas are termed by Dr. Cave “a mere addition to the story, designed only to serve a present turn, to gain credit to the cause, and advance it with the emperor.” Neither Alexander nor Theodore is very explicit respecting the copy of Matthew's gospel which was found with the corpse of Barnabas. The former represents Barnabas as saying to Anthemius, “There my whole body is deposited, and an autograph gospel which I received from Matthew.” Theodore says, “Having on his breast the Gospel according to Matthew, an autograph of Barnabas.” The pseudo Mark omits the latter circumstance. If we believe that, as Alexander reports, it was read at Constantinople, it must have been written, not in Hebrew, but in Greek. The year when Barnabas died cannot be determined with certainty; if his nephew joined Paul after that event, it must have taken place not later than A.D. 56 or 57. “Chrysostom,” it has been asserted, “speaks of Barnabas as alive during Paul's first imprisonment at Rome.” The exact statement is this: in his Eleventh Homily on the Epistle to the Colossians he remarks, on ch. 4:10, “‘touching whom ye received commandments, if he come unto you receive him' — perhaps they received commands from Barnabas.” There is a vague tradition that Barnabas was the first bishop of the church at Milan, but it is so ill supported as scarcely to deserve notice. It is enough to say that the celebrated Ambrose (b. A.D. 340, d. 397) makes no allusion to Barnabas when speaking of the bishops who preceded himself (see Hefele, Das Sendschreiben des Apostels Barnabas, Tubing. 1840, p. 42-

47). His festival is celebrated throughout the Roman Church on the 11th of June. The Church of Toulouse pretends to possess his body, and no less than eight or nine other churches lay claim to the possession of his head. See the Acta Sanctorum, tom. in; Baronius, Martyrol. Romans 11 th of June; Fabric. Cod. Apocr. p. 781 sq.; Ullmann, in the Theol. Stud. 1:382 sq.; Hug, in the Freiburg. Zeitschr. 2:132 sq.; Schulthess, in the Neuest. theol. Annal. 1829, p. 943 sq.; Neander, Planting, etc., 1:196 sq.; comp. generally Mosheim, Comment. de reb. Christianor. ante Constant.' p. 161 sq.; Rysewyk, Diss. hist.-theol. de Barnaba (Arnh. 1835); also Brehme, De Barnaba justo (Leucop. 1735); Pucinelli, Vita di Santo Barnaba (Mediol. 1649).

## Barnabas, Epistle Of[[@Headword:Barnabas, Epistle Of]]

             An epistle has come down to us bearing the name of Barnabas, but clearly not written by him.

1. Literary History. — This epistle was known to the early church, as it is cited by Clement of Alexandria (Strom. 1. 2, p. 273, Paris, 1629, et al. seven times); by Origen (contra Celsum, p. 49, Cantab. 1677, et al. three times); and is mentioned by Eusebius (Hist. Eccles. 6:14), and by Jerome (Catal. Script. Eccles. c. vi). It was lost sight of for several centuries, until Sirmond (17th century) discovered it at the end of a manuscript of Polycarp's Epist. ad Philipp. Hugo Menardus also found a Latin version of it in the abbey of Corbey, and prepared it for publication. It appeared after. his death, edited by D'Achery (Paris, 1645), and this was the first printed edition of the epistle. Isaac Vossius had previously obtained a copy of the Corbey MS. and of that of Sirmond, and had conveyed them to archbishop Usher, who annexed them to a copy of the Ignatian Epistles he was preparing for the press. But the fire at Oxford (1644) destroyed all but a few pages, which are given by Fell in the preface to his edition of Barnabas (Oxford, 1685). Vossius published the epistle in 1646, at the end of the Ignatian Epistles. It is given also in Cotelerius, Patr. Apostol. (1672), in both what was then known of the Greek text and also in the Corbey Latin version; in Russel, Apost. Fathers (1746); Galland, Biblioth. Patrum (1765); and recently in Hefele, Patr. Apostol. Opera (1842). Several German translations were made; also an English one by Wake, Apostolic Fathers. All these editions were based on the same materials, viz. a defective Greek text, in which the first four chapters, and part of the fifth, were wanting, and the Latin version of Corbey, which lacked four chapters at the end. But in 1859 Tischendorf brought from Matthew Sinai a manuscript containing the entire epistle in Greek, with a part of the Pastor of Hermas. It was published in his Novum Testamentum Sinaiticum (2d edit. Lips. 1863). The first five chapters are also given in the second edition of Dressel, Patr. Apostol. Opera (Lips. 1863, 8vo), with a preface by Tischendorf; also, separately, by Volkmar, under the title Monumentum vetust. Christianae ineditum (Zurich, 1864), with a critical and exegetical commentary. The best edition is that of Hilgenfeld, Barnabae Epist. integ. Greece primum ed., with the ancient Latin version, a critical commentary and notes (Lips. 1865, 8vo). An English version of the Epistle, from the Codex Sinaiticus, is given in the Journal of Sacred Literature, Oct. 1863; reprinted in the American Presbyterian Review, Jan. and July, 1864.

2. Authorship and Date. — Some of the early editors, (e.g. Voss), and some eminent modern critics (e.g. Pearson, Carr, Wake, Lardner, Gieseler, Black), maintain that this epistle was written by Barnabas, the companion of St. Paul. But the current of criticism has gone the other way, and it is now held as settled that Barnabas was not the author. For a history of the discussion, see Jones, Canonical Authority of the New Testament (Lond. 1726; new ed. Oxford, 1827, 3 vols. 8vo); Lardner, Credibility, etc., Works, 2:19; Hefele, Patres Apost. Prolegomena. The following is a summary of the reasons against the genuineness of the epistle:

“1. Though the exact date of the death of Barnabas cannot be ascertained, yet, from the particulars already stated respecting his nephew, it is highly probable that that event took place before the martyrdom of Paul, A.D. 64. But a passage in the epistle (ch. 16) speaks of the Temple at Jerusalem as already destroyed. It was consequently written after the year 70.

“2. Several passages have been adduced to show that the writer, as well as the persons addressed, belonged to the Gentile section of the church; but, waiving this point, the whole tone of the epistle is different from what the knowledge we possess of the character of Barnabas would lead us to expect, if it proceeded from his pen. From the hints given in the Acts, he appears to have been a man of strong attachments, keenly alive to the ties of kindred and father-land. We find that, on both his missionary tours, his native island and the Jewish synagogues claimed his first attention. But throughout the epistle there is a total absence of sympathetic regard for the Jewish nation; all is cold and distant, if not contemptuous. ‘It remains yet that I speak to you (the 16th chapter begins) concerning the Temple; how those miserable men, being deceived, have put their trust in the house.' How unlike the friend and fellow-laborer of him who had great heaviness and continual sorrow in his heart for his brethren, his kindred according to the flesh' (Rom 9:2).

“3. Barnabas was not only a Jew by birth, but a Levite. From this circumstance, combined with what is recorded in the Acts of the active part he took in the settlement of the points at issue between the Jewish and the Gentile converts, we might reasonably expect to find, in a composition bearing his name, an accurate acquaintance with the Mosaic ritual, a clear conception of the nature of the Old Economy and its relation to the New Dispensation, and a freedom from that addiction to allegorical interpretation which marked the Christians of the Alexandrian school in the second and succeeding centuries. But the following specimens will suffice to show that exactly the contrary may be affirmed of the writer of this epistle; that he makes unauthorized additions to various parts of the Jewish Cultus; that his views of the Old Economy are confused and erroneous; and that he adopts a mode of interpretation countenanced by none of the inspired writers, and at utter variance with every principle of sound criticism, being to the last degree puerile and absurd.

“(1.) He mentions in two passages the fact recorded in Exo 32:19, of Moses breaking the two tables of stone, and infers that Jehovah's covenant was thereby annulled. The falsity of this statement need not be pointed out to the Biblical student. He says, ‘They (the Jews) have forever lost that which Moses received. For thus saith the Scripture: And Moses .... received the covenant from the Lord, even two tables of stone, etc. But, having turned themselves to idols, they lost it; as the Lord said unto Moses, Go down quickly, etc. And Moses cast the two tables out of his hands, and their covenant was broken, that the love of Jesus might be sealed in your hearts unto the hope of his faith' (ch. 4). The second passage, in ch. 14, is very similar, and need not be quoted.

“(2.) On the rite of circumcision (Act 15:1-2) we find in this epistle equal incorrectness. The writer denies that circumcision was a sign of the covenant. ‘You will say the Jews were circumcised for a sign, and so are all the Syrians and Arabians, and all the idolatrous priests.' Herodotus (2. 37), indeed, asserts that the Syrians in Palestine received the practice of circumcision from the Egyptians; but Josephus, both in his Antiquities and Treatise against Apion, remarks that he must have alluded to the Jews, because they were the only nation in Palestine who were circumcised (Ant. 8:10, 3; Apion, 1:22). ‘How,' says Hug, ‘could Barnabas, who traveled with Paul through the southern provinces of Asia Minor, make such an assertion respecting the heathen priests!' “

(3.) Referring to the goat (ch. 7), either that mentioned in Numbers 19 or Leviticus 16, he says, ‘All the priests, and they only, shall eat the unwashed entrails with vinegar.' Of this direction, in itself highly improbable, not a trace can be found in the Bible, or even in the Talmud.

“(4.) In the same chapter, he says of the scape-goat that all the congregation were commanded to spit upon it, and put scarlet wool about its head; and that the person appointed to convey the goat into the wilderness took away the scarlet wool and put it on a thornbush, whose young sprouts, when we find them in the field, we are wont to eat; so the fruit of that thorn only is sweet. On all these particulars the Scriptures are silent.

“(5.) In ch. 8 the author's fancy seems to grow more fruitful and luxuriant. In referring to the red heifer (Numbers 19), he says that men in whom sins are come to perfection (ἐν οϊvς ἁμαρτίαι τέλειαι were to bring the heifer and kill it; that three youths were to take up the ashes and put them in vessels; then to tie a piece of scarlet wool and hyssop upon a stick, and so sprinkle every one of the people. ‘This heifer is Jesus Christ; the wicked men that were to offer it are those sinners that brought him to death; the young men signify those to whom the Lord gave authority to preach his gospel, being at the beginning twelve, because there were twelve tribes of Israel.' But why

(he asks) were there three young men appointed to sprinkle? To denote Abraham, Isaac, and Jacob. And why was wool put upon a stick? Because the kingdom of Jesus was founded upon the cross, etc.

“(6.) He interprets the distinction of clean and unclean animals in a spiritual sense. ‘Is it not (Α᾿ρα οὐκ — see Dr. Hefele's valuable note, p. 85) the command of God that they should not eat these things? (Yes.) But Moses spoke in spirit (ἐν πνεύματι). He named the swine in order to say, “Thou shalt not join those men who are like swine, who, while they live in pleasure, forget their Lord,”' etc. He adds, ‘Neither shalt thou eat of the hyena; that is, thou shalt not be an adulterer.' If these were the views entertained by Barnabas, how must he have been astonished at the want of spiritual discernment in the apostle Peter, when he heard from his own lips the account of the symbolic vision at Joppa, and his reply to the command, ‘Arise, Peter, hath at any time entered into my mouth' (Act 11:8).

“(7.) In ch. 9 he attempts to show that Abraham, in circumcising his servants, had an especial reference to Christ and his crucifixion: ‘Learn, my children, that Abraham, who first circumcised in spirit, having a regard to the Son (in Jesum, Lat. Vers ), circumcised, applying the mystic sense of the three letters (λαβὼν τριῶν γραμμάτων δόγματα — —den geheimen Sinn dreier Buchstaben anwendend, Hefele). For the Scripture says that Abraham circumcised 318 men of his house. What, then, was the deeper insight (γνῶσις) imparted to him? Mark first the 18, and next the 300. The numeral letters of 18 are I (Iota) and H (Eta), I = 10, H = 8; here you have Jesus, Ι᾿Ησοῦν; and because the cross in the T (Tau) must express the grace (of our redemption), he names 300; therefore he signified Jesus by two letters, and the cross by one.' It will be observed that the writer hastily assumes (from Gen 14:14) that Abraham circumcised only 318 persons, that being the number of ‘the servants born in his own house,' whom he armed against the four kings; but he circumcised his household nearly twenty years later, including not only those born in his house (with the addition of Ishmael), but ‘all that were bought with money' (Gen 17:23). The writer evidently was unacquainted with the Hebrew Scriptures, and has committed the blunder of supposing that Abraham was familiar with the Greek alphabet some centuries before it existed.”

The probable opinion is that this epistle existed anonymously in the Alexandrian Church, and was ignorantly attributed to Barnabas. It was probably written by a Jewish Christian, who had studied Philo, and who handled the O.T. in an allegorical way in behalf of his view of Christianity. Its date is assigned to the first century by Hilgenfeld, De App. Vater (Halle, 1853); Reuss, Geschichte der Schriften des N.T. 1:223; Ewald, Gesch. d. Volkes Israel, 7:136; and to the early part of the 2d century by Dressel, Patres Apost. Proleg., and Ritschl, Entstehung d. Altkath. Kircne, 294. Volkmar gives the date as 119, or later, in Hadrian's time. Hefele puts it between 107 and 120. Weizsacker, in his treatise Zur Kritik des Barnabasbriefes aus dem Codex Sinaiticus (Tubingen, 1864), seeks to prove that the epistle was written shortly after the destruction of Jerusalem, and not under Hadrian. See also Weizsacker in Jahrbucher f. Deutsche Theologie, 1865, p. 391. 1-17) is directed against the Judaizing party, and aims to show that the abolition of Judaism, by means of the spiritual institutions of Christianity. is foretold in the O.T., so that the true covenant people of God are the Christians, not the Jews. The four remaining chapters are ethical, containing practical advices and exhortations for walking “in the way of light,” and avoiding “the way of darkness.” “The names and residence of the persons to whom it is addressed are not mentioned, on which account, probably, it was called by Origen a Catholic epistle (Origen contr. Cels. lib. 1, p. 49). But if ly this title he meant an epistle addressed to the general body of Christians, the propriety of its application is doubtful, for we meet with several expressions which imply a personal knowledge of the parties. It has been disputed whether the persons addressed were Jewish or Gentile Christians. Dr. Hefele strenuously contends that they were of the former class. His chief argument appears to be, that it would be unnecessary to insist so earnestly on the abolition of the Mosaic economy in writing to Gentile converts.

But the Epistle of Paul to the Galatians is a proof to what dancer Gentile Christians were exposed in the first ages from the attempts of Judaizing teachers; so that, in the absence of more exact information, the supposition that the persons addressed were of this class is at least not inconsistent with the train of thought in the epistle. But more than this: throughout the epistle we find a distinction maintained between the writer and his friends on the one hand, and the Jews on the other. Thus, in chap. 3, ‘God speaketh to them (the Jews) concerning these things, “Ye shall not fast as ye do this day,” etc.; but to us he saith, “Is not this the fast that I have chosen?”' etc.; and at the end of the same chapter, ‘He hath shown these things to all of us, that we should not run as proselytes to the Jewish law.' This would be singular language to address to persons who were Jews by birth, but perfectly suited to Gentile converts. In chap. 13 he says, ‘Let us inquire whether the covenant be with us or with them' (the Jews); and concludes with quoting the promise to Abraham (with a slight verbal difference), ‘Behold I have made thee a father of the nations which without circumcision believe in the Lord' — a passage which is totally irrelevant to Jewish Christians. For other similar passages, see Jones On the Canon, pt. 3, chap. 39.” Dr. Schaff remarks of the epistle, as a whole, that “it has many good ideas and valuable testimonies, such as that in favor of the observance of the Christian Sabbath. But it goes to extremes in opposition to Judaism, and indulges in all sorts of artificial, sometimes absurd, allegorical fancies.... It is an unsound application of the true thought, that the old is passed away and that all is made new by Christ. Compare especially ch. 4” (Schaff, History of the Christian Church, § 121). Besides the works cited in the course of this article, see Zeitschrift f. d. histor. Theologie, 1866, p. 32; Donaldson, Christian Lit. 1:201 sq.; Neander, Church History, 1:381; Henke, De epistolae quae Barnabae tribuitur authentia (Jen. 1827); Rordam, De authentia ep. Barnabae (Havn. 1828) (both argue for the genuineness of the epistle); Heberle, in the Stud. d. wurt. Geistl. 1846, 1; Ullmann, in the Stud. u. Krit. 1828, p. 2 (opposes the genuineness); Schenkel, ib. 1837 (contends that ch. 7-17 are interpolations); Hug, in the Zeitschrift d. Erzbisth. Freiburg, p. 2; Lardner, Works, 2, p. 2.

## Barnabas, Gospel Of[[@Headword:Barnabas, Gospel Of]]

             A spurious gospel, attributed to Barnabas, exists in Arabic, and has been translated into Italian, Spanish, and English. It was probably forged by some heretical Christians, and has since been interpolated by the Mohammedans, in order to support the pretensions of their prophet. Dr. White has given copious extracts from it in his Bampton Lectures, 1784; Sermon 8, p. 358, and Notes, p. 41-69. See also Sale's Koran, Prelim. Dissert. sect. 4. It is placed among the apocryphal books in the Stichometry prefixed by Cotelerius to his edition of the Apostolical Constitutions (Lardner's Credibility, part 2, ch. 147). It was condemned by Pope Gelasius I (Tillemont, Memoires, etc., 1, p. 1055). SEE GOSPELS, SPURIOUS.

## Barnabas, St., Legend And Festival Of[[@Headword:Barnabas, St., Legend And Festival Of]]

             There is a tradition that he became a believer after witnessing the miracle wrought by our Lord at the pool of Bethesda, and that he was one of the seventy disciples (Eusebius, Hist. Eccl. i, 12; ii, 1). It is also said that he was the first preacher of Christianity at Rome, that he converted Clemens Romanus to the faith, and that he founded the churches of Milan and Brescia. But these and other statements are unworthy of credit. There is a general agreement of testimony about the time, place, and cause of his death. From very early times he has had the credit of martyrdom. It is believed that he was stoned to death by the Jews of Salamis in Cyprus about A.D. 64. Tradition says that his death took place on June 11, and that he was buried at a short distance from the town of Salamis. Nothing, however, seems to have been heard of his tomb until about A.D. 478.

Alexander, a monk of Cyprus, who wrote (Eulogy of St. Barnabas) about the beginning of the 6th century, gives an account of the martyrdom and burial of Barnabas, and then asserts that, in consequence of the many miraculous cures that had occurred in the neighborhood of the tomb, the spot had been called the “place of healing.” But the discovery of the cause of these miracles was made in the following way. Peter the Fuller, patriarch of Antioch, was endeavoring to bring Cyprus under his episcopal, sway, on the plea that the Word of God, in the first instance was carried from Antioch to Cyprus. The Cypriots resisted this claim on the ground that their church had from the time of its founders been independent of the see of Antioch. Anthemius, the bishop of Cyprus, a timid and retiring prelate, was scarcely a match for an opponent so able and experienced as Peter. But he was encouraged by Barnabas himself, who appeared to him several times in a vision. At the saint's bidding, he searched a cave in the neighborhood of the “place of healing,” and found a coffin containing the body of Barnabas and a copy of Matthew's gospel. He proceeded to Constantinople, where the dispute was heard before the emperor Zeno, and in support of his claim to remain independent he announced that the body of Barnabas had lately been discovered in his diocese. On hearing this, the emperor gave his decision in favor of Anthemius, bade him send at once to Cyprus for the copy of Matthew's gospel, and as soon as it arrived had it adorned with gold and placed in the imperial palace. After conferring great honors on Anthemius, the emperor sent him back to Cyprus with instructions to build a magnificent church in honor of Barnabas near the spot where the body was found. This order was strictly carried out; the  body was placed at the right hand of the altar, and June 11 consecrated to the memory of the saint.

There is every reason to believe that in the Eastern Church these legendary events were the origin of the festival. No church, however, was built to the saint's memory at Constantinople. From early times the day was kept in the Eastern Church in honor of Bartholomew as well as of Barnabas. When the name of the former was added is quite uncertain. In A.D. 886 the day was the joint festival of the two saints. It has been asserted, but not proved,n that the festival was not kept in Eastern earlier than in Western Christendom. The day occurs as the Feast of Barnabas in the calendar of the Venerable Bede: if this was inserted by that author, the day was observed in the Western Church in the 8th century. It does not, however, occur in all the old service-books. In the Martyrologium Romanum it appears as the festival of Barnabas only.

## Barnabites[[@Headword:Barnabites]]

             a congregation of regular clerks in the Roman Catholic Church, founded in 1532 by three priests — Zaccharia of Cremona, Ferrari and Moriaia of Milan. -From their first church, St. Paul's in Milan, they were originally called the Regular Clerks of St. Paul (Paulines), which name they exchanged for Barnabites when, in 1545, they were presented with the church of St. Barnabas in Milan. A new rule for the congregation was drawn up by the General Chapter in 1579, approved by Charles Borromeo, the protector of the order, and ratified by the pope. In addition to the three monastic vows, they take a fourth, never to exert themselves for an office within the congregation or without, and never to accept a dignity out of the congregation except by a special permission of the pope. Their houses are called colleges. The superior is chosen every third year by a General Chapter. The lay brothers have to pass through a novitiate of five years. The extension has been limited to Italy, Austria, France, and Spain. In the two latter countries they were destroyed by the Revolution, but they re- entered France, full of hope, in 1857. The most celebrated member of the order in modern times was Cardinal Lambruschini. The order has also, in late years, been entered by several Russians of the highest families, who had left the Greek Church for that of Rome, e.g. by Count Schuwaloff. They had, in 1860, 22 houses in Italy, 3 in Austria, and 1 in France. See Helyot, Ordres Religieux, 1:372.

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

             a Baptist minister, was born in Freetown, Mass., June 25, 1787. He graduated at Brown University in the class of 1809, and was ordained in July, 1811, as pastor of the Church in Harwich, Mass., where he remained until 1819, when he removed to New Bedford, Mass. His pastorate here was for four years. Subsequently he was pastor of several churches, but his longest ministry was with the Church with which he was originally settled. At four different times he was called to this Church, and the whole period of his connection with it was thirty-nine years. His entire ministry covered a period of nearly sixtyseven years. During this time he baptized not far from two thousand eight hundred persons. He died at Harwich, Dec. 10, 1877. (J. C. S.)

## Barnard (Or Bernard), John, (1), D.D.[[@Headword:Barnard (Or Bernard), John, (1), D.D.]]

             an English divine, was first a student of Cambridge, but removed to Oxford, where he became a fellow of Lincoln College in 1648. ‘He afterwards became rector ofWaddington, in Lincolnshire, and died in 1683. His works include, Censura Cleri (1660), against scandalous ministers not fit to be restored to the Church's livings, etc.: — Theologo-historicus;or, The True Life of the Most Reverend Divine and Excellent Historian, Peter Heylyn, D.D. (1683). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Barnard, A. F[[@Headword:Barnard, A. F]]

             a Methodist Episcopal minister, was born in Dixfield, Me., Jan. 30, 1806. He experienced conversion in 1826; entered the Maine Wesleyan Seminary in 1829, where he pursued his studies for ibouat a year anld a half, and in 1832 joined the Maine Conference. During his ministry, he received twentvthree different appointments, two of which were in the East Maine Conference, and in all of which he succeeded well, and in some had glorious revivals. He died March 27, 1867. See Minutes of Annual Conferences, 1867, p. 133.

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

             an American clergyman, was born in 1721. He obtained an excellent education, became minister at Haverhill, Mass., and died in 1774. He published Sermons, etc. (1754, 1765, and 1773). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Barnard, Frederick Augustus Porter, S.T.D., LL.D., L.H.D[[@Headword:Barnard, Frederick Augustus Porter, S.T.D., LL.D., L.H.D]]

             an Episcopalian educator, was born in Sheffield, Massachusetts, May 5, 1809. Graduating from Yale College in 1828, he became tutor there in 1830; a teacher in asylums for the deaf and dumb, 1831-37; professor in the University of Alabama, 1837-54; professor in the University of Mississippi, 1854-56; president of the same, 1856-58; chancellor, 1858-61. He was in charge of the chart printing of the U.S. Coast Survey, 1863-64. In May 1864, he became president of Columbia College, which position he held until his death, April 27, 1889. He belonged to many scientific societies. and published many technical and educational works. See Appletons' Cyclop. of Amer. Biography.

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

             a Congregational minister, was born in Boston Nov. 6, 1681, and educated at Harvard, where he graduated in 1700. In 1707 he was appointed chaplain in the army, and went with Captain Wentworth to England in 1709. In 1716 he was ordained collegiate pastor at Marblehead, and continued to labor there until his death, Jan. 24,1770. He published Sermons on the Confirmation of the Christian Religion (1727); A Version of the Psalms (1752); and a number of occasional sermons. — Sprague, Annals, 1:252.

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

             a minister in Andover, Mass., was born in 1690, and died in 1758. He'published several sermons and discourses. . See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Barnard, Thomas (3), D.D.[[@Headword:Barnard, Thomas (3), D.D.]]

             a Congregational minister, was born at Newbury, Mass., Feb. 5, 1733, being the son of Rev. John Barnard of Andover, Mass. He graduated at Harvard in 1748, was ordained over the North Church, Salem, in 1766, and died Oct. 1, 1814. See Cong. Quarterly, 1859, p. 41.

## Barnard, Thomas, (1)[[@Headword:Barnard, Thomas, (1)]]

             a Congregational minister, was born at Hadley, Mass., about 1662. He graduated at Harvard College in 1679, was called as an assistant to the Rev. Francis Dane, pastor of the Church at Andover, Mass., in January, 1682, and was ordained in March following. When Mr. Dane died in February, 1699, Mr. Barnard succeeded to the pastorate. During four or five years before the division of the towninto two parishes, the contention was warm in regard to the site for a new meeting-house; but in 1709 the division was amicably made, and Mr. Barnard, who had conducted himself throughout the controversy with prudence, was given the choice of the parishes. Eventually he was settled as minister of the North Parish. He died in Andover, Oct. 13, 1718. He is described as “one of the best of men and of ministers.” See Sprague, Annals of the Amer. Pulpit, i, 198.

## Barnard, Thomas, (2)[[@Headword:Barnard, Thomas, (2)]]

             a Unitarian minister, was born Aug. 17, 1716, probably at Andover, Mass. He graduated at Harvard College in 1732, and was ordained and installed  pastor of the First Church in Newbury, Mass., Jan. 31, 1739. He was, by his own request, dismissed Jan. 18, 1751; removed to Newburyport, studied law, became a practitioner at the bar, and was a representative of the town to the General Court. He subsequently re-entered the ministry, and was installed as pastor of the First Church in Salem, Mass., Sept. 18, 1775. Here he continued till the close of his life, Aug. 15, 1776. See Sprague, Annals of'the Amer. Pulpit, 8:14.

## Barnardiston, Giles[[@Headword:Barnardiston, Giles]]

             a minister of the Society of Friends, was born in Clare, Suffolk, England, about 1624. His parents, who were persons of repute in the world; gave him an education. consistent with their rank. After passing through the common schools, he was placed at the university, where he pursued his studies for six years, intending to take orders in the Episcopal Church. When civil war broke out in England, he was appointed a colonel in the army. Becoming weary of the service, he threw up his commission and retired to private life, and not long after joined the then greatly despised and persecuted Quakers, and proved to be one of the most earnest and zealous preachers among them. At once he became an object of the scorn and contempt in which the Friends were held in that ungodly age, He was despoiled of his goods to. a large amount and exposed to innumerable hardships. He was, however, most diligent and faithful in the performance of his duties. We are told that “he visited many parts of his own nation, and was also on the Continent; and in all places where he went he left a good report and savor.” The heresies of one Jeffery Bullock, a professed Friend, called forth a reply from Barnardiston, in which he clearly set forth the teachings of Holy Scripture concerning some of the cardinal doctrines of the common evangelical faith. About the year 1677, he was imprisoned in London for conscience' sake, and during the next three years was more than once incarcerated. He died at his house in Chelmsford, Nov. 11, 1680. George Whitehead said of him: “My soul was deeply affected with his innocent life, sincere and tender spirit to God, and with his humble example  among his people in word, in conversation, in charity, in spirit, in faith, in purity, in gravity. and sound speech that could not be condemned.” See Friends' Library, 4:1-10. (J. C. S.)

## Barnathus, Johannes[[@Headword:Barnathus, Johannes]]

             a Belgian Carmelite of the 15th century, is the author of, De Revelatione Divinorum: — Postilla in Apocalypsin: — Postilla in Epistolam ad Hebraeos: — De Utilitate Scripturoe. See Jocher, Allgemeines Gelehrfen- Lexikon, s.v.; Swertii Athnoe Belgicce. (B. P.)

## Barnaud Jean[[@Headword:Barnaud Jean]]

             a French theologian and Jesuit, was born at Charolles in 1575. and died at Lyons, Nov. 1, 1640. Sotwel attributes to him a book entitled Doctrina Christiana. See Hoefer, Nouv. Biog. Generale, s.v.

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

             an English Methodist preacher, was born at Maidstone, Kent, Jan. 2, 1806. He was brought up religiously; converted in early life; entered the Bible Christian ministry in 1828, and travelled with much acceptance in nineteen circuits. He became a supernumerary in 1870 at Dymock, Gloucestershire, where he suddenly died, Feb. 27, 1875.

## Barnea[[@Headword:Barnea]]

             SEE KADESH-BARNEA.

## Barnes, Albert D.D.[[@Headword:Barnes, Albert D.D.]]

             one of the most prominent theologians of the Presbyterian Church, was born at Rome, N. Y., Dec. 1, 1798. He studied at Hamilton College with a view of becoming a lawyer, but the Christian experiences he had had there induced him to give up his fondly cherished plan for the work of the ministry; and upon graduating in 1820 he pursued a four years' course of theological study at Princeton, N. J. He was licensed to preach by the Presbytery of Elizabethtown, April 23, 1823. His first pastorate was at Morristown, N. J., and in 1830 he accepted a call to the charge of the First Presbyterian Church of Philadelphia, with which Church he retained official connection to the day of his death, Dec. 24, 1870.

Dr. Barnes was not only the friend of the rich, but also of the oppressed, especially of the slave, whose early, open, and faithful friend he was. “That native modesty which was so peculiarly a trait of his whole life never seemed to be in antagonism with the highest moral intrepidity. He thought, he spoke, he acted, from the sense of right which was so strong an element in his nature. Often in peril, and sometimes in actual experience, of implicating important personal relations, his sympathy with the oppressed never wavered or slumbered. His faith in the emancipation of the slave and the elevation of the colored people of the country, though often confessed to be dark respecting the process, was firm respecting the final event. As to his theological position, widely as men may have differed as to the  soundness of some of his doctrinal statements and positions, they did not differ as to the purity of his motives and the guilelessness of his spirit. As he approached the close of his life, his own testimony was that “the objects of eternity became overpoweringly bright and grand.” Yet he did not lose his interest in this world as the scene of the development of the great plans of God. He cherished to the last the cheerfullest views of the world, of the certain progress of the race, of the destiny of man.

At Philadelphia, Dr. Barnes prepared those works which made his name a household word wherever the English tongue is spoken. The first of these was his Notes Explanatory and Practical on the Gospels (Phila. 1832), designed for Sunday-school teachers and Bibleclasses, which soon attained a larger circulation, both in Europe and America, than any similar work. This was followed, in rapid succession, by Notes on the New Testament (11 vols.), on Job (2 vols.), on Isaiah (2 vols.), on Daniel, and on the Book of Psalms (N. Y. 1870, 3 vols.). By excessive literary labors, carried on chiefly by lamplight in the early morning, he nearly lost his sight. He also published, The Atonement in its Relations to Law and Moral Government (Phila. 1859): — Lectures on the Evidences of Christianity in the Nineteenth Century (N. Y. 1868): — Practical Sermons Designed for Vacant Congregations and Families (Phila. 1860): — The Way of Salvation (ibid. 1863), illustrated by a series of discourses: — Miscellaneous Essays and Reviews (N.Y. 1855, 2 vols.): — Prayers for the Use of Families (ibid. 1870), etc. See Lives of the Leaders of Our Church Universal (ibid.), p. 767 sq. (B. P.)

## Barnes, Albert Henry, Ph.D.[[@Headword:Barnes, Albert Henry, Ph.D.]]

             a Congregational minister, son of the preceding, was born in Morristown, N. J., Feb. 11, 1826. He was prepared for college at an academy in Philadelphia, and graduated at Yale College in 1846. He united on profession of faith with Yale College Church while a student, and studied theology one year in the Divinity School of Yale College, but subsequently entered the senior class in Princeton Seminary and remained one year. He was licensed by the New Haven East Association (Congregational) Aug. 15, 1850. Having accepted a call to become pastor of the Presbyterian Church of Lawrenceville, Pa., he was ordained at that place by the Presbytery of Pennsylvania, and installed pastor Dec. 6, 1854. He was released in 1860, after which he established a school in Philadelphia, which he taught from 1861 to 1870. He died May 6, 1878. Mr. Barnes was the  author of a volume entitled Popular Mistakes in Education. He also wrote frequently for the newspapers, and especially for the New York Times. He was an earnest student, especially of the older English literature. See Necrological Report of Princeton Theological Seminary, 1879.

## Barnes, Benjamin Nichols[[@Headword:Barnes, Benjamin Nichols]]

             a Methodist Episcopal minister, was born in Southampton. County, Va., Nov. 15, 1808. He received a careful religious training; experienced conversion in 1827; was licensed to exhort in 1829, and in 1830 joined the Virginia Conference, in which he travelled six years, graduating in all the orders of the Church. In 1836 he located and went to Indiana, and in the following year entered the Indiana Conference, wherein he served till his decease, Sept. 6, 1838. Mr. Barnes was a self-educated man. He possessed excellent preaching qualifications, and was a young man of great promise. See Minutes of Annual Conferences, 1839, p. 662.

## Barnes, Charles Curtis[[@Headword:Barnes, Charles Curtis]]

             a Methodist Episcopal minister, was born in Granville, Mass., in March, 1813. He experienced conversion in 1832, began preaching three years later, and in 1836 entered the New England Conference. On the division of the conference about 1840, he became a member of the Providence Conference, in which he did excellent service, and finally died, Nov. 29, 1846. Mr. Barnes was courteous and steadfast as a friend; conscientious, fervid, and uniform as a Christian; evangelical, diligent, and successful as a preacher. See Minutes of Annual Conferences, 1847, p. 108.

## Barnes, Daniel Henry[[@Headword:Barnes, Daniel Henry]]

             a Baptist minister, was born in Columbia Co., N. Y., April 25, 1785, was graduated with honor at Union College in 1809, and in 1811 became principal of the Poughkeepsie Academy, where he joined the Baptist Church, and was licensed to preach. Mr. Barnes was very successful as a teacher in Poughkeepsie, in Cincinnati, and in New York city. Among his pupils were President Wayland, Bishop Potter of Pennsylvania, and Drs. E. Mason, W. R. Williams, and John Macaulay. He was elected president of several colleges, but declined. Mr. Barnes was a contributor to several periodicals. He was thrown from a coach and killed, Oct. 27, 1818. Sprague, Annals, 6:621; Fourth Ann. Report N. Y. High School.

## Barnes, David, D.D.[[@Headword:Barnes, David, D.D.]]

             a Unitarian minister, was born in Marlborough, Mass., March 24, 1731. He graduated at Harvard College in 1752, and commenced preaching shortly after. He received and accepted a call from the Second Church in Scituate in June, 1754. In 1780 he delivered the Dudleian Lecture at Harvard College. When the controversy which resulted in the division of the Congregational Church of Massachusetts began, it was well understood that his sympathies were on the liberal side. He died April 26, 1811. See Sprague, Annals of the Amer. Pulpit, 8:32.

## Barnes, Elisha[[@Headword:Barnes, Elisha]]

             a Baptist minister, was born in Farmington, N. Y., April 18, 1753. He was originally a Congregationalist, but about 1793 became a Baptist, and served the Baptist Church in Canaan as pastor thirteen years. He died in August, 1806. See Sprague, Annals of the Amer. Pulpit, 6:621.

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

             D.D., an English divine, was born about 1745, and was early remarkable for his acuteness and aptitude for learning. He was educated at Eton and at Cambridge University. In the latter place he resided during the rest of his life, his position there being master of St. Peter's College and professor of casuistry. He died in 1838. Dr. Barnes was considered one of the best Greek scholars of his day. See (Lond.) Christian Remembrancer, Oct. 1838, p. 634.

## Barnes, James Charles[[@Headword:Barnes, James Charles]]

             a Presbyterian minister, was born in Carshalton, Surrey, England, April 10, 1789. He received a theological education at Princeton Seminary, N. J., was ordained by Transylvania Presbytery, and entered upon his Master's service at Lancaster, Ky., in 1819. His other fields of labor were Paint Lick and Rockcastle, Ky.; Dayton. O.; Hainesville, Mo.; and Somerset, Ky. He died at Stanford, Ky., March 15, 1865. See Wilson, Presb. Hist. Almanac, 1866, p. 95.

## Barnes, James S[[@Headword:Barnes, James S]]

             a Protestant Episcopal clergyman of the Diocese of New York, entered the ministry in 1858, and soon after became connected as pastor with Christ Church, Brooklyn, N. Y., officiating until 1865 as assistant minister. In that year he was unemployed, but in 1866 became assistant minister of St. Peter's Church in the same city, in which position he continued to serve until 1872. In 1873 he was appointed missionary to St. John's Church, Yonkers, N. Y. The last two years of his life he ceased to perform active ministerial labor. He died Dec. 22, 1876. See Protestant Episcopal Almanac, 1878, p. 168.

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

             an Englishman, who entered the Benedictine order at Douai partly from fear of the Inquisition. In 1625 he published at Paris a Dissertatio contra Equivocations, which received the approbation of the faculty at Paris. In 1630 his Catholico-Romanus Pacificus appeared at Oxford. His works gave great offense to the ultramontane party, and, at the request of Pope Urban VII, Barnes was sent to Rome by Louis XIII in 1627. He was at once confined in the Inquisition, and, after thirty years of imprisonment, died there. In his Catholico-Romanus Pacificus his design was to induce the pope to receive Anglicans to his communion, without requiring them to acknowledge dependence on the Holy See, until such time as a free and oecumenical council could be convoked to settle all differences — Biog. Univ. 3, 394; Landon, Eccl. Dict. s.v.

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

             a Methodist Episcopal minister, was born Jan. 16, 1812. He became a Christian at the age of eighteen; soon after began a course of study at the Oneida Conference Seminary, and in 1840 entered the Oneida Conference. After several years of faithful labor, failing health obliged him to retire from active work, and he died March 24, 1847. See Minutes of Annual Conferences, 1847, p. 146.

## Barnes, Joshua (1)[[@Headword:Barnes, Joshua (1)]]

             a learned English divine, was born in London in 1654. He was educated at Christ's Hospital, and at Emmanuel College, Cambridge, where he graduated in 1686. He was chosen Greek professor at the University of Cambridge in 1695, and died Aug. 3, 1712. He published a large number of works, among which were, Geramia (1675): — a poetical paraphrase of the History of Esther (1676): — Select Discourses (1680): — and The History of Edward III (1688). See Allibone, Dict. of Brit. and Amer. Auhors. s.v.

## Barnes, Joshua (2)[[@Headword:Barnes, Joshua (2)]]

             a Methodist Episcopal minister, was born in Frederick County, Md., in 1775. He embraced religion in early life; moved to Ohio in his youth; received license to exhort in 1804, and in 1805 entered the Ohio Conference. Two years later he located and became a merchant, which proved extremely detrimental to his spiritual interests. In 1812 he was powerfully reclaimed, again licensed to preach, and in 1816 removed to Illinois. In 1836 he entered the Illinois Conference, and served with zeal and fidelity until his death, Nov. 18, 1839. See Minutes of Annual Conferences, 1841, p. 149.

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

             chaplain to Henry VIII, and one of the English Reformers, who began his career by preaching against the pride and display of Wolsey. In 1535 he was sent to Wittenberg by Henry VIII to confer with the theologians there- about the king's divorce, and he imbibed Lutheran views, which, on his return to England, he began to preach. Some time after, finding himself in danger, he escaped into Germany, and there formed the acquaintance of Luther, Melancthon, and other Protestant leaders. In 1536, as the reformers were in favor with Henry VIII, he returned to England; but, preaching imprudently against Gardiner and against the royal supremacy, he incurred the king's displeasure, and was compelled to recant. Subsequently he retracted his recantation, and was seized and condemned unheard by the Parliament of 1540. On the 30th of July in that year he was burnt, with William Jerome and Thomas Gerard. They all suffered with the patience and fortitude of the old martyrs. His published writings are A Treatise containing a Profession of Faith (first published in Latin, 1531): — Vitae Roman. Pontificorum quos papas vocamus (Wittenb. 1536, with preface by Luther; also Bale, 1568, 8vo). See Burnet, History of the Reformation, 1:474, 477; Fox, Book of Martyrs; Collier, Eccl. Hist. of England, v. 78; Hook, Eccl. Biog. 1:522.

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

             was a Universalist minister, concerning whose birth and life scarcely anything is recorded. His field of labor seems to nhave been confined to Minneapolis, Minn., where he died suddenly, Aug. 12, 1866. Mr. Barnes was characterized by kindness and faithfulness. See Universalist Register, 1867, p. 75.

## Barnes, Thomas (1)[[@Headword:Barnes, Thomas (1)]]

             a Puritan divine of the 17th century, was a graduate of Cambridge University. Among his productions is The Wise Man's Forecast against the Evil Time (Lond. 1624). See Allibone, Dictionary of British and American Authors, s.v.

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

             a learned English Presbyterian divine, was born at Warrington, in Lancashire, Feb. 13, 1747. He was educated at the academy at Warrington, and was ordained a preacher in 1769, when he was settled over the congregation at Cockey Moor, near Bolton. Here he labored twelve years with great success. In May, 1780, he removed to Manchester, where he labored as co-pastor of a large and wealthy congregation for thirty years. In 1786, he became principal of an academy at Manchester, but resigned in 1798. During the remainder of his life, he gave attention, in addition to his ministerial labors, to the advancement of the interests of the Manchester Infirmary. He died June 28, 1810. He contributed to various periodicals, and published a few sermons. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Barnes, Thomas, (3)[[@Headword:Barnes, Thomas, (3)]]

             was the “father of Universalism in Maine.” The date of his birth is not recorded, but he had arrived at maturity previous to 1772, about which time he embraced the Universalist faith, and soon began preaching it in Maine. In 1789 he removed to Oxford, Mass.; in 1792 to Woodstock, Conn.; and in 1799 settled in Poland, Me. In 1802 he was ordained over the united societies of Norway, New Gloucester, Falmouth, and Gray, Me. In 1804, in Norway, he finished the first Universalist meeting-house in Maine. His after-history and the date of his death are not accessible. See Whittemore, A Modern History of Universalism, p. 316, 390.

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

             a minister of the Methodist Episcopal Church, was born near Cookstown, Tyrone county, Ireland, about Easter, 1795. At an early age he came with some relatives to America, and resided for some time at Baltimore, where, at nineteen, he was converted, and was admitted into the church. Soon after, his talents attracted the attention of the Rev. S. G. Roszel, and he was called out to labor on a circuit. He was admitted into the Baltimore Conference in 1817, and for nearly fifty years preached, almost without intermission and with extraordinary success, as an itinerant minister, in Virginia, Maryland, Ohio, Pennsylvania, and Delaware. Nearly forty years of this time he spent within the bounds of the Philadelphia Conference, the rest in the Baltimore and Pittsburg Conferences. His mind was active and imaginative to a rare degree, and his preaching was very original and striking; few men of his time were more popular or useful. A poetical vein was manifest in his style, and he left a number of pieces of verse in manuscript. He died suddenly November 24, 1865. Among his manuscript remains are a number of sermons and controversial writings, which are now (1866) preparing for the press. The Rev. Dr. Castle, in a discourse at the funeral of Mr. Barnes, thus spoke of him: “In the world he was not of the world. He was a chosen vessel, called of God and sanctified, and sent to bear his Master's message to his fellow-men. For this he bowed his neck to the yoke. For this he consecrated his towering intellect, the gushing feelings of a generous heart, and the energies of his whole life. Equal ability, fidelity, and perseverance, devoted to any earth-born calling, would have led to fame and fortune. But, like the Italian painter, he worked for eternity, and in eternity he receives his rich reward.” — Christian Adv. and Journ. No. 2050.

## Barnes, Zetto[[@Headword:Barnes, Zetto]]

             a Methodist Episcopal minister, was born in Onondaga County, N. Y., Oct. 4, 1807. He had religious convictions from early childhood; experienced conversion at the age of twenty-two, and in 1834 united with the Oneida Conference. In its effective ranks he continued till 1863, when he became superannuated. The circumstances of his death are painful, being the result  of insanity, of which he showed signs for nearly a year. It occurred Sept. 22, 1864. As to his Christian character, no doubt can be entertainei; for the amount and kind of work that he performed for so many years was proof of his being thoroughly imbued with the spirit of experimental piety. See Minutes of Annual Conferences, 1865, p. 69.

## Barneveldt, Jan Van Olden[[@Headword:Barneveldt, Jan Van Olden]]

             grand-pensionary of Holland, whose influence upon the religious history of his country entitles him to a place here, was born at Amersfoort, in the province of Utrecht, in 1547. He studied law, and commenced practice as an advocate at The Hague in 1569. He felt deeply his country's wrongs under the yoke of Spain, and served as a volunteer at the sieges of Haarlem and Leyden. In 1576 he was appointed counsellor and chief pensionary of Rotterdam. On the death of William the Silent in 1585, Barneveldt, as ambassador to England and France, offered: these governments the protectorship of the Confederated States. On their refusal, he exerted all his powers to carry through the election of Maurice of Nassau as stadtholder of five provinces. He was then raised to the dignity of advocate-general of Holland and West Friesland. At the close of 1586 the earl of Leicester, who had been invested with absolute power in the provinces, was recalled to England.

The official career of Barneveldt was one of eminent success and of satisfaction to the States; and when he proposed to resign his post in 1592, he was urgently entreated to remain. In 1598 the treaty of Vervins called Barneveldt to France, where he obtained from Henry IV a large promise of pecuniary help. In the same year he arranged with Elizabeth the public debt and securities' which England then held from the republic. In 1603 he again appeared at the English court and secured an alliance with James I, to which Sully, as the representative of France, was a party. He next secured the treaty of peace between Spain and the republic, dated April 9, 1609, and to continue twelve years. Although the foundation of Dutch political independence, this treaty brought upon him the suspicions of the bigoted clergy and the sworn enmity of the stadtholder Maurice. The struggle of Arminians and Gomarists was already raging, and the two parties were led by Barneveldt and Maurice respectively. Maurice was aiming at the sovereign power; Barneveldt resolutely maintained the freedom of the republic. The clerical party, with Maurice as their leader, were determined to have Calvinism adopted as the state religion, and to tolerate no other. Barneveldt and the Arminians contended that each province should be free to adopt the form  which it preferred. Barneveldt was the champion of the supremacy of the civil authority and the primeminister of Protestantism.

New difficulties arose in the question of the National Synod, or of the right of the States- General to enforce Calvinism on the seven provinces by means of an ecclesiastical synod; the enlisting of Waastgelders in the state of Utrecht; the occupation of Overvssel and Guelderland by the prince. In 1618 Barneveldt was illegally arrested, along with Grotius and Hoogerbeets, by a secret order which was afterwards adopted by the States-General. During the sittings of the Synod of Dort, he was brought to trial (March 7, 1619) in the most illegal and oppressive manner; found guilty of asserting the right of the provinces to settle each its own religion, and executed at The Hague, May 13, 1619. See Deventer, Gedenkstukken van Olden Barneveldt en zijn Tijd (The Hague, 1862-65, 3 vols.); Motley, Life and Death of John of Barneveld (N. Y. 1874); Groen Van Prinsterer, Maurice et Barnevelt, Etude Historique (Utrecht and Lond. 1875).

## Barney, Godfrey W[[@Headword:Barney, Godfrey W]]

             a Methodist Episcopal minister, was born in Herkimer County, N. Y., in 1795. He professed conversion in his youth, and in 1827 joined the Genesee Conference. In 1836 he became a member of the Black River Conference; was superannuate between 1837 and 1847; re-entered the effective lists in 1848; again was superaniuate in 1849, and sustained that relation until his decease, May 12, 1863. See Minutes of Annual Conferences, 1864, p. 105.

## Barney, James Ormsbee[[@Headword:Barney, James Ormsbee]]

             a Congregational minister, was born in Providence, R. I., Sept. 30, 1795. In 1821 he graduated at Brown University. His theological studies were pursued under direction of Calvin Park, D.D., and Jacob Ide, D.D. He was ordained pastor of the Church of Seekonk, Mass. (now East Providence, R. I.), Feb. 4, 1824, and was dismissed May 13, 1850. For two years he was seamen's chaplain and acting pastor of the Fourth Church in Providence, R. I. In June, 1852, he returned as acting pastor to Seekonk, and remained there until 1868. From 1869 to 1874 he filled the same position in the Church at Berkley, Mass. After this, he resided without charge in East Providence, where he died, March 7, 1880. See Cong. Yearbook, 1881, p. 17.

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

             a Methodist Episcopal minister, was born in Maryland, May 22, 1823. He entered the Baltimore Conference in 1845; was appointed presiding elder of Juniata District in 1865; elected to Chicago General Conference in 1868; removed to Iowa in 1876, and died in that state, at Red Oak, while presiding elder of Council Bluffs District, May 8, 1880. He was a worthy gentleman and a faithful minister. See Minutes of Annual Conferences, 1880, p. 253.

## Barnhurst, Washington[[@Headword:Barnhurst, Washington]]

             a Baptist minister, was born ,at Philadelphia, Dec. 30, 1830, and united with the Broad Street Church in that city when he was sixteen years of age. His college course was pursued at Lewisburg University, where he graduated in 1851, and his theological course at the Rochester Seminary. His ordination as pastor of the Church at Chestnut Hill, Pa., took place Sept. 8, 1853, on leaving which place he went to Burlington, N. J., and in 1856 took charge of the Third Church in St. Louis, Mo. In all these pastorates he was greatly blessed with revivals of religion. The constant and exhausting labors of these years of ministerial work broke down his health, and in 1860 he left the pastorate and sought to recruit on a farm in Miller County, Mo., where he died, April 29, 1862. See Baptist Encyclopaedia, p. 81. (J. C. S.)

## Barnic, St.[[@Headword:Barnic, St.]]

             a Celtic bishop whose burial-place in Cornwall is thus. given: by William of Worcester, p. 113: St. Barnic episcopus, Anglice Seynt Barre, sepelitur in ecclesia de Fowey; et ejus festum per tres dies proxime ante festum St. Michaelis.” Leiand (Itin. 3. 33) gives his full name as St. Fin-barrus (i.e. “fine hair “). Barrnocus seems another form of the name, and there are several saints of the same name in Ireland (see Whitaker, Cathedral of Cornwall, ii, 214). The St. “Barrus,” bishop of Cork, of the Acta Sanctorum, Sept.7, 142, is commemorated on Sept. 25.

## Barnuevo, Don Sebastian De Herrera[[@Headword:Barnuevo, Don Sebastian De Herrera]]

             a Spanish painter, sculptor, and architect, was born at Madrid, according to Palomino, in 1611. He was instructed in painting by Alonso Cano. Many of his productions are to be found in the churches and convents at Madrid,  the best of which among the paintings are, the Beatification of St. Augustine, in the great Chapel of the Augustine Recollets, and the Nativity, in the Church of San Geronimo. He died at Madrid in 1671.

## Barnum, Caleb[[@Headword:Barnum, Caleb]]

             a Presbyterian minister, was licensed by the Fairfield East Association May 30, 1759, and was ordained and settled pastor of a Congregational Church at Franklin, Mass. He remained here eight years, and then resigned on account of difficulties in the congregation. Early in the Revolutionary War Mr. Barnum was appointed chaplain in the western army, but died in camp in 1776. Mr. Barnum was admitted to an ad eundem-master's degree at Harvard in 1768. See Alexander, Princeton College in the 18th Century.

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

             a Methodist Episcopal minister, was born in Shoreham, Vt., Jan. 12, 1811. In 1844 he entered the Michigan Conference, and in 1846 was appointed to the Indian mission work about Lake Superior, where he spent the remainder of his life among that benighted people. He died Aug. 5, 1854. Mr. Barnum was an amiable companion, an affectionate parent, an exemplary Christian, and a zealous minister. See Minutes of Annual Conferences, 1854, p. 440.

## Barnum, Samuel Weed[[@Headword:Barnum, Samuel Weed]]

             a Congregational minister and author, was born at North Salem, N.Y., June 4, 1820. He graduated at Yale College in 1841, and the Theological Seminary in 1844; served as pastor at Granby, Connecticut; Feeding Hills, Chesterfield, and Phillipston, Massachusetts; Bethany, Connecticut; retired in 1863 for the purpose of devoting himself to authorship, and died  November 18, 1891. He was the author of Romanism as It Is, a book which had a very large sale: — A Vocabulary of English Rhymes: — and also had charge of the pronunciation marking of Webster's International Dictionary. See (Am.) Cong, Year-book, 1892.

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

             a clergyman of the Protestant Episcopal Church, for many years rector of St. Peter's in Charleston, S. C., died at Frankford, Pa., in February, 1863. See Amer. Quar. Church Rev. April, 1863, p. 152.

## Baro Or Baron, Pierre[[@Headword:Baro Or Baron, Pierre]]

             was born at Etampes in France, and was educated at Bourges. Having embraced Protestantism, he came over into England in the time of Elizabeth to avoid persecution. Here he entered himself at Trinity College, Cambridge, and in 1575 was made Lady Margaret professor of divinity on the recommendation of Lord Burghley. Dr. Whitaker, then professor of divinity, and several of the heads of houses, were strong Calvinists. Baro, in his lectures, opposed the doctrine of predestination, and about 1581 he was charged with heresy. From that time on he suffered many vexations and annoyances, but he held his ground until 1595, when his opponents, desiring to support their Calvinistic views by authority, drew up the nine celebrated articles known as the Lambeth Articles (q.v.), which were confirmed by Archbishop Whitgift and others. These articles Baro opposed in a sermon, whereupon he was ordered by the vice-chancellor to give in a copy of his sermon, and to abstain thenceforward from all controversy on articles of faith. His position was made so disagreeable that in 1596 he resigned his professorship and removed to London, where he died about 1600. He wrote, among other things — 1. In Jonam Prophetam Praelectiones 39, etc. (London, 1579): — 2. De Fide, ejusque Ortu et Natura, etc. (Ibid. 1580): — 3. Summa trium Sententiarumn de Praedestination (1613): — 4. Sermons, etc. (4to): — 5. De Praestantia et Dignitate Divinae legis (Lond. 8vo, n. d.). — Haag, La France Protestante, 1:262; Hook, Eccl. Biog. 1:540; Strype, Life of Whitgift; Hardwick, History of the Articles, ch. 7.

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

             SEE BARONIUS.

## Baroccio (Or Barocci), Fiori Federigo Di Urbano[[@Headword:Baroccio (Or Barocci), Fiori Federigo Di Urbano]]

             an eminent Italian painter, was born at Urbino in 1528. He studied under Battista Veneziano until he was twenty years of age, then went to Rome, and was invited by cardinal della Rovere into his palace, where he executed some fresco paintings. During the pontificate of Gregory XIII he returned to Rome, and painted two fine pictures for. the Chiesa Nuova, representing the Visitation of the Virgin to Elizabeth and the Presentation in the  Temple, which are. thought his greatest efforts. He died in 1612. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Barodis[[@Headword:Barodis]]

             (Βαρωδίς, Vulg. Rahotis), of those “servants of Solomon” whose “sons” returned with Zerubbabel (1Es 5:34); but there is no corresponding name in the genuine lists of Ezr 2:57 or Neh 7:59.

## Baroes[[@Headword:Baroes]]

             was bishop of Edessa, to which see he was translated from Haran by the emperor Constantius, A.D. 361. Sozomen, however, states that Baroes (together with Eulogius) was not consecrated to any definite see, but was raised to the episcopate while he remained in his monastery, as a token of honor for his services to the Church — Baroes was banished by the Arian Valens to Egypt — first, to the island of Aradus; then, with the view of checking the crowds that flocked to the holy confessor, to Oxyrynchus, in the Thebaid; and finally to a fortress named Philae, on the barbarian frontier, where he died in extreme old age, A.D. 378, the same year in which his persecutor died, in or after the disastrous battle of Adrianople. His name stands iln the Martyrologium Romanum on Jan. 30.

## Baron (Or Baronius), Martin[[@Headword:Baron (Or Baronius), Martin]]

             a Polish theologian, lived in the early half of the 17th century and wrote, Icones et Miracula SanctoraumPolonice (Cologne, 1605): — Vita, Gesta, et Miracula B. Stanislai (Cracow, 1609): — Vitce, Gesta, et Mliracula Sanctorum quinque Fratrum Polonorunz Eremitorum Casimiriensium Sazncti Rozmualdi (ibid. 1716). See Hoefer, Nouv. Biog. Generale, s.v.

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

             SEE BARONIUS.

## Baron, Jaime[[@Headword:Baron, Jaime]]

             a Spanish Dominican of the Convent of St. Ildefonsus at Saragossa, was born in 1665, and died in 1734. He published, in Spanish, The Girdle of Chastity of St. Thomas.Aquinas: — The Nun Instructed in her Duties (1 vol. 4to): — The Third Order of St. Domninic, etc.

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

             a preacher of the United Methodist Free. Church, was a Lancashire lad, born near Bacup, among the “common people.” A diligent Sunday scholar, a devoted teacher; converted at nineteen, he began to preach, and as a home missionary did good service for God among the poor in several circuits. While yet in rising manhood, he died at Ilkeston, Feb. 7, 1862, suddenly, but gloriously, having lived a most useful life and left a precious memory. See Minutes of the Sixth Annual Assembly.

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

             an English Dissenting minister, but most noted for his zeal as a political writer, was born at Leeds, Yorkshire, and educated at the University of Glasgow, which he left with honorable testimonials in 1740. The next account we have of him he was ordained pastor of the Dissenting meeting at Pinners' Hall, Broad Street, London, in 1753. Much of his time and talents was employed in the cause of religious liberty, especially in editing books and collecting tracts on that subject. He died at Blackheath, Feb. 22, 1768. His publications include A Cordial for Low Spirits and The Pillars of Priestcraft and Orthodoxy Shaken (1768).

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

             a Scottish clergyman, was profe.ssor of divinity in Marischal College, New Aberdeen,, and wvas well known for his excellent abilities. He was elected to the see of Orkney in the early part of the 17th century, but, being forced by the perversity of the times to flee out of the kingdom, he died at Berwick, having never been consecrated. See Keith, Scottish Bishops, p. 227.

## Baron, Vincent[[@Headword:Baron, Vincent]]

             a French Dominican, was born at Martres, in the diocese of Rieux, May 17, 1604. He joined his order at Toulouse, and for some time acted as teacher of philosophy and theology. He openly held religious disputes with Calvinistic preachers, and thus became known to his order, which elected him twice as prior. Towards the end of his life he retired to Paris, devoting his time entirely to pious exercises and literary work. He died there Jan. 21, 1674. His Theologia Moralis (Paris, 1665, 2 vols.) was put on the Index, but in 1667 and 1668 he published a second edition. He also wrote, Le Christianisme Etabli sur les quatre Principaux of Mysteres de la Foi (ibid. 1660): — L'Heresie Convaincue, ou la Theologie des Lutheriens Reduite  a quatre Principes et Refutee d'une Maniere toute Nouvelle; avec l'Examen de l'Ouvrage du Ministre Claude contre l'Eucharistie (ibid. 1668). For his other works, see Wildt's article s.v. in Wetzer und Welte's Kirchen-Lexikon; also Touron, Hist. des Hommes Illustres de l'Ordre de S. Donsin. (Paris, 1743-,49), v, 489; Hoefer, Nouv. Biog. Gen., s.v.; Werner, Der heilige Tho. von Aquino, i, 764, 863; 3, 441, 451, 547. (B. P.)

## Baroncino, Porporino[[@Headword:Baroncino, Porporino]]

             an Italian theologian and antiquarian, a native of Faenza, who lived in the latter half of the 17th century, wrote, La Galleria Cesarea aperta, etc. (Faenza, 1672): — Ad Kalendarium Romanumn Amiterni effossum Minuscula Commentaria Ludicrum Geniale (Naples, 1680, under the name of Porporino di Faenza). See Hoefer, Nouv. Biog. Generale, s.v.

## Barone, Marcello[[@Headword:Barone, Marcello]]

             an Italian theologian of the Order of Dominicans, was first prior, then vicar-general, of the Society of St. Mark at Naples. He died in 1699. He wrote, Rime Spirituali (Naples, 1678, 1679): — De Exacto Annorum Numero ac Mundi Creatiomn Opusculum Chronologicum (ibid. 1694). See Hoefer, Nouv. Biog. Generale, s.v.

## Baroni, Cavalcado Gaspare Antonio[[@Headword:Baroni, Cavalcado Gaspare Antonio]]

             a reputable Italian painter, was born at Roveredo in 1682, and studied under Balestra. He executed five works in fresco for the choir of the Church of the Carmelites of that city. His best works are the prophets Elijah and Elisha and the Last Supper. He died in 1759. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Biog. Universelle, s.v.

## Baronius (Baro Or Baron), Bonaventura[[@Headword:Baronius (Baro Or Baron), Bonaventura]]

             an Irish monk, nephew of Luke Wading, was born at Clonmel, in the County of Tipperary, near the commencement of the 17th century. His true  name was Fitzgerald. He studied at Rome, and there became a Franciscan, and died March 18, 1696. His principal works are, Metra Miscellanea (Rome, 1645): — Opuscula Varia ( Wirzburg, 1666): — Theologia (Paris, 1676). He followed the opinions of Scotus. He also wrote Annales Ordinis SS. Trinitatis Redemptionis Captivorum, etc. (Rome, 1686, fol.). See Hoefer, Nouv. Biog. Generale, s.v.

## Baronius Or Baronio, Caesar[[@Headword:Baronius Or Baronio, Caesar]]

             the eminent Roman ecclesiastical annalist, was born at Sora, in Naples, Oct. 30 or 31,1538. He pursued his first studies at Veroli, and theology and jurisprudence at Naples. In 1557 he went with his father, Camillo Baronio, to Rome, where he placed himself under the direction of Philip Neri, who had, at that period, just founded the Congregation of the Oratory, whose chief pursuit was to be the study of ecclesiastical antiquity. The rules of the order, requiring a portion of each day to be given to the study and discussion of points in church history, antiquities, and biography, gave the bent to Baronius's pursuits for life. Clement VIII made him his confessor, and created him cardinal, by the title of SS. Martyrum Nerei and Achillei. 5th June, 1596. Soon after he was made librarian of the Vatican Library and member of the Congregation of Rites. On the death of Clement, and again upon the death of Leo XI, he was within a little of being elected pope; but his own strong opposition, and the opposition of the Spaniards, who could not forgive his De Monarchia Siciliae in which he opposed the claim of Spain to Sicily, prevented it. He died June 30th, 1607. His Annales Ecclesiastici was undertaken in obedience to the injunction of his superior, Philip Neri, to defend Rome against the Magdeburg Centuries (q.v.) For thirty years he labored at this immense work, and in 1586, in order, as it were, to try his strength, he put forth the Notes on the Roman Martyrology. This was shortly after (in 1588) followed by the first volume of the Annals; and the rest of the work, continued down to the year 1198, appeared at different intervals. This work is distributed under the several years, so that under the head of each year are given the events of that year, in every thing in any way relating to the history of the church. Baronius himself informs us that this work was deemed necessary to oppose the Magdeburg Centuriators; and he also says that he was unwilling that the task should be given to him; and that he desired that Onufrius Panvinius should have been charged with it. Though very elaborate and learned, it is throughout a partisan work, and must be studied as such. The first edition appeared at Rome under the title Annales Ecclesiastici a Chr. nato ad annum 1198 (Romae, 1588-1607, 12 vols. fol.). It was followed by editions at Antwerp, 1589 sq., and Paris, 1609. The edition of Mentz (1601-1605, 12 vols. fol.) was revised by Baronius himself, and designated as a standard for future editions. Many Protestant authors, as Casaubon, Basnage, Korthold, and others, wrote against him. He was defended by the Franciscan Pagi in his work Critica historico- chronologica in universos annales C. Baronii (Antw. 1705, 4 vols.; rev. edit. 1724), who, however, himself corrected many chronological errors of Baronius. The most complete edition of the Annales is by Mansi (Lucca, 1738-1759, 38 vols.), which contains the Critica of Pagi printed under the corresponding passages of Baronius, the Continuation of Raynaldus, the learned Apparatus of the editor, and very valuable indexes in 3 vols. Abraham Bzovius, a Polish Dominican, published a Continuation of Baronius down to the year 1571 (Rome, 1616 sq. 8 vols.); another was published by Henry Spondanus, at Paris, in 1640, 2 vols. fol., and Lyons, 1678; but the best Continuation (from the year 1198 to 1566) is perhaps that by Odericus Raynaldus, of the Congregation of the Oratory (Rome, 1646-1663, 9 vols.). The work of Raynaldus was farther continued by Laderchi (Rome, 1728-1737, 3 vols.). The last addition to the work is that of Theiner (Romans 1856, 3 vols. fol.), bringing the history down, in a partisan style, to 1586. The Epistolae of Baronius, his Vita St. Gregorii Naz., together with a brief biography of Baronius, were published by Albericus (Rome, 1670). i There are lives of Baronius in Latin by the Oratorian Barnabeus (translated into German by Fritz, Wien, 1718, an abridgment of which translation was published, Augsb. 1845), and in French by La Croze. See Dupin, Eccles.Writers, cent. 17; Schaff, Apostolic Church, p. 56; Christian Remembrancer, 24:232; ‘Landon, Eccl. Dict. 2:42.

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

             a Florentine priest, lived in the 16th century and wrote strongly against the Roman Church. He seems to have concurred with the Vaudois, and was equally rejected by the Catholics and sectaries.

## Baronius, Justus[[@Headword:Baronius, Justus]]

             a French theologian, was-born at Xanten, in the duchy of Cleves. He renounced Calvinism at the commencement of the 17th century, and gave himself up to pope Clement VIII. He wrote, Motifs de la Conversion, etc.: — Traite de Prejuges et de Prescription contre les Hireitiques: — and a collection of letters entitled Epistolarum Sacrarum ad Pontif. Libri Sex (Mentz, 1605). See Hoefer, Nouv. Biog. Generale, s.v.

## Baronius, Martin[[@Headword:Baronius, Martin]]

             SEE BARON.

## Barontus[[@Headword:Barontus]]

             saint and hermit, lived at Berry in the 7th century. After passing some yearsin.the married state, he quitted the world, and retired with Agloalda, his daughter, into the Abbey of Lonrey. Under the influence of a vision, he requested permission of the abbot Francardus to quit the abbey and betake himself to some solitude. After visiting the tomb of St Peter, he settled himself in a cell at Pistoia, in Tuscany, where he was joined by Dizier and four others, who submitted themselves to his course of discipline. St. Barontus died first, and miracles are said to have been wrought at his tomb. A. monastery was built (March 27, 1018), whither Restaldus translated his body. His festival is marked on March 25.

## Barozzi[[@Headword:Barozzi]]

             (da Vignola), GIACOMO, an Italian architect, was born in 1507. While young he studied painting at Bologna, but, not succeeding, he turned his attention to perspective. At the same time he studied architecture, and visited Rome, where he measured nearly all the ancient edifices that still remained in that city. In his latter days he produced a valuable treatise on the five orders of architecture, which has become the alphabet of architects. He erected a magnificent palace at Minerbo, near Bologna, for  the count Isolani; the house of Achille Bochi; the facade on the bank, and the canal of Navilio at Bologna. After the death of Michael Angelo, he was appointed architect of St. Peter's, and erected the two beautiful lateral cupolas.

## Barr, Absalom K[[@Headword:Barr, Absalom K]]

             a Presbyterian minister, was born in Rowan County, N. C., Oct. 4, 1806. In 1821 he entered Chapel Hill University, N. C., where he graduated in 1826; entered Union Theological Seminary at Prince Edward, Va., in 1828; was licensed by Concord Presbytery, N. C., Oct. 5, 1832, and labored for two years in Mecklenburgh County. He was opposed to the institution of slavery, and removed to the state of New York in 1835, where he preached in Onondaga and Yates counties. From 1843 to 1854 he preached in Richland County, O., and, his health then failing, he employed his time in colportage. He died June 5, 1859. See Wilson, Presb. Hist. Almanac, 1862, p. 176.

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

             a Presbyterian minister, was born at Columbus, O., Jan. 20, 1820. He was educated at Jefferson College, Pa., and Princeton Theological Seminary. He labored in Ravenswood, Va.; Truro and Crestline, O.; Wysax, Pa.; and fillally as chaplain of the 141st Regiment of Pennsylvania Volunteers. He died April 11, 1864. See Wilson, Presb. Hist. Almanac, 1866, p. 92.

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

             an English Wesleyan missionary, was sent to the island of Jamaica in 1831. He died at Morant Bay, Oct. 17, 1835. He was affectionate, upright, consistent. See Minutes of the British Conference, 1836.

## Barr, Gideon T[[@Headword:Barr, Gideon T]]

             a Methodist Episcopal minister, was born near Quarryville, Pa., Dec. 4, 1832. He was deeply impressed with religious motives in early childhood; experienced conversion at the age of seventeen; received license to preach in 1855, and in 1856 entered the Philadelphia Conference. He died July 1, 1867. Mr. Barr was pleasing and attractive in address, bIuoyant in spirit, affable in conversation, studious and thoughtful in habit, careful and effective in preaching. See Minutes of Annual Conferences, 1868, p. 37.

## Barr, Hugh[[@Headword:Barr, Hugh]]

             a Presbyterian minister, was born in North Carolina in 1790. In 1820 he was ordained by the Shiloh Presbytery, and sent as a missionary to Northern Alabama, and was settled at Courtland in that state, where he remained for fourteen years. In 1835 he joined the Illinois Presbytery, and was stationed at Pisgah, Morgan Co. In 1836 he settled at Carrollton, Ill., where he remained until his death, in 1852. See Wilson, Presb. Hist. Almanac, 1863, p. 287.

## Barr, Isaac G[[@Headword:Barr, Isaac G]]

             a Methodist Episcopal minister, was born in Tennessee in 1811. He removed to Marion County, Ill., where he was converted in 1831, and, after having exercised his gifts as exhorter and local preacher, in 1835 was admitted into the Illinois Conference, in which he did faithful service until his decease, in 1844. Mr. Bart was a sincere Christian, an affectionate parent, a diligent man, a laborious student, and an excellent preacher. See Minutes of Annual Conferences, 1845, p. 662.

## Barr, Jacob[[@Headword:Barr, Jacob]]

             a Methodist Episcopal minister, was born about 1753. In the Revolutionary War, he was among the first in South Carolina to enter the contest for American independence. About 1786 he experienced religion, soon made himself useful as class-leader, exhorter, and local preacher, and was finally ordained elder. Twenty years of his life were spent as justice of the quorum. He died June 15, 1823. See Methodist Magazine, 6 400.

## Barr, John A[[@Headword:Barr, John A]]

             a Presbyterian minister, was born in Rowan County, N. C., in 1832. He was brought up piously, and was converted early. He graduated at Davidson College, N. C., in 1854, and afterwards studied at Union Theological Seminatry, Va., and graduated at Columbia Seminary, S. C., in 1857. The same year he was licensed by Concord Presbytery, N. C., and, after laboring for some time in that state, settled in 1860 in White County, Ark., and served the Church in Searcy till his death, July 18, 1863. See Wilson, Presb. Hist. Almanac, 1867, p. 424.

## Barr, John T[[@Headword:Barr, John T]]

             A.M., an English Wesleyan minister, was born in Liverpool in 1802. His mother's pious training gave him to the Church when young. In 1826 he was admitted into the ministry, and labored successfully for thirty-three years. He died March 10, 1859. See Min. of the British Conference, 1859.

## Barr, Joseph W[[@Headword:Barr, Joseph W]]

             a Presbyterian minister, was born in Liberty township, Trumbull Co., O., July 22, 1802. He was converted in 1823. He graduated at Western Reserve College at Hudson, O., in 1830, and studied theology in Princeton Seminary, N. J. In 1832 he was ordained by the Philadelphia Presbytery, and expected to sail immediately to the foreign mission-field; but before the vessel started he was attacked with cholera, and died near Petersburgh, Va., Oct. 25, 1832. See Sprague, Annals of the Amer. Pulpit, 4 445.

## Barr, Ninian[[@Headword:Barr, Ninian]]

             a Wesleyan Methodist minister, was born in Glasgow, of parents belonging to the Church of Scotland. At the age of sixteen he found salvation in a revival at the Methodist Church. He was received by the Conference in 1816, and appointed to Newfoundland, where he labored faithfully for ten years. His remaining life was spent in the work in Great Britain. He retired from the activities of the itinerancy in 1854, and resided henceforth at Arbroath, Scotland, where he died, Dec. 20, 1865, in the seventy-first year of his age. He was a man of sound judgment, honorable in conduct, of genial temper, although constitutionally nervous; an original, thoughtful, earnest preacher, and successful in winning souls. See Minutes of the British Conference, 1866, p. 17; Wilson, Newfoundland and its Missionaries (1866), p. 239.

## Barr, Peter[[@Headword:Barr, Peter]]

             an English Congregational minister, was born in Glasgow, studied for the ministry at the Edinburgh Theological Hall, and began his colonial ministry in 1864 at Caversham, New Zealand, as assistant. Thence he removed to Yorke Peninsula, thence to Truro, South Australia, where his labors told with great and good effect. He died Dec. 6, 1875. See (Lond.) Cong. Year- book, 1877, p. 344 .

## Barr, Sauney[[@Headword:Barr, Sauney]]

             a Methodist Episcopal minister, was born in 1835. He experienced conversion in 1856; lived a consistent Christian life in connection with the Presbyterians for ten years; then joined the Methodist Episcopal Church, received license to exhort in 1872, to preach soon after, and in 1873 entered the Mississippi Conference, wherein he labored till his death, in 1875. He was learned and faithful. See Minutes of Annual Conferences, 1876, p. 14.

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

             a Presbyterian minister, was born in Derry, Westmoreland Co., Pa., April 2, 1775. He was converted after he had reached manhood, and was licensed by the Hartford Presbytery at Brookfield, Trumbull Co., September, 1809. He labored in Euclid, O., from 1810 to 1820, and in Wooster, Wayne Co., from 1820 to 1828, when he took an agency for the General Assembly's Board of Missions. For the last year and a half of his life he preached in Reeshville, Ind. Hedied Aug. 28, 1835. See Sprague, Annals of the Amer. Pulpit, 4:442.

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

             a Methodist Episcopal minister, was born in Rutherford County, N. C., April 22, 1814. He was trained in the Presbyterian Church; was converted when nine years old; united with the Methodist Episcopal Church at fourteen; went to Alabama in 1833, was received into the Alabama Conference in 1839, and died at Marianna, West Fla., Sept. 4, 1843. He labored with zeal and profit. See Minutes of Annual Conferences, 1843-4, p. 463.

## Barr, Thomas Hughes. D.D.[[@Headword:Barr, Thomas Hughes. D.D.]]

             a Presbyterian minister, was born at Greensburg, Pa., Nov. 19, 1807. At the age of nineteen he united with the Church at Wooster, of which his father was pastor. In 1835 he graduated at the Western Reserve College, Hudson, O., and in the fall of the same year entered Princeton Semr inary, where he was regularly graduated in 1838. He was licensed by the Presbytery of New Brunswick, April 24 of that year. Having accepted a call to the united churches of Wayne and Jackson, Wayne Co., O., he was ordained and installed by the Presbvtery of Wooster June 23, 1841. The  pastoral relation existing between him and the Church of Wayne was. dissolved April 21, 1847, but he continued to be pastor of the Jackson Church more than thirty-six years, until his death. During the last few years of his life he was very feeble. He died at Canaan Centre, O. Nov. 29, 1877. During his long ministry in this one charge, he had acquired a vast influence over all classes of the whole community. His knowledge of the Scriptures in the original was very thorough. He was also a profound theologian, but nevertheless modest, retiring, humble, discerning, wise. See Necrological Report of Princeton Theological Seminary, 1878. (W. P. S.)

## Barr, William H. D.D.[[@Headword:Barr, William H. D.D.]]

             a Presbyterian minister, was born in North Carolina in 1779. He was educated at Hampden Sidney College, studied theology privately, was licensed by the Concord Presbytery in 1806, and became a missionary in the lower parts of South Carolina. In 1809 he accepted a call from Upper Long Cane Church to become their pastor, where he remained until his death, Jan. 9, 1843. See Sprague, Annals of' the Amer. Pulpit, 4 384.

## Barradas (Or Barradius), Sebastian[[@Headword:Barradas (Or Barradius), Sebastian]]

             a Portuguese theologian, was born in 1542. He wras of a noble family, and belonged to the Jesuit Order. He taught at Coimbra and at Evora both rhetoric and phiiosophy, and so brilliant was he as an instructor that he was surnamed the St. Paul of Portugal. His conduct was like to that of a saint; and he was held in such high veneration that even a piece of his apparel was sought for. He died April 14, 1615. He wrote, Comment in Historiam et Concordiam Evangelicam Itineraria Filorum Israel ex Eggypto in Terrain Promissionis, See Hoefer, Nouv. Biog. Generale, s.v.

## Barral, Vincent[[@Headword:Barral, Vincent]]

             a monk of Lerins in 1577, and afterwards titular abbot, who died at Palermo, left Chronologia SS. et Alionrum Vivorum Illustrium ac Abbatun- Sacre Insulce Lerinensis (Lyons, 1693, 4to). See Landon, Eccles. Dict s.v.

## Barraso, Migel[[@Headword:Barraso, Migel]]

             a Spanish painter and architect, was born at Consuegra in 1538, and studied painting in the school of Bicerra. He executed for Philip II, in the principal cloister of the Escurial, The Resurrection, Christ Appearing to  the Apostles, The Descent of the Holy Ghost, and St. Paul Preaching. He died at Madrid in 1590.

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

             a Baptist minister, was born at Nailstone, Leicestershire, England, Oct. 7, 1790. At the age of about forty he came to America, and received (March 31, 1833) from the Church in Flemington, N. J., a license to preach. He was afterwards ordained, and was pastor of churches in Warren County, N. J. — viz. Delaware, Oxford, and Mansfield and subsequently of two churches in Pennsylvania. After a brief illness, he died at Montana, N. J., Sept. 16, 1869. In the churches of which he was the pastor “his work and worth are held in grateful remembrance.” See Baptist Encyclopedia, p. 81, 82. (J. C. S.)

## Barratt, George M.[[@Headword:Barratt, George M.]]

             a Methodist minister, was born in Shropshire, England, in.1811. He united with the Church at seventeen, was accepted by the Wesleyan Missionary Committee, and in 1837 was sent to New Brunswick. He preached at various points in New Brunswick and Nova Scotia; became a supernumerary in 1873, after forty-two years' toil; settled at Carleton, N. B., and died there Aug. 14, 1878. His zeal and faithfulness won many to Christ. See The Wesleyan, Sept. 1878.

## Barre, Jean Jacques de la[[@Headword:Barre, Jean Jacques de la]]

             a French Protestant theologian who was born at Geneva in 1696, and died in 1751, wrote, Pensees Philosophiques: — Dialogues sur Divers Sujets. See Hoefer, Nouv. Biog. Generale, s.v.

## Barre, Joseph[[@Headword:Barre, Joseph]]

             a French priest and writer, born 1698, entered early into the congregation of St. Genevieve, at Paris, and became eminent for his historical and ecclesiastical knowledge. He was made chancellor of the University of Paris, where he died, 1764. His principal works are Vindiciae Librorum deut. — canon. Vet. Test. (1730, 12mo): — Histoire d'Allemagne (1784, 11 vols.): — Examen des defauts theologiques (Amnst. 1744, 2 vols. 12mo).

## Barre, Louis Francois Joseph de la[[@Headword:Barre, Louis Francois Joseph de la]]

             an industrious French scholar, was born at Tournay, March 9, 1688. At Paris he met with Banduri, who had arm rived thither from Florence, and whom he assisted in' the preparation of the Imperium Orientale (2 vols. fol.), and his work on Medals (Recueil de Medailles des Empereurs). Afterward De la Barre published a new edition of the Spicilegium of Luc d'Achery (3 vols. fol. 1723), with corrections and notes. He also had a large share in the edition of Moreri's Dictionnaire Historique, published in 1725. He died in 1738. He was a member of the “Academy of Inscriptions.”

## Barre, Nicolas[[@Headword:Barre, Nicolas]]

             a French philanthropist, founded in 1678 the order of Brothers and Sisters of Christian and Charitable Schools. This order is obliged by its statutes to devote itself entirely to the education of poor children of either sex. See Hoefer, — Nouv. Biog. Generale, s.v.

## Barreira (Or Barreria), Petrus[[@Headword:Barreira (Or Barreria), Petrus]]

             SEE BARRIERE.

## Barreira, Balthazar[[@Headword:Barreira, Balthazar]]

             a Portuguese of Lisbon, entered the Company of Jesuits at Coimbra in 1556. During the dreadful plague of Lisbon in 1569, his charity and  attention to the sick were unbounded, and continued even after he had himself sickened with the disease. His excellence being thus proved, he was sent as missionary to Angola in 1580, where he learned the language and was blessed with vast success. In his sixty-fifth year, after his return to Portugal, he was sent to Cape Verd, whence he proceeded to Sierra Leone, on the coast of Africa. Hie died in 1612 at Ribeiro Grande. See New Genesis Biog. Dict. 3, 223; Landon, Eccles. Dict, s.v.

## Barrel[[@Headword:Barrel]]

             (כִּד, kad [κάδος, cadus], a pitcher or pail), a vessel used for the keeping of flour (1Ki 17:12; 1Ki 17:14; 1Ki 17:16; 1Ki 18:33). The same word is in other places rendered “pitcher,” as the same vessel appears to have been also used for carrying water (Gen 24:14; Jdg 7:16; Ecc 12:6). It was borne on the shoulders, as is the custom in the East in the present day. SEE PITCHER.

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

             a Baptist minister, was born at Hartford, Washington Co., N. Y., May 5, 1794. He entered the ministry about 1822, and was pastor of'fifteen churches in the states of New York, Ohio, and Wisconsin. During ‘his ministry, he baptized not far from twelve hundred converts. He is said to have been “a man of good natural endowments, of most gentle and winning spirit.” He died at Geneva, Wis., April 16, 1875. See Baptist Encyclop. p. 82. (J. C. S.)

## Barren[[@Headword:Barren]]

             (when spoken of persons, properly עָקָי, akar', στεῖρος). Barrenness is, in the East, the hardest lot that can befall a woman, and was considered among the Israelites as the heaviest punishment with which the Lord could visit a female (Gen 16:2; Gen 30:1-23; 1Sa 1:6; Isa 47:9; Isa 49:21; Luk 1:25; Niebuhr, p. 76; Volney, 2:359; Lane's Egyptians, 1:74). In the Talmud (Yeramoth, 6:6) a man was bound, after ten years of childless conjugal life, to marry another woman (with or without repudiation of the first), and even a third one if the second proved also barren. Nor is it improbable that Moses himself contributed to strengthen the opinion of disgrace by the promises of the Lord of exemption from barrenness as a blessing (Exo 23:26; Deu 7:14). Instances of childless wives are found in Gen 11:30; Gen 25:21; Gen 29:31; Jdg 13:2-3; Luk 1:7; Luk 1:36. Some cases of unlawful marriages, and more especially with a brother's wife, were visited with the punishment of barrenness (Lev 20:20-21); Michaelis, however (Mosaisches Recht, v. 290), takes the word עֲרַירַי (destitute, “childless”) here in a figurative sense, implying that the children born in such an illicit marriage should not be ascribed to the real father, but to the former brother, thus depriving the second husband of the share of patrimonial inheritance which would otherwise have fallen to his lot if the first brother had died childless. The reproach attached to sterility, especially by the Hebrews, may perhaps be accounted for by the constant expectation of the Messiah, and the hope that every woman cherished that she might be the mother of the promised Seed. This constant hope seems to account for many circumstances in the Old Testament history which might otherwise appear extraordinary or exceptionable (Gen 3:15; Gen 21:6-7; Gen 25:21-23; Gen 27:13; Gen 28:14; Gen 38:11-18; Deu 25:9). This general notion of the disgrace of barrenness in a woman may early have given rise, in the patriarchal age, to the custom among barren wives of introducing to their husbands their maid-servants, and of regarding the children born in that concubinage as their own. by which they thought to cover their own disgrace of barrenness (Gen 16:2; Gen 30:3). SEE CHILD.

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

             a Portuguese ecclesiastic, was born at Montemayor in 1588. He was a Jesuit, and was sent to the Indies as a missionary, where he taught philosophy and theology. As visitor of his society he afterwards went to Malabar and to Goa, and died at the latter place, Oct. 26, 1663. He wrote An Account of Missions in Malabar, in Italian. See Hoefer, Nouv. Biog. Generale, s.v.

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

             an English Wesleyan minister, was born at Attercliffe, near Sheffield, Oct. 17, 1808. When fifteen years of age he united with the Wesleyan Methodist Society; entered the ministry in 1832; was governor of Richmond Theological Institution for many years; spent the closing years of.his life in retirement, and died at Clapton, Oct. 26, 1876. “He was a man of high intellectual capacity and of refined and cultivated tastes. He was a hard student. Some of his works are valuable; and his sermons, carefully prepared and hallowed by much fervent prayer, were remarkable for beauty of language and depth of thought, as well as for energy and unction.  Powerful in the pulpit, unrivalled in the Bible class, and not less remarkable for the faithful and fruitful discharge of pastoral duties, he was also diligent in the more subordinate functions of his office.” Mr. Barrett combined dignity and refinement with that courtesy, gentleness, and affection which won him many friends. William Arthur calls him “the lovely Alfred Barrett — a pearl of great price” (Life of Dr. S. D. Waddy, by his youngest daughter, p. 345). Owing to a constitutional tendency, his soul was sometimes for weeks under a cloud of sadness and gloom. Mr. Barrett wrote the following: The Pastoral Office; with Special Reference to the Wesleyan Methodists ( Lond. 1839, 8vo): — Pastoral Addresses (1824; ibid. 1845, 2 vols. 12mo): — Catholic and Evangelical Principles Viewed in their Present Application (ibid. 1843, 8vo): — Life of Mors. Cryer (ibid. 1845, 12mo):Christ in the Storm; or, The World Pacfied (ibid. 1849, 12mo): — The Boatman's Daughter (ibid. 1847, 18mo): — Discourse on Modern Mental Philosophy, with Strictures on Mr. J. D. Morrell (ibid. 1850; 12mo): — Life of Rev. J. H. Bumby, with a Brief History of the New Zealand Mission (ibid. 1852, 18mo): — Devotional Remains of Mrs. Cryer, with an Introduction (ibid. 1854, 16mo): — The Ministry and Polity of the Christian Church, Viewed in their Scriptural and Theological Aspects (ibid. eod. 12mo): — sermon on Psa 119:18, in Sermons by Wesleyan Methodist Mintisters (1850): — Consolator; or, Recollections of the Rev. J. Pearson (ibid. 1856, 12mo): — a sermon on Knowing our Fathers' God. See Minutes of the British Conference, 1877, p. 14; Osborn, Wesleyan Bibliography, p. 66.

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

             an English Wesleyan minister, was born in Eccleshill, near Bradford, in 1779. He was converted at fourteen, admitted to the rank of a local preacher at nineteen, entered the itinerancy in 1807, and, after thirty-two years of pious, unassuming, faithful service, died May 24, 1839. See Minutes of the British Conference, 1839.

## Barrett, Edward Semans[[@Headword:Barrett, Edward Semans]]

             a Congregational minister, was born in Cavendish, Vt., Oct. 17, 1810. He graduated at Middlebury College in 1838; taught at Canton, N. Y., at the same time pursuing theological studies. He commenced preaching at Weston, Vt., where he was ordained in 1841. In 1844 he was a member of the legislature of Vermont. From 1845 to 1852 he was a teacher in  Leicester, and from 1848 to 1850 superintendent of schools in Addison County. In 1861 Mr. Barrett was appointed clerk in the Pension Office at Washington, D. C., where he continued until His death, July 18. 1866. See Cong. Quarterly, 1867, p. 42.

## Barrett, Elisha D[[@Headword:Barrett, Elisha D]]

             a Presbyterian minister, was born in Northampton, Mass., in 1789. After a preparatory training, he entered Williams College, and was graduated in 1813. After graduation, he removed to Virginia and opened a high-school, his patrons being mostly slave-holders. He also organized a Sundayschool, to which the blacks as well as whites were invited. As the instruction of the blacks was contrary to law, he was threatened with its penalties if he did not desist. Despite all threats, he continued, declaring that there was a higher law which had superior claims upon him. His school was not closed, and he conducted it with success. He was ordained and installed pastor of the Presbyterian churches of Plumb Creek and Glass Run, where he labored many years with great success. His late years were spent in Illinois and Missouri. In his eighty-eighth year he taught a private class in Latin and Greek. His last sermon was preached when he was ninety years of age. He closed his long and useful life in Sedalia, Mo., Nov. 6, 1880. See Presbyterian, Dec. 1, 1880. (W. P. S.)

## Barrett, George J[[@Headword:Barrett, George J]]

             a Methodist Episcopal minister, was born in Mechanicsville, N. Y., Feb. 22, 1818. He professed religion in early life; became a teachler among the Chippewa Indians at Green Bay, Wis., in his eighteenth year; and in 1839 entered the Illinois Conference. Ten years later ill-health obliged him to locate. On recovering, he began preaching for the Congregationalists, and remained with them fifteen years. In 1863 he re-entered the Illinois Conference. and continued zealous and faithful until his death, Feb. 19, 1877. Mr. Barrett won the reputation of being the wittiest man ever connected with the Illinois Conference. Always cheerful and buoyant, he scattered sunshine wherever he went. He was conscientious and strong in all his convictions; was brave, and wielded a scathing irony against all that he thought to be wrong; was generous and eloquent. See Minutes of Annual Conferences, 1877, p. 134.

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

             a Free-will Baptist minister, was born Jan.'19,. 1848, and united with the Church at the age of seventeen. He graduated at the State Normal School at Mansfield, Pa., and in September, 1874, went to Hillsdale to prepare for the ministry, where he remained two years. He accepted a call to the Church in Hinckley, O., and commenced his duties in July, 1876. In the midst of great usefulness, and with bright hopes of success in his ministry, he was called away, after an illness of three weeks, Jan. 28, 1878. See Morning Star, Feb. 27, 1878. (J. C. S.)

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

             an Irish clergyman and educator, was born in Dublin in 1753. He was educated at Trinity College, of which he became a fellow in 1778, a member of the senior board in 1791, and librarian in 1792, having served as assistant during the precedingeight years. He died Nov. 15, 1821. Dr. Barrett was a fine scholar, and distinguished in particular for a memory which was almost miraculous. He was, hotwever, exceedingly eccentric in his habits, and rarely passed beyond the precincts of his college. He published, An Inquiry into the Origin of the Constellations that Comtpose the Zodiac, and the Uses they were Intended to Promote: — An Essay on the Earlier Part of the Life of Swift: — Evangelium secundum Mattheun ex Codice Rescripto in Bibliotheca Collegii S Soe. Trinitatis juxta Dublin. See the (Lond.) Annual Register, 1821, p. 245, 656; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Barrett, Myron[[@Headword:Barrett, Myron]]

             a Presbyterian minister, was born at North-east, N. Y., Sept. 9, 1816. He was prepared for college at Burr Seminary, Vt. He graduated at Yale College in 1844, after which he went to Columbus, O., and taught four years. He afterwards entered Union Theological Seminary, N. Y., where he spent about two years, and then entered the senior class in Princeton Seminary, N. J., where he was regularly graduated in 1851. He was licensed April 16 of that year by the Presbytery of New York, and received a call from the Church at Pontiac, Mich., but did not accept it. He went to Detroit, Mich., preached a few weeks in the First Presbyterian Church of that city, and then was chosen assistant pastor, and filled the pulpit for fifteen months during Dr. Duffield's absence in Europe. Mr. Barrett was ordained as an evangelist by the Presbytery of Detroit, in the First Church  of Detroit, March 9, 1852; was installed pastor of the First Presbyterian Church at Newton, Sussex Co., N. J., June 26, 1854, and here he continued about five years. His health then failing, he resigned his charge, continuing, however, to preach as he had opportunity. He spent the following summer in the employ of the American Tract Society, and then made three successive engagements of six months each to supply the Churcl at Stroudsburg, Pa., but declined to accept its call. He preached for one year as assistant pastor to the South Church, New Haven, Conn., and afterwards supplied for periods of various length churches at White Plains, N. Y., and elsewhere, being seldom unemployed upon the Sabbath. He died May 8, 1876. Mr. Barrett was a man of quick perceptions and logical intellect. His convictions of truth were clear and intense, and gave power to his preaching. He was active and useful as a citizen, and as a man and a Christian commanded the unwavering respect of all who knew him. See Necrological Report of Princeton Theological Seminary, 1877.

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

             a Unitarian minister, was born in Royalston, Mass., in 1794. He was educated in Wilton, N. H., and at Harvard College, where he graduated in 1818, and subsequenltly at the Theological School at Cambridge. In 1825 he became pastor of the Twelfth Congregational Society, and for a time edited the Christian Register. In 1860 he retired to Roxbury, where he resided till his death, June 24, 1866, thoulgh for some time previous to his demise he served as Unitarian pastor in Boston. See Appletons' Annual Cyclop. 1866, p. 568.

## Barrett, Selah[[@Headword:Barrett, Selah]]

             a Free-will Baptist minister, was born in Stafford, Tolland Co., Conn., Feb. 25, 1790. When he was a child his father moved to Vermont. Here, at the age of twenty-two, he was hopefully converted, and joined the Strafford Church, this being the first Freewill Baptist Church formed in the state. In the fall of 1817 he removed to Rutland, O., and in 1837 was liceused to preach by the Meigs Quarterly Meeting. His ordination took place in September, 1849, in Cheshire, O. Here he preached more than in any other place, although he labored in different churches in his own quarterly meeting and in that of Athens. He died in Rutland, July 12, 1860. See Free-will Baptist Register, 1861, p. 91. (J.C.S.)

## Barrett, William D[[@Headword:Barrett, William D]]

             a Methodist Episcopal minister, was born in Virginia, July 19, 1797. He received a careful religious training; experienced conversion in his nineteenth year; soon began exhorting, and in 1817 joined the Virginia Conference. Four years later he located on account of ill-health removed to Ohio, and in 1830 entered the Ohio Conference, and in it labored diligently till his death, Feb. 22, 1839. Mr. Barrett was open-hearted and frank as a man, confident mand unwavering as a friend, affectionate as a parent, and devoted and zealous as a minister. See Minutes of Annual Conferences, 1840, p. 52.

## Barrez[[@Headword:Barrez]]

             The Carmelites were formerly called “Freres Barrez,” or Barry Friars, because their habit for a time was party-colored — part black and part white. This was about 1285. They afterwards resumed the white dress, which was their original habit. See Collier, Hist. Dict. vol. iv; Landon, Eccles. Dict. s.v.

## Barrfinn[[@Headword:Barrfinn]]

             (Barrindus, Barinthus, and also Finbar and Findbar, white hair), the name of three Irish ecclesiastics:

1. Son of AEdh, or Achadh, of the family of St. Bridget, who was related to the Irish king called the Lawgiver, who reigned A.D. 164-174 (Todd, St. Patrick, p. 287). His festival is Nov. 8.

2. Bishop of Druim-cuilinn (now Drumcullen, Kings Co.) and of Cillbairrf hinn, celebrated May 21. His date as given by Usher (De Brit. Eccl. Prin. [Dublin, 1639]) is A.1). 590; but Lanigan (Eccl. Hist. Irel. ii, 221) thinks he must have flourished earlier. Usher counts him among the three hundred who formed the secondl order of Irish saints, and quotes from the Life of St. Carthagus, calling him abbot of Druim-cuilinn, on the borders of Munster and Leinster. Kilbarron Parish, Diocese of Raphoe, County Donegal, receives its name from this saint. See Stat. Accq. Ireland, i, 462.

3. Abbot of Inis-damble, on the borders of Kensalach in Leinster, whose festival is celebrated January 30. Some appear to confound him with No. 1 above.

## Barri, Giacomo[[@Headword:Barri, Giacomo]]

             a Venetian painter and engraver, lived about 1650. He etched a fine plate of the Nativity, after P. Veronese; also some plates after his own designs; and in 1651 he published a work of some merit, entitled Viuggio Pittoresco d' Italia.

## Barrientos, Genes de[[@Headword:Barrientos, Genes de]]

             a Spanish theologian, studied at Salanianca, entered the Dominican Order. and made himself known as a theologian and preacher. Applauded at the court of Charles II for his eloquence, he did not remain to be dazzled by his success, but consecrated himself to foreign missions. In 1685 he went to the Philippine Islands, and became successively titular bishop of Troy and suffragan of the archbishop of Manilla. He died in 1694. He wrote Reflexiones Theologicas (Manilla, 1684). See Hoefer, Nouv. Biog. Generale, s.v.

## Barrientos, Lopez de[[@Headword:Barrientos, Lopez de]]

             a Spanish theologian, was born at Medina del Campo in 1382. He entered the Dominican Order, and became professor of theology at Salamanca. He held this position from 1416 to 1433, when he was placed in charge of the education of the prince Henry by the king of Castile, John II. In 1438 he was appointed bishop of Segovia and grand-chancellor of Castile, and in 1440 assisted the king at the States-General of Valladolid. In 1442 he became bishop of Avila, and, after bringing about a reconciliation between prince Henry and the king, his father, he became bishop of Cuenca and inquisitor-general of all Castile. He refused the bishopric of Compostella, and remained at Cuenca till his death, which occurred May 21, 1469. The poor were his heirs. He wrote, Claris Sapientic: — Index Latinus ad Sancti Antonini, Archiepiscopi Florentini, Summam Theologicam: — and several other works which remain unpublished. See Hoefer, Nouv. Biog. Gen., s.v.

## Barriere (Or Barreria), Pierre De[[@Headword:Barriere (Or Barreria), Pierre De]]

             a cardinal, and bishop of Autun, a native of Rodez, lived at the close of the 14th century. He refused to accept the cardinalate at the hand of pope Urban VI, because he believed that this pontiff had not been legally elected, but accepted it later from Clement VII. He wrote a treatise upon schism, directed against John of Lignano, defender of Urban; it was published in Duboulav's Histoireded I'Uziversiti de Paris, vol. iv. See Hoefer, Nouv. Biog. Generale, s.v.

## Barriere, Francois[[@Headword:Barriere, Francois]]

             a French Jesuit and theologian who lived in the early half of the 18th century, wrote Les Grandes Veritez de la Religion pour purifier le Chrestien, le conformer a Jesus-Christ, et l'unir a Dieu (Toulouse, 1704,.3 pts.). See Hoefer, Nouv. Biog. Generale, s.v.

## Barriere, Jean de la[[@Headword:Barriere, Jean de la]]

             founder of the Order of the Feuillants, was born at Saint Cerd in 1544. At the age of eighteen he was appointed to the Abbey of the Feuillants, of which he took possession in 1565. He died as a prisoner at Rome in 1600. His varied fortunes are recounted under the article FEUILLANTS.

## Barrimiit[[@Headword:Barrimiit]]

             in Mongolian mythology, is the name of the six perfections which the priests of the religion of Lama are required to reach — namely, sanctification from worldliness, true zeal, holiness, virtue, devotional meditation, and wisdom.

## Barrindus[[@Headword:Barrindus]]

             SEE BARRFINN; also SEE BARRY.

## Barringer, Joseph[[@Headword:Barringer, Joseph]]

             a Methodist Episcopal minister, was born near Buffington's Island, O., May 7, 1817. He was converted in his seventeenth year, and in 1838 entered the Ohio Conference, in which he served the Church till his decease, Sept. 3, 1871. Mr. Barringer was an able preacher, a sound theologian, a logical and lucid speaker. See Minutes of Annual Conferences, 1871, p. 249.

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

             a minister in the Methodist Episcopal Church, South, was born in Cabarras County, N. C., Feb. 18, 1816. He was educated at Chapel Hill; entered mercantile business at Concord; experienced a powerful conversion in 1842, and in 1844 joined the South Carolina Conference, in which he  served with diligence and fidelity until his sudden death, March 17, 1873. Experimental religion was Mr. Barringer's great theme, and he exhibited it as the controlling power of his life. See Minutes of Anual Conferences of the M. E. Church South, 1873, p. 804.

## Barrington (John Shute), Viscount[[@Headword:Barrington (John Shute), Viscount]]

             was born 1678, educated at Utrecht, created Viscount Barrington 1720, and died 1734. He was a friend and disciple of Locke, and greatly devoted to theological pursuits. In the year 1725 he published, in two volumes octavo, his Miscellanea Sacra, or a New Method of considering so much of the History of the Apostles as is contained in Scripture, with four Critical Essays:

1. On the Witness of the Holy Spirit;

2. On the distinction between the Apostles, Elders, and Brethren;

3. On the Time when Paul and Barnabas became Apostles;

4. On the Apostolical Decrees. In this work the author traces the methods taken by the apostles and first preachers of the Gospel for propagating Christianity, and explains, with great distinctness, the several gifts of the Spirit by which they were enabled to discharge that office. A pew edition of his Theological Works was published in London. in 1828 (3 vols. 8vo). — Jones, Christ. Biography, p. 27; Allibone, Dict. of Authors, s.v.

## Barrington, Shute[[@Headword:Barrington, Shute]]

             a prelate of the Church of England, was born in 1734. He was educated at Eton and at Merton College, Oxford, of which he became a fellow; was ordained in 1757; obtained various preferments, and at length, in 1769, the bishopric of Llandaff; in 1781 that of Salisbury; and ten years after that of Durham, which he held till his decease, in March, 1826. Bishop Barrington was a man of deep piety, a patron of all religious and philanthropic institutions, and wholly devoted to the great work com rmitted to his care by the Church. His talents were acknowledged to be considerable, and.his various publications, which consisted of Biblical criticisms, tracts, sermons, and charges, were all consecrated to the glory of God.

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

             an English Wesleyan minister, was born at Owlet Hill, near, Colne, Lancashire, in 1756. He was converted at the age of seventeen, and was called into the ministry by Wesley in 1786. He travelled eighteen circuits; became a supernumerary in 1817, and died March 8. 1841. He was a good man and a usefil laborer. See Minutes of the British Conference, 1841, p. 156; Wesleyan Meth. Magazine, 1843, p. 177.

## Barritt, John Wesley[[@Headword:Barritt, John Wesley]]

             an English Wesleyan minister, son of the preceding, entered the ministry in 1817, preached .at Banff, Peterhead, Ayr, Middleham, and Grantham, and became a supernumerary at Middleham in 1825; resumed work at Walsingham in 1830; retired again in 1838; resided at Halifax, Colne, and other places; received a great shock to his mental powers by an accident in 1855; and died in Manchester, Nov. 3, 1861, in the seventieth year of his age. See Minutes of the British Conference, 1862, p. 15.

## Barritt, Myron[[@Headword:Barritt, Myron]]

             SEE BARRETT.

## Barrius (Or Barrocus)[[@Headword:Barrius (Or Barrocus)]]

             SEE BARRY.

## Barrocus[[@Headword:Barrocus]]

             ST., a disciple of St. Cadoc, in the 6th century. When Cadoc sailed from the island Echni to Barrew with his disciples Barruc and Gualches, he found that they had forgotten his enchiridion, and sent them back for it, saying, “Go, not to return.” The irritable and revengeful character of Celtic saints is noted by Giraldus. A sudden storm overset their boat, and Bariuc lies buried in the island of Barry, to which he gave his name. This account is late, and there is an evident use of Nennius in it. Giraldus Cambrensis, whose family took its name from Barry Island, describes the saint's shrine in his time thus: “Cuijus et reliquiae in capella ibidem sita, hederae nexibus amplexata,'ii feretrum translatae continentur.” His feast-day is variously stated as Nov. 29 (Cressy, Church History, 20:18) or Sept. 27 (Ritson, Arthur, p. 157).

## Barrois, Humbert[[@Headword:Barrois, Humbert]]

             a French theologian of the Benedictine Order. He entered the Order of Moven Moutier in 1711, became abbot in 1727, and was invested with the principal honors of the Society of St. Vanne. He published various works upon the constitution of his order and upon other subjects. See Hoefer, Nouv. Biog. Generale, s.v.

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

             a missionary of the Church of England, was a native of Wales. He was.licensed to preach by the bishop of London, and immediately on his arrival in Maryland succeeded his uncle, the Rev. Hugh Jones, in the rectorship of North Sassafras Parish, Cecil Co. When the livings were taken awav from the clergy in Maryland in 1776, he removed to Elkton, Md., and taught school for the support of his family. He died in North Sassafras Parish in 1778, aged about forty years. See Sprague, Annals of the Amer. Pulpit, v, 12.

## Barron, Thompson[[@Headword:Barron, Thompson]]

             a Universalist minister, was born in Billerica, Mass., April 17, 1816. He was left an orphan at the age of eight; learned the carpenter's trade; gave  himself a liberal education, and began preaching in 1836. In 1837 he was ordained at Bridgewater, Vt., in which vicinity he preached until 1841, when he removed to Winchester, N. H. He afterwards removed to Concord, N. H., in 1846; to Dayton, O., in 1851; to Marietta, O., in 1853; to Muscatine, Ia., in 1856; returned to Enfield, N. H., in 1858; afterwards labored in Wentworth; and lastly removed to Newport, same state, where he retired to a small farm, and there continued until his death, Jan. 4, 1870. Mr. Barron was a man of positive theological views, impetuous temperament, of marked independent character, and very limited popularity. See Universalist Register, 1871, p. 100.

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

             a Baptist minister, was born in Brunswick County, Va., Oct. 30, 1753. He united with the Church in. his seventeenth year, aild began to preach when he was eighteen. He was ordained in 1774, and had the pastoral care of three churches in Virginia, itinerating much also in that state and in North Carolina. He was exposed to many of the persecutions which in those times the Baptists suffered. “In 1778 he was seized at one of his meetings by a gang of twenty men, dragged a half-mile, and forcibly dipped under water twice, with many jeers and mockeries.” In 1798 he removed to Montgomery County, Ky., and became pastor of the Church at Mt. Sterling. He was a warm advocate of antislavery, and was regarded as a leader in the abolition movement in the section of the state in which he lived. He died Nov. 14, 1819. Among his published writings were a book against slavery and a treatise in defence of the doctrine of the Trinity. See Baptist Encyclop. p. 83. (J. C. S.) Barrowclough, Samuel, a minister of the Methodist New Connection, a native of Stainland, Yorkshire, was born in 1756, and devoted himself in early life to the Methodists. He joined the New Connection'at thetime of the division, and in 1804 entered their ministry; travelled in thirteen circuits, laboring with great success, some of his converts being eminent Christians. He was an eloquent and able divine; but in 1820 his health failed, and he retired to Manchester, and died there Dec. 1, 1821. See Minutes of the Conference.

## Barrow, Isaac[[@Headword:Barrow, Isaac]]

             D.D., one of the most eminent of English divines, and a distinguished mathematician. He was born in London, October, 1630, and was educated at the Charter House, and at Felsted in Essex. Afterward he went to Cambridge, and became a pensioner of Trinity College in 1645. In 1649 he was elected fellow of his college; but the religious and political troubles of the time greatly checked his progress, and induced him to leave England to travel abroad. He visited France and Italy, and proceeded as far as Smyrna, in the course of which voyage he signalized himself by his courage in a combat with an Algerine pirate. At Constantinople he remained some time, and returned to England, through Germany and Holland, in 1659. He was ordained by Bishop Brownrigg, and in 1660, after the restoration, obtained the Greek chair at Cambridge. In 1662 he was made Gresham Professor of Geometry, and in 1663 Lucasian Professor of Mathematics, in which capacity he had Newton as a pupil. In 1670 he was made D.D., and in February, 1672, was nominated to the mastership of Trinity College. In his later years he gave up mathematics for divinity, feeling himself bound to this course by his ordination vows. He died in London on the 4th of May, 1677, and is buried in Westminster Abbey. His moral character was of the highest type, resting upon true religion. Tillotson says that he “came as near as is possible for human frailty to do to the perfect man of St. James.”

Barrow's intellect was of the highest order. As a mathematician he was “second only to Newton,” according to English writers, though this is rather too high praise. Of his numerous mathematical writings this is not the place to speak; his fame as a theologian rests chiefly upon his Treatise on the Pope's Supremacy, his Exposition of the Creed, and on his Sermons. Of the Supremacy, Tillotson remarks that “no argument of moment, nay, hardly any consideration properly belonging to the subject, has escaped Barrow's comprehensive mind. He has said enough to silence the controversy forever, and to deter all wise men, of both sides, from meddling any farther with it.” See Tillotson, preface to the Theological Works of Dr. Barrow (Lond. 1683, 3 vols. fol.). In theology Barrow was an Arminian, and his writings are, in many respects, an illustration of the Arminian system, though not controversially so. “His sermons,” as Le Clerc observes, “are rather treatises and dissertations than harangues, and he wrote and rewrote them three or four times. They are always cited as exact and comprehensive arguments, the produce of a grasp which could collect and of a patience which could combine all that was to be said upon the subject in question. But, in addition to this, Barrow was an original thinker. From his desire to set the whole subject before his hearers, he is often prolix, and his style is frequently redundant. But the sermons of Barrow are store-houses of thought, and they are often resorted to as store-houses by popular preachers and writers. Nor are they wanting in passages which, as examples of a somewhat redundant, but grave, powerful, and exhaustive eloquence, it would be difficult to parallel in the whole range of English pulpit literature.” The best edition of his theological writings is that published at Cambridge (1859, 8 vols. 8vo); a cheaper and yet good one, with a memoir by Hamilton, London, 1828 (3 vols. 8vo), reprinted N.Y. 1846 (3 vols. 8vo). They include seventy-eight sermons on various topics; an Exposition of the Apostles' Creed, in 34 discourses; expositions of the Lord's Supper, the Decalogue, the Sacraments; the Treatise on the Pope's Supremacy; with his Opuscula Theologica, including a number of Latin dissertations, etc. See Methodist Quarterly Review, 1846, p. 165 sq.; Allibone, Dictionary of Authors, 1:130 sq.; Hook, Eccles. Biography, 1:555.

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

             LL.D., was born in Yorkshire about 1754, and was educated at Queen's College, Oxford. In 1814 he was made prebendary of Southwell, and shortly afterward vicar of Farnsfield. In 1829 he was made archdeacon of Nottingham, which office he held till his death in 1836. He published Eight Sermons on the Bampton Lecture (Lond. 1799, 8vo): — Familiar Sermons on Doctrines and Duties (Lond. 3 vols. 8vo). — Darling, Cycl. Bibliogr. 1:185.

## Barrowes (Or Barrowe), Henry[[@Headword:Barrowes (Or Barrowe), Henry]]

             a Brownist, was executed at Tyburn with John Greenwood, April 6, 1592, “for writing and publishing sundry seditious books and pamphlets tending to the slander of the queen and government.” He wrote, A Brief Discoverie of the False Church; as is the Mother, so is the Daughter (Lond. 1590): — and Platfbrm which may Serve as a Preparation to Drive away Prelatism (1593). See Brook, Lives of the Puritans; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Barrowists[[@Headword:Barrowists]]

             a name which was sometimes applied to the Brownists (q.v.), after one of their leaders.

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

             an English Wesleyan minister, and a young man of deep piety and promising gifts, was appointed by the Wesleyan Missionary Society to Sierra Leone in November, 1855. He labored there for three months, was  seized with a fever, and died,-much lamented, April 3, 1856. See Minutes of the British Conference, 1856.

## Barrows[[@Headword:Barrows]]

             are mounds of earth which have in many countries been raised over the remains of the dead. Their use was prevalent among many of the ancient inhabitants of Europe. Virgil attributes it to the ancient Romans, and Herodotus mentions it as being a practice among the Scythians. Many monuments of this kind are to be found in both England and Scotland, while in Scandinavia the practice of building “them has prevailed for many centuries. The usual form of the Scandinavian barrows is either round or oblong, and some of them have rows of upright stones set around them. Barrows with stone chambers were earliest in use. Of the oblong some have been found to contain two cinerary stone chests, one at each end. and occasionally one in the middle. Round barrows were commonly raised over stone vaults or mortuary chambers in which the dead body was deposited, either buried in sand or laid out on a flat stone, and sometimes in a sitting posture. Barrows in considerable number were often raised on a field of battle, high ones surrounded with stones for the chiefs, and low mounds of earth for the common soldiers. Among the wooden barrows mentioned there were those known as ship-barrows, made by taking a boat or ship, turning it keel uppermost, and raising a mound of earth and stones upon it for a house of the dead. See Mallet, Northern Antiquities (Blackwell's ed.); Gardner, Faiths of the World, s.v. SEE MOUNDS.

## Barrows, Allen[[@Headword:Barrows, Allen]]

             a Baptist minister, was born in Hebron, Me., July 7, 1807, and was a graduate of Waterville College in the class of 1834. He was ordained the September following his graduation as pastor of the Baptist Church at Hallowell Cross Roads (no w Manchester), Me., where he remained one year, and then removed to Leeds, Me. His pastorates were: Leeds, 1835 — 37; Ellsworth, Me., 1837-45; Calais, Me., 1845-50; East Machias, Me., 1850-52; Leeds, 1852-54; Fayette, Me., 1854-57; Litchfield, Me., 1857- 64; East Sumner as a supply, 1864-72, at which place he died, April 24, 1875. “Mr. Barrows was very firm and earnest in his opinions; sound, judicious, and instructive in his preaching, and a truly excellent man in all the relations of life.” (J. C. S.)

## Barrows, Comfort E., D.D[[@Headword:Barrows, Comfort E., D.D]]

             a Baptist minister, was born at Attleborough, Massachusetts, December 11, 1831. He graduated from Brown University in 1858, and from the Newton Theological Institution in 1861; was ordained December 25 of the same year pastor at South Danvers (now Peabody), Massachusetts, and in 1865 became pastor of the First Church at Newport, R.I. He died there, December 26, 1883. Besides articles for reviews and papers, Dr. Barrows published several sermons and addresses. See R.I. Biog. Encyclop. pages 531. (J.C.S.)

## Barrows, Eleazer Storrs[[@Headword:Barrows, Eleazer Storrs]]

             a Presbyterian minister, was born Jan. 18, 1790, in Mansfield, Conn. He graduated at Middlebury, Vt., in October, 1811; spent 1811-12 in Castleton, Vt., 1812-15 in the Carolinas, and studied divinity at Princeton in 1815-16, acting a portion of 1815 as tutor in Middlebury College. He preached in Middletown, N. Y., 1816-17; and at the close of 1817 accepted a tutorship in Hamilton College, and for three years filled the professorship of Latin in that institution. On-June 29, 1819, he was received by the Presbytery of Oneida as a licentiate of the Presbytery. of New Brunswick, and on June 25, 1822, was dismissed to the care of the Presbytery of Onondaga. This body ordained and installed( him over the Congregational Church at Pompey Hill. Here he remained until 1828, combining the charge of the academy part of the time with that of the Church. He edited the Utica Christian Magazine from 1828 to 1833, also supplying the pulpit at Waterville for. some time. On leaving the editorial chair. he was settled at Cazenovia until 1842. He then returned to Utica with broken health, preaching here and there according to his ability. He died July 28, 1847. He was a man of great energy, judgment, skill, and won the esteem of all. See Presbyterianism in Central New York, p. 459.

## Barrows, Elijah Porter, D.D[[@Headword:Barrows, Elijah Porter, D.D]]

             a Presbyterian minister, was born in Mansfield, Connecticut, January 5, 1805; graduated from Yale College in 1826; was principal of the Hartford Grammar School, 1826-31; ordained evangelist at Simsbury, Connecticut, in 1832; pastor of the Dey Street Presbyterian Church, New York, 1835- 37; professor of sacred literature in Western Reserve College, Hudson, Ohio, 1837-52; professor of sacred literature in Andover Theological Seminary, 1852-66; without charge at Middletown, Connecticut, 1867-69; instructor in Union Theological Seminary, 1869-70; at Oberlin, 1871; professor of Old Testament literature and Biblical theology, Oberlin Theological Seminary, 1872-80, and without charge there until his death, October 29, 1888. He wrote, View of Slavery (1836): — The Thornton Fanily (1837): — Memoir of David H. Clark (eod.): — Life of E. Judson (1852): — Companion to the Bible (1867): — Sacred Geography.

## Barrows, George Wellington[[@Headword:Barrows, George Wellington]]

             a Congregational minister, was born at Bridport, Vt., Feb. 23, 1817. He entered Middlebury College, but did not complete the.course; graduated at Union Tlheological Seminary, N. Y., in 1844; was ordained pastor at Salisbury, Vt., in 1845, where he labored until 1863; was twice elected to  the Legislature of Vermoit; was installed at Elizabethtown, N. Y., in 1864, and remained pastor there until his death, Sept. 26, 1881. Mr. Barrows was a man of firmness and decision, sweetness and evenness of temper, good sense, and perfection of character. His sermons were terse, forceful, and sound. See Minutes of the General Assn. of New York, 1881, p. 41.

## Barrows, Homer[[@Headword:Barrows, Homer]]

             a Congregational minister, was born at Wareham, Mass., Dec. 19, 1806. He graduated at Amherst College in 1831; at Andover Theological Seminary in 1834; was pastor at Lakeville, then at Middleborough, Mass., 1836-42; at Norton, Mass., 184245; at Dover, N. H., 1845-52; Wareham, 1852-59; Plaistow, N. H., 1859-69; and Lakeville, 1869-72. He then removed to Andover, Mass., where he died, April 1, 1881. See Necrology of Andover Theological Seminary, 1880-81, s.v.

## Barrows, Lorenzo Dow, D.D.[[@Headword:Barrows, Lorenzo Dow, D.D.]]

             a Methodist Episcopal minister, was born in Windham, Vt., July 1, 1817. He experienced religion at the age of fourteen. His academic education was in the Sanbornton and- Newbury seminaries. He received license to exhort and preach in 1835, and in 1836 entered tlie New Hampshire Conference. He filled leading appointments in New England until impaired health led to his transfer to prominent stations farther south-such as Newark, N. J., Charleston, and Cincinnati. For three years he was president of Pittsburgh Female College, and for six years of New Hampshire Conference Seminary and Female College. In 1871 he threw himself into the cause of the freedmen, and assisted in establishing the Clark Theological School at Atlanta, Ga. He was an early and active worker in the temperance reform. He died Feb. 18, 1878. In the pulpit, on ,the platform, at conferences, and before legislatures, Dr. Barrows was ever ready and powerful. He was a devoted husband and father, and an exemplary Christian. He published, a revision of Holyoake's Rudiments of Public Speaking and Debate, showing his ability as a critic: — a Manual of Chapel Services, for schools and colleges. He also established the Prohibition Herald, which he edited over a year. See Minutes of Annual Conferences, 1878, p. 56; Simpson, Cyclop. of Methodism, s.v.

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

             an Irish Wesleyan minister, was born in Sligo in 1782. He was converted in his seventeenth year under a sermon by James Bell; entered the sacred work in 1805, retired to Carrickfergus in 1839, and died in Dublin, March 12, 1855. He is highly spoken of. See Minutes of the British Conf., 1855.

## Barrows, William, D.D[[@Headword:Barrows, William, D.D]]

             a Congregational minister, was born at New Braintree, Massachusetts, September 19, 1815; graduated from Amherst College in 1840, and spent one year in Union Theological Seminary; served as pastor at Norton, Massachusetts; Grantville; Old South Church, Reading; in 1869 became secretary of the Congregational Sunday-school and Publishing Society; in 1873 of the Massachusetts Home Missionary Society; in 1887 financial agent of Whitman College, and died September 9, 1891. He was the author of The Church and Her Children: — Purgatory; Doctrinally, Practically, and Historically Opened: — Oregon; the Struggle for Possession: — The United States of Yesterday and To-morrow, and several pamphlets. See (Am.) Cong. Yearbook, 1892.

## Barruel, Augustin De[[@Headword:Barruel, Augustin De]]

             a learned French Jesuit, was born Oct. 2, 1741, at Villeneuve-de -Berg, near Viviers. After assisting Freron in the publication of L'Annee Litterainre. he edited the Journal Ecclesiastique until August, 1792. He then went to England, where he published a work against the French Revolution, entitled Menoires sur Jacobinisme, which was prohibited in France. After the Revolution, Nov. 9, 1799, abbe Barruel desired to return to France. and July 8, 1800, he circulated about Paris a tract warmly recommendinug fidelity to the consular government. This writing gained for him the favor of the First Consul, who, in order to recompense him, appointed him canon of the Cathedral of Paris. In 1803 he published, in two large volurties, an apology for the Concordat, entitled De L'Autorite du Pape, which was violently attacked by abbe Blanchard in three successive articles. Barruel died at Paris, Oct. 5, 1820. His principal-works are, Ode sur le. Glorieux Avenenzent de Louis-Auguste (Louis XVI) (1774): — Le Patriote Veiidique, ou Discours sur les Vraies Causes de la Revolution (1789):Collection Ecclesiastique, ou Recueil Complet des Ouvrages faits depuis l'Ouvertu-re des Etats - Genesaux, relativement au Clerge (1791-92): — Histoire du Clerge de France pendant la Revolution- (1794, 1804.): — Memoires pour servir a l'Histoire du Jacobinisme (1797, 1803). These. various works, all directed against the Revolution, were marred by exaggeration and harsh criticism. See Hoefer, Nouv. Biog. Generale, s.v.; Winer, Handbuch der theol. Lit. i, 468, 818; Lichtenberger, Encyclopedie des Sciences Religieuses, s.v.

## Barry (Barrius, Barrindus, Barrocus, Barr, Pinbar), St.[[@Headword:Barry (Barrius, Barrindus, Barrocus, Barr, Pinbar), St.]]

             commemorated Sept. 25, has both an Irish and Scotch history. According to the Irish history, he was a native of Cork or its neighborhood, and the founder, bishop, and patron of the first Church there, spending his life in that district as a confessor. He was educated at first in Leinster under Mac- corb; and at Corcach-Mdr, the “marshy place” where Cork now stands, he founded his Church and established a school. He had previously had a  school at Loch Ire. All accounts agree that he visited Rome, and on his way paid a visit to St. David at Menevia. After an episcopate of seventeen years, he died at Cloyne, Sept. 25, 633 (or 630), and was buried at Cork. He is patron of Kilberry Parish, in Waterford; perhaps also of Kilberry Parish, Diocese of Dublin, County of Kildare. See Caulfield, Life of St. Fin Barre (Lond. 1864); and for a long list of authorities, Smith, Dict. of Christ. Biog. s.v.

## Barry, Basil[[@Headword:Barry, Basil]]

             a Methodist Episcopal minister, was born in Ann Arundel County, Md., March 1, 1789. He joined the Church at the age of sixteen, received license to preach in 1813, and in 1815 entered the Baltimore Conference. In 1844 ill-health obliged him to retire from the active ranks, and he located at Rockville, Md., where he continued to reside until his death, Sept. 2, 1877. As a preacher, Mr. Barry was studious, Biblical, sound, and forcible; as a man, spiritual. See Minutes of Annual Conferences, 1878, p. 15.

## Barry, Edmund D., D.D[[@Headword:Barry, Edmund D., D.D]]

             a Protestant Episcopal clergyman, was born at Kinsale, Ireland, in 1777. His earlier studies were prosecuted under an able master in charge of the academy at Youghal, and in 1796 he was entered as fellow-commoner at Trinity College, Dublin. In 1798 he came as an exile to America, his banishment growing out of the political agitation in Ireland during 1796- 97. He began his career as a teacher on Staten Island, where he remained fourteen months. In 1800 he taught at the Elizabethtown Academy. He became assistant minister of the French Church in New York in 1808, and at the same time took charge of the Protestant Episcopal Academy in that city, where he remained thirteen years. Removing to Baltimore, Md., he occupied a position as instructor in a similar institution. He returned to New York in 1824, where he established a flourishing academy. He died at Jersey City, N. J., April 20, 1852. Dr. Barry was a man of eminent piety, courteous and graceful in his manner, and beloved by a large circle of friends. See Amer. Quar. Church Rev. 1852, p. 326.

## Barry, Edward, D.D.[[@Headword:Barry, Edward, D.D.]]

             an English divine, was born at Bristol about 1759. He was originally intended for the medical profession, and, after the usual course of study, graduated as M.D. at St. Andrews College. Preferring to enter the Church,  he received the curacy of Marylebone, London, where he was very popular as a preacher. Subsequently he obtained the living of St. Leonard's, Wallingford, where he died, Jan. 16, 1822. Dr. Barry was ain energetic and successful clergyman, and an able defender of the principles of the Church of England. The following are a few of the works published by him: A Letter to Mr. Cumberland, occasioned by his letter to the bishop of Llandaff (1783, 8vo): — Theological, Philosophical, and Moral Essays (2d ed. 1791, 8vo): — The Friendly Call of Truth and Reason to a New Species of Dissenters (1799, 8vo; 4th ed. 1812): Works (1806, 3 vols. 8vo): — a number of Sermons, etc. See (Lond.) Ann. Reg., 1822, p. 266.

## Barry, George, D.D.[[@Headword:Barry, George, D.D.]]

             a clergyman of Scotland, was born in the County of Berwick in 1748. He was educated at the University of Edinburgh, and for a short time was employed as a private tutor to the sons of some gentlemen in Orkney, by whose patronage he became second minister of the royal burgh and ancient cathedral of Kirkwall. About 1796 he removed to the island and parish of Shapinshay. He first attracted public notice by the statistical account of his two parishes, published in Sir John Sinclair's Statistical Reports. He was very zealous in his labors for the education of youth, and for that reason the Society for the Propagation of Christian Knowledge in Scotland about 1800 chose him one of their members and gave him superintendence over their schools at Orkney. He died May 14, 1805. Shortly after his death appeared his History of the Orkney Islands.

## Barry, Gerald[[@Headword:Barry, Gerald]]

             (usually called Gitaldus Cambrensis, or Gerald of Wales), an English clergyman descended from a noble family, was born at the Castle of Mainaper, near Pembroke, in 1146. His early training was conducted by the bishop of St. David's, his uncle. He was afterwards sent to Paris for three years, after which he returned to England, in 1172, entered into holy orders, and received several benefices in England and Wales. He became the legate of Richard, archbishop of Canterbury, for correcting various disorders in Wales, and executed his office with great vigor. At the death of his uncle, David FitzGerald, bishop of St. David's, he was elected to the vacant see, but declined the office on account of an irregularity in the election, more especially, however, on account of the opposition of king Henry II. He then returned to Paris, and engaged in the study of civil and  canon law, especially the papal constitutions or decretals. In 1179 he was elected professor of canon law in the University of Paris, but declined the honor. In 1180 he returned to England, and was appointed bishop of Menevia pro temnpore, which function he fulfilled three or four years with great success. In 1184 he became chaplain to Henry II, and subsequently received various honorary appointments. In 1198 he was again elected bishop of St. David's, but this time the opposition of Hubert, archbishop of Canterbury, stood in the way, and after a contest of five years, in which he made three journeys to Rome, he was finally defeated. Soon after this he retired from public life, and spent the remaining seventeen years of his life in literary labors. He is supposed to have died in 1223. Among his works we note, Topographia Hiberniae (Frankfort, 1602): — Legends of Saints: — Liber Invectionum: — Gemma Ecclesiastica: — The Itinerary of Cambria: — and De Gestis Giraldi Laboriosis. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

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

             a historical painter of the British school, was born at Cork, Ireland, in 1741. He was educated in the school of Mr. West at Dublin, where, at the age of twenty- two, he gained the prize for a historical picture representing the arrival of St. Patrick on the coast of Cashel. In 1770 he went to England, and exhibited in the Royal Academy his Adam and Eve, and the year following his Venus Anadyomene. He was elected a Royal Academician in 1777, and professor of painting in that institution, but on account of misconduct was obliged to resign. He struggled with his evil genius, poverty, and neglect, and died in the greatest indigence at London in February, 1806. The principal works of this great artist are the series of pictures in the Adelphi. which are best described by himself in his pamphlet, and which he terms a Series of Pictures on Human Culture.

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

             an early Methodist preacher, entered the work in 1774, and died at Gainsborough, Lincolnshire, in 1783. “As he labored much, so he suffered much, but with unwearied patience. In death he suffered nothing, stealing quietly away.” See Atmore, Meth. Memorial, s.v.

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

             an English Wesleyan missionary, was of Irish Protestant parentage. He was appointed to the island of Jamaica in 1824, and on his return in 1832 he gave evidence before both Houses of Parliament on the negro race. He was afterwards sent to Canada and Bermuda, but, on his rupturing a bloodvessel, returned to England in 1836. He vainly tried to regain his health in Guernsey and the West Indies, and died in Montreal, June 21, 1838. “His sermons were rich in thought and chaste in expression, and delivered with great earnestness and power.” See Cooney, Autobiog. of a Wesl. Meth. Missionary (Montreal, 1856), p. 235, 248; Minutes of the British Conference, 1838.

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

             a Roman Catholic prelate, was made administrator of the diocese of Savannah, and on August 2, 1857, consecrated bishop. Florida was at this time made a vicariate, and the diocese of Savannah embraced only Georgia. He labored earnestly and zealously in his capacity of bishop, as he had in that of a priest, but his health was broken down. Going to Europe to recruit, he was prostrated in Paris, and died there, November 19, 1859, aged fifty. See De Courcy and Shea, Hist. of the Catholic Church in the U.S. page 533.

## Barsabas[[@Headword:Barsabas]]

             (Βαρσαβᾶς, a Chald. patronymic), the surname of two men.

1. Of JOSEPH SEE JOSEPH (q.v.), mentioned in Act 1:23.

2. Of JUDAS SEE JUDAS (q.v.), mentioned in Act 15:22.

## Barsaiti, Marco[[@Headword:Barsaiti, Marco]]

             an eminent Italian painter, was a descendant of a Greek family of Friuli. He painted a picture of Christ Praying in the Garden, in the Church of St. Giobbe, in 1510, which was highly extolled by Ridolfi. There are a number of his works in the churches of Friuli, and one (The Vocation of St. Peter) in the Church of the Certosa, which Lanzi says is one of the most beautiful pictures of the age.

## Barsanians[[@Headword:Barsanians]]

             were one of the minor Egyptian sects of the Monophysites during the latter part of the 5th century. Joannes Damascenus identifies them with the Semidalitae (q.v.), and states that they had no valid consecration of the eucharist, but, having mixed a few crumbs of sacramental bread consecrated by Dioscorus, the Eutychian patriarch of Alexandria, with a measure of fine wheat flour, partook of the loaf made therefrom, and regarded it as am reception of the holy communion. Damascenus strangely attributes to them the tenets both of the Gajanitse (or Julianists) and of the Theodosiani (or Severians), who held opposite doctrines as to the corruptibility of Christ's body, adding thereto something of their own.

## Barsanuphians (Or Barsanuphites)[[@Headword:Barsanuphians (Or Barsanuphites)]]

             were an obscure subdivision of the Monophysites, taking their name from Barsanuphius, an Egyptian pretender to the episcopal rank. They separated from the Jacobites in the reign of the emperor Zeno, at the latter part of the 5th century, and were reunited to them in the time of the patriarch Mark,  about 810. At that time they had two bishops, whom Mark at first refused to recognise, but afterwards acknowledged, and appointed them to the first vacant sees. The founder of this sect was a different person from the Palestinian anchoret. See Fleury, Hist. Eccl. 10:116; Neale, Pair. of Alexand. ii, 137, 221.

## Barsanuphius[[@Headword:Barsanuphius]]

             a solitary of Palestine, an Egyptian'by birth, in the reign of Justinian, about 540. According to the story related by Evagrius (Hist. Eccl. 4:33), he shut himself up in his cell in a monastery at Gaza, where he remained for more than fifty years, seeing and seen by no human being, and eating no earthly food. Eustochius, the bishop of Jerusalem, disbelieving the tale, commanded the cell to be broken open, wvhereupon tire burst out and consumed the sacrilegious disturbers of the holy man's repose. Barsanuphius was the author of Questiones et Responsiones Asceticoe Valric. and a Parcenesis ad Proprinm Discipulum, originally printed by Montfaucon, Biblioth. Coislin. p. 394; and'afterwards by Galland, Biblioth. Vet. Patr. xi; and Migne, Patrolog. 86, pars i, 887 sq.

## Barsom[[@Headword:Barsom]]

             in Persian cultus, is a bundle of consecrated twigs which the priest holds in his left hand while reading the Zendavesta. They are held together by a sacred band of palm-leaves, which is called Evanguin. The tree from which the branches are taken is not mentioned; the number is decided according to the number of books which the priest reads.

## Barsony (De Lovas Bereny), George[[@Headword:Barsony (De Lovas Bereny), George]]

             a Hungarian theologian, was born at Peterfalva near the commencement of the 17th century. He embraced the ecclesiastical profession, preached several years in Szerdahely, became canon at Gran in 1653, and was made bishop of Grosswardein in 1663. He distinguished himself by his zeal against Protestantism. He died Jan. 18, 1678. He wrote Veritas Toti Maundo Declarata; Argumzento Triplici ostendens J. C. Reiamve Majestatem non Obligari Tolerare in Hungsaria Sectas Lutheranam et Calvinianam (Raschau, 1671; Vienna, 1672). D. Joh. Posahazi published a refutation of the. work, entitled Falsitas Veritatis Toti Mundo Declarata, etc. See Hoefer, Nouv. Biog. Generale, s.v.

## Barsotti, Giovanni Carlo[[@Headword:Barsotti, Giovanni Carlo]]

             an Italian theologian who lived at Florence near the middle of the 18th century, wrote Vita del Servo di Dio Gaetano Pratesi Marescalco Fiorentino (Florence, 1756). See Hoefer, Nouv. Biog. Generale, s.v.

## Barsotti, Nicola[[@Headword:Barsotti, Nicola]]

             an Italian ascetic writer, was a Capuchin at Lucca near the middle of the 17th century. He wrote, Spirituale Humane semper Peregrince Mortalis Vitce Renigium, habens Portum suum Immortalem Etesrnam Vitam (first printed in Italian, then in an abridged form in Latin, Vienna, 1647): — Sermones Evangelici pro Quadragesima et Adventu (ibid. 1667): Sermones de Sanctis per Annum Occurrentibus (ibid. 1668). See Hoefer, Nouv. Biog. Generale, s.v.

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

             a Congregational minister, was born in Duxbury, Mass., in 1770. He graduated at Brown University in 1801; was ordained pastor of the Church in Hanson, Mass., Jan. 26, 1803; and died Feb. 11, 1821. See Sprague, Annals of the Amer. Pulpit, i, 646.

## Barstow, Zedekiah Smith, D.D.[[@Headword:Barstow, Zedekiah Smith, D.D.]]

             a Congregational minister, was born in Canterbury, Conn., Oct. 4, 1790. He was admitted to college in 1811; after graduation he pursued” his theological studies under the direction of president Dwight, and was licensed in New Haven, Conn., in 1814. For two years he was tutor and college chaplain in Hamilton College, and was invited to accept a professorship, but declined. He was settled over the Congregational Church in Keene, N. H., July 1, 1818, where he served fifty years. After his resignation he continued to preach for destitute parishes in the vicinity. For thirty-seven years he served as trustee of Dartmouth College; was secretary for many'years of the General Association of New Hampshire, a corporate member of the American Board of Commissioners for Foreign Missions, trustee of Kimball Union Academy, trustee and secretary of Keene Academy. He was also a member of the New Hampshire Legislature, and chaplain of that body in 1868 and 1869. He died March 1, 1873. See Obituary Record of Yale College, 1873.

## Barstucke (Or Berstucke)[[@Headword:Barstucke (Or Berstucke)]]

             in Lithuanian mythology, was the name of certain middle beings between the subdeities and men — goblins, or gnomes. The head among them was Puschkeit, governing the earth and plants. These goblins made their abode principally under elder-bushes, which were therefore sacred to them.

## Barsuma Or Barsumas[[@Headword:Barsuma Or Barsumas]]

             bishop of Nisibis, a zealous Nestorian of the fifth century. Having been ejected from the school of Edessa, he was made bishop of Nisibis A.D. 435, and devoted himself earnestly for nearly half a century to the establishment of Nestorianism in Persia. He founded the school of Nisibis, a prolific source of Nestorianism. He advocated the right of priests to marry, and himself married a nun. See Assemani, Bibl. Orient. III, 2:77; Mosheim, Ch. Hist. 1:363. SEE NESTORIANS.

## Barsumas[[@Headword:Barsumas]]

             a Syrian archimandrite, head of the Eutychian party at the robber-council of Ephesus, A.D. 449. Among the Jacobites (q.v.) he is held as a saint and miracle-worker. See EPHESUS, ROBBER-COUNCIL OF.

## Bartacus[[@Headword:Bartacus]]

             (Βάρτακος; Vulg. Beza), the father of Apame, the concubine of King Darius (1Es 4:29, where he is called “the admirable” [ὁ θαυμαστός], probably an official title belonging to his rank). The Syriac version has Artak, a name which recalls that of Artachaeas (Α᾿ρταχαίης), who is named by Herodotus (7. 22,117) as being in a high position in the Persian army under Xerxes, and a special favorite of that king (Simonis, Onom.; Smith's Dict. of Class. Biog. 1:369). SEE APAME.

## Bartas, Du[[@Headword:Bartas, Du]]

             SEE DU BARTAS.

## Bartels, August Christian, D.D.[[@Headword:Bartels, August Christian, D.D.]]

             a Protestant theologian of Germany, was born Dec. 9, 1749, at Harderode, in the duchy of Brunswick. He studied at Helmstadt, and in 1773 was appointed pastor at Eimbeck in Hanover. In 1778 he was called to Brunswick, and in 1789 was made court preacher and provost at Riddagshausen. He died Dec. 16, 1826. He was an excellent pulpit orator, and attracted both the higher and lower classes. With the exception of Ueber den Werth und die Wirkungen der Sittenlehre Jesu (Hamburg, 1788-89, 2 pts.), his writings were mostly sermons. See Dbring, Die deutschen Kanzelrednei des' 18ten und 19ten Jahrhunderts, s.v.; Winer, Handbuch der theol. Lit. i, 310; ii, 65, 86, 158, 167, 173 sq., 181, 198. (B. P.)

## Barth, Christian Gottlob[[@Headword:Barth, Christian Gottlob]]

             D.D., an eminent German divine and philanthropist, was born at Stuttgart, July 31,1799, obtained his academical education at the Gymnasium there, and from 1817 to 1821 studied theology at Tubingen. He early manifested strong religious feelings, and during all his life kept himself free from the prevailing rationalism. In 1824 he became pastor at Mottlingen, Wurtemberg, and in 1838 retired to Calw, in order to devote himself to the missionary cause, and to the production of books of practical religion, to which objects he had already given much of his attention. He had, with the flourishing missionary institute at Basle, formed the first (Calwer) missionary society in Wurtemberg, published a periodical, “The Calwer Mission Sheet,” and was the means of exciting a wide-spread interest in the cause of missions.

From this period his life became still more active, The interests of the mission led him to travel far and near, sometimes to England, to France, and to the interior of Switzerland; and he was brought into friendly relationship with the courts of Wurtemberg, Baden, Bavaria, Austria, Russia, England, Prussia, etc. His house became a sojourn for persons from all parts of the world. He founded a conference of evangelical pastors and a training-school for poor children. Among his multitudinous publications of practical reading, both bor adults and children, are Kinderblatter (Calw, 1836); Christ. Kinderschriften (Stuttg. 4 vols.); Christ. Gedichte (Stutt. 1836); Kirchengeschichte fur Schulen und Familien (Calw, 1835); Biblische Geschichte fur Schulen und Familien. The sale of these books has been unparalleled. Of the Bible History and Bible Stories more than a million copies have been published in ten or twelve languages of the Christian and heathen world. He was also a ready versifier, and wrote many hymns and short poems for children; and several of his hymns, especially those on Missions, have found their way into the later German collections of hymns. In 1838, the University of Tubingen conferred upon him the degree of Doctor of Theology. His health was feeble during his later years, but he continued to work up to the last day, and was only induced to lie down about half an hour before his death, Nov. 12, 1862. — Pierer, Universal-Lexicon, s.v.; Herzog, Real-Encyklop. Supp. 1, p. 168.

## Barthel, Johann Caspar[[@Headword:Barthel, Johann Caspar]]

             a German canonist, born in 1697 at Kitzingen. He studied at Wurzburg with the Jesuits, and subsequently at Rome under Cardinal Lambertini, afterward Benedict XIV. In 1727 he was made professor of canon law in the University of Wurzburg, of which he afterward became vice-chancellor. To intense hatred of Protestantism Barthel united a steadfast resistance to all papal claims unauthorized by law. He died in 1771, having greatly improved the teaching of the canon law, which before his time consisted simply in repeating the decretals and comments of the court of Rome. Barthel followed zealously in the path of De Marca, Thomassin, Fleury, and other great theologians of France, and reduced the canon law to a form suited to the wants and peculiar circumstances of Germany. The following are his chief works:

1. Historia Pacificationum Imperil circa Religionum consistens (Wurzburg, 1736, 4to): —

2. De Jure Reformandi antiquo et novo (Ibid. 1744, 4to): —

3. De restitutd canon'carrum in Germania electionum. politia (Ibid. 1749): — Tractatus de eo quod circa libertatem exercitii religionis ex lege divina et ex lege imperil justum est (Ibid. 1764, 4to). — Landon, Eccl. Dict. 2:47.

## Barthelemy[[@Headword:Barthelemy]]

             SEE HILAIRE, ST.

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

             a famous physician, librarian and rector of the Academy at Copenhagen, was born Oct. 20, 1616. He studied philosophy, philology, theology, and medicine at Leyden, and died Dec. 4, 1680.' He wrote, Paralytici Novi Test. Medico et Philol. Cormmentario Illustr. (Copenhagen, 1673; Leipsic, 1685):De Cruce Christi Hypomnemata IV: 1. De Sedili Medio; 2. De Vino Ayrrhato; 3. De Corona Spinea; 4. De Sudore Sanguineo (Amst. 1670; Leyden, 1695): — Dissertatio de Latere Christi Aperto (ibid. 1646, and often):Nicolai Chronica Episcoporunm Lundensium ed. Th. Bartolin (Copenhagen, 1709): — De Sanguine Vetito (Frankfort, 1673). See Vinding, Academia Ft fnensis; Niceron, Memoires; Bartholini, Dissert. de Medicis Danis; Jocher, Allgemeines Gelehrten - Lexikon, s.v.; Winter,  Hasndbuch der theol. Lit. i, 146, 538, 560, 834; First, Bibl. Jud. i, 89. (B. P.)

## Bartholmess, Christian Jean Guillaume[[@Headword:Bartholmess, Christian Jean Guillaume]]

             a French Protestant theologian, was born Feb. 26, 1815, at Geisselbronn, in Alsace. He studied at Strasburg, and, after completing his theological course, went to Paris as tutor of the family of the marquis de Jeaucourt. Here he especially devoted his leisure hours to the study of the history of philosophy, and published La Vie de Giordano Bruno (1847, 2 vols.). Two years later he published Huet et son Scepticisme, for which he obtained the degree of doctor of philosophy. In 1850 he published L'Histoire de l'Academie de Prusse depuis Leibnitzjusqu'a Schelling (2 vols.). In 1853 he accepted a call as professor of philosophy to Strasburg. In 1855 he published Histoire Critique des Doctrines Reliyieuses de la Philosophie Moderne (2 vols.). He died Aug. 31, 1856, at Nuremberg. See Lichtenberger, Encyclopedie des Sciences Religieuses, s.v. (B. P.)

## Bartholomaeus, Paulinus a St[[@Headword:Bartholomaeus, Paulinus a St]]

             a German Carmelite, was born at Hof, Austria, in 1748, and died at Vienna in 1806. He wrote, Systema Brahman. Liturg. Mytholog. Civile ex Monumentis Indicis Musei Borg.; Dissert. Hist.-criticis Illustravit (Rome, 1791; Germ. transl. Gotha, 1797): — India Orient. Christiana, cont. Fundat. Eccles., Seriem Episcoporum, Missiones, Schismata, Persecut. (Rome, 1794). See Winer, Handbuch der theol. Lit. i, 519, 841. (B. P.)

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

             a Protestant theologian of Germany, was born Feb. 26, 1708, at Ilmenau. He studied at Jena, but on account of his poor health gave himself entirely to the study of philology and Church history, and accepted a call to the ducal library at Weimar, where he died, Feb. 1, 1776. He published, Acta Historico-ecclesiastica (pt. 96-120. Weimar, 1753-58): — Nova Acta. Historico-ecclesiastica (ibid. 1758-72, 11 vols.). See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. i, 580. (B. P.)

## Bartholomai, Wilhelm Ernst[[@Headword:Bartholomai, Wilhelm Ernst]]

             a Protestant theologian of Germany, brother of the preceding, studied at Jena; in 1723 was preacher at Roda; in 1730 second deacon at Weimar; in 1731 court deacon; in 1736 court preacher and member of consistory; and died May 26, 1753. He published, Acta Historico-ecclesiastica (pt. 1-95, which his brother continued): — Materien aus der Theologie, Kirchen- und GelehrtenHistorie (Weimar, 1737-42). See Moser, Jetztlebende Gottesgelehrte; Neubauer, Jetztlebende. Theologen; Jocher, Allgemneines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. i, 580. (B. P.)

## Bartholomaus, Dominicus[[@Headword:Bartholomaus, Dominicus]]

             a minister of the Reformed (Dutch) Church, came to America in 1748. He served the Church at Zulpehocken from 1748 to 1759, when he died. See Corwin, Man. of'the Ref. Church in America (3d ed.), p. 170.

## Bartholomeus Iscanus[[@Headword:Bartholomeus Iscanus]]

             SEE BARTHOLOMEW OF OXFORD.

## Bartholomew[[@Headword:Bartholomew]]

             (Βαρθολομαῖος, for Chald. תָּלְמִי בִּר, i.e. son of Tolmai; the latter being a name that occurs in Jos 15:14, Sept. Θολαμί and Θολμαϊv; Auth. Vers. Talmai; 2Sa 13:37, Sept. Θολμί and Θολομαι. In Josephus we find Θολομαῖος, Ant. 20:1, 1. The Θολμαῖος in Ant. 14:8, 1, is called Πτολεμαῖος in War, 1:9, 3, not improbably by an error of the transcriber, as another person of the latter name is mentioned in the same sentence), one of the twelve apostles of Christ (Mat 10:3; Mar 3:18; Luk 6:14; Act 1:13), generally supposed to have been the same individual who in John's Gospel is called NATHANAEL SEE NATHANAEL (q.v.). The reason of this opinion is that in the first three gospels Philip and Bartholomew are constantly named together, while Nathanael is nowhere mentioned; on the contrary, in the fourth gospel the names of Philip and Nathanael are similarly combined, but nothing is said of Bartholomew (see Assemani, Biblioth. Orient. III, 1:306; 2:4 sq.; Nahr, De Nathan. a Bartholom. non diverso, Lips. 1740). Nathanael, therefore, must be considered as his real name, while Bartholomew merely expresses his filial relation (see Lightfoot, Hor. Hebr. p. 325). If so, he was a native of Cana in Galilee (Joh 21:2). Bernard and Abbot Rupert were of opinion that he was the bridegroom at the marriage of Cana. (For traditions respecting his parentage, see Cotelerius, Patr. Apost. 372). He was introduced by Philip to Jesus, who, on seeing him approach, at once pronounced that eulogy on his character which has made his name almost synonymous with sincerity, “Behold an Israelite indeed, in whom there is no guile” (Joh 1:47). A.D. 26. He was one of the disciples to whom our Lord appeared after his resurrection, at the Sea of Tiberias (Joh 21:2); he was also a witness of the ascension, and returned with the other apostles to Jerusalem (Act 1:4; Act 1:12-13). A.D. 29. On his character, see Niemeyer, Charakt. 1:111 sq. SEE APOSTLE.

Of the subsequent history of Bartholomew, or Nathanael, we have little more than vague traditions. According to Eusebius (Hist. Eccles.v. 10), when Pantaenus went on a mission to the Indians (toward the close of the second century), he found among them the Gospel of Matthew, written in Hebrew, which had been left there by the Apostle Bartholomew. Jerome (De Vir. Illustr. c. 36) gives a similar account, and adds that Pantaenus brought the copy of Matthew's Gospel back to Alexandria with him. SEE MATTHEW, GOSPEL OF. But the title of “Indians” is applied by ancient writers to so many different nations that it is difficult to determine the scene of Bartholomew's labors. Mosheim (with whom Neander agrees) is of opinion that it was a part' of Arabia Felix, inhabited by Jews to whom alone a Hebrew gospel could be of any service. Socrates (Hist. Eccles. 1, 19) says that it was the India bordering on Ethiopia; and Sophronius reports that Bartholomew preached the Gospel of Christ to the inhabitants of India Felix (Ι᾿νδοῖς τοῖς καλουμένοις εὐδαίμοσιν). This apostle is said to have suffered crucifixion with his head downward at Albanopolis, in Armenia Minor (Assemani, Bibl. Orient. III, 2:20), or, according to the pseudo-Chrysostom (Opp. 8:622, ed. Par. nov.), in Lycaonia; according to Nicephorus. at, Urbanopolis, in Cilicia (see Abdias, in Fabricius, Cod. Apocr. 2:685 sq.; Baronius, ad Martyrol. Romans p. 500 sq.; Perionii Vitae Apostolor. p. 127 sq.). SEE BARTHOLOMEW'S DAY.

A spurious GOSPEL which bears his name is in the catalogue of apocryphal books condemned by Pope Gelasius (Fabric. Cod. Apocr. N.T. 1:341 sq.). SEE GOSPELS, SPURIOUS.

## Bartholomew Bishop Of Exeter[[@Headword:Bartholomew Bishop Of Exeter]]

             SEE BARTHOLOMEW OF OXFORD.

## Bartholomew Bishop Of Oxford[[@Headword:Bartholomew Bishop Of Oxford]]

             So Dupin styles an ecclesiastical writer of the 13th century who wrote a Penitential, which he says was in MS. in the Library of St. Victoire at Paris. But clearly he is mistaken in calling him bishop of Oxford, which see was not erected till 1542. He means Bartholomeus Iscanus, bishop of  Exeter (Exoniensis), who was consecrated in 1161, and died Dec. 15, 1184; and who, as Godwin states, wrote several works, a list of which may be seen in Bale. Some letters written to him by John of Salisbury, bishop of Chartres, are still extant. See Godwin, De Praes. Anq. p. 403; Dupin, Hist. of Eccles, Writers, ii, 369; Tanner, Bibl. Brit. p. 78.

## Bartholomew Of Bologna[[@Headword:Bartholomew Of Bologna]]

             an Italian ecclesiastic who lived in the beginning of the 14th century, was a Dominican missionary. Pope John XXII consecrated him at Avignon for the bishopric of Maratha, a city situated on the confines of Armenia and Persia. He made many converts among the heathen and Mussulmans, built a great many churches and monasteries, and was appointed archbishop of Naxivan, in Armenia, which became the centre of his missionary labors. He published several treatises in the Armenian language, and translated the Psalms and some parts of the works of Thomas Aquinas into Armenian. Sec Lichtenberger, Encyclolpdie des Sciences Religieuses, s.v. (B. P.)

## Bartholomew Of Braganza[[@Headword:Bartholomew Of Braganza]]

             an Italian Dominican who held the episcopal see at Vincenza from 1250 to 1268, and died in 1270, wrote, A Commentary on the Bible: — Scholia in Dionysinum Areopagitam de Celesti Hierarchia: — Vitce Sanctorum in  Epitomen Redactce: Narratio de Reliquiis Spinece Coronce Christi 1260 Vicentiam Perlatce, etc. See Barbaranus, Historia Vicentina; Ughelli, Italia Saccra; Echard, De Scriptoribius Ordinis Dominicanorum; Jocher, Allgemeines Gelehrten Lexikon, s.v. (B. P.)

## Bartholomew Of Cotton[[@Headword:Bartholomew Of Cotton]]

             a monk of Norwich, who flourished about 1292. He wrote a History of England, divided into three parts. Part I contains an account of the Britons; Part II treats of the Saxon and Norman kings down to the year 1292; Part III gives; much information concerning the archbishops and bishops of England from 1152 to 1292, and may be found in Wharton, Anglia Sacra, 1:397. See Clarke, Succession of Sac. Lit. 2:764.

## Bartholomew Of Edessa[[@Headword:Bartholomew Of Edessa]]

             a monk, probably a Syrian, but of what date is totally unknown. According to Cave, he displays considerable learning and a profound knowledge of the writings and ceremonies of the Chaldees. Arabians, and Mohammedans. He wrote, in Greek, Elenchus, or Confutatio Hagareni, in which he, exposes the follies of the Koran, and the origin, life, manners, rites, and dogmas of the false prophet Mohammed. This work, in Greek, with a Latin version, is given by Le Moyne at p. 302 of his Collection (Lyons, 1685). — Landon, Eccl. Dict. 2:49.

## Bartholomew Of Foigni[[@Headword:Bartholomew Of Foigni]]

             (de Fusniatco), bishop of Laon, was suspended about the year 1142 by cardinal Ivo, the legate of pope Innocent II, for having confirmed an unlawful divorce between Raoul, count of Vermandois, and his wife. After this he left his bishopric and became a monk of Citeaux. He wrote Epistola Apolgqetica ad Synodum Rhemenseml, which is still extant, and is given in Labbe, 10:1184. See Cave, Hist. Lit. ii, 220; Dupin, Hist. of Eccles. Writers, ii, 367.

## Bartholomew Of Glanville[[@Headword:Bartholomew Of Glanville]]

             (also called Anglicus), an Englishman, of the family of the earls of Suffolk, and a Franciscan. He applied himself to the discovery of the morals hidden under the outward appearance of natural things, on which he composed a large work, entitled Opus de Proprietatibus Rerum, in nineteen books: (1.) Of God; (2.) of angels and devils; (3.) of the soul; (4.) of the body, etc. (Argent. 1488; Nuremb. 1492; Strasb. 1505; Paris, 1574). He flourished about 1360, and a volume of Sermons, printed at Strasburg in 1495, is attributed to him. See Cave, Hist. Lit. anno 1360; Dupin, Eccl. Writers.

## Bartholomew Of Modena[[@Headword:Bartholomew Of Modena]]

             an Italian Dominican, famous alike as theologian and preacher, who died in 1448, is the author of De Christo Jesu Abscoindito in Solemnitate Corporis Christi (Venice, 1555): — Comrentat. in Regulam S. Augustini: — Concio de Veritate Sigmatum B. Catharince de Senis: — Conmment. super Integra Psalteria: — Comment. super Evangeliunm Mcathcei (the two latter in MS.). See Echard, De Scoiptoribus Ordinis Dominicanorum; Jocher, Allgemeines Gelehrten Lexikon, s.v. (B. P.)

## Bartholomew Of Przemisl[[@Headword:Bartholomew Of Przemisl]]

             a Polish Dominican, and preacher at Cracow, where he flourished towards the end of the 16th and beginning of the 17th century, wrote in his vernacular a commentary on the gospels of the Christian year, and in Latin, Coznciones in eadenm Evangelia and Opusc. de Confroaternitate Dei. See Echard, De Scriptoribus Ordinis Dominicanorum; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Bartholomew Of St. Concordia[[@Headword:Bartholomew Of St. Concordia]]

             a native of Pisa, Italy, composed, about 1338, a Sunmmary of Cases. of Conscience, printed, together with his Sermons, at Lyons in 1519. See Cave, Hist. Lit. ii, app. p. 31; Dupin, Hist. of' Eccles. Writers, ii, 528; Landon, Eccles. Dict. s.v.

## Bartholomew Of Urbino[[@Headword:Bartholomew Of Urbino]]

             an Augustine hermit, was made bishop of Urbino in 1343, and died in 1350 He completed the Milleloquium of St. Augustine, commenced by his master, Augustinus Triumphus (Lyons 1555), and composed the Milleloquium of St. Ambrose (ibid. eod.). He wrote some other pieces. See Cave Hist. Lit. ii, app. p. 44; — Dupin, Hist. of Eccles. Writers ii, 528.

## Bartholomew Or Bartolomeo Dos Martyres[[@Headword:Bartholomew Or Bartolomeo Dos Martyres]]

             so called from the name of the church of “Our Lady of Martyrs” at Lisbon, in which he was baptized, was one of the best men in the Romish Church of the 16th century. He was born at Lisbon in May, 1514, and assumed the habit of St. Dominic at Lisbon, 11th December, 1528. Having been for twenty years professor of philosophy and theology, his high reputation caused him to be selected as preceptor of the son of Dom Louis, infant of Portugal. It was only at the positive command of Louis of Granada, as his superior, that he accepted the archbishopric of Braga (1558), and that with such reluctance as threw him upon a bed of sickness. He entered upon his see on the 4th of October, 1559, and commenced at once the execution of his design of teaching his flock by his own example and that of his household. He selected one small room out of all the magnificent apartments of the palace; he furnished it like a cell; he went to bed at eleven at night, and rose at three in the morning; his bed was hard and scanty; his body always covered with the hair cloth; his table always poorly supplied. Of the usual attendants of great houses, such as maitres d'hotel, etc., he had none, contenting himself with a few necessary domestics. As soon as he had thus set his own house in order, he hastened to endeavor to do the same with the city of Braga and his diocese in general. He established schools and hospitals, and devoted himself to works of charity and mercy.' As one of the delegates to the Council of Trent, he especially signalized himself there by his zeal on the subject of the reform of the cardinals. On one occasion he delivered those well-known words on this subject, “Eminentissimi Cardinales eminentissima egent reformatione,” and expressed his strong condemnation of their luxurious and unfitting kind of life. He it was also who first induced the council to begin their sessions with the question of the reform of the clergy. In 1582 Pope Gregory XIII allowed him to resign his see, and he retired to a convent at Viana, where he died in 1590. His life was written by Isaac de Sacy, and his writings, among which the Stimulus Pastorum, a guide for bishops, has had the largest circulation, were published by P. d'Inguimbert at Rome, 1734-35 (2 vols. fol.), and by Fessler (Einsiedeln, 1863, 8vo).

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

             an English Wesleyar minister, was born at Northwich, Cheshire, in 1802 He united with the Church in his sixteenth year, entered the Conference in 1829, and was appointed to Alexandria, Egypt. After travelling in that country and Palestine for five years, he returned to England, and was employed in the home ministry for twenty years. In 1854 he retired and removed to Gloucester, and died Sept. 9 of that year. See Minutes of the British Conference, 1855.

## Bartholomew, John Glass D.D.[[@Headword:Bartholomew, John Glass D.D.]]

             a Universalist minister, was born in Pompey, Onondaga Co., N. Y., Feb. 28, 1834. He received a liberal education, and at the age of nineteen commenced preaching. From his entrance into the ministry his pulpit labors attracted attention by his happy elocution, magnetic personal inlimence, and dramatic delivery. He was ordained in 1856, and appointed to the following places: Upper Lisle, Broome Co., N.Y.; two years at Oxford, Chenango Co., N. Y.; to Aurora, Ill.; in 1859 to Roxbury, Mass.; ill 1865  at Church of the Redeemer, Brooklyn, N. Y.; in 1868 to Auburn, N. Y.; in 1871 to Syracuse, N. Y.; and in 1873 to Newark, N. J., where he died, April 14, 1874. See Universalist Register, 1875, p. 128.

## Bartholomew, Of Avogadri[[@Headword:Bartholomew, Of Avogadri]]

             a native of Brescia, Italy, and a professor of canon law, who flourished about 1240, wrote on the Decretals, also several epistles and a chronicle of the cities of Italy, all of which works are lost. He died in 1258, being eighty-four years old. See Dupin, Hist. of Eccles. Writers, ii, 435; Pancirol. 3, 7.

## Bartholomew, Orlo[[@Headword:Bartholomew, Orlo]]

             a Presbyterian minister, was born in West Goshen, Conn., in 1802. He was educated at Union College, Schenectady, N. Y., and studied theology at Auburn Seminary, N. Y. He was licensed by Cayuga Presbytery in 1836, preached in Henrietta, N. Y., for a short time, and the rest of his ministry was spent in Augusta, N. Y. He died May 7, 1814. See Wilson, Presb. Hist. Alnanac, 1865, p. 158.

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

             an English Wesleyan minister of the primitive stamp, was received into the minilistr from the Keighley Circuit in 1782. He travelled for thirty-eight years, dying in 1819. He was humble, unassuming, and highly esteemed by all who knew him. He read Latin, Greek, Hebrew, and Syriac, and enriched his mind with the learning of Walton's Polyglot Bible. See Minutes of the British Conference, 1820; Smith, Hist. of Methodism, i, 540-541.

## Bartholomews Day[[@Headword:Bartholomews Day]]

             1. A festival celebrated on the 24th day of August (or 25th at Rome) in the Church of Rome, and on the 11th of June in the Greek Church, in commemoration of the apostle Bartholomew.

2. The day has been rendered infamous in history in consequence of the massacre of the Protestants in France in 1572. The principal Protestants were invited to Paris, under a solemn oath of safety, to celebrate the marriage of the King of Navarre with the sister of the French king. The queen-dowager of Navarre, a zealous Protestant, died before the marriage was celebrated, not without suspicion of poison. The massacre commenced about twilight in the morning on the tolling of a bell of the church of St. Germain. Admiral Coligni was basely murdered in his own house, and then thrown out of a window, to gratify the malice of the Duke of Guise. His head was afterward cut off and sent to the king (Charles IX) and the queen-mother, the bloody Catherine de Medicis; his body, after a thousand indignities offered to it, was hung up by the feet on a gibbet. The murderers then ravaged the whole city of Paris, and put to death more than ten thousand of all ranks. De Thou says, “The very streets and passages resounded with the groans of the dying and of those who were about to be murdered. The bodies of the slain were thrown out of the windows, and with them the courts and chambers of the houses were filled. The dead bodies of others were dragged through the streets; and the blood flowed down the channels in such torrents that it seemed to empty itself into the neighboring river. In short, an innumerable multitude of men, women, and children were involved in one common destruction, and all the gates and entrances to the king's palace were besmeared with blood.” From Paris the massacre spread through the kingdom. The total number that fell during this massacre has been estimated by De Thou at 30,000, by Sully at 60,000, and by Perefixe, a popish historian, at 100,000. The news of this atrocious murder was received at Rome with unrestrained joy and delight; a universal jubilee was proclaimed by the pope; the guns of St. Angelo were fired, and bonfires lighted in the streets. A medal was struck in the pope's mint, with his own head on one side, and on the other a rude representation of the massacre, with an angel brandishing a sword, and bearing the inscription “Hugonotorum strages.” SEE HUGUENOTS.

Romanist writers treat this massacre in three ways:

(1.) Some, like Caveirac, De Falloux, and Rohrbacher, justify it;

(2.) others affirm that the Romanists were only following the example set by Protestants;

(3.) others again, like Theiner, in his new volumes of the Annales Ecclesiastici, attribute it to politics, not to religion.

Theiner's view is refuted, and the complicity of the Roman Church, with the pope at its head, in this great crime is shown in the Christian Remembrancer, 24:245. Lingard, in his History of England, gives a favorable view of the facts for the Roman side, which is refuted in the Edinburgh Review, vols. 42, 53; and in Lardner, Hist. of England (Cab. Cyclopaedia, vol. 3. See Curths, Die Bartholomausnacht (Lpz. 1814); Wachler, Die Pariser Bluthochzeit (Lpz. 1826); Audin, Hist. de la St. Barthelemy (Paris, 1829); also,. Turner, Hist. of England, vol. 3, Appendix; Cobbin, Historical View of the Ref. Church of France (Lond. 1816); Weiss, History of the Prot. Ref. in France (New York, 1854, 2 vols. 12mo); Shoberl, Persecutions of Popery, 2:1 sq.; Ranke, Hist. of Papacy, 1:276, 424, 491; Gieseler, Ch. Hist. 4:304, Smith's ed. 3. On St. Bartholomew's day in 1662, the year in which the Act of Uniformity (q.v.) was passed, two thousand non-conforming ministers were ejected from their benefices in England. — Mosheim, Ch. Hist. 3, 173 note.

## Bartholomews Gospel[[@Headword:Bartholomews Gospel]]

             SEE BARTHOLOMEW (the Apostle).

## Bartholomites[[@Headword:Bartholomites]]

             1. An order of Armenian monks. SEE ARMENIA.

2. A congregation of secular priests, who take their name from Bartholomew Holzhauser, who founded the order at Salzburg, August 1st, 1640. Pope Innocent XI approved their constitutions in 1680 and 1684. This congregation was established for the purpose of forming good priests and pastors, and was governed by a chief president, whose duty it was to maintain uniformity of discipline throughout the congregation, and by diocesan presidents, who were to attend to the same thing in their respective dioceses, by watching over the curates and other ecclesiastics belonging to their institution, visiting them annually, and reporting the result of their visitations to the ordinary. Curates belonging to this institute were never placed singly in any cure; an assistant priest was almost always appointed with each curate, who was paid either out of the revenues of the parish, or by the revenues of some richer parish, likewise filled by a Bartholomite, if the former be too poor. They had many members in Germany, France, Italy, Hungary, Poland, and other countries, but have long been extinct. See Helyot, Ord. Religieux, 1:373.

## Barthtnos[[@Headword:Barthtnos]]

             (Βαρθενώς) is given by Epiphanius (i, 82 d) as the name of the wife of Noah, meaning probably the daughter of AEnos, as other ancient authorities state that the patriarch married Haikal, the daughter of Abarez of the sons of Enos (Dittmann, Conflict of Adam, p. 98, 141).

## Barthusius[[@Headword:Barthusius]]

             saint and martyr, was burned with another priest called Verca, with a solitary, by name Arpila, and with twenty-three other persons, in a church in which they were assembled, in the 4th century, during the persecution of the Goths, in the time of Valentinian I and Valens; See Ruinart, p. 599.

## Bartimaeus[[@Headword:Bartimaeus]]

             (Βαρτιμαῖος, for the Chald. בִּר טַמָּאַי, an son of Timmai), one of the two blind beggars of Jericho who (Mar 10:46 sq.; comp. Mat 20:30) sat by the wayside begging as our Lord passed out of Jericho on his last journey to Jerusalem, A.D. 29. Notwithstanding that many charged him to be quiet, he continued crying, “Jesus, thou son of David, have mercy on me!” Being called, and his blindness miraculously cured, on the ground of his faith, by Jesus, he became thenceforward a believer.

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

             an eminent Methodist preacher, was born in Westchester county, N. Y., Jan. 26, 1767. He was converted at twenty-one, and his piety, zeal, and talent early drew the eyes of the Church toward him as one called to preach the Gospel. His first field of labor was Salem Circuit, to which he was sent by Bishop Asbury. The next year (1793) he was received into the travelling connection, and from that time till he became supernumerary (1835) he labored without intermission, principally in New Jersey. His natural talents were of a very high order; he had a judgment clear and penetrating, powers of perception comprehensive and discriminating, a memory acute and very retentive, and an energy which insured success. In his preaching he usually addressed the understanding and the judgment, and yet often, in the application of his argument, his appeals to the heart were peculiarly eloquent and impressive. He died April 26th, 1850. —Minutes of Conf 4:567; N. J. Conf. Memorial, 183.

## Bartine, David Wesley, D.D.[[@Headword:Bartine, David Wesley, D.D.]]

             an eminent Methodist Episcopal minister, son of Rev. David Bartine, an honored and useful member of the Philadelphia Conference, was born in Trenton, N. J., March 17, 1811. He received a good academical education, with some knowledge of the classics, which fitted him to become a medical student under Dr. John M'Kelway, a distinguished physician in Trenton. About this time he was Converted, and joined the Methodists. He was licensed to preach, and in 1831 gave up the study of medicine, and was employed on Middlesex Mission. He was admitted on trial in the Philadelphia Conference in 1832. The people thronged to hear him at every appointment. Along the sea-shore and in the Quaker settlements he went as a flaming herald. The following appointments were his fields of labor:  1832, Tuckerton, N. J.; 1833, Camden, N. J.; 1834-35, Mariner's Bethel, Philadelphia; 1836-37, Bristol, Pa.; 1838, Sharpstown and Woodstown, N. J.; 1339-40, transferred to New Jersey Conference and stationed at Franklin Street, Newark; 1841-42, Morristown; 1843-44 Salem; 1845-46, Halsey Street, Newark; 1847-48, Camden; 1849-50, Burlington; 185152, transferred to Philadelphia Conference and stationed at Fifth Street, Philadelphia; 1853-54, Trinity, Philadelphia; 1855-56, Lancaster, Pa.; 1857-58, Harrisburg, Pa.; 1859-60, Green Street, Philadelphia; 1861-64, presitling elder on North Philadelphia District; 1865-66, St. George's, Philadelphia; 1867-69, transferred to New Jersey Conference and stationed at State Street, Trenton; 1870-72, transferred to Newark Conference and stationed at Trinity, Jersey City; 1873-75, Morristown; 1876-78, Calvary and Orange, N. J.; 1879, Emory, Jersey City; 1880-81, Belleville, N. J. He died in Trenton, Aug. 13, 1881.

Dr. Bartine was a noble specimen of a man-nearly six feet tall, stoutly built, straight, and vigorous; his hair was black and beautiful, his forehead high and commanding, his large dark-gray eyes were brilliant, his lips at times compressed. All these gave him a marked personal presence. His mind was of a high order, cultured and well-balanced; his imagination sublime, his voice having wonderful compass and sweetness, his diction faultless, and his gift of utterance most remarkable. His deep piety, burning zeal, and profound knowledge and use of the Scriptures made him a very successful and popular preacher. He stood forth a champion for liberty, education, temperance, Sundays-chools, and missions, but pre-eminently as a preacher of righteousness. His great popularity made him a favorite at dedications, extra meetings, and at Conference. His mightiest efforts were made at camp-meetings. Here he stood as a prince of preachers. In the deep solitude of the woods at night, when the stars peered through the trees, when the old-fashioned torchlight fires lighted up the ground and flashed over the vast congregations, and the stand was crowded with preachers, then he seemed almost inspired to preach the Word of Life with marvellous edification to the Church and wonderful awakening power to the unconverted. Thousands were swayed under his preaching like fields of grain by the wind. For fifty years he went forward untarnished in reputation, never listening to flattering overtures of other denomrinations for his ministry. The last decade he seemed like one of the old prophets; his venerable appearance and long flowing locks, his youthful fire and full,  sweet-toned voice, made him to the last a man of mark. See (N. Y.) Christian Advocate, Oct. 20, 1881.

## Bartizan[[@Headword:Bartizan]]

             is the small overhanging turret which projects from the angles on the top of the tower, or from the parapet or other parts of a building. It is not so common in England as on the Continent.

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

             a Methodist Episcopal minister, was born in New York city, July 11, 1821. He professed religion when about eighteen, studied two years at Wesleyan University, and shortly afterwards joined the New York East Conference. He labored diligently until stopped by his last sickness, which was of short duration. He died Nov. 2, 1854. Mr. Bartlett was feeble in constitution, but strong in sociability and spirituality. See Minutes of Annual Conferences, 1855, p. 546.

## Bartlett, D[[@Headword:Bartlett, D]]

             a Baptist minister, was born in Maine about 1800. He was licensed by the Church at Hartford, Me., in 1822, and ordained as pastor of the Church at Guildford, Me., in that year. Here he remained one year, and thene accepted a call to the Chiirch in Sangerville, Me., where he continued five years (823-128), and then removed to Warren, Me. His ministry in this place was alsoῥ five years in duration (1828-33). His subsequent pastorates, all in Maine, were: 1837, Dexter; 1838, Thomaston; 1842, Friendship; and 1843, Camden. The exact date of his death the writer has been unable to ascertain. See Millett, Hist. of the Baptists of Maine, p. 435. (J. C. S.)

## Bartlett, Dwight Kellogg D.D.[[@Headword:Bartlett, Dwight Kellogg D.D.]]

             a Presbyterian minister, was born at Utica, N. Y., March 30, 1832. He received his preparatory education in the Collegiate School of Poughkeepsie, N. Y., and was graduated at Union College in 1854. He taught in Rome, N. Y., from 1854 to 1855, after which he occupied the position of tutor in Union College over three years, during two years of which time he was also engaged in the private study of theology under the  guidance of Rev. Dr. Hicock. He entered Princeton Seminary in 1858, and remained there one year. He was licensed by the Presbytery of North River in 1859, and the same year ordained and installed pastor of Smithfield Church, to which he had.previously preached as a stated supply. His pastoral relation to this Church was dissolved in 1862, when he was installed pastor of the Presbyterian Church at Stamford, Conn., by the Third Presbytery of New York. He remained here until 1864, when the relation was dissolved. He then accepted a call to become pastor of the Plymouth Congregational Church, Rochester, N. Y., where he was installed, and labored with great usefulness and success until 1874, when he accepted a call to theSecond Reformed (Dutch) Church at Albany, N. Y., where he remained until his death, which occurred at New York, Jan. 11, 1880. See Necrological Report of Princeton College, 1881; N. Y. Observer, Jan. 20, 1881. (W. P. S.)

## Bartlett, Horace[[@Headword:Bartlett, Horace]]

             a Methodist Episcopal minister, was born in Portland, Conn., Jan. 17, 1793. He experienced conversion in 1814, and in 1822 united with the New York Conference, in which he labored with devotedness, zeal, and success. He died Feb. 3, 1858. Mr. Bartlett's life was characterized by high integrity and uniform piety. See Min.of Annual Confjrences, 1858, p. 99.

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

             a minister of the Bible Christians, was born at Somerton, England, April 12, 1816. When a boy he narrowly escaped death by fire and drowning. In 1835 he gave his heart to God. In 1840 he offered himself to the work of the miniistry, and was accepted. In his ministry of forty-one years he filled fourteen different appointments. He was very successful in the conversion of souls. As a pastor, he particularly excelled. His death was calm and bright. He died in 1881. See Minutes of the Bible Christians' Conference, 1881.

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

             a Unitarian minister, was born in Concord, Mass., May 22, 1784. He graduated at Harvard College in 1805; remained there two years after as a student of theology; was chaplain of the Boston Almshouse about three years; was ordained as pastor of the Second Church in Marblehead, Mass.,  May 22, 1811; and died Feb. 3, 1849. See Sprague, Annals of the Amer. Pulpit, ii, 243; 8:416.

## Bartlett, Mayhew[[@Headword:Bartlett, Mayhew]]

             a Baptist minister, was born in Chilmark, Mass., Aug. 11, 1829, and was a graduate of Brown University in the class of 1854. He took the course of study at Newton, Mass. (1855-58); was ordained June 3, 1858, and was pastor of the Church in West Tisbury, Mass., during the year following. He then took charge of the Church in East Tisbury, where he remained until his removal to Exeter, N. H., in 1859. His residence here covered a period of only a few months. He returned to Tisbury, where he died, Sept. 24, 1860. See Newton General Catalogue, p. 44. (J. C. S.)

## Bartlett, Nathaniel[[@Headword:Bartlett, Nathaniel]]

             a Congregational minister, graduated at Yale College in 1749; was ordained minister in Reading, Conn., May 23, 1753; and died in 1810. See Sprague, Annals of the Amer, Pulpit, i, 638.

## Bartlett, Willard[[@Headword:Bartlett, Willard]]

             a Free-will Baptist minister, was born in Vermont, Oct. 9, 1782. When yoting he removed to Canada, where, at the age of thirteen, he was converted. He was licensed to preach the Gospel at twenty-two. After preaching several years, he was ordained at Wheelock, Vt., in 1814. Not long after this he removed to Melbourne, C. E., which was his home during the remainder of his life. A Church was formed in that place July 11, 1818, of ‘which he took the pastoral charge, retaining it until the state of his health prevented his further service. He died Aug. 31, 1855. Mr. Bartlett is said to have been a man of deep thought, ready at all times to give a reason for his faith, and remarkable for his perseverance. See Free-will Baptist Register, 1857, p. 87. (J. C. S.)

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

             one of the founders of the Theological School at Andover, Mass., was born in Newbury, Mass., Jan. 31, 1748. His gifts to the institution in whose prosperity he took a life-long interest were generous and timely. He endowed the chair of sacred rhetoric with a donation of twenty-five thousand dollars, and built the chapel, one of the large halls, and two professors' houses. For five or six years he paid tlhe president's salary, and  gave largely towards the foundation of another professorship. He left also in his will fifty thousand dollars to the seminary. Mr. Bartlett died Feb. 8, 1841. (J. C. S.)

## Bartling, Peter Conrad[[@Headword:Bartling, Peter Conrad]]

             a German theologian, was born Nov. 24, 1680. He completed his studies, travelled in Germany and Holland, and distinguished himself by his knowledge of theology. He died in 1734. He wrote, Zeit und Ewigkeit, oder die gegenwalrtige und zukiinftige Welt, in allerhand zt fa lligen moralischen Andachten nach Anleitung einige.r Schiftsteller (Brunswick, 1735), a posthumous work. See Hoefer, Nouv. Biog. Generale, s.v.

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

             a Baptist minister, was born in Lower Dublin, Pa., in 1783. He pursued his theological studies with Rev. Dr. Samuel Jones; having completed which, he accepted a call to become the pastor of the Church at Flemington, N. J. Under his long and useful ministry the Church enjoyed a large measure of spiritual prosperity. For thirty-six years he was the pastor of the sole Church which he served in that relation, and retired from active service only because of failing health.He removed his membership after his resignation to the Tenth Church in Philadelphia, in whose communion he died, in 1853. See Minutes of Philadelphia Baptist Association, 1853, p. 20. (J. C. S.)

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

             an Italian Jesuit, born at Ferrara in 1608, who entered the company in 1623, and taught rhetoric for four years. For twelve years he exercised the ministry of preaching in the principal towns of Italy, and died at Rome, January 13th, 1685. Bartoli is considered as one of the best writers of his country, and is the author of many works, all written in Italian, but of which Latin and other translations have been published. The most important of his works is the History of the Company of Jesus (Istoria della Compagnia di Gesu), in several parts, forming 6 vols. folio, viz.

(i.) “The Life and Institute of St. Ignatius” (Rome, 1650).

(ii.) “The History of the Company of Jesus,” Asia, Part I (Rome, 1650).

(iii.) “History of Japan,” Part II of Asia (Rome, 1660).

(iv.) “History of China,” Part III of Asia (Rome, 1661).

(v.) “History of England,” Part of Europe (Rome, 1667).

(vi.) “History of Italy,” Part I of Europe (Rome, 1673). He wrote also lives of Loyola, Caraffa, and other Jesuits, which, with the work above named, are repositories of facts as to the history of the Jesuits. His complete works were published by Marietti (Turin, 1825, 12 vols.), and a selection, under the title Descrizioni geograf. e stor., by Silvestri (Milan, 1826). — Landon, Eccl. Dict. 2:55.

## Bartoli, Pietro Sante[[@Headword:Bartoli, Pietro Sante]]

             (called Perugizno), an Italian painter and engraver, was born at Perugia about 1635. He painted in early life, but afterwards devoted himself entirely to engraving. His prints number over a thousand, a list of'which may be found in Nagler's Kunstler - Lexikon. The following are some of his principal works: The Sepulchral Urn, in the court of the capital: — a set of friezes, subjects from the Bible, twelve plates: — a set of several plates of the Life of St. Peter:— The Adoration of the Magi: — The Birth of the Virgin: — Daniel in the Lions' Den.

## Bartolocci[[@Headword:Bartolocci]]

             (di Celleno), GIULIO, a learned Italian Bernardine, was born at Celleno in 1613. He was a pupil of the Jewish convert Giovanni Battista (q.v.), who instructed him in Hebrew. In 1651 he was appointed professor of the  Hebrew and Rabbinic languages at the Collegium Neophytorum et Transmarinorum in Rome, and Scriptor Hebraicus of the Vatican Library. He died Nov. 1, 1687. He is the author of Bibliotheca Magna Rabbinica le Scriptoribus lebrceorum Ord. Alphab. Hebr. et Lat. Digest. (Rome, 1675, 1693, 4 vols.). The idea and plan, and in part, the material, of the work he received from his teacher, who commenced it in a chronological order, which was abandoned by Bartolocci. A continuation of the work was made by Imbonato under the title Bibliotheca Lat. Hebr. Auct… cum Indicibus (ibid. 1694). In the latter work we have also a list, De Scriptoribus Latinis qui contr a Judaos vel de Re Hebs. Scripsere, cuit Annotatt. Crit. et Histor. Of the complete Bibliotheca, including the continuation by Imbonato, Brunet says, “Ces deux ouvrages se trouvent difficilement.” See Furst,: Bibl. Jud. i, 89; Wolf, Bibliotheca Hebraica; Jocher, Allgemeines Gelehrten - Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Bartolomeo[[@Headword:Bartolomeo]]

             Maestro, an Italian pIainter, flourished about 1236 in Florence. In the Church of the Servi in that city, according to Lanzi, is an Annunciation, painted in 1236, still ill good preservation, which is held in the highest veneration, and is inscribed “Ecce Virgo Concipiet,” etc.

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

             a Florentine designer and engraver, was born in 1730, and was instructed by Hughfort Ferreti in drawing, and studied engraving under Joseph Wagner of Venice. His principal religious works, executed in England about 1764, are, Abraham and the Angels, an etching: — The Miracle of the Manzna:— Job Abandoned by his Friends: — The Virgin and Infant: — Rebecca Hiding the Idols of her Father, etc. He died at Lisbon in 1813.

## Barton, Bernard[[@Headword:Barton, Bernard]]

             known as “the Quaker poet,” was born near London, England, Jan. 31, 1784. He early developed' a poetical taste, and in 1811 published a volume of poetry which, coming from such a source, awakened the admiration of scholars in England. In 1806 he removed to Woodbridge, and in 1810 became a clerk in the banking-house of Messrs. Alexander, where he remained nearly till the time of his death. At one time he thought of abandoning his business as a banking clerk, but the remonstrances of his friend Charles Lamb, who set before him the uncertainties of a merely  literary life, kept the gentle poet at his desk. During the leisure hours of his profession, he devoted himself to literary pursuits. The Edinburgh Review gave a flattering notice of a volume of his poetry published in 1820. “The staple of the whole poems,” said the critic, “is description and meditation — description of quiet home scenery sweetly and feelingly wrought out, and meditation overshadowed with tenderness and exalted by devotion; but all terminating in soothing and even cheerful views of the condition and prospects of mortality.' Of his Devotional Verses the (Lod.) New Monthly Magazine, March, 1826, says, “Mr. Barton's style is well suited to devotional poetry. It has great sweetness and pathos, accompanied with nos small degree of power, which well qualify it for the expression of the higher and purer feelings of the heart.” Another writer says, “His religious poems, while they are animated with a warmth of devotion, are still expressed with that subdued propriety of language which evinces at once a correctness of taste andl feeling.” Such was the esteem in which he was held that he was honored with a pension of one hundred pounlds, granted to him by the queen, during the administration of sir Robert Peel. It was said of him that, “whether at his official place at the bank or in the domestic circle, he was the same pleasant man, and had the same manners to all. always equally frank, genial, and communicative; and, as he was charitable towards all, so he was beloved by all, of whatever creed, party, or condition in life.” His death took place Feb. 19, 1849. See Selections from the Poems and Letters of Bernard Barton, with a Memoir, by his daughter, Miss Lucy Barton; Allibone, Dict. of Brit. and Amer. Authors, s.v.; Cleveland, English Literature of the 19th Century, p. 494; Gentleman's Magazine, Nov. 1849. (J. C. S.)

## Barton, Elizabeth[[@Headword:Barton, Elizabeth]]

             the “holy maid of Kent,” first becomes known to us in 1525, when, while a servant at an inn at Aldington, in Kent, she began to acquire a local reputation for sanctity and miraculous endowments. She was subject to epileptic fits, and in the paroxysms vented incoherent phrases, which Richard Master, parson of Aldington, took advantage of to make people believe that she was an instrument of divine revelation. A successful prediction lent its aid to the general delusion. A child of the master of the inn happened to be ill when Elizabeth was attacked by one of her fits. On recovering, she inquired whether the child was dead. She was told that it was still living. “It will not live, I announce to you; its death has been revealed to me in a vision,” was the answer. The child died, and Elizabeth was immediately regarded as one favored by Heaven with the gift of prophecy. She soon after entered the convent of St. Sepulchre's at Canterbury, and became a nun. In this new situation her revelations multiplied, and she became generally known as the “holy maid of Kent.” Bishop Fisher and Archbishop Warham countenanced her pretensions. Led by her zeal, or more probably worked upon by others, she boldly prophesied in reference to the divorce of Henry VIII from Catherine and his marriage with Anne Boleyn, “that she had knowledge by revelation from heaven that God was highly displeased with our said sovereign lord, and that if he proceeded in the said divorce and separation and married again, he should no longer be king of this realm; and that, in the estimation of Almighty God, he should not be king one hour, and that he should die a villain's death.” The prediction was widely diffused, and caused great popular excitement. In November, 1533, the nun, with five priests and three lay gentlemen, her accomplices, were brought before the Star Chamber, and sentenced to do public penance as impostors at St. Paul's Cross. But the nun's confession, whatever were its motives, availed her nothing. From the pillory she and her companions were led back to prison, where they lay till the following January, when they were attainted of high treason. On the 21st of April, 1534, the nun was beheaded at Tyburn, together with the five priests. — English Cyclopoedia; Burnet, History of Reformation, 1:243-249.

## Barton, Frederic Augustus[[@Headword:Barton, Frederic Augustus]]

             a Congregational minister, was born at Chester, Vt., Jan. 24, 1809. He graduated at Dartmouth College in 1831, at Andover Theological Seminary in 1836; was ordained pastor at Collinsville, Conn., in 1839; was pastor there 1838-43; Chicopee Falls, 1843-46; Indian Orchard, Mass., 1858-61; East Boston, 1868-71; and Newtonville, Mass. 1871-81. During the interval of 1846-58 he was engineering in South America and elsewhere; in 1861-62 he was chaplain of the 10th Massachusetts Volunteers, and from 1862 to ‘68 he lived without charge at Nashua, N. H. He died in his last charge, Feb. 23, 1881. See Necr. of Andover Theol. Sem., 1880-81, s.v.

## Barton, John B[[@Headword:Barton, John B]]

             a Methodist Episcopal minister and missionary, was born in Savannah 1806, converted 1831, entered the itinerant ministry in the Georgia Conference 1834, and was sent as missionary to Africa, where he arrived in August, 1835, and was appointed to Bassa Cove. In 1837 he returned to the United States, and married Eleanor Gilbert, of Charleston, S. C. In 1838 he went back with his family to Africa, and was stationed at Monrovia until his death, which occurred March 19, 1839. He was much loved and honored' by the people among whom he labored. — Minutes of Conferences, 3, 61.

## Barton, John Graeff LL.D.[[@Headword:Barton, John Graeff LL.D.]]

             a Protestant Episcopal clergyman of the Diocese of New York, was born in Lancaster, Pa. In 1852 he was appointed professor of English language and literature in the Free Academy, New York city. In this position he remained throughout his active life. He died at Hamburg, N. J., May 19, 1877, aged sixty-four years. See Protestant Episcopal Almanac, 1878, p. 168.

## Barton, Joseph[[@Headword:Barton, Joseph]]

             an English Congregational minister, was born at Doncaster in 1803. After he had given evidence of piety he was urged to devote himself to the Episcopal ministry; this, however, he objected to, and joined the Congregationalists; was educated at Rotherham College, and became pastor at Bakewell. Mr. Barton subsequently labored successively at Brassington, Ravenstonedale. Wirksworth, and at Mattock Bath, where he died in 1874. See (Lond.) Cong. Yearbook, 1875, p. 312. Barton, Titus Theodore, a Congregational minister, was born at Granby, Mass., in 1765. He graduated at Dartmouth College in 1790; was ordained over the Church at Tewksbury, Mass., in 1792, and was dismissed in 1803. His next charge was Fitchburg, 1804-13. He removed to Hilham, Tenn., and thence in 1827 northward, designing to settle in Jackson, Ill., but died very suddenly on his journey, Oct. 31, 1827. See Cong. Quarterly, 1859, p. 47; Sprague, Annals of the Amer. Pulpit, ii, 87.

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

             M.A., an early Episcopal minister in America, was born in Ireland 1730, and educated at Trinity College, Dublin. Soon after he came to America, and after teaching two years in ‘the Academy of Philadelphia, he went to England for ordination, and in 1755 was appointed missionary to Huntingdon. He extended his field of labor to Carlisle, Shippensburgh, and York, and was specially interested in the Indians. He served the Church in Lancaster twenty years, travelling largely to preach at destitute points. When the Revolution broke out he refused the oath of allegiance, and had to pass to the British lines at New York. He died 1780. — Sprague, Annals, v. 169.

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

             an English Wesleyan minister, was born at St. Ives, Huntingdonshire, March 27, 1803. He united with the Methodist society at the age of twelve, studied law at Baldock, Herts; was received on trial for the ministry in 1826; labored in some of the principal circuits (Cambridge, Leeds, Birmingham, London, Bradford, etc.); was assistant secretary of the Conference, and secretary of the Southern Branch of the Theological Institution; discharged his duties at the Conference of 1856; went home never to preach again; and died at Bradford, Yorkshire, on the fifty-fourth anniversary of his birthday. Barton stood high in the estimation of his brother-ministers, and many encomiums on his character are on record. He was an eminent Christian, a faithful servant of the Church and Conference, and a thoughtful and powerful preacher. He published a Memorial of James Fison of Thefford (1845, 12mo), and a Discourse on Public  Worship (1841, 18mo). See Minutes of the British Conference, 1857, p. 410; Wesleyan Meth. Magazine, Dec. 1865, art. i.

## Barton, Zachariah T[[@Headword:Barton, Zachariah T]]

             a Methodist Episcopal minister, was born in Clarke Co., Va., in 1846. He experienced conversion in his eighteenth year, and entered the Virginia Conference in 1872, in which he served the Church until his death, Nov. 21, 1874. See Minutes of Annual Conferences, 1875, p. 9.

## Bartonar[[@Headword:Bartonar]]

             a monastic officer; the overseer of bartons, granges, and farms; a granarer.

## Bartram, James Thomas[[@Headword:Bartram, James Thomas]]

             an English Congregational minister, was born at Cheltenham, Oct. 1, 1824. He began his ministerial labors under the direction .of the London City Mission, but was ordained pastor of the Congregational Church at Wendover, Bucks, July 3, 1851. He removed to Deal, Kent, in 1856, where he continued to labor during the remainder of his life. He died in the midst of his useful labors, June 6.1879. He was a zealous nonconformist, but advocated his views in that Christian spirit which caused his opponents to respect and reverence him. See (Lond.) Cong. Yearbook, 1880, p. 309.

## Baruch[[@Headword:Baruch]]

             (Heb. Baruk', בָּרוּךְ, blessed; Sept. Βαρούχ, Josephus Βαροῦχος), the name of three men.

1. The faithful friend of the prophet Jeremiah (Jer 32:12; Jer 36:4 sq.) was of a noble family of the tribe of Judah (Jer 51:59; Bar 1:1; Joseph. Ant. 10:6, 2; 9, 1), and generally considered to be the brother of the prophet Seraiah, both being represented as sons of Neriah; and to Baruch the prophet Jeremiah dictated all his oracles. SEE JEREMIAH.

In the fourth year of the reign of Jehoiachim, king of Judah (B.C. 605), Baruch was directed to write all the prophecies delivered by Jeremiah up to that period, and to read them to the people, which he did from a window in the Temple upon two solemn occasions (Jeremiah 36). He afterward read them before the counsellors of the king at a private interview, when Baruch, being asked to give an account of the manner in which the prophecy had been composed, gave an exact description of the mode in which he had taken it down from the prophet's dictation. Upon this they ordered him to leave the roll, advising that he and Jeremiah should conceal themselves. They then informed the king of what had taken place, upon which he had the roll read to him; but, after hearing a part of it, he cut it with a penknife, and, notwithstanding the remonstrances of his counsellors, threw it into the fire of his winter parlor, where he was sitting. He then ordered Jeremiah and Baruch to be seized, but they could not be found. The Jews to this day commemorate the burning of this roll by an annual fast. SEE CALENDAR (JEWISH).

Another roll was now written by Baruch from the prophet's dictation, containing all that was in the former, with some additions, the most remarkable of which is the prophecy respecting the ruin of Jehoiachim and his house as the punishment of his impious act. This roll is the prophecy of Jeremiah which we now possess. Baruch, being himself terrified at the threats contained in the prophetic roll, received the comforting assurance that he would himself be delivered from the calamities which should befall Judah and Jerusalem (Jeremiah 45). During the siege of Jerusalem Baruch was selected as the depositary of the deed of purchase which Jeremiah had made of the territory of Hanameel, to which deed he had been a witness (Jer 32:12 sq.). B.C. 589. His enemies accused him of influencing Jeremiah in favor of the Chaldaeans (Jer 43:3; comp. 37:13); and he was thrown into prison with that prophet, where he remained till the capture of Jerusalem, B.C. 588

(Joseph. Ant. 10:9, 1). By the permission of Nebuchadnezzar he remained with Jeremiah at Masphatha (Joseph. 1. c.); but in the fourth year of Zedekiah (B.C. 595) Baruch is supposed by some to have accompanied Seraiah to Babylon, when the latter attended Zedekiah with the prophecies contained in Jeremiah, ch. 1 and 51, which he was commanded by Jeremiah to read on the banks of the Euphrates, and then to cast the prophetic roll into the river, with a stone attached to it, to signify the everlasting ruin of. Babylon (Jer 51:61). At least Baruch, in the book which bears his name (in the Apocrypha), is said to have read these prophecies at Babylon, in the hearing of King Jehoiachim and the captive Jews, in the fifth year of the taking of Jerusalem by the Chaldaeans (see below), which must have been the same taking of it in which Jehoiachim was made prisoner; for after the other taking of Jerusalem, in the eleventh year of the reign of King Zedekiah, when the Jews, after their return from Babylon, obstinately persisted in their determination to migrate to Egypt against the remonstrances of the prophet, both Baruch and Jeremiah accompanied them to that country (Jer 43:6; Joseph. Ant. 10:9, 6), from whence there is no account in Scripture of Baruch's return. The rabbins, however, allege that he died in Babylon in the twelfth year of the exile (see Calmet's Preface). Jerome, on the other hand, states, “on the authority of the Jews” (Hebraei tradunt), that Jeremiah and Baruch died in Egypt “before the desolation of the country by Nabuchodonosor” (Comm. in Isa 30:6-7, p. 405). Josephus asserts that he was well skilled in the Hebrew language; and that, after the taking of Jerusalem, Nebuzaradan treated Baruch with consideration from respect to Jeremiah, whose misfortunes he had shared, and whom he had accompanied to prison and exile (Ant. 10:9, 1 and 2).

## Baruch, Ben-Baruch[[@Headword:Baruch, Ben-Baruch]]

             ben-Moses, a Jewish rabbi who flourished at Salonica about the year 1600, is the author of אֵלֶה תוֹלְדוֹת אָרָם, or a twofold commentary on Ecclesiastes. The one, entitled קְהַלִּת יִעֲקֹב, gives an explanation according to the sense; the other, קֹדֶשְׂרָאֵל, contains an allegorical  exposition of the book. It was published at Venice in 1599. See Furst, Bibi. Jud, i, 89; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; De' Rossi, Dizionario Storico (Germ. transl.), p. 53; Benjacob, Ozar Ha-Sepharim, or Thesaurus Librorum Hebraicorum (Wilna, 1880), 3, 518, No. 57. (B. P.)

## Baruch, Ben-Isaac[[@Headword:Baruch, Ben-Isaac]]

             a Jewish writer, who died at Constantinople in 1664, is the author of זְרִע בֵּרִךְ, i.e. a Haggadic and homiletical commentary on the Pentateuch and the five Megilloth — i.e. the Psalms, Proverba, Lamentations, Song of Songs, and Ecclesiastes published at Cracow, 1646 a. o. See Furst, Bibl. Jud. i, 90; Jocher, Allgenmeines Gelehrten-Lexikon, s.v.; Benjacob, Ozar Ha-Sepharim, or Thesaurus Librorum Hebraicorum'(Wilna, 1880), i, 162, No. 274-276. (B. P.)

## Baruch, Book Of[[@Headword:Baruch, Book Of]]

             (APOCRYPHAL), follows next after the Book of Jeremiah in the Septuagint printed text, but in MSS. it sometimes precedes and sometimes follows Lamentations. It stands between Ecclesiasticus and the Song of the Three Children in the Engl. Auth. Vers. SEE APOCRYPHA.

I. Contents. — It is remarkable as the only book in the Apocrypha which is formed on the model of the Prophets; and, though it is wanting in originality, it presents a vivid reflection of the ancient prophetic fire.

The subject of the book is

(1.) an exhortation to wisdom and a due observance of the law;

(2.) it then introduces Jerusalem as a widow, comforting her children with the hope of a return;

(3.) an answer follows in confirmation of this hope. A prologue is prefixed, stating that Baruch had read his book to Jeremiah and the people in Babylon by the river Sud (Euphrates), by which the people were brought to repentance, and sent the book with a letter and presents to Jerusalem.

It may be divided into two main parts, 1-3:8, and 3:9-end. The first part consists of an introduction (1:1-14), followed by a confession and prayer (1:15-2:8). The second part opens with an abrupt address to Israel (3:9-4:30), pointing out the sin of the people in neglecting the divine teaching of wisdom (3:9-4:8), and introducing a noble lament of Jerusalem over her children, through which hope still gleams (4:9-30). After this the tone of the book again changes suddenly, and the writer addresses Jerusalem in words of triumphant joy, and paints in the glowing colors of Isaiah the return of God's chosen people and their abiding glory (4:30-5:9).

II. Text:

1. Greek. — The book at present exists in Greek, and in several translations which were made from the Greek. The two classes into which the Greek MSS. may be divided do not present any very remarkable variations (Fritzsche, Einl. § 7); but the Syro-Hexaplaric text of the Milan MS., of which a complete edition is at length announced, is said to contain references to the version of Theodotion (Eichhorn, Einl. in die Apoc. Schrift. p. 388 note), which must imply a distinct recension of the Greek, if not an independent rendering of an original Hebrew text. Of the two old Latin versions which remain, that which is incorporated in the Vulgate is generally literal; the other (Carus, Romans 1688) is more free. The vulgar Syriac and Arabic follow the Greek text closely (Fritzsche, l. c.).

2. Hebrew. — Considerable discussion has been raised as to the original language of the book. Those who advocated its authenticity generally supposed that it was first written in Hebrew (Huet, Dereser, etc.; but Jahn is undecided: Bertholdt, Einl. 1755), and this opinion found many supporters (Bendtsen, Gruneberg, Movers, Hitzig, De Wette, Einl. § 323). Others again have maintained that the Greek is the original text (Eichhorn, Einl. 388 sq.; Bertholdt, Einl. 1757; Havernick ap. De Wette, 1. c.) The truth appears to lie between these two extremes. The two divisions of the book are distinguished by marked peculiarities of style and language. The Hebraic character of the first part (1-3, 8) is such as to mark it as a translation, and not as the work of a Hebraizing Greek: e.g. 1:14, 15, 22; 2:4, 9, 25; 3:8; and several obscurities seem to be mistranslations: e.g. 1:2, 8, 2:18, 29. The second part, on the other hand, which is written with greater freedom and vigor, closely approaches the Alexandrine type. The imitations of Jeremiah and Daniel which occur throughout the first part (comp. 1:15-18 = Dan 9:7-10; Dan 2:1-2 = Dan 9:12-13; Dan 2:7-19 = Dan 9:13-18) give place to the tone and imagery of the Psalms and Isaiah. The most probable explanation of this contrast is gained by supposing that someone thoroughly conversant with the Alexandrine translation of Jeremiah, perhaps the translator himself (Hitzig, Fritzsche), found the Hebrew fragment which forms the basis of the book already attached to the writings of that prophet, and wrought it up into its present form. The peculiarities of language common to the Sept. translation of Jeremiah and the first part of Baruch seem too great to be accounted for in any other way (for instance, the use of δεσμώτης, ἀποστολή, βόμβησες [βομβεῖν], ἀποικισμός, μάννα, ἀποστρέφειν [Zeut.], ἐργάζεσθαί τινι, ὄνομα ἐπικαλεῖσθαι ἐπί τινι); and the great discrepancy which exists between the Hebrew and Greek texts as to the arrangement of the later chapters of Jeremiah, increases the probability of such an addition having been made to the canonical prophecies. These verbal coincidences cease to exist in the second part, or become very rare; but this also is distinguished by characteristic words: e.g. ὁ αἰώνιος ὁ ἃγιος, ἐπάγειν. At the same time, the general unity (even in language, e.g. χαρμοσύνη) and coherence of the book in its present form point to the work of one man. (Fritzsche, Einl. § 5; Hitzig, Psalm. 2:119; Ewald, Gesch. d. Volkes Isr. 4:232 n.). Bertholdt appears to be quite in error (Einl. 1743, 1762) in assigning 3:1-8 to a separate writer (De Wette, Einl. § 322). (See Siebenberger's Hebrews Comm. Warsaw, 1840.)

3. The Epistle of Jeremiah, which, according to the authority of some Greek MSS., stands in the English version as the 6th chapter of Baruch, is probably the work of a later period. It consists of a rhetorical declamation against idols (comp. Jeremiah 10:29) in the form of a letter addressed by Jeremiah “to them which were to be led captive to Babylon.” The letter is divided into clauses by the repetition of a common burden: they are no gods; fear them not (vv. 16, 23, 29, 66): how can a man think or say that they are gods? (vv. 40, 44, 56, 64). The condition of the text is closely analogous to that of Baruch; and the letter found the same partial reception in the Church. The author shows an intimate acquaintance with idolatrous worship; and this circumstance, combined with the purity of the Hellenistic dialect, points to Egypt as the country in which the epistle was written. — Smith, s.v.

4. A Syriac first Epistle of Baruch “to the nine and a half tribes” (comp. 4 Esdras 13:40, Arab. Vers.) is found in the London and Paris Polyglots. This is made up of commonplaces of warning, encouragement, and exhortation. Fritzsche (Einl. § 8) considers it to be the production of a Syrian monk. It is not found in any other language. Whiston (A Collection of Authentick Records, etc., London, 1727, 1:1 sq., 25 sq.) endeavored to maintain its authenticity. For this, and the ‘“Apocalypse of Baruch,” SEE REVELATIONS, SPURIOUS.

III. Writer. — The assumed author of the book is undoubtedly the companion of Jeremiah, but the de. tails are inconsistent with the assumption. If Baruch be the author of this book, he must have removed from Egypt to Babylon immediately after the death of Jeremiah, inasmuch as the author of the book lived in Babylon in the fifth year after that event, unless we suppose, with Eichhorn, Arnold, and others, that the reference (Bar 1:1) is to the fifth year from the captivity of Jehoiachim. Jahn (Introductio in Epitomen redacta, § 217, etc.) considers this latter opinion at variance with the passage in question, since the destruction of Jerusalem is there spoken of as having already taken place. De Wette (Lehrbuch zur Einleitung in das A. und N.T.) ingeniously conjectures that ἔτει (year) is a mistake or correction of some transcriber for μηνί (month); and there is no question that the present reading, which mentions the year, and the day of the month, without naming the month itself, is quite unaccountable. If the reading in 1:1, be correct (comp, 2Ki 25:8), it is impossible to fix “the fifth year” in such a way as to suit the contents of the book, which exhibits not only historical inaccuracies, but also evident traces of a later date than the beginning of the captivity (3, 9 sq.; 4:22 sq.; 1:3 sq. Comp. 2Ki 25:27). Its so-called Epistle of Jeremiah, however, is confessedly more ancient than the second book of Maccabees, for it is there referred to (2Ma 2:2, comp. with Bar 6:4) as an ancient document. In the absence of any certain data by which to fix the time of the composition of Baruch, Ewald (1. c. p. 230) assigns it to the close of the Persian period; and this may be true as far as the Hebrew portion is concerned; but the present book must be placed considerably later, probably about the time of the war of liberation (B.C. cir. 160), or somewhat earlier.

IV. Canonicity. — The book was held in little esteem among the Jews (Jerome, Praef. in Jerem. p. 834 . . . nec habetur apud Hebraeos; Epiphanius, de mens. οὐ κεῖν ται ἐπιστολαὶ [Βαροὺχ] παῤ ῾Εβραίοις), though it is stated in the Greek text of the Apostolical Constitutions (v. 20, 1) that it was read, together with the Lamentations, “on the tenth of the month Gorpiseus” (i.e. the day of Atonement). But this reference is wanting in the Syriac version (Bunsen, Anal. Ante-Nic. 2:187), and the assertion is unsupported by any other authority. There is no trace of the use of the book in the New Testament, or in the Apostolic Fathers, or in Justin. But from the time of Irenaeus it was frequently quoted both in the East and in the West, and generally as the work of Jeremiah (Irenaeus, Haer. v. 35, 1, “significavit Jeremias, Bar 4:36 -v;” Tertullian, Gnost. 8, “Hieremiae, Bar. [Epist.] 6:3;” Clement, Paed. 1:10, § 91, ῾῾διὰ Ι᾿ερεμίου, Bar 4:4;” id. Paed. 2:3, § 36, ῾῾θειὰ γραφή, Bar. 3, 16, 19;” Origen, ap. Euseb. H. E. 6:25, ῾Ιερεμίας σὺν θρήνοις καὶ τῇ ἐπιστολῇ [?];” Cyprian, Test. Lib. 2:6, “apud Hieremiam, Bar. 3, 35,” etc.). It was, however, “obelized” throughout in the Sept. as deficient in the Hebrew (Cod. Chis. ap. Daniel, etc., Romae, 1772, p. 21). On the other hand, it is contained as a separate book in the pseudo-Laodicene Catalogue, and in the Catalogues of Cyril of Jerusalem, Athanasius, and Nicephorus; but it is not specially mentioned in the Conciliar catalogues of Carthage and Hippo, probably as being included under the title Jeremiah. (Comp. Athanasii Syn. S. Script. ap. Credner, Zur Gesch. des Kan. 138; Hilary, Prol. in Psalms 15). It is omitted by those writers who reproduced in the main the Hebrew Canon (e.g. Melito, Gregory Nazianzen, Epiphanius). Augustine quotes the words of Baruch (3:16)as attributed “more commonly to Jeremiah” (de Civ. 18:33), and elsewhere uses them as such (Faust. 12:43). At the Council of Trent Baruch was admitted into the Romish Canon; but the Protestant churches have unanimously placed it among the apocryphal books, though Whiston maintained its authenticity (Authent. Records, 1:1, sq.). Calmet observes that its “canonicity had been denied not only by the Protestants, but by several Catholics,” among whom he instances Driedo, Lyranus, and Dionysius of Carthage. He considers that Jerome treats the book with harshness when (Preface to Jeremiah) that father observes, “I have not thought it worth while to translate the book of Baruch, which is generally joined in the Septuagint version to Jeremiah, and which is not found among the Hebrews, nor the pseudepigraphal epistle of Jeremiah.” This is the epistle forming the sixth chapter of Baruch, the genuineness of which is questioned by several who acknowledge that of the former part of the book. Most modern writers of the Roman Church, among whom are Du Pin (Canon of Scripture), Calmet (Commentary), and Allber (Hermeneutica Generalis), reckon this a genuine epistle of Jeremiah's. Jahn, however, after Jerome, maintains its spurious and pseudepigraphal character. This he conceives sufficiently attested by the difference of style and its freedom from Hebraisms. He considers it to be an imitation of the Epistle of Jeremiah (ch. 29). Grotius, Eichhorn, and most of the German writers favor the idea of a Greek original. They conceive that the writer was some unknown person in the reign of Ptolemy Lagos, who, wishing to confirm in the true religion the Jews then residing in Egypt, attributed his own ideas to Baruch the scribe. There appears, however, no reason, on this latter hypothesis, why the author should speak of the return from Babylon. Grotius conceives that the book abounds not only in Jewish, but even in Christian interpolations (see Eichhorn's Einleitung in die Apokryph. Schriften).

See generally (in addition to the literature above referred to), Gruneberg, De libro Baruchi apocrypho (Gott. 1796); Whiston, A Dissertation to prove the Apocryphal Book of Baruch canonical (Lond. 1727); Bendsten, Specimen exercitationum crit. in V. T. libros apocryphos (Gott. 1789); Movers, in the Bonner Zeitschr. 1835, p. 31 sq.; Havernick, De libro Baruchi commentatio critica (Regiom. 1843); Capellus, Commentarii et notae crit. in V. T. (Amst. 1689), p. 564: Ghisler, Catenae (Lugd. 1623); Davidson, in Horne's Introduction (1856), 2:1033 sq.; Kneucker, Erklarung (Leips. 1879, 8vo).

2. The son of Col-hozeh and father of Maaseiah, of the descendants of Perez, son of Judah (Neh 11:5). B.C. ante 536.

3. The son of Zabdai; he repaired (B.C. 446) that part of the walls of Jerusalem between the north-east angle of Zion and Eliashib's house (Neh 3:20), and joined in Nehemiah's covenant (10. 6). B.C. 410.

Baruch, Book Of,

Apocryphal. By way of supplement we add that different from the Jewish Baruch Apocrypha is a later Christian one, which was published in the Ethiopic by Dillmann under the title Reliqua Verborumz Baruchi, in his Chrestomathia LEthiopica (Lipsiae, 1866); in Greek under thp title Paraliponzena Jeremice, by Ceriani, in his Monumenta Sacra et Profana, tom. v, fasc. 1 (Mediolan. 1868, p. 8-19); and in a German translation by Prsetorius, in the Zeitschrif fiur wissenschaftliche Theologie, 1872, p. 230- 277. (B. P.)

## Baruchus[[@Headword:Baruchus]]

             a Scottish saint who flourished about A.D. 700, is said to have attained to the episcopal dignity. After residing some time in Ross-shire, where he was greatly venerated, he passed into Ireland, and thence into Wales, and died at Barry, in Glamorganshire.

## Baruli[[@Headword:Baruli]]

             heretics of the twelfth century that revived the error of the Origenists, who taught that the souls of all men were created at the same time with the world itself, and that they sinned all together after the creation. These heretics seem to have derived their name from their leader, Barulus. — Moreri, who cites Sanderus, Haer. 149; Landon, Eccl. Dict. 2:56.

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

             an English clergyman, was born at Wetherslack, in Westmoreland, where he resided at the commencement of the civil war. Suspected by the Puritans, he left Cambridge and went to London, where he lived as chaplain to bishop Morton at Ely House. After the execution of king Charles, Barwick engaged with the same zeal in the affairs of Charles II; on which account he was arrested and sent to the Tower, where he was confined for two years, and released Aug. 7, 1652. After the declaration of Monk in favor of the king, Barwick was sent to lay before his majesty the state of ecclesiastical affairs, and was appointed his chaplain. He was afterwards appointed to a stall at Durham, and to the livings of Workingham and Houghton-le-Spring, and in 1660 became dean of Durham, which office he very shortly after resigned for the deanery of St. Paul's and rectory of Therfield, Herts. He died in 1664. His Life of Thomas Morton, Bishop of Durham, and his sermon preached at St. Paul's in 1661, entitled Deceivers Deceived, are his best-known works. His Life, originally written in Latin by his brother Peter, was printed in English (Lon. 1724).

## Barzaeus, Gaspar[[@Headword:Barzaeus, Gaspar]]

             a Jesuit, was born at Goes, in Zealand. He studied at Louvain, whence he passed into Portugal, entered the Jesuits' order at Coimbra in 1546, and was the constant companion of St. Francis Xavier, by whom he was sent to Ormuz, on the Persian Gulf. He died at Gnoa, Oct. 6, 1553. As a missionary, he is considered second only to St. Francis Xavier.

## Barzakh[[@Headword:Barzakh]]

             is the name given by the Mohammedans to the time and condition of the soul between death and tlie resurrection. The souls of the believers partake, even in this state, of a part of the blessedness to follow; on the other hand, the souls of the unbelievers are banished to the place of punishment, the seventh heaven. The souls of the prophets go directly into Paradise; the martyrs, however, live in the bodies of beautiful green birds, which eat of the fruit of the trees of Paradise.

## Barzel[[@Headword:Barzel]]

             SEE IRON.

## Barzena, Alfonso[[@Headword:Barzena, Alfonso]]

             a Spanish Jesuit, surnamed “the Apostle of Peru,” was born in 1528 at Cordova. He was a disciple of John of Avila, and went to Peru. He acquired the languages of Tucuman and of Paraguay, and devoted his life to the instruction of the natives. He died at Cuzco in January, 1598. Besides his Catechisms and some small ascetic treatises, he wrote, Lexica et Prcecepta Grammatica, item Liber Confessionis et Precum, in quinque Indorum Linguis, quaerum Usus per Aericam Australem, nempe Puguinica, Tenocotica, Catamarcana, Guaranica, Natixana, sive Moguazana (Lima, 1590), a very rare book, reputed to be the first published in Peru. See Hoefer, Nouv. Biog. Generale, s.v.

## Barzillai[[@Headword:Barzillai]]

             (Heb. Barzillay', בִּרְזַלִּי, of iron, i.e. strong; Sept. Βερζελλί, but in Ezra Βερζελλαϊv, Josephus Βετζιλαῖος, Ant. 7:9, 8), the name of three men.

1. A Meholathite, father of Adriel, which latter was the second husband of Merab, Saul's daughter (2Sa 21:8). B.C. ante 1062.

2. A wealthy old Gileadite of Rogelim, who distinguished himself by his loyalty when David fled beyond the Jordan from his son Absalom, B.C. 1023 (see Ewald, Isr. Gesch. 3, 663 sq.). He sent in a liberal supply of provisions, beds, and other conveniences for the use of the king's followers (2Sa 17:27). On the king's triumphant return, Barzillai attended him as far as the Jordan, but declined, by reason of his advanced age (and probably, also, from a feeling of independence), to proceed to Jerusalem and end his days at court, merely recommending (his son) Chimham as a suitable person to receive the royal favors (2Sa 19:32; 2Sa 19:39). On his death-bed David recalled to mind this kindness, and commended Barzillai's children to the care of Solomon (1Ki 2:7).

3. A priest who married a descendant of the preceding, and assumed the same name; his genealogy in consequence became so confused that his descendants, on the return from the captivity, were set aside as unfit for the priesthood (Ezr 2:61). B.C. ante 536.

## Barzo[[@Headword:Barzo]]

             in Persian mythology, is the genius of the primordial mountain Alborji and of the water gushing therefrom, over which a mighty spirit reigns, Tashter, whose assistant therefore Barzo is.

## Bas-Relief (Or Basso-Relievo)[[@Headword:Bas-Relief (Or Basso-Relievo)]]

             is sculptured work the figures of which project less than half their true proportions from the wall or surface on which they are carved. When the projection is equal to half the true proportions it is called mezzo-relievo; when more than half it is alto-relievo. — Parker, Gloss. of Architect. s.v.

## Basacomatrius[[@Headword:Basacomatrius]]

             BORROMAEUS, a French or Italian theologian of the Dominican order who lived in the early half of the 14th century, wrote Tractatus de Philosophia et Philosophis. See Hoefer, Nouv. Biog. Generale, s.v.

## Basaloth[[@Headword:Basaloth]]

             (Βασαλέμ v. r. Βααλώθ, Vulg. Phasalon), one of the heads of “temple- servants” whose “sons” are stated (1Es 5:31) to have returned from Babylon; evidently the BAZLUTH SEE BAZLUTH or BAZLITH SEE BAZLITH (q.v.) of the genuine texts (Ezr 2:52; Neh 7:54).

## Basam[[@Headword:Basam]]

             SEE BALM.

## Basan (Or Basanwow)[[@Headword:Basan (Or Basanwow)]]

             in Norse mythology, was a king and priest of the Sigambers, wise, and possessing the most useful attributes, but too desirous of conquest for a priest. He conquered, from B.C. 264-to 240, every king of Britain, and received the title of the Great Basan. Having spent his life in idol-worship, he was worshipped after death as a god of war, and his fame was celebrated in all the songs of the ancient bards.

## Basan, Pierre Francois[[@Headword:Basan, Pierre Francois]]

             a French engraver, was born in Paris, Oct. 23, 1723, and studied under Stephen Fessard and Jean Daulld. In 1767 he was chiefly employed in print-selling, and published a Dictionnaire des Graveurs. He died Jan. 12, 1797. The following is a list of some of his prints: Louis XV, with Diogenes: Cardinal Prince de Rohan: — Bacchus and Ariadne: Christ Breaking the Bread: — The Female Gardener. See Spooner, Biog. Hist. of the Fine Arts, s.v. Hoefer, Nouv. Biog. Generale, s.v.

## Basana, Dominic[[@Headword:Basana, Dominic]]

             or, a Christian martyr, was a citizen of Bassano, Italy, and followed the wars of Charles, the emperor, in Germany, where he received the first taste of Christ's Gospel. He became able to instruct others in this doctrine, and he travelled and worked in the Church, till at length, in 1550, he went to Placentia, and there preached to the people the true doctrine. He was taken by some officers and put in prison. From thence he was led to the chancellor's house, and was asked whether he would renounce his doctrine. He answered that he maintained no doctrine of his own, but only the doctrine of Christ, which he was ready to seal with his blood; and at the same time gave hearty thanks to God for accepting him as worthy to glorify his name with his martyrdom.Upon this, he was committed to a filthy and stinking prison, where, after he had remained a few months, he was exhorted divers times to revoke, otherwise he should suffer; but still he remained constant in his doctrine; whereupon, when the time came assigned for his punishment, he was brought to the market-place where he had preached, and there was hanged. See Fox, Acts and Monuments, 4:461.

## Basany[[@Headword:Basany]]

             in the mythology of India, was the wife of Vaishya, created from Brahma's left hip, and therefore belonging to one of the lower castes, as the Brahmins sprang from the head, and the Kshetry from the shoulders, of Brahma.

## Bascama[[@Headword:Bascama]]

             (ἡ Βασκαμά, Josephus Βασκά), a place in Gilead where Jonathan Maccabaeus was killed by Trypho, and from which his bones were afterward disinterred and conveyed to Modin by his brother Simon (1Ma 13:23; Joseph. Ant. 13:6, 6). Schwarz supposes it to be the Talmudical Bashkar (בִּשְׁכָּר) or Basgar (בִּסְגָּר) “of Arabia” (Palest. p. 236, 237). The route of the Syrian murderer is given with so much confusion (see Fritzsche, in loc.) that some have even supposed the Bozkath of Judah to be meant.

## Bascetti, Clemente[[@Headword:Bascetti, Clemente]]

             an Italian theologian, was born at Monastica, and lived about 1680. He wrote, Viridiarium Theologicunz, etc. (Velnice, 1688) — Giardinetto di Verita, etc. (1693). See Hoefer, Nouv. Biog. Generale, s.v.

## Basch, Siegmund[[@Headword:Basch, Siegmund]]

             a Protestant theologian of Ger many, was born Sept. 3, 1700, at Juliusbnrg, in Silesia. He studied at Breslau, Jena, and Leipsic; in 1730 was pastor and co-inspector at Christianstadt; in 1734 archdeacon and assessor of consistory at Sorau; in 1751 general superintendent at Hildburghausen; and died, April 24, 1771, as first court preacher, member of consistory, and superintendent of the duchy of Weimar. He wrote, Disputatio de Interpretatione N.T. ex Patribus Apostolicis (Leipsic, 1726): — Epistola de Ultimis Elice (ibid.): — Deutlicher Beweis von der Glaubwiirdiqkeit der heil. Schrift: — Pastorale Christi ex VII Epistolis ad Ecclesias Asianas (1752). See Hamberger, Gelehrtes Deutschland; Jocher, Allgemeines Gelehrten Lexikon, s.v. (B. P.)

## Baschi, Matteo[[@Headword:Baschi, Matteo]]

             an Italian visionary, was born in the duchy of Urbino, near the close of the.15th centurv. He entered the Convent of Montefalconi, where a sort of religious madness seized him. He believed that it had been revealed to him that the costume of the Franciscans should be changed, and, with the sanction of the pope, Clement VII, it was attempted; but the Franciscans refused to do this, and he was imprisoned. The capuchon, or cowl, which he wished them to adopt was that from which the Capuchin friars, who adopted it, derived their name. Matteo Baschi was the first general of the Capuchin Order, and died at Venice in 1552. See Hoefer, Nouv. Biog. Generale, s.v.

## Bascom, Ellery[[@Headword:Bascom, Ellery]]

             a Presbyterian minister, was born at Chester, Mass., July 5, 1798. He was educated at the academies of Tallmadge and Aurora, O., and was graduated at the Western Reserve College. He studied theology in Princeton Seminary, where he remained nearly three years, and was ordained an evangelist by the Huron Presbytery in 1833. He was never settled as a pastor. His successive fields of labor were as follows: Lower Sandusky, Williamsfield, Jackson, Wilkesville, O.; and Pleasant Hill and Kendallsville, Ind. His health failing, he removed to Janesville, Wis., preached one year at Decatur, and two years at Jefferson, la., when he removed to Duluth and preached two years. He then removed to Upland, Kan., where he he died, Dec. 25, 1880. See Necrological Report of Princeton Theogical Seminary 1882. (W. P. S.)

## Bascom, Henry B[[@Headword:Bascom, Henry B]]

             D.D., one of the bishops of the Methodist Episcopal Church South, was born in Hancock, N. Y., May 27, 1796. He united with the Methodist Church in Western Pennsylvania in 1811, and was licensed to preach in 1813. His preaching soon began to attract attention, and before many years his fame as a pulpit orator was widely spread. In 1823 he was elected chaplain to Congress. In 1827 he was called to the presidency of Madison College, Pa., which he held till 1829, when he accepted the agency of the American Colonization Society. In 1832 he became Professor of Morals in Augusta College, and in 1842 President of Transylvania University. He edited the Quarterly Review of the M. E. Church South from 1846 to May, 1850, when he was elected bishop. Worn out with toil, he died Sept. 8, 1850. Bishop Bascom's course of labor thus embraced almost every extreme of human life. In his early career he is said to have preached in one year 400 times, traveled 5000 miles, and to have received as salary during that time, $12 10. At one period he was unquestionably the most popular pulpit orator in the United States. His sermons seemed invariably delivered memoriter, though usually long enough to occupy two hours; if he did not purposely commit them to memory, yet their frequent repetition fixed in his mind their language as well as their train of thought. They were evidently prepared with the utmost labor. The paragraphs often seemed to be separate but resplendent masses of thought, written at intervals, and without very close relations. His published Sermons (Nashville, 1848-50, 2 vols. 12mo) give no just idea of the grandeur of his pulpit orations; many of his brilliant passages seem to have been omitted in preparing the volumes for the press. Some of his other productions, in which his poetical propensities had no room to play, show that if his education had been such as to effectually discipline his imagination, his real ability would have been greatly enhanced. His most important writings, besides those prepared for the pulpit, are his “Bill of Rights,” written on behalf of the “reform” movement of 1828; the “Protest of the Minority,” in the memorable General Conference of 1844; the “Report on Organization,” at the formation of the Methodist Episcopal Church South; and a subsequent elaborate volume in defense of the Southern Church, entitled “Methodism and Slavery.” His Works, containing Sermons and Lectures, are collected in 4 vols. 12mo (Nashville, 1856). See Henkle, Life of Bascom (Nashville, 1854, 12mo); Meth. Quart. Rev. 1852; Sprague, Annals, 7:534.

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

             a Congregational minister, was born at Orleans, Mass. He graduated at Harvard College in 1802; was ordained pastor of the Church in Fitchburg, Mass., Oct. 16, 1805; was dismissed Dec. 15, 1813; and died in 1845. See Sprague, Annals of the Amer. Pulpit, ii, 243.

## Base[[@Headword:Base]]

             (as a noun) is the rendering in the Auth. Vers. of two Hebrews words:

1. כֵּן, ken, the foundation or pedestal, e.g. of the laver (q.v.) in the temple- court (“foot,” Exo 30:18, etc.); then, the “base over the ledges” (שְׁלִבַּם, joints) of the brazen sea (q.v.), in 1Ki 7:29, apparently explained in 1Ki 7:31 as a “work' of the base” (מִעֲשֵׂהאּכֵן), perhaps a pediment-like cornice covering the joints; but the whole description is exceedingly obscure. SEE LEDGE.

2. מְכוֹנָהmekonah', or מְכוּנָה, mekunah', a foot-piece or stand upon which to place the lavers in the temple-service (1Ki 7:27-43, etc.). SEE LAVER.

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

             is the lower part of a pillar, wall, etc.; the division of a column on which the shaft is placed. The Grecian Doric order has no base; but the other classical orders have each their appropriate bases, which are divided into plinth and mouldings, though in some examples the former of these divisions is omitted.

In Middle-Age architecture, the forms and proportions of the various members not being regulated by arbitrary rules as in the classical orders, the same capricious varieties are found in the bases as in all the other features of each of the successive styles. In the Norman style, the mouldings of the base often bear a resemblance to those of the Tuscan order, with a massive plinth which is most commonly square, even though the shaft of the pillar and the moulded part of the base may be circular or octagonal. There is often a second or sub-plinth under the Norman base, the projecting angle of which is chamfered off. In the earlier period of this  style the bases generally have but few mouldings, but, as a rule, they increase in numbers and vary in their arrangement as the style advances. There is a very great variety of bases in the Norman style; often in the same building scarcely any two are alike. This seems to be especially the case in the earlier division of the style both in Normandy and in England, and the bases in the two countries are often exactly alike. In Gundulph's Crypt in Rochester Cathedral this variety of bases is found, and it continues until quite late in the style.

At the commencement of the Early English style the bases differ but little from the Norman, having very frequently a single or double plinth retaining the square form, with leaves springing out of the mouldings lying on the angles. At a later period the plinth commonly takes the same form as the mouldings, and is often made so high as to resemble a pedestal; and there is frequently a second moulding below the principal suite of the base, as at the Temple Church, London. In this style the mouldings of the base sometimes overhang the face of the plinth. The mouldings of the Early English bases do not vary so much as those of the other styles, and those which are most usual approach very nearly to the Attic base. One of the characteristics of early examples of the Early English base is that it will hold water, which is not the case in any other style.

In the Decorated style there is considerable variety in the bases, although they have not generally many mouldings: the plinths, like the mouldings, conform to the shape of the shaft, or they are sometimes made oc tagonal, while the mouldings are circular, and in this case the mouldings overhang the face of the plinth. In some examples, where the shaft of the pillar is circular, the upper member only of the base conforms to it, the other mouldings, as well as the plinth. becoming octagonal. The plinths are often double and of considerable height, the projecting angle of the lower one being worked either with a splay, a hollow, or small moulding. A common suite of mouldings for bases in this style consists of a torus and one or two beads above.

 In the Perpendicular style the plinths of the bases are almost ilvariably octagonal and of considerable height, and very frequently double, the projection of the lower one being moulded with a reversed ogee or a hollow. When the shaft is circular. the whole of the mouldings of the base sometimes follow the same form; but sometimes the upper member only conforms to it, the others being made octagonal like the plinth. In clustered pillars ifi which there are small shafts of different sizes, their bases are often on different levels, and consist of diferent mouldings, with one or two members only carried round the pillar, which are commonly those on the upper part of the lower plinth. The characteristic moulding of the Perpendicular base is the reversed ogee, used either singly or doubly: when double there is frequently a bead between them. This moulding, when used for the lower and most prominent member of the base, has the upper angle rounded off, which gives it a peculiar wavy appearance. The mouldings in this style most commonly overhang the face of the plinth.

The above descriptions apply only where a single shaft occurs. In compound piers, which are made up of groups of single pillars, the bases become more complex.

## Base-moulding[[@Headword:Base-moulding]]

             (or Base-table) is a projecting moulding or band of mouldings near the bottom of a wall, etc.; it is sometimes placed immPdiately upon the top of the plinth, and sometimes a short distance above it, in which case the intervening space is frequently panelled in circles, quatrefoils, etc.

## Basedow, Johann Bernhard[[@Headword:Basedow, Johann Bernhard]]

             (known also as Bernard of Nordhalbengen), a German theologian and sectary, was born Sept. 11, 1723, at Hamburg. He studied at Leipsic and Kiel; was in 1753 professor of practical philosophy at Soroe, in Denmark; in 1761, professor at Altona; went to Dessau in 1771, where in 1774 he founded the “Philanthropin,” an institution in which education was to be achieved without any religious influence-a principle which Rousseau had laid down before him. In 1778 he retired from this institution, went to Magdeburg, where he died July 25, 1790. Lichtenberger, in his Encyclopedie des Sciences Religieuses, says of Basedow, “His life is that of a vulgar adventurer, and his character deserves neither sympathy nor esteem;” and, concerning his educational system, the same writer says, “He has, nevertheless, the merit of having called the attention of his age to the important problem of education, and of demanding that this should be conceived in'a more rational and humane manner; but he was deceived in the method generally, and lacked the authority needed to effect a like  reform.” He is the author of Philalethie, oder Neue Aussichten in die Wahrheit und Religion der Vernunft, bis an die Grenzen der glaubwiirdigen Offlenbarung (Altona, 1754, 2 vols.): — Theoretisches System der gesunden Vernunft (1765): — Methodischer Unterricht in Reliqion und Sittenlehre (eod.). He also published Universalgesangbuch zur gesellschaftlichen und unanstossigen Erbauutng (Berlin and Altona, 1767), changing some very fine hymns according to his own taste. See, besides the article in Lichtenberger, Meyer, Basedows Leben, Charoakter und Schriften (Hamburg, 1791, 2 vols.); Koch,ῥGesch. d. deutschen Kirch., 6:219 sq.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Basel, Confession Of[[@Headword:Basel, Confession Of]]

             SEE BASLE.

## Basel, Council Of[[@Headword:Basel, Council Of]]

             SEE BASLE.

## Baselius (Or Van Basle), Jacob (1)[[@Headword:Baselius (Or Van Basle), Jacob (1)]]

             a Dutch theologian and historian, was born in 1530. He preached at Flushing and at Berg-op-Zoom, where he died in 1598. He wrote an account of the siege of this city in 1588, which was published in 1603. See Hoefer, Nouv. Biog. Generale, s.v.

## Baselius, Jacob (2)[[@Headword:Baselius, Jacob (2)]]

             a Dutch theologian, son of one who bore the same name, native of Leyden, lived fin the early half of the 17th century. He was pastor of Kerkwerven, and devoted himself to civil and ecclesiastical history. He wrote Sulpitius Belgicus, sive Historoia. Religionis Instauratce, Corruptco, et Reformatce in Belqgio et a Belgis (Leydeu, 1657); translated into Dutch tby Melchior Leydekker, and published in connection with the Nederlandsche Historie of Z. Van Boxhorn (Amsterdam, 1739). See Hoefer, Nouv. Biog. Generale, S.v.

## Basement[[@Headword:Basement]]

             is the lower story or floor of a building beneath the principal one. In ordinary houses the lower story is not called a basement unless partly below the surface of the ground. In larger buildings in which an architectural arrangement is introduced, the lower story, even if above the ground, is called a basement if in the composition it serves as a pedestal or substructure for the main order of the architecture.

## Basenzi, Paolo Emilio[[@Headword:Basenzi, Paolo Emilio]]

             an Italian painter, was born at Reggio in 1624, and stud;ed tinder Albano. He painted a number of works for religious edifices, of which those in the Church of San Pietro are most esteemed. He died in 1666. None of his works are mentioned.

## Bashan[[@Headword:Bashan]]

             (Heb. Bashan', בָּשָׁן, usually with the art., הִבָּשָׁן, light sandy soil; Samaritan Ver. בתנין; Targ. בּוּתְנָן, Psa 68:13, also מִתְנָן; the latter, Buxtorf [Lex. Talm. col. 370] suggests, may have originated in the mistake of a transcriber, yet both are found in Targ. Jon., Deu 33:22; Sept. Βασάν and Βασανῖτις, Josephus,[Ant. 9:8] and Eusebius [Onomast. s.v.] Βαταναία), a district on the east of Jordan, the modern el-Bottein or el-Betheneyeh (Abulfeda, Tab. Syr. p. 97). It is not, like Argob and other districts of Palestine, distinguished by one designation, but is sometimes spoken of as the “land of Bashan” (1Ch 5:11;. and comp. Num 21:33; Num 32:33); and sometimes as “all Bashan” (Deu 3:10; Deu 3:13; Jos 12:5; Jos 13:12; Jos 13:30), but most commonly without any addition. The word probably denotes the peculiar fertility of the soil; by the ancient versions, instead of using it as a proper name, a word meaning fruitful or fat is adopted. Thus, in Psa 22:13, for Bashan, we find in Sept. πίονες; Aquila, λιπαροί; Symmachus, σιτιστοί; and Vulg. Pingues (Psalm 67:16), for hill of Bashan; Sept. ὄρος πῖον; Jerome (see Bochart, Hierozoicon, pt. 1, col. 531), mons pinguis. The richness of the pasture-land of Bashan, and the consequent superiority of its breed of cattle, are frequently alluded to in the Scriptures. We read in Deu 22:14, of “rams of the breed (Heb. sons) of Bashan.” (Eze 39:18), “Rams, lambs, bulls, goats, all of them fatlings of Bashan.” The oaks of Bashan are mentioned in connection with the cedars of Lebanon (Isa 2:13; Zec 11:2). In Ezekiel's description of the wealth and magnificence of Tyre it is said, “Of the oaks of Bashan have they made their oars” (Eze 27:6). The ancient commentators on Amo 4:1, “the kine of Bashan,” Jerome, Theodoret, and Cyril, speak in the strongest terms of the exuberant fertility of Bashan (Bochart, Hierozoicon, pt. 1, col. 306), and modern travelers corroborate their assertions. See Burckhardt's Travels in Syria, p. 286-288; Buckingham's Travels in Palest. 2:112-117.

The first notice of this country is in Gen 14:5. Chedorlaomer and his confederates “smote the Rephaims in Ashtaroth Karnaim.” Now Og, king of Bashan, dwelt in Ashtaroth, and “was of the remnant of the Rephaim” (Auth. Vers. “giants”), Jos 12:4. When the Israelites invaded the Promised Land, Argob, a province of Bashan, contained “sixty fenced cities, with walls, and gates, and brazen bars, besides unwalled towns a great many” (Deu 3:4-5; 1Ki 4:13). All these were taken by the children of Israel after their conquest of the land of Sihon from Arnon to Jabbok. They “turned” from their road over Jordan and “went up by the way of Bashan” — probably very much the same as that now followed by the pilgrims of the Haj route and by the Romans before them — to Edrei, on the western edge of the Lejah. See EDREI Here they encountered Og, king of Bashan, who “came out” probably from the natural fastnesses of Argob only to meet the entire destruction of himself, his sons, and all his people (Num 21:33-35; Deu 3:1-3). Argob, with its 60 strongly fortified cities, evidently formed a principal portion of Bashan (Deu 3:4-5), though still only a portion (Deu 3:13), there being besides a large number of unwalled towns (Deu 3:5). Its chief cities were Ashtaroth (i.e. Beeshterah, comp. Jos 21:27 with 1Ch 6:71), Edrei, Golan, Salcah, and possibly Mahanaim (Jos 13:30). Two of these cities, viz. Golan and Beeshterah, were allotted to the Levites of the family of Gershom, the former as a “city of refuge” (Jos 21:27; 1Ch 6:71). The important district was bestowed on the half tribe of Manasseh (Jos 13:29-31), together with “half Gilead.” After the Manassites had assisted their brethren in the conquest of the country west of the Jordan, they went to their tents and to their cattle in the possession which Moses had given them in Bashan (Jos 22:7-8). It is doubtful, however, whether the limits of this tribe ever extended over the whole of this region. SEE MANASSEH.

Solomon appointed twelve officers to furnish the monthly supplies for the royal household, and allotted the region of Argob to the son of Geber (1Ki 4:13). Toward the close of Jehu's reign, Hazael invaded the land of Israel, and smote the whole eastern territory, “even Gilead and Bashan” (2Ki 10:33; Joseph. Ant. 9:8, 1); but after his death the cities he had taken were recovered by Jehoash (Joash) (2Ki 13:25), who defeated the Syrians in three battles, as Elisha had predicted (2Ki 13:19; Joseph. Ant. 9:8, 7). After this date, although the “oaks” of its forests and the wild cattle of its pastures — the “strong bulls of Bashan” — long retained their proverbial fame (Eze 27:6; Psa 22:12), and the beauty of its high downs and wide-sweeping plains could not but strike now and then the heart of a poet (Amo 4:1; Psa 68:15; Jer 50:19; Mic 7:14), yet the country almost disappears from history; its very name seems to have given place as quickly as possible to one which had a connection with the story of the founder of the nation (Gen 31:47-48), and therefore more claim to use. Even so early as the time of the conquest, “Gilead” seems to have begun to take the first place as the designation of the country beyond the Jordan, a place which it retained afterward to the exclusion of Bashan (comp. Jos 22:9; Jos 22:15; Jos 22:32; Jdg 20:1; Psa 60:7; Psa 108:8; 1Ch 27:21; 2Ki 15:29). Indeed “Bashan” is most frequently used as a mere accompaniment to the name of Og, when his overthrow is alluded to in the national poetry. After the captivity the name Batanaea was applied to only a part of the ancient Bashan; the three remaining sections being called Trachonitis, Auranitis, and Gaulanitis (Lightfoot's Works, 10:282). All these provinces were granted by Augustus to Herod the Great, and on his death Batanaea formed a part of Philip's tetrarchy (Joseph. War, 2:6, 3; Ant. 18:4, 6). At his decease, A.D. 34, it was annexed by Tiberius to the province of Syria; but in A.D. 37 it was given by Caligula to Herod Agrippa, the son of Aristobulus, with the title of king (Act 12:1; Joseph. Ant. 18:6, 10). From the time of Agrippa's death, in A.D. 44, to A.D. 53, the government again reverted to the Romans, but it was then restored by Claudius to Agrippa II (Act 25:13; Joseph. Ant. 20, 7, 1). The ancient limits of Bashan are very strictly defined. It extended from the “border of Gilead” on the south to Mount Hermon on the north (Deu 3:3; Deu 3:10; Deu 3:14; Jos 12:5; 1Ch 5:23), and from the Arabah or Jordan valley on the west to Salcah and the border of the Geshurites and the Maacathites on the east (Jos 12:3-5; Deu 3:10). The sacred writers include in Bashan that part of the country eastward of the Jordan which was given to half the tribe of Manasseh, situated to the north of Gilead. Bochart incorrectly places it between the rivers Jabbok and Arnon, and speaks of it as the allotment of the tribes of Reuben and Gad (Num 32:33). Of the four post-exilian provinces, Gaulanitis, Auranitis, Trachonitis, and Batanaea, all but the third have retained almost perfectly their ancient names, the modern Lejah alone having superseded the Argob and Trachonitis of the Old and New Testaments. The province of Jaulan is the most western of the four; it abuts on the Sea of Galilee and the Lake of Merom, from the former of which it rises to a plateau nearly 3000 feet above the surface of the water. This plateau, though now almost wholly uncultivated, is of a rich soil, and its north-west portion rises into a range of hills almost everywhere clothed with oak forests (Porter, 2:259). No less than 127 ruined villages are scattered over its surface. SEE GOLAN.

The Hauran is to the southeast of the last named province and south of the Lejah; like Jaulan, its surface is perfectly flat, and its soil esteemed among the most fertile in Syria. It too contains an immense number of ruined towns, and also many inhabited villages. SEE HAURAN.

The contrast which the rocky intricacies of the Lejah present to the rich and flat plains of the Hauran and the Jaulan has already been noticed. SEE ARGOB.

The remaining district, though no doubt much smaller in extent than the ancient Bashan, still retains its name, modified by a change frequent in the Oriental languages. Ard el-Bataniyeh lies on the east of the Lejah and the north of the range of Jebel Hauran or ed-Druze (Porter, 2:57). It is a mountainous district of the most picturesque character, abounding with forests of evergreen oak, and with soil extremely rich; the surface studded with towns of very remote antiquity, deserted, it is true, but yet standing almost as perfect as the day they were built. For the boundaries and characteristics of these provinces, and the most complete researches yet published into this interesting portion of Palestine, see Porter's Damascus, vol. 2; comp. Schwarz, Palest. p. 219; Jour. Sac. Lit. Jan. 1852, p. 363, 364; July, 1854, p. 282 sq.; Porter, Giant Cities (Lond. 1865).

## Bashan-havoth-Jair[[@Headword:Bashan-havoth-Jair]]

             (Heb. hab-Bashan' Chavvoth' Yair', הִבָּשָׁן חִוֹּת יָאַיר, the Bashan of the villages of Jair; Sept. Βασὰν Αὐὼθ [v. r. Θαυὼθ] Ι᾿αϊvρ), the general name imposed by Jair, the son of Manasseh, upon the region of Argob (q.v.), conquered by him in Bashan (Deu 3:14), containing sixty cities, with walls and brazen gates (Jos 13:30; 1Ki 4:13). It is elsewhere (Num 22:41) called simply HAVOTH-JAIR SEE HAVOTH-JAIR (q.v.).

## Basharites[[@Headword:Basharites]]

             a division of the Mohammedan sect called Metaweilah (q.v.).

## Bashemath[[@Headword:Bashemath]]

             (Heb. Basmath', בִּשְׂמִת, elsewhere more correctly Anglicized “Basmath,” q.v.), the name of two females.

1. A daughter of Ishmael, the last married (B.C. 1926) of the three wives of Esau (Gen 36:3-4; Gen 36:13), from whose son, Reuel, four tribes of the Edomites were descended. When first mentioned she is called Mahalath (Gen 28:9); while, on the other hand, the name Bashemath is in the narrative (Gen 26:34) given to another of Esau's wives, the daughter of Elon the Hittite. It is remarkable that all Esau's wives receive different names in the genealogical table of the Edomites (Genesis 36) from those by which they have been previously mentioned in the history. Thus:

GENEALOGY. NARRATIVE.

(Gen 36:2-3.) (Gen 26:34; Gen 28:9 )

1. Adah, daughter of Elon. 2. Bashemath, d. of Elon.

2. Aholibamah, d. of Anah. 1. Judith, d. of Beeri.

3. Bashemath, d. of Ishmael. 3. Mahalath, d. of Ishmael.

Whatever be the explanation of this diversity of names, there is every reason for supposing that they refer to the same persons respectively, and we may well conclude with Hengstenberg that the change of all the names cannot have arisen from accident; and, farther, that the names in the genealogical table, which is essentially an Edomitish document, are those which these women respectively bore as the wives of Esau (Hengstenberg, Auth. d. Pent. 2:277; English transl. 2:226). This view is confirmed by the fact that the Seirite wife, who is called Judith in the narrative, appears in the genealogical account under the name of Aholibamah (q.v.), a name which appears to have belonged to a district of Idumaea (Gen 36:41). The only ground for hesitation or suspicion of error in the text is the occurrence of this name Bashemath both in the narrative and the genealogy, though applied to different persons. The Samaritan text seeks to remove this difficulty by reading Mahalath instead of Bashemath in the genealogy. We might with more probability suppose that this name (Bashemath) has been assigned to the wrong person in one or other of the passages; but if so, it is impossible to determine which is erroneous. SEE ESAU.

2. A daughter of Solomon and wife of one of his officers (1Ki 4:15, A.V. “BASMATH”).

## Bashmuric Version[[@Headword:Bashmuric Version]]

             SEE EGYPTIAN VERSIONS.

## Bashuysen, Heinrich Jacob Van[[@Headword:Bashuysen, Heinrich Jacob Van]]

             a Protestant theologian of Germany, was born Oct. 26, 1679, at Hanau. He studied at Leyden and Franeker, and was in 1701 appointed professor of Oriental languages and Church history at the gymnasium of his native city. In 1703 he was made professor of theology. In 1716 he was called to Zerbst as professor of theology, history, and Oriental languages; and died Dec. 31, 1758. Bashuysen was one of the most learned scholars of his time; especially was he well versed in Rabbinical lore. He wrote, Diss. de Fatis Ecclesice N. Test. (Franeker, 1700): — Diss. de LXX Hebdomadibus Danielis (ibid. eod.): — Diss. IV Positiones ad Sciagraphiain Systematis Antiquit. Hebraic. (Hanoviae, 1702-12): — Diss. de Academiis Academicorumque Tituloorum Origine Hebraica (ibid. 1703): — Diss. de Foedere Gratice (ibid. 1704): — Diss. de Impositione Manuum (ibid. eod.): — Clavis Talmudica Maxinma (ibid. 1714), etc. — Lib. Observationum Sacrarvm de Integritate S. Scripturie, occasione R. Maimonidis Tract. de Libro Legis (Latine versi) (1708). His writings fill about five printed pages in D5ring's Die gelehrten Theologen Deutschlands. See, besides, Jocher, Allgemeines Gelehrten-Lexiko, s.v.; Furst, Bibl. Jud. i, 92; Steinschneider, Bibliogr. Handbuch, p. 18; Winer, Handbuch der theolog. Literatur, i, 190, 196, 526; Lichtenberger, Encyclop. des Sciences Religieuses, s.v. (B. P.)

## Basicles[[@Headword:Basicles]]

             is the name of two early Christian martyrs: (1) At Rome, with Rogatus and others, under Aurelian, June 10; (2) June 12, under Diocletian, with Polymachus and others.

## Basier[[@Headword:Basier]]

             SEE BASIRE.

## Basil[[@Headword:Basil]]

             (from Βασιλεῖος, Basilius), ST., “the Great,” one of the most eminent of the Greek fathers, was born about the end of the year 328, probably at Neocaesarea. He began his studies at Caesarea, in Palestine, whence he proceeded to Constantinople to hear the famous Libanius, and thence to Athens, where he contracted an intimate friendship with Gregory Nazianzen. About 355 he returned to his own country, but soon after left his home again and traveled into Libya, visiting the famous monasteries of those countries. Upon his return he was first made reader in the church of Caesarea, and afterward ordained deacon. But about the year 358 he retired into a solitude of Pontus, where he built a monastery near that of his sister Macrina (q.v.), and with his brothers, Peter and Naucratius, and several others, he followed an ascetic life, and, drawing up a rule for his community, became the founder of the monastic life in those regions. In 364 (or 362) he was ordained priest by Eusebius, and in 369 or 370, on the death of Eusebius, was elected bishop of Caesarea, after great opposition, which was finally overcome only by the personal efforts of the aged Gregory of Nazianzus. But the emperor Valens soon began to persecute him because he refused to embrace the doctrine of the Arians, of which he and Gregory of Nazianzus were strenuous opponents. The death of Valens's son gave freedom of action to Basil, who devoted his efforts to bring about a reunion between the Eastern and Western churches, which had been divided upon points of faith, and in regard to Meletius and Paulinus, two bishops of Antioch. The Western churches acknowledged Paulinus for the legal bishop; Meletius was supported by the Eastern churches. But all his efforts were ineffectual, this dispute not being terminated till nine months after his death. Basil was also engaged in some contests relating to the division which the emperor had made of Cappadocia into two provinces. Eustathius, bishop of Sebaste, had been a friend of Basil, and had planted monasticism in Asia, a pursuit in which Basil fully sympathized; but Eustathius openly embraced Arianism, and Basil in 373 broke with him and wrote against him. He also wrote against Apollinaris; in fact, he took a part in most of the controversies of his age. He died Jan. 1, 379, with these words on his lips: “O Lord, into thy hands I commend my spirit.” Basil was a man of great piety, profound learning, and great eloquence. During the Arian controversy he was an unflinching champion of the orthodox doctrine. At first, through fear of Sabellianism, he preferred the homoiousian formula; but in the strifes which followed, he was brought to clearer apprehension of the question, and acknowledged the Nicene Creed, which he ever afterward steadfastly maintained. For a statement of his view of the Trinity, see Dorner, Doctrine of the Person of Christ, Edinb. ed., Div. I, vol. 2, p. 305 sq. SEE ARIANISM.

The Greek Church honors him as one of its most illustrious saints, and celebrates his festival January 1st. The works of Basil were first published, with a preface of Erasmus, at Basle, 1532; a better edition, with Latin translation and notes, was published by the Jesuits Fronton le Duc and Morel (Paris, 1618, 2 vols. fol., and again 1638, 3 vols. fol.). Valuable contributions to a more correct edition were made by the Dominican Combefis, in his work Basilius Magnus, ex integro recensitus (Paris, 1679, 2 vols. 8vo). The most complete edition was prepared by the Benedictine Garnier (Paris, 1721-1730, 3 vols. folio), reprinted in the excellent Paris edition of 1839 (6 vols. royal 8vo). The contents of the Benedictine edition (1721-30, 3 vols.) are as follows: Tom. 1:

(1.) Homiliae in Hexaemeron novem;

(2.) Homilies in quosdam Psalmos, viz. 1, 7, 14 (part), 23, 29, 32, 33, 44, 45, 48, 59, 61, 104;

(3.) Libri adversus Eunomium 5.

Appendix, complectens Opera quaedam Basilio falso adscripta, quibus Opus Eunomii adjungitur. Tom. ii:

(1.) Homilies de Diversis 24;

(2.) Ascetica, viz.

(i.) Praevia Institutio ascetica;

(ii.) Sermo asceticus de Renunciatione Saeculi, etc.;

(iii.) Sermo de ascetica Disciplina, etc.;

(iv.) Prooemium de Judicio Dei;

(v.) Sermo de Fide;

(vi.) Index Moralium;

(vii.) Initium Moralium;

(viii. and ix.) Sermo asceticus;

(x.) Prooemium in Regulas fusius tractatas;

(xi.) Capita Regularum fusius tractatarum;

(xii.) Regulae fusius tractatae;

(xiii.) Poenae in Monachos delinquentes;

(xiv.) Epitimia in Canonicas;

(xv.) Capita Constitutionum;

(xvi.) Constitutiones Monasticae;

(xvii.) Homilia de Spiritu S.;

(xviii.) Homilia in aliquot Scrip. Locis, dicta in Lazicis;

(xix.) Homilia in Sanctam Christi Generationem;

(xx.) Homilia de Poenitentia;

(xxi.) Homilia in Calumniatores S. Trinitatis;

(xxii.) Sermo de Libero Arbitrio;

(xxiii.) Homilia in illud. “Ne dederis somnum oculis tuis,” etc.;

(xxiv.) Homilia 3 de Jejunio;

(xxv.) Sermo asceticus;

(xxvi.) Liber 1 de Baptismo:

(xxvii.) Liber 2 de Baptismo;

(xxviii.) Liturgia S. Basilii Alexandrina;

(xxix.) Liturgia S. Basilii Coptica;

(xxx.) Tractatus de Consolatione in Adversis;

(xxxi.) De Laude solitariae Vitae;

(xxxii.) Admonitio ad Filium Spiritualem;

(3.) Homiliae [8] S. Basilii quas transtulit Ruffinus e Graeco in Latinum;

(4.) Notes Frontonis Ducaei; (5.) Note et Animad. F. Morelli.

Tom. 3:

(1.) Liber de Spiritu Sancto (Erasmus was the first to dispute the authenticity of this book, which is undoubtedly the work of St. Basil. — See Casaubon, Exrercit. 16, cap. 43. — Cave; Dupin);

(2.) S. Basilii Epistolae, distributed chronologically into three classes — Class 1, containing those which were written from 357 to 370, i.e. before his episcopate, to which are added some of doubtful date; Class 2, from 370 to 378; Class 3, Epistles without date, doubtful and spurious. Appendix: Sermones 24 de Moribus, per Symeonen Magistrum et Logothetam, selecti ex omnibus S. Basilii operibus; De Virginitate liber. A. Jahn published, as a supplement to this edition, Animadversiones in Basilii M. Opera Fascic. I (Bern. 1842). The best selection from his works, containing all, indeed, that ordinary theological students need, is that of Leipzic, 1854, forming the second volume of Thilo's Bibliotheca Patrum Graecorum Dogmatica. His writings are divided into, (1.) polemical, (2.) liturgical, (3.) exegetical, (4.) ascetic. Among his polemical books, that on the Holy Spirit, and the five books against the Eunomians, are the most important. His liturgical writings are of great value, and some of his services are still, in abridged forms, in use in the Greek Church. Both by his example and his writings he was the substantial founder of monasticism in the East, so that it is common, though erroneous, to call all Oriental monks Basilians (q.v.). A. Jahn, in the treatise Basilius Plotinizans (1831), tried to show that Basil had largely copied from Plotinus. His Liturgia Alexandrina Graeca is given in Renaudot, Lit. Orient. Collectio, vol. 1. For a list of his genuine writings, as well as of those thought to be spurious, see Cave, Hist. Lit. anno 370; Lardner, Works, 4:278. See also Feiffer, Dissert. de Vita Basilii (Groning. 1828, 8vo); Bohringer, Kirchengeschichte in Biographien, 1:2,153; Dupin, Eccl. Writers, cent. 4; Hermantius, Vie de St. Basile le Grand (Paris, 1574, 2 vols. 4to); Klose, Basilius der Grosse (Strals. 1835, 8vo); Fialon, Etude hist. et liter. ‘sur St. Basile (Paris, 1866); Palmer, Origines Liturgicae, 1:46; Villemain, Eloquence au IVme Siecle, p. 114; Landon, Eccl. Dict. 2:62.

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

             the friend of Chrysostom, with whom he lived on terms of the closest and most affectionate intimacy. The friends were equal in age, in rank, in property; read the same books, and studied under the same masters — Diodorus, afterwards bishop of Tarsus, and Carterius. They simultaneously resolved on adopting an ascetic life. Basil was the first to put the purpose into execution, living in solitude and devotion in his paternal home. On Chrysostom following his example, the two friends prepared to take a house and live together; but were prevented by the entreaties of Anthusa, Chrysostom's mother. The circumstances attending, Basil's elevation to the episcopate, and the pious fraud by which his scruples were overcome, are narrated in the article CHRYSOSTOM. We do not know the name of his see; but, as Chrysostom promised to give him his presence and counsel frequently, it could hardly have been far from Antioch. Baronius thinks it was Raphanea (Chrysostom, De Sacerdot. i, 1-3; 6:13).

## Basil (3)[[@Headword:Basil (3)]]

             saint and martyr, bishop of Amasea, in the diocese of Pontus and province of Helenopontus, is said to have been one of the victims of the persecution set on foot, about 322, by Licinius, the colleague of Constantine, in Armenia; and especially in Pontus and the city of Amasea. The author of the Acts of this saint appears to say that he attracted the fury of the emperor by receiving into his house, and protecting from his violence, a virgin named Glaphyra one of the women attached to the household of the empress Constantia; for which act he was carried to Nicomedia, killed, and thrown into the sea. His body was alleged to have been cast ashore at Sinope, carried thence to Amasea, and buried there near a church that he had built. He is commemorated April 26.

## Basil (4)[[@Headword:Basil (4)]]

             saint (the father of St. Basil the Great), was the son of St. Macrina the elder, but the name of his father is unknown; he was, however, a scion of a  noble house in Cappadocia or Pontus. During the cruel persecution under Galerius and the Caesar Maximin Daia, they were compelled to flee into the deserts, where they continued for about seven years, i.e. from 306 to 313. At the end of this period they retturned to Pontus, where Basil, their son (the subject of this article), soon became known for his virtues and talents. he uniteld to vast erudition a rare gift of eloqiuence, which gained him a high reputation at the bar. The time of his death is not known, but the decease of his wife, St. Emmrelia, probably took place in 370 or 372. The Church honors their memory on May 30.

## Basil (5)[[@Headword:Basil (5)]]

             bishop of Seleucia in Isauria (not to be confounded with the Basil who was the intimate friend of Chrysostom). At the Council of Constantinople in 448, he gave his vote for the condemnation of Eutyches; but in the following year, at the robber-council of Ephesus, through fear of the threats and violence of Dioscorus, or from actual weakness and fickleness of judgment, he took precisely the opposite ground, and anathematized the doctrine of two natures in Jesus Christ. In the Council of Chalcedon, 451, Basil, together with the other leaders in the assembly at Ephesus, was deposed, but in the fourth session of the council he was restored to his dignity. He wrote Forty-three Homilies; seventeen on the Old, and twenty- six on the New Testament (Dupin reckons only forty). These were published in Greek at Heidelberg (1596, 8vo); Greek and Latin, with notes, by Dausque (Heidelb. 1604, 8vo), to ether with the Oratio in Transfigurationem Domini, in Greek and Latin. The following are supposed to be spurious:

1. A Demonstration of the Coming of Christ, against the Jews, in Latin, ed. by Turrianus (Ingolstadt, 1616, 4to); Greek, in the Heidelberg edition of the Homilies (1596). This is clearly, from its style, not the work of Basil, and is not found in any MS. of his writings.

2. Life and Miracles of St. Thecla, virgin and martyr, which, according to Caveare, is evidently the work of some Greek monk of a late age, edited by Pantinus, Antwerp (1608, Gr. and Lat.). All the above were published in Greek and Latin (Paris, 1622, fol.), with the works of Gregory Thaumaturgus. See Cave, Hist. Lit. anno 448; Dupin, Eccl. Writers, cent. 5, p. 28; Landon, Eccl. Dict. s.v.

## Basil (St.), Liturgy Of[[@Headword:Basil (St.), Liturgy Of]]

             one of the three liturgies used in the Greek Church, the other two being those of St. Gregory and St. Chrysostom. They are read at distinct seasons of the year; that of, Basil being read on the five Sundays of the Great Lent, on the Thursdays and Saturdays of the Holy Week, on the eves of Christmas and the Epiphany, and on the first day of the year. — Palmer, Orig. Liturg. 1:46 sq. SEE BASIL; SEE LITURGIES.

## Basil Bishop OF Trajanopolis[[@Headword:Basil Bishop OF Trajanopolis]]

             in the province of Rhodope, in Thrace, and metropolitan, took part in the “Robbers' Synod” at Ephesus in 449, when he gave his verdict in favor of the orthodoxy of Eutyches and against Flavian. He was present in 451 at the Council of Chalcedon, when he joined the noisy adversaries of Theodoret, and appears on the orthodox side consenting to the deposition of Dioscorus, and accepting the same of Leo. He was one of the bishops to whom the emperor Leo wrote in 458, requesting their opinions on.the disordered state of ecclesiastical matters at Alexandria, after the murder of Proterius and the usurpation of Timothy AElurus.

## Basil Bishop Of Antioch[[@Headword:Basil Bishop Of Antioch]]

             succeeded Maximus II. as forty-third bishop of the see, A.D. 456. A portion of a letter addressed to him by St. Simeon Stylites is preserved by Evagrius (H. E. ii, 10), in which Simeon expresses his thankfulness for the declaration of the faith made at the Council of Chalcedon, and exhorts Basil to play the man in behalf of the truth. He was one. of the orthodox bishops to whom a letter was addressed by the emperor Leo, requesting their counsel with regard to the disturbances caused at Alexandria by Timothy AElurus (Labbe, Concil. 4:890).

## Basil Bishop Of Parium[[@Headword:Basil Bishop Of Parium]]

             in Mysia, on the Hellespont, and confessor. A hymn in the Mensea, assigned by Harless (ap. Fabric. Bibl. Grcec.) to April 12, but by Le Quien to March 12, commemorates his sufferings for the faith. The language employed leads Le Quieni to the conclusion that he suffered in the persecutions of the Monothelite or Iconoclast emperors. See Le Quien, Or. Christ. i, 788; Fabricius, c. 29.

## Basil Bishop Of Tiberias[[@Headword:Basil Bishop Of Tiberias]]

             at the end of the 8th century, was originally an inmate of the monastic College of the Resurrection at Jerusalem, of which he afterwards became abbot. Here he was the intimate friend of the intruding patriarch of Jerusalem, Theodore, who, while still a monk, took him as his companion on the visit paid by him to St. Stephen at the monastery of St. Saba, with the view of learning from him the future issue of his ambitious designs. Basil afterwards visited St. Stephen on his own account, and received from him an assurance that he would attain the episcopal dignity, together with a warning of the difficulties of the office. .He subsequently administered the affairs of the see of Jericho, and finally became bishop of Tiberias. See Leonitus, Vita S. Steph. apud Le Quien, Or. Christ. 3, 306 sq., 665 sq., 708 sq.

## Basil Of Achrida[[@Headword:Basil Of Achrida]]

             was metropolitan of Thessalonica, and flourished about 1155. Pope Hadrian wrote to him to entreat him to forsake the Greek schism and unite himself to the Church of Rome. Basil replied, with dignity, that his Church was not schismatical, nor was the Church of Rome in any way Her superior. His Letter to Hadrian will be found in Baronius, A.D. 1115, and (Greek and Latin) in the Jus Graec.-Rom. v, 307; also his Reply to some questions concerning certain marriages (Greek and Latin), ibid. p. 309. See Cave, Hist. Lit. ii, 231.

## Basil Of Ancyra (1)[[@Headword:Basil Of Ancyra (1)]]

             a presbyter who became a martyr for the faith under Julian the Apostate, A.D. 362, was of Christian parentage and of orthodox faith. During the reign of Constantius, he was a bold and uncomnpromising opponent of Arianism, and maintained the truth with great courage at the Council of Jerusalem in 335. He was more than once apprehended as a seditions person by the provincial governors, but resovered his liberty. The Arian council iunder Eudoxius, held at Constantinople in 360, forbade him to hold any ecclesiastical assembly. The zeal of Basil was still further quickeied by the attempts made by Julian to suppress Christianity. The natural result followed; he was apprehended, and brought before the governor of the city, Saturninus, who put him to the torture, and informed the emperor of the prize he had secured. On the arrival of Julian at Ahcyra, Basil was presented to him; and, having reproached the.emperor with his apostasy, he suffered death by red-hot irons on June 29. His festival, probably the anniversary of his persecution, is kept both by the Greek and Latin Church on March 22.

## Basil Of Ancyra (2)[[@Headword:Basil Of Ancyra (2)]]

             attended the second Council of Nicaea (the so-called seventh General Council), A.D. 787. At the first session Basil read a lengthy apology for the tardiness of his arrival, and, abjuring the heresy as to image-worship which he had previously favored, expressed his acquiescence in the decision of Hadrian of Rome, Tarasius of Constantinople, and the holy apostolic thrones; and signed the decrees of the council. See Labbe, Concil. 7:670, 887.

## Basil Of Cilicia[[@Headword:Basil Of Cilicia]]

             was, according to Photius (Cod. 42, 107), a priest of the Church of Antioch when Flavianus governed that see in the reign of Anastasius, and afterwards became bishop of Irenopolis in Cilicia; for there is no reason to doubt that he was the same with the Basil mentioned by Suidas. He died (after the year 518, and wrote an Ecclesiastical History, in three, books. The first began A.D. 450 and ended 483; the second carried it down to 518; and the third contained the actions of the emperor Justin. “He also,” writes Photius, “composed a treatise against John of Scythopolis, whom he loads with many reproaches, accuses him of Manichaeism, of reducing the period of the Lent fast to three weeks, and of permitting to eat birds during that time.” Also he charges him with not waiting for the communion till the sacrifice was ended, but taking the holy mysteries immediately after the Gospel, that he might the sooner get home to his own dinner. This treatise was in sixteen books; and it appears, from the summary given by Photius, that Basil decidedly held the views of Nestorius on the subject of the two natures. Suidas asserts that he also wrote a work against Archelaus, a priest of Colonea. See Dupin, History of Ecclesiastical Writers, i, 541; Cave, Historia Literaria, i, 466.

## Basil Of Glemona[[@Headword:Basil Of Glemona]]

             a French missionary to China in the 18th' century, prepared a Chinese dictionary, entitled Han tsu si i (1726), several copies of which have been circulated in China and Europe. It was translated into Spanish, Russian, Portuguese, and French, and served as a model for that published by Guinges in 1813, by the order of Napoleon-Dictionnaire Chinois, Francais et Latin. Julian Klaproth published in 1820 a supplement to the work of Basil of Glemona. See Hoefer, Nouv. Biog. Generale, s.v.

## Basil Of Jerusalem[[@Headword:Basil Of Jerusalem]]

             a Jacobite patriarch in the 9th century, is the author of Epistola Synodica de SS. Imaginibus ad Theophilum. Ed. Gr. Lat. Combefisii Manipulus Origg. Rerumque Constantinopolitan (Paris, 1664), an epistle addressed to the emperor Theophilus, on account of his severe edict against the image- worshippers. See Milman, Hist. of Latin Christianity, 2:363; Peters, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Basil Of Lyons[[@Headword:Basil Of Lyons]]

             a French Capuchin, who died in 1628 at Grenoble, is the author of, Diarium Veri Chr(istiani (Lyons, 1617): — Praxis Veri Christiaai, Servi Dei (ibid. 1628). See Bernardus a Bononia, Bibliotheca Capuccinorum; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Basil Of Soissons[[@Headword:Basil Of Soissons]]

             a French Capuchin, who was sent as a missionary into England in 1691, is the author of, Defense Invincible de la Verite Orthodoxe de la Presence Reelle de J.-C. en l'Eucharistie, etc. (Paris, 1676 a. o.): — Defensio, seu Vera Religio clare Demonstrata, et Novarum Sectaru.m Falsitas penitus Eversa (ibid. 1676): — Compendium Clarissimum Doctrince Christianus cum Auctoritatibus S. ‘Scripturce (ibid. 1678): — Condemnatio Novatorum per Os eorum circa Materias Controversas inter eos et Catholicos Romanos (ibid.): — De Existentia Dei contra Infideles (ibid.): — Reflexioin Morates sur ce Passage de l'Ecriture — Utinam saperent et intelligerent, et novissima providerent, Deu 32:8 (ibid. 1686). See Bernarduns a Bononia, Bibliotheca Capuccinorum; Jocher, Allgemeines Gelehrten-Lexikon , s.v. (B. P.)

## Basil Or Basilius[[@Headword:Basil Or Basilius]]

             some time a physician, was ordained bishop of Ancyra by the bishops of the Eusebian party in the room of Marcellus, whom they had deposed; but Basil was himself excommunicated, and his ordination annulled, in the council of Sardica in 347, though he still retained the see. He was an opponent of the Arians, but was still considered as the head of the Semi- Arians. This opinion Basil procured to be established by a council held at Ancyra in the year 358, and subsequently defended it both at Seleucia and Constantinople against the Eudoxians and Acacians, by whom he was deposed in 360. Jerome (De Viris illust. 89) informs us that Basil wrote a book against Marcellus, his predecessor, a treatise De Virginitate, and some other smaller pieces, of which no remains are extant. Basil is warmly commended by Theodoret for his exemplary life, which was probably the secret of his influence with the emperor Constantius; and Sozomen speaks of him as celebrated for learning and eloquence. See. Cave, Hist. Lit. anno 347; Dupin, Eccl. Writers, cent. 4; Theodoret, Hist. Eccles.2:27; Sozomen, Hist. Eccles.bk. 2; Socrates, Hist. Eccles.bk. 2; Lardner, Works, 3, 589.

## Basil Or Basilius (2)[[@Headword:Basil Or Basilius (2)]]

             chief of the Bogomiles of the twelfth century. This sect took its rise in Bulgaria Though it is likely that their enemies laid false charges against them, it is clear that they held many corrupt ideas and practices. From their habit of incessant praying they derived the name of Bogomili, which in the Sclavonic language means “God have mercy upon us.” In their notions they resembled the Manichaeans and Paulicians, which last sect arose about the same time. They denied the Trinity; held that the body of Jesus was a phantom, and that Michael the archangel was incarnate. They opposed the worship of the Virgin, of the saints, and of images. They affected an appearance of extreme sanctity, and wore the monkish dress. Basilius was a physician, and had twelve principal followers, whom he designated his apostles, and also some women, who went about spreading the poison of his doctrine everywhere. When before the council called by the patriarch John IX in 1118 to examine into the matter, Basilius refused to deny his doctrine, and declared that he was willing to endure any torment, and death itself. One peculiar notion of this sect was that no torment could affect them, and that the angels would deliver them even from the fire. Basilius himself was condemned in the above-mentioned council, and burnt in this year. Several of his followers, when seized, retracted; others, among whom were some of those whom he called his apostles, were kept in prison, and died there. Several councils were held upon this subject. See Neander, Ch. Hist. 4:555 sq.; Landon, Eccl. Dict. 2:67. SEE BOGOMILES.

## Basila, Abiad[[@Headword:Basila, Abiad]]

             a Jewish rabbi, who died at Mantua in 1743, is the author of סֵ  אֶמוּנִת חֲכָמַים. or a philosophy of Judaism (Mantua, 1730; Lemberg, 1858), in which he defends Judaism against Greek andi Christian philosophers. See De' Rossi, Dizionario Storico (Germ. transl.), p. 53; Furst, Bibl. Jud. i, 92; Benjacob, Ozar Ha-Sepharim, or Thesaurus Liborum Hebraicorunm (Wilna, 1880), i, 41, No. 769. (B. P.)

## Basila, Raphael Chajim[[@Headword:Basila, Raphael Chajim]]

             son of the preceding, is best known as the editor of the famous Mantuan Bible with Norzi's (q.v.) commentary, published under the title מְנְחִת שׁי. Basila added some notes, and also appended a list of nine hundred  variations. The work was published at Mantua in 1742. The commentary itself was published at Vienna in 1813, and of late in the Warsaw Rabbinic Bible, 1860-66. The remark of the writer of the art. NORZI in this Cyclopoedia, “the work of Norzi marked great progress in Biblical exegesis, but it has no longer any value,” is, to say the least, a very superficial one, for Norzi never attempted exegesis, but textual criticism, as any one acquainted with the work call see from the very first page. As to its value, it is best shown by the use which Baer and Delitzsch, the latest editors of the Hebrew text, make of it. See Furst, Bibl. Jud. i, 92; De' Rossi, Dizionari Storico (Germ. transl.), p. 53; Benjacob, Ozar Ha - Sephari, or Thesaurus Librorum Hebraicorum (Wilna, 1880), ii, 343, No. 1558; Dresde, Programma quo Commendantur Raphaelis Chajim Basila, Judcei Recentioris, Exercitationes Criticce in Diversitatem Lectionis Codicis Ebrasi ab Everardo van der Hooght Observatam (Wittenburg 1774). (B. P.)

## Basilea[[@Headword:Basilea]]

             (queen), in Greek mythology. Uranus had by a number of wives forty-five children. Of these Titsea alone gave him eighteen, who, from their mother, received the name of Titans. Basilea was the oldest, and also brought up her brothers. After her father had been translated among the gods, she undertook the government of the kingdom. She then (still a maiden), in order to leave the kingdom to children of the family, married her brother Hyperion, and by him became mother of Helios and Selene. The fear that Hyperion might ultimately draw the kingdom towards himself led the brothers to an atrocious act. They killed the husband, drowned Helios, and Selene, disheartened, threw herself from the top of the house. A dream comforted the unhappy mother. Helios made known to her that he and his sister had been placed as sun and moon in the heavens, and that the Titans would receive their just punishment. Basilea (thence called bona dea) told the people what had happened, and they then bestowed the names of her children upon the sun and moon. She finally became insane, and at death was taken among the deities.

Venus was often worshipped as Basilea, but without being identified with the subject of the above sketch. Basileus (king), in Greek mythology, was the surname of a number of gods — of Jupiter, of Neptune, of Apollo. Neptune especially was worshipped by this name at Troezene.

## Basilean Manuscript[[@Headword:Basilean Manuscript]]

             (CODEX BASILENSIS); the name of two important MSS. of the Greek Test. now in the public library of Basle. SEE MANUSCRIPTS (BIBLICAL).

1. An uncial copy of the Four Gospels, with a few hiatus (Luk 3:4-15; Luk 24:47-53, being wanting; while Luk 1:69 to Luk 2:4; Luk 12:58 to Luk 13:12; Luk 15:5-20, are by a later hand), usually designated as E of the Gospels (technically K, 4:35; formerly B, 6:21). It is written in round full letters, with accents and breathings, one column only on the page, with the Ammonian sections; but, instead of the Eusebian canons, there is a kind of harmony of the Gospels noted at the foot of each page by a reference to the parallel sections in the other evangelists. This MS. appears to belong to the eighth century, and the additions of a subsequent hand seem to indicate that they were made in the ninth century. It appears that it was formerly used as a church MS. at Constantinople, and it may be considered to be one of the best specimens of what has been called the Constantinopolitan class of texts. It was presented to a monastery in Basle by Cardinal de Ragusio in the fifteenth century. Wetstein collated this MS., and this was also done (independently) by Tischendorf, Muller of Basle, and Tregelles. It has never been published in full. — Tregelles, in Horne's Introd., new ed. 4, 200; Scrivener, Introduction, p. 103 sq.

2. A cursive MS. of the entire N.T. except the Apocalypse, numbered 1 of the Gospels, Acts, and Epistles (technically designated as K, 3:3; formerly B, 6:27). It was known to Erasmus, who, however, used it but little, although his associates thought highly of it. It was for a considerable time in the possession of Reuchlin, who borrowed it from the Dominican monks at Basle: the latter received it from Cardinal doe Ragusio. Wetstein was the first who thoroughly examined it; he used it with great commendation at first, but afterward disparaged it. The reason for these discordant opinions is doubtless to be found in the character of the MS. itself, which differs greatly in the several portions. The Acts and Epistles contain a text of no great importance; but the text of the Gospels (now bound at the end of the vol.) is very remarkable, adhering pretty closely to the oldest class of uncials. The last has recently been collated (independently) by Tregelles and Dr. Roth. There are 38 lines in each page, elegantly and minutely written, with breathings, accents, and iota subscripts, and a few illuminations. It has, apparently on good grounds, been assigned to the tenth century. Codex 118 of the Bodleian Library seems to be a copy from it. — Tregelles, ut sup. p. 208 sq.; Scrivener, p. 142.

## Basilian Manuscript[[@Headword:Basilian Manuscript]]

             (CODEX BASILIANUS), an uncial copy of the whole Apocalypse (of which it is usually designated as B), found among ancient homilies of Basil and Gregory of Nyssa,. and valuable from the scarcity of early MSS. of the Revelation. It derives its name from having formerly belonged to the Basilian monastery at Rome (then designated as No. 105), but it is now deposited in the Vatican library (where it is known as 2066). It was first known from a notice and facsimile by Blanchini (Evangelariarum Quadruplex. 1748, 2:525). Wetstein requested a collation of it from Cardinal Quirini, but the extracts sent came too late for publication in his N.T., and proved very loose and defective. When Tischendorf was at Rome in 1843, although forbidden to collate it anew, he was permitted to make a few extracts, and improved the privilege so well as to compare the whole text with a Greek Test. He published the result in his Monumenta Sacra Inedita (1846, p. 407-432), which Tregelles, who was allowed to make a partial examination of the codex in 1845, has since somewhat corrected. Card. Mai has published it, in order to supply the text of the Apocrypha in his edition of the Cod, Vaticanus, but the work is very imperfectly done. In form this MS. is rather an octavo than a folio or quarto. The letters are of a peculiar kind, simple and unornamented, leaning a little to the right; they hold a sort of middle place between the square and the oblong character. Several of them indicate that they belong to the latest uncial fashion. The breathings and accents are by the first hand, and pretty correct. It probably belongs to the beginning of the 8th century. — Tregelles, in Horne's Introd., new ed. 4:206 sq.; Scrivener, Introduction, p. 140 sq. SEE MANUSCRIPTS, BIBLICAL.

## Basilians[[@Headword:Basilians]]

             monks and nuns following the rule of St. Basil the Great, first published A.D. 263. The order spread with so great rapidity that it is said to have numbered at the death of the founder about 90,000 members. In the West it established convents in Spain, Italy, Germany, and Sarmatia, and the Basilian rule, up to the time of St. Benedict, was the basis of all monastic institutions. After the separation of the Greek Church from the Roman, the Basilian order remained the only one in the Greek churches of Russia (where there are about 400 monasteries of monks with about 6000 monks, and about 110 monasteries of nuns with some 3000 nuns), Austria (which in 1849 bad 44 monasteries of monks with 271 members, but no nuns), and Greece, and in the Armenian Church. In Turkey, where especially the monastic establishments of Matthew Athos (q.v.) are celebrated, all the convents of the Greek Church follow the rule of St. Basil, with the exception of those on Mts. Sinai and Lebanon.

In the Roman Church, the monks of St. Basil, formerly constituting several independent communities, were placed by Pope Gregory XIII, in 1579, under an abbot-general. They were divided into the provinces of Rome, Calabria, Sicily, Spain, Germany, and Poland, and followed partly the Greek, partly the Roman rite. A congregation of Reformed Basilians (Tardonites) was established by Matteo de-la Fuente in Spain in 1557, and joined by a part of the Spanish convents. In Germany and Spain they disappeared with the other convents. In Russia, large numbers of Basilians, together with the whole, body of United Greeks, separated from the Roman Church in 1839. At present only a few convents of Basilians acknowledge the jurisdiction of the pope. They are divided into four congregations:

(1.) the Ruthenian. in Russia, Poland, and Hungary, with 24 houses;

(2.) the Italian, the principal convent of which is that of St. Savior at Messina, in Sicily, which still preserves the Greek rite;

(3.) the French, which has its principal house at Viviers;

(4.) the Melchite, in the United Greek Church of Asia Minor, which held, a few years ago, a general chapter, under the presidency of the papal delegate in Syria.

According to the historians of the order, it has produced 14 popes, numerous patriarchs, cardinals, and archbishops, 1805 bishops, and 11,805 martyrs. One house of Basilians is at Toronto, Canada. Altogether there are about fifty houses with 1000 members. See Helyot, Ordres Religieux, 1:379 sq.

## Basilica[[@Headword:Basilica]]

             (from στοὰ βασιλική, one of the porches or colonnades facing the Agora at Athens), the name of an ancient secular building, afterward applied to Christian church edifices. On the overthrow of the kings at Athens, their power was divided among several archons. The remains of the old power were, however, too strong to be swept all away, and the charge of the Eleusinian mysteries, of the flower-feasts of Bacchus, of all legal processes concerning matters of religion, and of all capital offenses, was referred to the ἄρχων βασιλεύς (comp. with rex sacrarum in the republic of Rome). This archon held his court in the stoa basilica. Basilicas for similar purposes were built in all the chief cities of Greece and her colonies, and later in Rome and the Roman colonial cities. They were built with as great splendor -and architectural merits as the temples themselves. Those in Italy were devoted to purposes of business (like our modern bourses or exchanges), and to general legal processes. They had a central nave, separated from two side aisles by grand colonnades. This space was devoted to business. Above the side aisles were galleries for spectators and others. At the rear end was a semicircular space, separated from the main part by gratings when court was held. In Rome there were 29 (others say 22) of these basilicas.

When Christianity took possession of the Roman empire, these basilicas were taken as models for church edifices. The pagan temples were built for residences of the deities, not for holding large bodies of people; and also, being given to unholy purposes, could not be used or copied in Christian churches. The basilicas, on the other hand, had been polluted by no heathen rites, and corresponded with the traditional synagogue in much of their interior construction. Some of the basilicas were given to the Church, and devoted to sacred purposes; and the same plan of building was followed in new church edifices. The plan included a broad central nave with a pointed roof (instead of the arched roof of the classic Roman basilica or the open nave of the Grecian), and on each side were one or two side aisles, covered by a single roof. In the semicircular apsis, opposite the entrance, the seats of the judges were appropriated by the bishops. In front of this, and under the round arched tribune, was the high altar over the crypt (q.v.). Beyond this were two pulpits, one on each side of the nave, for reading the Scriptures and preaching. The pillars in the colonnades separating the aisles were joined by round arches instead of beams, as in the Roman basilicas. During the basilican period (A.D. 300 to A.D. 700-800. no towers or spires were built. In Rome the oldest; basilicas are those of St. Peter, St. Paul, St. John Lateran, St. Clement, Sta. Maria in Trastevere, and St. Lawrence. Others, as Sta. Maria Maggiore, Sta. Agnes, Sta. Croce in Jerusalem, were built after the true basilican period, as were also the present edifices of St. Peter, St. Paul, and St. John Lateran. St. Clement, and SS. Nereo and Achilleo, preserve most distinctly the features of the original basilica. Out of Rome, the best preserved ancient basilicas are those of St. Apollinari in Classe (near Ravenna), and of St. Apollinari in Ravenna. Basilican churches were built extensively in Asia Minor, other parts of Italy, and South France, and in these last two this style has ever exercised almost a controlling influence on ecclesiastical architecture. It gave also the general ground plan and many other elements to the succeeding Romanesque, and even to the contemporary Byzantine styles. In the same general style are the churches of St. Boniface (Roman: Catholic) in Munich, and of St. Jacob (Protestant) in Berlin, both built within the last twenty years. There is no prospect, however, that the style will ever be generally adopted in the erection of modern churches. See Zestermann, De Antic. et Christ. Basilicis (Brussels, 1847); Bunsen, Die Christlichen Basiliken Roms (Munich, 1843); Kugler, Geschichte der Baukunst (Stuttgart, 1859); Fergusson, History of Architecture; Bingham, Orig. Eccles.bk. 8, ch. 1, § 5. SEE ARCHITECTURE; SEE CHURCH EDIFICES.

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

             or law books. The large Justinian compilation of Roman law (the so-called Corpus Juris Civilis), because of its being written in Latin, could not satisfy the wants in the East, a Greek translation being needed. In order to avoid all ambiguity, the emperor Basilius Macedo undertook the publication of a manual (Πρόχειρος νόμος) in the year 878 (published by Zacharia, Heidelberg, 1837), whlich was revised in 885 (Ε᾿παναγωγὴ τοῦ νόμου). Besides, he undertook Α᾿νακάθαρσις τῶν παλαιῶν νόμων (re-epurgatio veteruna legum) in sixty (comp. Πρόχειρος, § 3) or forty (Ε᾿παναγωγή, § 1) books, which again were revised by the emperor Leo the Wise in 886, and which received the title Basilica: ὁ βασιλικός (νόμος) or τὰ βασιλικά (νόμιμα), consisting of sixty books. It was edited, in connection with others, by Symbatius or Sabbatius. Of a later revision under Constantine Porphyrogenitus, we read in Balsamon, Voelli ef Justelli Bibliotheca Juris Canonis, ii, 814, but this statement is without any foundation. The Basilica are a Greek elaboration of Justinian's compilation, put together from older translations and commentaries, extracts from Justinian's Novelle, promulgated after 535, and from the Πρόχειρος of Basilius. Fragments of old versions and elucidations were added as scholia from the beginning, to which others were added, till finally a kind of glossa ordinaria was formed, which was also published by the editors. The manuscripts of the Basilica are all incomplete, and so also the editions. Single books were edited in a Latin translation by Gentianus Hervetus (Paris, 1557), Cuj!acius (1566), Labbaeus (1569). The Greek text, with a Latin translation and scholia, was first published by Fabrot (Paris, 1647, 7 vols. fol.). To these were added supplements by Ruhnken (Reitz, a. o.). The latest edition is, Basilicorum Libri LX post A. Fabroti curas ope codd. MSS. a Gust. Ern. Heimbachio aliisqve Collatorun Integriores cu Scholiis edidit, editos denuo recensuit, deperditos restituit, translationem Latinam ct adnotationem criticam adjecit Carol. Gull. Ern. Heimbach. (Lipsiae, 1833-48, 5 vols.): — Supplementum Editionis Basilicorum Heime bachiance Libri XV-XVIII Basilicorum edidit Carol. Ed. Zacharia a Lingenthal (ibid. 1846). On the history of the Basilica and their importance for ecclesiastical lanw, see Zacharia, Historice Juris Greco - Romani Delineatio (Heidelberg, 1839), p. 35 sq.; Mortreuil, Histoire du Droit Byzantin (Paris, 1843-1846), ii, 1 sq.; 3, 230 sq.; Biener, De Collectionibus Canoznum Ecclesice Grcecce (Berolini, 1827), § 5; Mejer, in Herzog's Real-Encyklop. s.v. (B. P.)

## Basilicani[[@Headword:Basilicani]]

             Nestorian followers of Basil of Irenopolis the Cilician (Dion. Areop. Eccles. Hier.).

## Basilicapetri Carlo[[@Headword:Basilicapetri Carlo]]

             an Italian prelate, was born at Milan in 1550. After having studied jurisprudence, he joined the Barnabites, whose general he became. In 1593 he was appointed bishop of Novara, and died Oct. 6, 1615. He wrote,: — De Concordantia Evangelistarum: — De Immunitate Ecclesiastica. See Ughelli, Italia Sacra; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Basilides[[@Headword:Basilides]]

             the chief of the Egyptian Gnostics in the second century. The place of his birth is unknown; some call him a Syrian, others a Persian, others an Egyptian. According to Clemens Alex. (Strom. 7:17) he appeared in the reign of Hadrian; Baronius and Pearson suppose him to have begun his heresy in the latter part of the first century. The probable date of his death is A.D. 125-130. He published a book which he called “the Gospel,” and wrote also 24 books exegetical of the Gospel, but whether it was a comment upon his own “Gospel” or upon the four evangelists is uncertain. He left a son, Isidorus, who defended his opinions. Fragments of both Basilides and Isidorus are given in Grabe, Spicileg. saec. 2, p. 37, 64. (Burton, Eccles. Hist. Lect. 15; Burton, Bampton Lectures, note 13.) Our knowledge of Basilides is chiefly derived from Irenaeus (Adv. Haer. 1:24), Epiphanius (Haer. 24), and the newly discovered Philosophoumena (bk. 7) of Hippolytus (q.v.). Eusebius (Hist. Ecc 4:7) speaks of a refutation of Basilides by Agrippa Castor.

He taught that the supreme God, perfect in wisdom and goodness, the unbegotten and nameless Father, produced from his own substance seven aeons of a most excellent nature. According to Irenseus (Adv. Haer. 1:24), from the self-existent Father was born Νοῦς, Intelligence; from Nous, Δόγος, the Word; from Logos, Φρόνησις, Prudence; from Phronesis, Σοφια and Δύναμις, Wisdom and Power; from Dunamis and Sophia, Powers, Principalities, and Angels, by whom the first heaven was made; from these sprung other angels and other heavens to the number of three hundred and sixty-five of each, whence are so many days in the year. The angels which uphold the lower heaven made all things in this world, and then divided it among themselves; the chief of which is the God of the Jews, who wished to bring other nations into subjection to His people, but was opposed. The self-existent Father, seeing their danger, sent his first- begotten Nous, the Christ, for the salvation of such as believed in Him: He appeared on earth as a man, and wrought miracles, but He did not suffer. The man Jesus suffered, but not in any vicarious sense; the divine justice will not allow one being to suffer for another. It seems, therefore, that the modern rationalistic views as to the expiation, of Christ are derived, not from the apostles, but from the Gnostics. (See Shedd, History of Doctrines, 2:205.) Irenaeus charges Basilides with holding-that Simon of Cyrene was compelled to bear Christ's cross, and was crucified for Him; that he was transformed into the likeness of Jesus, and Jesus took the form of Simon, and looked on, laughing at the folly and ignorance of the Jews; after which He ascended into heaven. But it is not certain, or even likely, that the charge is well-founded. Basilides farther taught that, men ought not to confess to him who was actually crucified, but to Jesus, who was sent to destroy the works of the makers of this world. The soul only was to be saved, not the body. The prophecies are from the makers of the world; the law was given by the chief of them, who brought the people out of Egypt. It is said that the followers of Basilides partook of things offered to idols without scruple, and all kinds of lewdness were esteemed indifferent, and that they practiced magic and incantations.

One of the most marked features of the system of Basilides was his distribution of the local positions. of the three hundred and sixty-five heavens, according to the theories of mathematicians, the prince of which is called Abraxas, a name having in it the number three hundred and sixty- five. SEE ABRAXAS,

The system has been thus briefly stated: “Basilides placed at the head of his system an incomprehensible God, whom he called non-existent (οὐκ ὤν), and the ineffable (ἄῤῥητος), the attributes of whom he made living personified powers, unfolded from his perfection; as the Spirit, Reason; Thought, Wisdom, and Power, who were the executors of his wisdom. To these he added the moral attributes, showing the activity of the Deity's almighty power, namely, Holiness and Peace. The number seven was a holy number with Basilides; besides these seven powers, in accordance with the seven days of the week, he supposed seven similar beings in every stage of the spiritual world, and that there were, like the days of the year, three hundred and sixty-five such stages or regions, which were represented by the mystical number Abraxas, the symbol of his sect. From this emanation world sprung the divine principles of Light, Life, Soul, and Goad; but there was an empire of evil, which assaulted the divine principles, and forced a union of undivine principles opposed to each, namely, Darkness to Light, Death to Life, Matter to Soul, Evil to Good. The Divine Principle, to obtain its original splendor, must undergo a process of purification before it can effect its reunion with its original source; hence arose a kind of metempsychosis, in which the soul passed through various human bodies, and even through animals, according to its desert, and this by way of punishment. Basilides also supposed the passage of the soul, through various living creatures, in order to a gradual development of spiritual life. The Creator of the world he supposed to be an angel acting as an instrument under the supreme God; and to redeem human nature, and to make it fit for communion with Himself and the higher world of spirits, He sent down the highest AEon (Nous) for the fulfillment of the work of redemption, who united himself to the man Jesus at, his baptism in Jordan; but the Nous did not suffer, only the man Jesus.” The sect flourished for a long time, and did not become extinct till the fourth century. The newly-discovered MS. of Hippolytus (q.v.) gives quite a thorough account of the doctrines of Basilides, which is set forth by Jacobi, in Basilides Philos. Gnostic, etc. (Berlin. 1852), and Uhlhorn, Das Basilidianische System (Getting. 1855). See also Neander, Genet. Entuickelung d. vorn. Gnostischen Syst. (Berl. 1818); Ch. Hist. 1:413 sq; Mosheim, Ch. Hist. 1:143; Comm. 1:416-424; Lardner, Works, 8:349 sq.; Matter, Hist. du Gnosticisme, 2:63; Schaff, Ch. Hist. 1:227237; Hase, Church History, p. 694; Dorner, Person of Christ, Per. I, Epoch 1; Gieseler, in Stud. u. Krit. 1830, p. 403. SEE GNOSTICISM.

## Basilides (1)[[@Headword:Basilides (1)]]

             saint and martyr, was an officer of the guards of Aquila, governor of Egypt, who was ordered to guard the virgin martyr Potamiaena, and to carry her to execution. On the way to the scene of her torment, when the heathen multitude pressed upon her, and polluted her chaste ears with filthy and obscene words, Basilides honorably and kindly compelled them to fall back. In return for this the holy virgin promised that, when she was gone hence, she would entreat the Lord for him. Accordingly, some time after her death, Basilides confessed himself to be a Christian, and was carried before the judge. When urged by some Christians to explain the circumstances which had led to such a determination, he declared that Potamimena, three days after her martyrdom, came and stood over him in the night, and placed a crown upon his head, saying that she had prayed for him, and that he would soon be called away. He was brought a second time before the judge, and, remaining resolute in the faith, was ordered to be executed; and accordingly he was beheaded at Alexandria. Eusebius, from whom the above is taken, declares that the virgin martyr appeared in the same manner to multitudes of others about that time, all of whom were converted (Hist. Ecc 6:5; Ecc 6:8).

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

             saint and martyr, was one of the four soldiers of the army of Italy, under Maxentius, who witnessed a glorious confession at Rome, before the praefect of the city, named Aurelius. In the year 309 the praefect of Rome was one Aurelius Hermogenes, and this is probably the proper date of their martyrdom. Aurelius had heard that Basilides and his companions had openly avowed their belief that the God of the Christians was the only true God; whereupon he caused them to be cited before him, and did all in his power to induce them to sacrifice to the idols, but in vain; and he then committed them to prison. While there they converted to the faith Marcellus the jailer, and several of the prisoners. The emperor Maxentius caused them to be brought before him and severely beaten with rods of iron; but he found them immovable, and eventually ordered that their heads should be struck off. Their bodies were buried on the Aurelian road, about four and a half leagues from Rome, where it seems a chapel was afterwards built over their tomb. Their festival is kept in the Roman Church on June 12. See Baillet and Butler, June 12.

## Basiliscus (1)[[@Headword:Basiliscus (1)]]

             was bishop of Comanes, or Comana, in Pontus, who, according to Palladius (Dial, de Vita S. Joh. Chrys. c. 11), was martyred at Nicomedia, about 312, during the persecution of the emperor Maximinus, together with the celebrated St. Lucia, priest of Antioch. When peace was restored to the Church, the body of St. Basiliscus was brought back to Comanes, and buried a short distance from the town; a church, moreover, was built over his tomb. In' 407 St. John Chrysostom passed through Comanes, and his guards, not willing that he should stop in the city, caused him to pass the night in the.presbytery of the church of St. Basiliscus. During the night the martyr Basiliscus appeared to St. Chrysostom, entreated him to be of good courage, and assured him that they should be together on the following day; accordingly, on the following day he died, and was buried near the martyr. Basiliscus is said to have been shod with red-hot iron shoes, and then beheaded and thrown into the river (Baronius, at May 22). The festival of St. Basiliscus is May 22, the day on which his body was translated; his martyrdom occurred Jan. 7. See Ruinart, Acta Sinc. p. 505; Baillet and Butler, May 22.

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

             saint and martyr, is said to have lived in the 4th century, to have been a soldier, and to have been martyred at Comanes, in Pontus, about 306. The Greeks mark his festival on May 22. He is probably the same as the preceding. — Landon, Eccles. Dict. s.v.

Another of the same name is mentioned by Ruinart in connection with St. Mamas, to whom, with Basiliscus, a church was dedicated at Constantinople, their day being July 29.

## Basilisk[[@Headword:Basilisk]]

             SEE COCKATRICE.

Basilisk

in the superstition of the Middle Ages, was a fabulous animal which was to come from an egg laid by a thirty-year-old cock, and which a turtle was to hatch. It was to be frightfully large, with the body of a fowl, a brazen bill and brazen claws, also a long tail, formed like three snakes, and with three points. Such an animal was regarded as dangerous from its size, and deadly from its poison, and it was supposed that it killed even with its look, and is itself invulnerable, the only weapon available against it being a looking- glass, at the presentation of which it is frightened and bursts.

## Basilissa[[@Headword:Basilissa]]

             wife of Julian, is commemorated as a martyr of Antioch (A.D. 296) in various Church lists on March 3 (Byzant.), May 20 (Jerome), June 9 (Old Rom.), or Nov. 25 (Armen.).

## Basilius[[@Headword:Basilius]]

             SEE BASIL.

## Basilla[[@Headword:Basilla]]

             is the name of three Christian saints in different early martyrologies:

(1) Virgin martyr at Rome under Gallienus, commemorated May 20; (2) commemorated Aug. 26; (3) in Antioch, Nov. 23. 4.

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

             saint and martyr. The name of this saint appears in the ancient Roman calendar of the 4th century, given by Ruinart at the end of the Acta Sincera. There were two martyrs of this name. One appears to have suffered Sept. 22, 304, under Dioclesian and Maximianus, the other on May 20. See Ruinart, p. 617. SEE BASILLA.

## Basillcus[[@Headword:Basillcus]]

             a Marcionite of.the 2d century (Euseb. Hist. Ecc 5:13), perhaps the same as Blastus (Volkimar, Hippol. p. 27).

## Basin[[@Headword:Basin]]

             (in the old editions “bason”). The following words in the original are thus rendered in the English version of the Bible. SEE CUP; SEE BOWL; SEE DISH, etc.

1. אִגָּן, aggan', prop. a trough for washing, a laver (Exo 24:6); rendered ‘goblet” in Son 7:2,. where its shape is compared to the human navel; “cup” in Isa 22:24. In the New Test. (Joh 13:5), νιπτήρ, a ewer (q.v.).

2. כְּפוֹר, kephor', from the etymology, a covered dish or urn, spoken of the golden and silver vessels of the sanctuary (1Ch 28:17; Ezr 1:10; Ezr 8:27).

3. מַזְרָק, mizrak', a vase from which to sprinkle any thing; usually of the sacrificial bowls (and so occasionally translated); twice of wine-goblets (“bowl,” Amo 6:6; Zec 9:15). It seems to denote a metallic vessel. The basins for the service of the tabernacle were of brass (Exo 27:3), but those of the Temple were of gold (2Ch 4:8).

4. The term of the most general signification is סִ, saph (of uncertain etymology; the Sept. renders variously), spoken of the utensils for holding the blood of victims (“bason,” Exo 12:22; Jer 52:19; “bowl,” 2Ki 12:13), and the oil for the sacred candlestick (“bowl,” 1Ki 7:50); also of “basons” for domestic purposes (2Sa 17:28), and specially a drinking-” cup” (Zec 12:2). The Targum of Jonathan renders it by ספל, an earthenware vase, but in some of the above passages it could not have been of this material.

(a.) Between the various vessels bearing in the Auth. Vers. the names of basin, bowl, charger, cup, and dish, it is scarcely possible now to ascertain the precise distinction, as very few, if any, remains are known up to the present time, to exist of Jewish earthen or metal ware, and as the same words are variously rendered in different places. We can only conjecture their form and material from the analogy of ancient Egyptian or Assyrian specimens of works of the same kind, and from modern Oriental vessels for culinary or domestic purposes. Among the smaller vessels for the tabernacle or temple service, many must have been required to receive from the sacrificial victims the blood to be sprinkled for purification. Moses, on the occasion of the great ceremony of purification in the wilderness, put half the blood in “the basins, הָאִגָּנֹת, or bowls, and afterward sprinkled it on the people (Exo 24:6; Exo 24:8; Exo 39:21; Lev 1:5; Lev 2:15; Lev 3:2; Lev 8:13; Lev 4:5; Lev 4:34; Lev 8:23-24; Lev 14:14; Lev 14:25; Lev 16:15; Lev 16:19; Heb 9:19). Among the vessels cast in metal, whether gold, silver, or brass, by Hiram for Solomon, besides the laver and great sea, mention is made of basins, bowls, and cups. Of the first (מַזְרְקַים, marg. bowls) he is said to have made 100 (2Ch 4:8; 1Ki 7:45-46; comp. Exo 25:29, and 1Ch 28:14; 1Ch 28:17). Josephus, probably with great exaggeration, reckons of φιάλαι and σπονδεῖα 20,000 in gold and 40,000 in silver, besides an equal number in each metal of κρατῆρες, for the offerings of flour mixed with oil (Ant. 8:3, 7 and 8; comp. Birch, Hist. of Pottery, 1:152).

(b.) The “basin” from which our Lord washed the disciples' feet, νιπτήρ, was probably deeper and larger than the hand-basin for sprinkling, סַיר(Jer 52:18), which, in the Auth. Vers. “caldrons,” Vulg. lebetes, is by the Syr. rendered basins for washing the feet (Joh 13:5). SEE WASHING (OF FEET AND HANDS).

## Basin, Bernard[[@Headword:Basin, Bernard]]

             a Spanish theologian, canon of Sayragossa, lived at the close of the 15th century Among'other works, he wrote Tractatus de Artibus Magicis et Magarum Malefiiciis (Paris, 1485). See Hoefer, Nouv. Biog. Gen., s.v.

## Basin, Eucharistic[[@Headword:Basin, Eucharistic]]

             When the people offered bread and wine at the holy communion, as they did at first in large quantities, the ministers of the altar were obliged, after  receiving it, to wash their hands before proceeding to consecrate. This they did in large vessels, or basins, of silver, earthenware, etc. At the present day in the Latin Church, the form is still kept up by the priest dipping the tips of his fingers in water contained in a' little basin. The alms and other devotions of the faithful are, by the rubrics of the Book of Common Prayer, directed to be received in a decent basin, or, as it is otherwise called, an alms-dish (q.v.), which ought to be on every altar, that the alms, etc., collected by the churchwardens, deacons, or others may be received in it. SEE BASINS.

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

             a French prelate, was born at Calais, France. He studied philosophy at Paris; in 1431 was assessor of the philosophical faculty of Louvain; and finally bishop of Lisieux. He was a great favorite with king Charles VII, but was obliged to leave the country under his son, Louis XI. He went to Louvain, where he lectured on jurisprudence. From thence he went to Trier, and finally to Utrecht, where pope Sixtus IV appointed him archbishop of Caesarea and vicar to the. bishop, David Burgund, of Utrecht. He died Dec. 30, 1491. He wrote, Res suo Tempore Trajecti Gestce: — a treatise against Paul of Middelburg: and left in MS. Consilium super Processu Puellce Aurelianensis, i.e. a history of the Maid of Orleans. See D'Achery, Spicilegium, vol. iv; Matheus, Analectes, vol. ii; Jocher, Allgemeines Gelehrten- Lexikon, s.v.,; Lichtenberger, Encyclopedie des Sciences Religieuses, s.v. (B. P.)

## Basins, Ecclesiastical Use Of[[@Headword:Basins, Ecclesiastical Use Of]]

             Before the highaltar, and above the steps to it, were usually three basins of silver, hung by silver chains, with prickets for serges or great wax candles, and latten basins within them to receive the droppings. These tapers burned continually, night and day, in token that the house was always watching unto God. Basins were used for carrying the cruets and the ewers for the ablution of the priest's fingers. Theywere usually in pairs, one being used for pouring, the other for receiving the water; thus we find one engraved  with the mortal life and a second with the divine life of Christ. The material was sometimes enameled copper or silver-gilt, and the embellishment was frequently of a heraldic rather than religious character. At Durham one basin and two cruets were used at a time. There is a beautiful basin, of the time of Edward II, wrought with figures of a knight helmed by a lady at a castle gate, in St. Mary's, Bermondsey, which once belonged to the abbey there. Two enamelled basins of the 13th century at Conques are called genmellions; one is used as a ewer, and the other as a jug. There was also a large basin for alms, usually double gilt, lused upon principal festivals, and a smaller one of less value for ordinary days. Alms-basins of Flemish manufacture and latter are preserved at St. Margaret's, Westminster.

## Basinus[[@Headword:Basinus]]

             ST., a French prelate, was born in Lorraine. He entered the Monastery of St. Maximinus at Treves, where he made such advance in Christian perfection and holiness that, upon the death of Herwinus, the monks elected him abbot of their communitv. Subsequently, about A.D. 670, when the see of Treves became vacant by the death of St. Numerianus (or his successor), Basinus was compelled to fill it. As archbishop of Treves, he relaxed nothing of his former strictness in discipline or morality. After filling the see for twenty-two years, he resigned his office, and St. Ludwinus, his favorite nephew, succeeded him. The remainder of his days he employed in preparing for his death, which happened towards the end of the year 700. His festival is marked March 4. See Baillet, vol. i.

## Basire, Isaac[[@Headword:Basire, Isaac]]

             D.D., a learned English divine, was born in the island of Jersey in 1607, and educated at Cambridge. He was made prebendary of Durham 1643, archdeacon of Northumberland 1644. When the rebellion broke out he sided with the king, but was afterward obliged to quit England, and he then traveled to the Levant, etc., to recommend the doctrine and constitution of the English Church to the Greeks. In the Morea he twice preached in Greek, at an assembly of the bishops and clergy, at the request of the metropolitan of Achaia. He made acquaintance with the patriarch of Antioch, visited Jerusalem, where he was respectfully received by the Latin and Greek clergy, and was allowed to visit the church of the Holy Sepulchre in the character of a priest. On his return he was honored with a chair of divinity in Transylvania, and on reaching England was restored to his preferments. He died in October, 1676. His principal works are, 1. Deo et Ecclesiae Sacrum, or Sacrilege arraigned and condemned by St. Paul, Rom 2:22 (Lond. 1668, 8vo): — 2. Di triba de Antiqua Ecclesiae Britannicae Libertate: — 3. The ancient Liberty of the Britannic Church (Lond. 1661, 8vo). A memoir of Basire, with his correspondence, by Dr. Darnell, was published in 1831 (Lond. 8vo). — Landon, Eccl. Dict. 2:73.

## Baskerville, John T.[[@Headword:Baskerville, John T.]]

             a minister in the Methodist Episcopal Church South, was born in Mecklenburg County, Va., Feb. 17, 1803. He graduated in medicine in Baltimore city in 1822; professed conversion in 1833; received license to preach in 1839, and about that time entered the Tennessee Conference. In 1843 he received an appointment to the agency of the Memphis Conferelce Female Institute. He thus labored as agent and as minister until 1853, when he became superannuated, which relation he sustained until his death, May 1, 1873. Mr. Baskerville was warm and impulsive in nature, and decidedly pious. See Minutes of Annual Conferences of the M. E. Church South, 1873, p. 851.

## Basket[[@Headword:Basket]]

             the rendering in the Auth. Vers. of the following words:

1. SAL, סִל (Sept. usually κόφινος or σπυρίς, as in the N.T.), the most general term, so called from the twigs of which it was originally made; specially used, as the Greek κανοῦν (Hom. Od. 3, 442) and the Latin canistrum (Virg. En. 1:701), for holding bread (Gen 40:16 sq.; Exo 29:3; Exo 29:23; Lev 8:2; Lev 8:26; Lev 8:31; Num 6:15; Num 6:17; Num 6:19). The form of the Egyptian breadbasket is delineated in Wilkinson's Anc. Egypt. 3, 226, after the specimens represented in the tomb of Rameses III. These were made of gold (comp. Hom. Od. 10:355), and we must assume that the term sal passed from its strict etymological meaning to any vessel applied to the purpose. In Jdg 6:19, meat is served up in a sal, which could hardly have been of wicker-work. The expression “white baskets,” הֹרַי סלֵּי (Gen 40:16), is sometimes referred to the material of which the baskets were made (Symmachus, κανᾶ βαϊνά), or the white color of the peeled sticks, or lastly to their being “full of holes” (A. V. margin), i.e. open-work baskets. The name Sallai (Neh 11:8; Neh 12:20) seems to indicate that the manufacture of baskets was a recognised trade among the Hebrews.

2. SALSILLOTH'. סִלְסַלּוֹת), a word of kindred origin, applied to the basket used in gathering grapes (Jer 6:9).

3. TE'NE, טֶנֶא, in which the first-fruits of the harvest were presented (Deu 26:2; Deu 26:4). From its being coupled with the kneading-bowl (A. V. “store;” Deu 28:5; Deu 28:17), we may infer that it was also used for household purposes, perhaps to bring the corn to the mill. The equivalent term in the Sept. for this and the preceding Hebrew words is κάρταλλος, which specifically means a basket that tapers downward (κόφινος ὀξὺς τὰ κάτω, Suid.), similar to the Roman corbis. This shape of basket appears to have been familiar to the Egyptians (Wilkinson, 2:401).

4. KELUB', כְּלוּבso called from its similarity to a bird-cage or trap (κάρταλλος is used in the latter sense in Sir 11:30), probably in regard to its having a lid. From the etymology, this appears to have been an interwoven basket, made of leaves or rushes. In Jer 5:27, however, it is used for a bird-cage, which must have been of open work, and probably not unlike our own wicker bird-cages. The name is applied to fruit-baskets (Amo 8:1-2, where the Sept. gives ἄγγος; Symm. more correctly κάλαθος,Vulg. uncinus), Egyptian examples of which are presented in figs. 2 and 4 (which contain pomegranates) of the annexed cut.

5. DUD, דּוּד, or duday', דּוּדִי, used like the Greek κάλαθος (so the Sept.) for carrying figs (Jer 24:1-2), as well as on a larger scale for carrying clay to the brick-yard (Psa 81:6; Sept. κόφινος, Auth. Vers. pots), or for holding bulky articles (2Ki 10:7; Sept. κάρταλλος); the shape of this basket and the mode of carrying it usual among the brickmakers in Egypt is delineated in Wilkinson, 2:99, and aptly illustrates Psa 81:6. See BRICK. In fact, very heavy burdens were thus carried in Egypt, as corn in very large baskets from the field to the threshing-floor, and from the threshing-floor to the granaries. They were carried between two men by a pole resting on the shoulders. SEE AGRICULTURE. In 1Sa 2:14 : 2Ch 35:10; Job 41:20, however, the same word evidently means pots for boiling, and is translated accordingly.

In most places where the word basket occurs, we are doubtless to understand one made of rushes, similar both in form and material to those used by carpenters for carrying their tools. This is still the common kind of basket throughout Western Asia; and, its use in ancient Egypt is shown by an actual specimen which was found in a tomb at Thebes, and which is now in the British Museum. It was, in fact, a carpenter's basket, and contained his tools (fig. 1 above). Some of the Egyptian baskets are worked ornamentally with colors (figs. 3, 5, above; also the modern examples, figs. 2, 7, below). And besides these the monuments exhibit a large variety of hand-baskets of different shapes, and so extensively employed as to show the numerous applications of basket-work in the remote times to which these representations extend. They are mostly manufactured, the stronger and larger sorts of the fibres, and the finer of the leaves of the palm-tree, and not infrequently of rushes, but more seldom of reeds. — Kitto, s.v. Smith, s.v.

In the N.T. baskets are described under the three following terms, κόφινος, σπυρίς, and σαργάνη. The last occurs only in 2Co 11:33, in describing Paul's escape from Damascus: the word properly refers to any thing twisted like a rope (AEsch. Suppl. 791), or any article woven of rope (πλέγμα τι ἐκ σχοινίου Suid.); fish-baskets specially were so made (ἀπὸ σχοινίου πλεγμάτιον εἰς ὑποδοχὴν ἰχθύων, Etym. Mag.). It was evidently one of the larger and stronger description (Hackett's Illustra. of Script. p. 69). With regard to the two former words, it may be remarked that κόφινος is exclusively used in the description of the miracle of feeding the five thousand (Mat 14:20; Mat 16:9; Mar 6:43; Luk 9:17; Joh 6:13), and σπυρίς in that of the four thousand (Mat 15:37; Mar 8:8), the distinction is most definitely brought out in Mar 8:19-20. The σπυρίς is also mentioned as the means of Paul's escape (Act 9:25). The difference between these two kinds of baskets is not very apparent. Their construction appears to have been the same; for κόφινος is explained by Suidas as a “woven vessel” (ἀγγεῖον πλεκτόν), while σπυρίς is generally connected with sowing (σπεῖρα). The σπυρίς (Vulg. sporta) seems to have been most appropriately used of the provision-basket, the Roman sportula. Hesychius explains it as the “grain-basket” (τὸ τῶν πυρῶν ἄγγος, compare also the expression δεῖπνον ἀπὸ σπυρίδος, Athen. 8:17). The κόφινος seems to have been generally larger (Etym. Mag. βαθὺ καὶ κοῖλον χώρημα); since, as used by the Romans (Colum. 11:3, p. 460), it contained manure enough to make a portable hot-bed (see Smith's Dict. of Class. Ant. s.v. Cophinus); in Rome itself it was constantly carried about by the Jews (quorum cophinus fanumque supellex, Juv. Sat. 3, 14; 6:542). Greswell (Diss. 8, pt. 4) surmises that the use of the cophinus was to sleep in, but there is little to support this. Baskets probably formed a necessary article of furniture to the Jews, who, when travelling either among the Gentiles or the Samaritans, were accustomed to carry their provisions with them in baskets, in order to avoid defilement.

## Basket, Ecclesiastical Use Of[[@Headword:Basket, Ecclesiastical Use Of]]

             SEE CANISTER.

## Basket, John C.[[@Headword:Basket, John C.]]

             a minister in the Methodist Episcopal Church South, was received into the Kentucky Conference in 1839, and labored with marked usefulness and popularity until his death, Aug. 27, 1844. Mr. Basket was remarkable for his amiability and zeal. See Minutes of Annual Conferences of the M. E. Church South, 1846, p. 56.

## Basle[[@Headword:Basle]]

             (Basilea), the capital of a canton of the same name in Switzerland, with a university. In 1505 the people of Basle entered into the Swiss alliance, and, having declared themselves in favor of the Reformation, drove out John Philip, their bishop, from which time the Roman bishops of Basle made Porentrui their residence, and the chapter was at Freiburg, in Breisgau. At present the bishops of Basle have their residence at Solothurn. The cathedral church contains the tomb of Erasmus. The University was founded in 1459 by Pope Pius II, and has a fine library. It is the seat of an active and prosperous Protestant Missionary Society. See MISSIONS. The bishop was a prince of the German empire. See Switzerland — Landon, Eccl. Dict. s.v.

Basle (2)

MSS. of. See BASILEAN MANUSCRIPT.

## Basle, Confession Of[[@Headword:Basle, Confession Of]]

             a Calvinistic confession adopted by the Protestants of Basle in 1534. Ecolampadius, a short time before his death, introduced a short confession of faith in a speech he delivered at the opening of the synod of Basle in Sept. 1531. This short confession became the basis of the Confession of Basle, which latter was prepared, probably by Myconius (q.v.), between 1532 and 1534. It was officially promulgated Jan. 21st, 1534, and shortly after sent to Strasburg to refute some objections of the theologians of that place on the articles concerning the Eucharist (Letter of Myconius to Bullinger, Oct. 14th, 1534). The title of the oldest edition, probably printed in 1534, reads, Bekannthnus unsers heyligen christlichen gloubens, wie er die Kylch zu Basel haldt. It is accompanied by commentaries in Latin, which had their origin probably in the different changes the Confession underwent before its final adoption and publication. These commentaries are omitted in the editions after 1547. After the official adoption of the Confession, an order was issued to all citizens to assemble in the corporations, and to declare whether they were prepared to accept and uphold this Confession by all means in their power. Afterward it became a practice in the city to have the Confession read every year in the corporations on the Wednesday of Holy Week. Muhlhausen adopted the same Confession, from whence it also received the name of Confessio Muhlhusana (in the same manner as the first Helvetic Confession [q.v.] received, on account of its having been prepared at Basle, the name of second Confession of Basle). It is also found in Augusti, Corpus Libror. Symbolicor. Reformatorum, p. 103 sq.; Hagenbach, Kritische Gesch. d. Entstehung u. d. Schicksale d. ersten Basler Confession (Basel, 1827).

## Basle, Council Of[[@Headword:Basle, Council Of]]

             called by Pope Martin V, and continued by Eugenius IV. It was opened on the 23d of July, 1431, by Cardinal Julian, and closed on the 16th of May, 1443, forty-five sessions in all having been held, of which the first twenty- five are acknowledged by the Gallican Church. The Ultramontanes reject it altogether, but on grounds utterly untenable. The council, in its thirtieth session, declared that “a general council is superior to a pope;” and in 1437 Eugenius transferred its sessions to Ferrara (q.v.). The council refused to obey, and continued its sessions at Basle. The principal objects for which the council was called were the reformation of the Church and the reunion of the Greek with the Roman Church. Many of its resolutions were admirable both in spirit and form; and, had the council been allowed to continue its sessions, and had the pope sanctioned its proceedings, there would have ensued a great and salutary change in the Roman Church. But the power of the papacy was at stake, and the reform was suppressed. Its most important acts were as follows. In the first session (Dec. 7, 1431), the decree of the council of Constance concerning the celebration of a general council after five and after seven years, was read, together with the bull of Martin V convoking the council, in which he named Julian president; also the letter of Eugene IV to the latter upon the subject; afterward the six objects proposed in assembling the council were enumerated:

1, The extirpation of heresy;

2, the reunion of all Christian persons with the Catholic Church;

3, to afford instruction in the true faith;

4, to appease the wars between Christian princes;

5, to reform the Church in its head and in its members;

6, to re-establish, as far as possible, the ancient discipline of the Church. It soon appeared that Pope Eugene was determined to break up the council, which took vigorous measures of defense. In the second session (Feb. 15, 1432) it was declared that the synod, being assembled in the name of the Holy Spirit, and representing the Church militant, derives its power directly from our Lord Jesus Christ, and that all persons, of whatever rank or dignity, not excepting the Roman pontiff himself, are bound to obey it; and that any person, of whatsoever rank or condition, not excepting the pope, who shall refuse to obey the laws and decrees of this or of any other general council, shall be put to penance and punished.” In the third session (April 29, 1432), Pope Eugene was summoned to appear before the council within three months. In August the pope sent legates to vindicate his authority over the council; and in the eighth session (Dec. 18) it was agreed that the pope should be proceeded against canonically, in order to declare him contumacious, and to visit him with the canonical penalty; two months' delay, however, being granted him within which to revoke his bull for the dissolution of the council. On the 16th of Jan. 1433, deputies arrived from the Bohemians demanding

(1) liberty to administer the Eucharist in both kinds;

(2) that all mortal sin, and especially open sin, should be repressed, corrected, and punished, according to God's law;

(3) that the Word of God should be preached faithfully by the bishops, and by such deacons as were fit for it;

(4) that the clergy should not possess authority in temporal matters.

It was afterward agreed that the clergy in Bohemia and Moravia should be allowed to give the cup to the laity; but no reconciliation was made. In April, 1433, Eugene signified his willingness to send legates to the council to preside in his name, but the council refused his conditions. In the 12th session (July 14, 1433), the pope, by a decree, was required to renounce within sixty days his design of transferring the council from Basle, upon pain of being pronounced contumacious. In return, Eugene, irritated by these proceedings, issued a bull, annulling all the decrees of the council against himself. Later in autumn, the pope, in fear of the council, supported as it was by the emperor and by France, agreed to an accommodation. He chose four cardinals to preside with Julian at the council; he revoked all the bulls which he had issued for its dissolution, and published one according to the form sent him by the council [session xiv]. It was to the effect that, although he had broken up the Council of Basle lawfully assembled, nevertheless, in order to appease the disorders which had arisen, he declared the council to have been lawfully continued from its commencement, and that it would be so to the end; that he approved of all that it had offered and decided, and that he declared the bull for its dissolution which he had issued to be null and void; thus, as Bossuet observes, setting the council above himself, since, in obedience to its order, he revoked his own decree, made with all the authority of his see. In spite of this forced yielding Eugene never ceased plotting for the dissolution of the council. In subsequent sessions earnest steps were taken toward reform; the annates and taxes (the pope's chief revenues) were abrogated; the papal authority over chapter elections was restricted; citations to Rome on minor grounds were forbidden, etc.

These movements increased the hatred of the papal party, to which, at last, Cardinal Julian was won over. The proposed reunion of the Greek and Roman churches made it necessary to appoint a place of conference with the Greeks. The council proposed Basle or Avignon; the papal party demanded an Italian city. The latter, in the minority, left Basle, and Eugene called an opposition council to meet at Ferrara (q.v.) in 1437. After Julian's departure the Cardinal Archbishop of Arles presided. In the 31st session, Jan. 24, 1438, the council declared the Pope Eugene contumacious, suspended him from the exercise of all jurisdiction either temporal or spiritual, and pronounced all that he should do to be null and void. In the 34th session, June 25, 1439, sentence of deposition was pronounced against Eugene, making use of the strongest possible terms. France, England, and Germany disapproved of this sentence. On October 30, Amadeus (q.v.), duke of Savoy, was elected pope, and took the name of Felix V. Alphonso, king of Aragon, the Queen of Hungary, and the Dukes of Bavaria and Austria, recognised Felix, as also did the Universities of Germany, Paris, and Cracow; but France, England, and Scotland, while they acknowledged the authority of the Council of Basle, continued to recognize Eugene as the lawful pope. Pope Eugene dying four years after, Nicholas V was elected in his stead, and recognised by the whole Church, whereupon Felix V renounced the pontificate in 1449, and thus the schism ended. For the acts of the council, see Mansi, vols. 29 to 31. See also Wessenberg, Concilien des 15. und 16. Jahrhunderts, 2 vols.; Binterim, Deutsche National-, etc., Concilien, 3 vols. — Landon, Manual of Councils, p. 74; Palmer On the Church, pt. 4, ch. 11; Mosheim, Ch. Hist. cent. 15, pt. 2:11; Ranke, Hist. of Papacy, 1:36, 243.

## Basmagut[[@Headword:Basmagut]]

             in Hindu mythology, was an evil daemonm (Danawa). Because of the sacrifice Homa, which he made by cutting up his own body and offering the pieces to Siva, he later endowed him with the power to convert into ashes everything that he touched. But when, in love with Parvati, he sought to try his destroying power on Siva also, the latter fled to Vishnu, who assured the frightened god of his help and revenge. Vishnu appeared to Basmagut in the form of Parvati, and promised to listen to his petitions if he would learn the dance of her husband, which she danced for him. Basmagut imitated the movements of Vishnu, and the latter putting his hand on his head, Basmagut did the same, thus destroying himself.

## Basmath[[@Headword:Basmath]]

             (Heb. Basmath', בִּשְּׂמִת, fragrant), the name of two women.

1. (Sept. Βασεμάθ.) One of the wives of Esau (Gen 26:34; Gen 36:3-4; Gen 36:10; Gen 36:13, “BASHEMATH”).

2. (Sept. Βασεμμάθ) A daughter of Solomon, and wife of Ahimaaz, the viceroy in Naphtali (1Ki 4:15). B.C. post 1014.

## Basmotheans (Basmothei, Or Masbothaei)[[@Headword:Basmotheans (Basmothei, Or Masbothaei)]]

             a name given to certain heretics who kept the Sabbath days (Clemens Alexand. and Const. Apost.).

## Basnage[[@Headword:Basnage]]

             the name of a French family which has produced many distinguished men. (See Haag, La France Protestante, 2:5-15.)

1. BENJAMIN, was born at Carentan in 1580, and during fifty-one years was pastor of the church which his father had held at Carentan. He attended, as provincial deputy, nearly all the synods of the Protestant churches of France held during his lifetime. He presided over the assembly held at Rochelle in 1622, which decided on resisting the king. He also signed the project of defense under the title of “Moderateur Ajoint,” and went to England to solicit aid. On the termination of hostilities, Basnage returned to France, and was appointed deputy to the synod at Charenton, 1623. The zeal with which he maintained the reformed religion rendered him an object of increasing suspicion to the court. The king, by a decree, forbade him to take part in the synod of Charenton in 1631. This synod made remonstrances against this decree so forcibly that the court yielded, and Basnage was admitted to the synod, in which he exercised great influence. He was elected president of the national synod at Alencon in 1637. He died in 1652. His principal work was a treatise on the Church (De l'estat visible et invisible de l'Eglise, etc., Rochelle, 1612, 8vo). He left imperfect a work against the worship of the Virgin.

2. ANTOINE, eldest son of Benjamin, was born in 1610. He was minister at Bayeux, and during the renewed persecutions of the Protestants he was, at the age of sixty-five, placed in the prison of Havre de Grace; but his firmness remained unshaken. After the revocation of the Edict of Nantes, he escaped to Holland in 1685, and died in 1691 at Zutphen, in which place he had held a pastoral charge.

3. SAMUEL (de Flottemanville), son of Antoine, was born at Bayeux in 1638. He preached at first in his native place, but escaped with his father to Holland in 1685. He died a preacher at Zutphen in 1721. His principal works were — L'Histoire de la Religion des Eglises Reformees (Rotterdam, 1690, 2 vols. fol., republished 1699): — De Rebus Sacris et Ecclesiasticis exercitationes Historico-criticae (Traject. 1692, 1717, 4to) Annales Politico-Ecclesiastici annorum DCXLV a Caesare Augusto ad Phocam (Rotterdam, 1706, 3 vols. folio). Both these works contain masterly criticisms on Baronius.

4. JACQUES, de Beauval, eldest son of Henri, was born at Rouen, August 8th, 1653. He was early sent to study at Saumur under Le Fevre; thence he went to Geneva and Sedan, where his master was the celebrated Jurieu. In 1676 he became a minister, and married in 1684 a daughter of Pierre Dumoulin. Upon the revocation of the Edict of Nantes he went to Rotterdam, and in 1691 he was appointed a minister at the Hague. Voltaire declared him fit to be minister of state for the kingdom. He died December 22d, 1723. His principal works are—

1. Histoire de l'Eglise depuis Jesus-Christ jusqu'a present (Rotterdam, 1699, 2 vols. fol.), a work in high repute: —

2. Histoire de la Religion des Eglises Reformees (ibid. 1690, 2 vols. 4to). These two works were published, together with great additions and alterations, at Rotterdam, 1721, 5 vols. 8vo; and with still greater augmentations in 1725, in 2 vols. 4to. The latter work is a reply to Bossuet's Variations: —

3. Histoire des Juifs depuis Jesus-Christ jusqu'a present (1706, 5 vols. 12mo, and 1716, in 15 vols. 12mo), a work of vast learning and research, which the Abbe Dupin reprinted anonymously at Paris, with great alterations and mutilations. This caused Basnage to publish a work in vindication of his claim to the history. There is an English translation ly Taylor (Lond. 1708, fol.) made from the first edition: —

4. Antiquites Judaiques (as a supplement to the treatise of Cuneus) (1713, 2 vols. 8vo): —

5. Dissertation historique sur les Duels et les Ordres de Chevalerie, a curious work, reprinted with the Histoire des Ordres de Chevalerie (1720, 8vo, 4 vols.): —

6. La Communion Sainte (1668, in 18mo). A seventh edition was published in 1708, with the addition of a book on the duties of those who do not communicate. This work was so much liked by others besides Protestants that it was printed at Rouen and Brussels, and used by Romanists: —

7. Histoire de l'Ancien et du Nouveau Testament (Amst. 1705, 2 vols. fol.); often reprinted, and recommended by the Abbe Lenglet to readers of the Roman Communion. Basnage also reprinted in 1727 the great collection of Canisius, entitled Thesaurus Monumentorum Ecclesiasticorum et Historicorum, and he wrote various other minor works. — Biog. Univ. 3, 493; Landon, Eccl. Dict. 2:77.

5. HENRI (de Beauval), brother of JACQUES, was born at Rouen, August 7,1656, and followed the profession of his father. On the revocation of the Edict of Nantes in 1687 he took refuge in Holland, and died there, March 29,1710, aged 54 years. He wrote Traite de la Tolerance des Religions (1684, 12mo), and edited l'Histoire des Ouvrages des Savans, a widely- circulated journal, which was commenced in September, 1687, as a continuation of Bayle's Nouvelles de la Republique des Lettres, and terminated in June, 1709; it consists of 24 vols. 12mo. Basnage published in 1701 an improved edition of Furetiere's Dictionary; the Dictionnaire de Trevoux (1704) is partly a reprint of this work, without mention of the name of either Furetiere or Basnage. — Hoefer, Biog. Generale, 4:687-690.

## Basolus (Or Basiolus) St.[[@Headword:Basolus (Or Basiolus) St.]]

             was a hermit, born in the 6th century, in the Limousin, who, resolving to quit the world, went to Rheims to visit and consult Gilles, the bishop of that see. In A.D. 575 he entered the Monastery of Verzy, and was regarded by the abbot Dromer and the other monks as a model of perfection; but, in order to attain to a higher state, he resolved to betake himself to perfect solitude, and in 580 retired to a neighboring mountain, where he constructed a chapel and a cell, which he occupied for forty years, and died Nov. 26, about 620 (or 625). The Roman martyrology commemorates him on Nov. 26. Usuardus, who lived in the 9th century, speaks of his day as Oct. 15, the day of his translation by Hincmar of Rheims.

## Bason[[@Headword:Bason]]

             SEE BASIN.

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

             a Christian martyr, was an Englishman by birth, and suffered martyrdom in the early part of the 16th century. See Fox, Acts and Monuments, 4:457.

## Basque Version Of The Scriptures[[@Headword:Basque Version Of The Scriptures]]

             There are at least eight dialects of the Basque language, which is a tongue utterly unlike other European languages, unless we except the Finnish, with which it appears to have some slight connection. The Basques who can read at all can, in almost every instance, read either French or Spanish; but, as a matter of course, their mother-tongue is more valued by them than acquired languages. According to the geographical position, we have the French and Spanish Basque. See Bible of Every Land, p. 314-318.

I. French Basque. — The French dialect of the Basque is spoken in the south-western extremity of France, on the frontiers of Spain. It formerly included the three subdivisions of Labour, Lower Navarre, and Solle, and it is now comprehended in the department of the Lower Pyrenees. The entire New Test. in the Basque of Lower Navarre was published at Rochelle in 1571 under the title Jesus Christ Gure Javanaren Testamentu Berrit. It was translated by John De Ligarrague, a minister of the Reformed Church and a native of Bearn. In the dedication to Jeanne d'Albret, queen of Navarre, at whose expense it was published, the translator savs: “Et peu s'en fallut que je ne desistasse entierement, vovant mon entreprise d'auttant plus grande, que la langue en la quelle j'ay escrit est de plus steriles et diverses, et du tout inusitue, pour le moins en traduuction.” A copy of this New Test. was found in the library at the University of Oxford, and from this copy the British and Foreign Bible Society printed in 1825 at Bayonne one thousand copies of the gospel of Matthew, under the superintendence of Mr. Pyt, a minister of the Reformed Church in Biarn. The Roman Catholic bishop was opposed to the circulation of this edition, and destroyed about eight hundred copies of the same. This opposition only encouraged the British and Foreign Bible Society to publish another edition. Under the care of Mr. Montleza and the superintendence of friends at Bordeaux and Bayonne, the text of 1571 was altered in accordance with the modern forms of language, and so many changes were introduced as virtually to constitute a new version. The New Test. in this new and revised form was completed at press in 1828, and further editions soon  followed. Since 1869 the same society has published the Basque New Test. in the Labourdin dialect.

II. Spanish Basque. — This dialect is spoken in the provinces of Biscay, Guipuscoa, and Alava. The educated class of the people can read and understand Spanish, but their native dialect has a peculiar charm for them, No portion whatever of the Scriptures appears to have been printed until the year 1838, when Mr. George Borrow, with the aid of the British and Foreign Bible Society, edited and published an edition of the gospel according to Luke. In 1848 this version of Luke was revised and amended by the translator, named Oteiza, and printed at the expense of the same society. As this translation was, however, a mixture of the Guxipuscdan and the Biscayan, an edition in the pure Guipiuscoan dialect was printed, at the expense of the Rev. J. E. Dalton, in 1870, to which in 1878 was added the gospel of John, which had been also translated at the expense of the same gentleman, under the care of Sefior de Brunet.

For linguistic purposes, see Bonaparte, Le Verbe Basque en Tableaux, accompagne de Notes Grammaticales,'selon les huit Dialectes de l'Euskara (Lond. 1869); Van Eys, Essai de Grammaire de la Langue Basque ( Amst. 1867); id. Grammaire Comparge des Dialectes Basques (1879). (B. P.)

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

             a Congregational minister, was a native of Braintree, Mass. He graduated from Harvard College in 1715; was ordained pastor of the Church in Hanover, Dec. 11, 1728; and died in 1756, aged sixty-three. See Sprague, Annals of the Amer. Pulpit, i, 350. Bass, Henry, a minister in the Methodist Episcopal Church South, was born at Berlin, Conn., Dec. 9, 1786. He was the son of Daniel Bass, one of the daring patriots who threw the tea overboard in Boston harbor. He joined the Church in 1807, soon after began to preach, and in 1811 entered the South Carolina Conference, and for thirty-seven years did effective work. In 1848 he became  superannuated, and continued to sustain that relatimn until the close of his life, May 13, 1860. Mr. Bass was a guileless Christian minister. See Minutes of Annual Conferences of the M. E. Church South, 1860, p. 252.

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

             D.D., Protestant Episcopal bishop of Massachusetts, was born at Dorchester, Nov. 23, 1726. He graduated at Harvard, 1744, and, after several years of teaching, was licensed as a Congregational minister. In 1752 he joined the Church of England, was ordained in England, and became pastor at Newburyport, Mass. In 1796 he was elected bishop, and consecrated in 1797. His episcopal duties, with those of his parish at Newburyport, were diligently discharged until he became enfeebled by disease. He died Sept. 10, 1803. — Sprague, Annals, v. 144.

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

             a Congregational minister, was born at Braintree, Mass., March 26, 1717. He graduated at Harvard in 1737, and was called to the pastorate in Ashford, Conn., where he ivas ordained in 1743. In 1751 he was dismissed “for dissenting from the Calvinistic sense of the quinquarticular points,” having embraced the opinions of John Taylor, of Norwich, England. In 1842 Mr. Bass was employed to supply the pulpit of the First Congregational Church in Providence, R. I. In 1758, his health being poor, he entered upon the practice of medicine, and continued therein till his death, Oct. 24, 1762. The Providence Gazette of Oct. 30 spoke of his character in very exalted terms. Mr. Bass published A True Narrattive of the Late Unhappy Contention in the Church at Ashford (1751), and — in answer to Rev. Samuel Niles, who had replied to the above — A Letter to Mr. Niles, with Remarks on his Dying Testimony (1753). See Cong. Quarterly, 1859, p. 265.

## Bass, Rowland G[[@Headword:Bass, Rowland G]]

             a Methodist Episcopal minister, was born in Powhatan County, Va., June 30, 1808. He was led to Christ in early life by the teachings, example, and prayers of his devoted mother; and in 1830 entered the Virginia Conference, in which he served the Church zealously until his decease, Dec. 9, 1838. Mr. Bass was a man of great excellency of character. sound in mind and theology, modest in manner, solicitous and affectionate. See Minutes of Annual Conferences, 1839, p. 666.

## Bass, Sabbathai[[@Headword:Bass, Sabbathai]]

             a Jewish writer of Holland, was born at Kalisch in 1641. In 1689 he established a Hebrew printing-office at Dyrhenfurt, and died in 1718 at Krotoschin. He is the author of, שַׂפַתֵי חֲכָמַי, a super-commentary on Rashi on the Pentateuch and the five Megilloth (Amst. 1680 a.o.): —יַשֵׁנַיַם

שׂפְתֵי, an index of Hebrew literature, including the works of Christian writers, giving altogether 2360 titles, viz. 2200 of Jewish, and 160 of Christian writers (ibid. 1680; Zolkiew, 1806). He also edited some other  works. See Furst, Bibl. Jud. i, 92 sq.; Benjacob, Ozar HaSepharim or Thesaurus Librorum Iebraicorum, 3, 609, No. 1236, 1238. (B. P.)

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

             a Methodist Episcopal minister, was born in Marion District, S. C., June 8, 1795. He received a careful religious training, joined the Church at the age of sixteen, soon after began exhorting, and in 1820 was admitted into the South Carolina Conference. He died Sept. 6, 1820. Mr. Bass was exemplary in piety and zeal. See Methodist Magazine, 4:279.

## Bassa[[@Headword:Bassa]]

             (Βασσά v. r. Βασσαί), one of the Israelitish family-heads whose “sons” (to the number of 323) returned from the captivity (1Es 5:16); evidently the BEZAI SEE BEZAI (q.v.) of the genuine texts (Ezr 2:17; Neh 7:23).

## Bassani, Jacopo Antonio[[@Headword:Bassani, Jacopo Antonio]]

             an Italian preacher and poet, was born at Venice in 1686. He belonged to the Jesuit Order, and preached in nearly all the cities of Italy. He counted among his auditors at Rome and Bologna pope Benedict XIV. He sojourned habitually at Padua, where he died, May 21, 1747. He wrote Thirty Sermons (Bologna, 1752). His Latin and Italian poems were published by Roberti at Padua in 1749. See Hoefer, Nouv. Biog. Generale, s.v.

## Bassarae (Or Bassandes)[[@Headword:Bassarae (Or Bassandes)]]

             (βάσσαρις), a long robe, a name sometimes given to the Bacchoe (q. y.) or Moenids, from the long robe which they wore on festival occasions.

## Bassee (Or De La Bassee) Eloi[[@Headword:Bassee (Or De La Bassee) Eloi]]

             a French theologian, was born about 1585. He taught theology to the Capuchins of Lisle, and died in 1670. He wrote, Flores Theologice Practicoe (Douai, 1639): — Supplementum (1658). See Hoefer, Nouv. Biog. Generale, s.v.

## Basseporte, Madaleine Francoise[[@Headword:Basseporte, Madaleine Francoise]]

             a French painter, was born in Paris, Sept. 5, 1700, and studied under the famous Robert. In 1732 she succeeded Obriette as painter of natural history in the Royal Gardens, with a salary of one hundred pistoles a year. Her chief works are, The Mdrtyrdom of St. Fidelio de Sigmaringa, after Robert: — Diana and Endymnion, after a design of Sebastiano Conca. She died about 1780. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale. s.v.

## Basset, Fulk[[@Headword:Basset, Fulk]]

             an English prelate, was the soul and heir of baron Gilbert Basset. In 1225 he was made provost of the collegiate Church of St. John of Beverley, andt in 1230 dean of York. In 1241 he was elected bishop of London, and in 1244 was transferred to the see of Canterbury. In 1250 he began a comtroversy with archbishop Boniface, respecting the privileges of the see, but was overruled by the pope; in 1255, however, he succeeded in opposing the extortions of Rustand, the pope's legate. He built the church of St. Faith, near St. Paul's, and died of the plague in 1259.

## Basset, Rachel[[@Headword:Basset, Rachel]]

             wife of Joseph Basset, was for many years an elder in the Society of Friends (Orthodox). She died at Uxbridge, Mass., Sept. 28, 1832, at the age of seventy-one years. See The Friend, 6:24.

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

             a Congregational minister, was a native of Derby, Conn. He graduated from Yale College in 1784; was a tutor there from 1789 to 1793; was ordained pastor of the Church in Hebron, Conn., Nov. 5, 1794, and'remained there until Sept. 28, 1824; was appointed, in that year, principal of the Foreign Mission School in Cornwall; was installed pastor in Monroe, Conn., in 1827. From 1810 to 1827 he was a member of the corporation of Yale College. He died in 1828. See Sprague, Annals of the Amer. Pulpit, 2, 294.

## Bassett, Archibald[[@Headword:Bassett, Archibald]]

             a Presbyterian minister, was born at Derby, Conn., March 21, 1772. He received a careful education, and graduated at Yale College in 1796, with the highest honors of the class for scholarship in languages. He labored for five years at Winchester, Conn.; in 1807 became pastor of the Congregational Church at Wilton, N. Y.; and from 1810 supplied several churches in that vicinity. He was one of the original members of the Delaware Presbytery, organized in 1831, and remained connected with it for the remainder of his life. He died April 29, 1859. See Wilson, Hist. Presb. Amanac, 1861, p. 155.

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

             an English divine, was born in 1753, at Aberdare, Glamorganshire, Wales. He was educated at a noted school in Cowbridge, and Jesus College, Oxford; ordained by the bishop of London, and became the curate of St. Anne's, Blackfriars. Here he remained several years, but his health failing he was compelled to return to his native country, where he became pastor of St. Fagan's, Cardiff. From St. Fagan's, where he labored faithfully some years, he removed to the home of his parents; but shortly afterwards took charge of Porthcery church, near his father's house. This was a short time before the end of his life. He was seized with consumption, and died at the age of thirty-one. Mr. Bassett was wholly devoted to the service of God. Wherever he went he won seals to his ministry. See Church of Eng. Magazine, Oct. 1847, p. 269.

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

             an English Bible Christian minister, was converted in November, 1819. In 1823 he entered the ministry, and a rich spirituality and vitalizing power attended his preaching for seven years. Fever cut short his labors at Penzance, Oct. 2, 1830. See Minutes of the Conference, 1831.

## Bassett, John Samuel[[@Headword:Bassett, John Samuel]]

             an Irish Methodist preacher, was born at Coolfaney, County Wicklow, in 1838. He had pious parents, was converted at the age of sixteen under the Rev. Thomas Guard, and entered the ministry in 1865, in which he was studious, zealous, and faithful. He suddenly but calmly entered into rest Sept. 26, 1870.

## Bassett, John, (1), D.D.[[@Headword:Bassett, John, (1), D.D.]]

             a Reformed (Dutch) minister, was born at Bushwick, L. L, Oct. 1, 1764. He graduated at Columbia College in 1786, and pursued his theological studies with Dr. John H. Livingston. He was ordained to the ministry of the Reformed Church, and settled as colleague pastor with Dr. Eilardus Westerlo, in Albany, Nov. 25, 1787. In 1804 he resigned this charge and retired from the active ministry. He was professor of Hebrew by the appointment of the General Synod of his Church from 1804 to 1812, when he resigned. He died at his native place in 1820. Dr. Bassett was a man of extraordinary erudition, and an excellent Hebrew and classical scholar. He trained a number of young men for the ministry. “In the pulpit he was noted for his sound and edifying discourses,” but he was neither brilliant nor eloquent. In 1801 he translated from the Dutch, and published, a work called The Pious Communicant, by Rev. Peter Immens, pastor at Middelburg, Holland, 2 vols. pp. 600. He also published in 1791 a collection of Psalms, Hymns, and Spiritual Songs for the Use of the Reformed (Dutch) Church of the United States of America. See Rogers, Hist. Discourse, p. 32, 33. (W. J. R. T.)

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

             a minister of the Society of Friends (Orthodox), was a member of the Queensbury (N. Y.) Monthly Meeting. He died at Queensbury, Oct. 17, 1835, aged twenty-nine years. See The Friend, 9:53.

## Bassetti, Marc Antonio[[@Headword:Bassetti, Marc Antonio]]

             an eminent Italian historical painter, was born at Verona in 1588, and studied under Felice Riccio, but afterwards became attached to the style of Tintoretto. He painted several pictures for the churches and public edifices of Verona, among which are a picture of St. Peter and other saints, in the Church of San Tommaso, and the Coronation of the Virgin, in the Church of St. Anastasia. He died in 1630. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

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

             a Bolognese painter, was born in 1664, and studied under Pasinelli. He had some fine works in the public edifices in Bologna, the best of which is a picture of St. Antony Taken Up to Heaven by Angels. He was a distinguished copyist and imitator of Guercino. He died in 1693 (according to others in 1732). See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bassianus, Bishop OF Landae[[@Headword:Bassianus, Bishop OF Landae]]

             and a saint of the Roman calendar, was one of the bishops who condemned the Arian Palladius at the Council of Aquileia, and is mentioned as a friend of Ambrose. He died Jan. 19, 413, at the age of ninety.

## Bassianus, Bishop Of Ephesus[[@Headword:Bassianus, Bishop Of Ephesus]]

             was originally a presbyter of Ephesus. The popularity he there gained by his service to the poor so excited the jealousy of Memnon, then bishop, that he, having failed to drive him from the city, forcibly ordained him bishop of Evaza (or Theodosiopolis). He, however, refused to recognise any tie to the see into which he had been thrust, and never once visited the place. The circumstances of his consecration being made known to Basil, Memnon's successor, he declared the see vacant, and admitted Bassianus  to communion. On the death of Basil, A.D. 444, the inhabitants of Ephesus compelled Olympus, bishop of Theodosiopolis, to ordain Bassianus. Irregular as his ordination had been, Bassianus visited Constantinople, and succeeded in obtaining its recognition by the emperor Theodosius II. After four years he became odious to his flock, who thrust him into prison. Four months afterwards the emperor sent Eustathius, the chief Silentiary, to investigate the matter; and the case being laid before the chief bishops of the Christian Church — Leo of Rome, Flavian of Constantinople, and Domnus of Antioch — they pronounced for his deposition on the ground of forcible intrusion. On the receipt of this sentence, Bassianus was treated with the greatest indignity; his sacerdotal habit was violently torn from him, and he was cast into prison. At the Council of Chalcedon (q.v.) the see was declared vacant; but Bassianus and Stephen (ordained as his successor) were allowed to retain episcopal rank, and a pension of two hundred gold pieces was granted them from the episcopal revenues. See Tillemont, 15:460-465, 690-692, 895; Cave, Hist. Lit. i, 442.

## Bassinger, Sephrenus D.[[@Headword:Bassinger, Sephrenus D.]]

             a Methodist Episcopal minister, was born at Springfield, N. Y., Jan. 27, 1802. He received a careful religious training; experienced conversion at the age of twenty; was class leader during the following ten years, when he was licensed to preach, and served the Church on several circuits, and in 1852 was sent to work among the Indians, on the Montello mission. In 1858 he was received into the West Wisconsin Conference, and did valiant work until his death, Aug. 31, 1864. Mr. Bassinger was a very laborious and successful minister. See Minutes of Annual Conferences, 1864, 186.

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

             a minister of the Reformed (Dutch) Church, was born at Berne, N. Y., 1808. He was graduated from Union College in 1830, and from the New Brunswick Seminary in 1833. He served the Church at New Rhinebeck and Sharon from 1833 to 1838, and at Farmerville from 1838 to 1866. He died at Farmerville in 1866. Mr. Bassler was of a cheerful disposition, and had a kindness of manner, with piety, which won all hearts and made him a successful worker for Christ. See Corwin, Manual of the Ref. Church in America, 3d ed. p. 171.

## Bassler, Ferdinand[[@Headword:Bassler, Ferdinand]]

             a Protestant theologian of Germany who died at Schulpforta, in Saxony, Feb. 3, 1879, is the author of, Das heilige Land und die angrenzenden Landschaften (Leipsic, 1846; 2d ed. 1856): — Evangelische Liederfrseude. Auswahl geistlicher Lieder von der Zeit Luthers bis auf unsere Tage (Berlin, 1853): Auswahl altchristlicher Lieder vomr 2. bis 15. Jahrhundert. Inm Urtext und in deutschen Uebersetzungen (ibid. 1858): — A briss der Kirchengeschichte fiir evangelische Gymnasien (ibid. 1876): — Timotheus. Geistliche Ansprachen an die Schulgemeinde (ibid. 1875). See Zuchold, Bibl. Theol. i, 72 sq.; Schtirer, Theolog. Lit., 1877, p. 600 sq. (B. P.)

## Bassler, Johann Leonhard[[@Headword:Bassler, Johann Leonhard]]

             a Lutheran theologian of Germany, was born Dec. 19, 1745, at Memmingen. He acted as pastor at different places, until in 1788 he was obliged to retire on account of broken health, and accepted a call as head. of the lyceum in his native place, where he died, Oct. 9, 1811. He is the author of Geistliche Liede fur's Landvolk (Leipsic, 1778; 3d ed. 1782). Some of his hymns are still to be found in modern hymn-books. See Koch, Geschichte des deutschen Kirchenliedes, 6:224. (B. P.)

## Bassol (Or De Bassolis), John[[@Headword:Bassol (Or De Bassolis), John]]

             a Scotch Franciscan, called by the schoolmen Doctor Ornatissimus, lived in the 14th century, and was a disciple of Duns Scotus, with whom he went to Paris in 1304. In 1322 he went to Brabant, and died there in 1347. He wrote a commentary on Peter Lombard's four books of Sentences, printed in 1517, and some. smaller works.

## Bassus[[@Headword:Bassus]]

             the name of several Romans mentioned by Josephus.

1. CECILIUS, a knight, and probably quaestor in B.C. 59 (Cicero, ad Att. 2:9). He espoused Pompey's cause in the civil war, and, after the battle of Pharsalia (B.C. 48), fled to Tyre, of which he at length gained possession. He defended it successfully against Sextus Caesar, the governor of Syria, whom he treacherously caused to be slain (Josephus, Ant. 14:11; War, 1:10, 10). He afterward established himself as praetor in Apamea (B.C. 46), which he defended against Antistius Vetus, but was finally brought to submission by Cassius, B.C. 43. — Smith's Dict. of Class. Biog. s.v.

2. LUCILIUS, commander of the fleet of Vitellius B.C. 70, which he betrayed to Vespasian, by whom he was sent to quell some disturbances in Campania (Tacitus, Hist. 2:100; 3:12, 36, 40; 4:3). He was the successor of Cerealis Vitellianus as Roman legate in Judaea, where he reduced the fortresses of Herodium and Machaerus (Joseph. Ant. 7:6, 1 and 4).

3. SEE VENTIDIUS.

Bassus

is the name of several early Christian saints: (1) Of Africa, natale, March 19; (2) natale, Oct. 20; (3). in Heraclea, Nov. 20.

Bassus

a heretic of the 2d century, was a disciple of Cerinthus, Ebion, and Valentinus. According to him, the life of men and the perfection of all things consisted in the twenty-four letters and the seven planets. He also asserted that salvation was not to be looked for in Jesus Christ alone.

## Bast, Martin Jean De[[@Headword:Bast, Martin Jean De]]

             a French priest and antiquary, was born at Gand, Oct. 26, 1753. He entered holy orders in 1775, and became curate in his native village till 1789, when he took an active part in the Brabancon Revolution. Under the imperial government he became canon of the Cathedral of Gand. In 1817 his infirmities compelled him to renounce an ecclesiastical life, and he devoted himself to numismatic pursuits. He died April 11, 1825, leaving several works on Roman, French, and Belgian antiquities, for which see Hoefer, Nouv., Biog. Generale, s.v.

## Bastai[[@Headword:Bastai]]

             (Βασθαϊ), one of the family-heads of the temple-servants whose “sons” are said to have returned from the exile (1Es 5:31); evidently the BESAI SEE BESAI (q.v.) of the genuine texts (Ezr 2:49; Neh 7:52).

## Bastard[[@Headword:Bastard]]

             (nothus, one born out of wedlock),

(i.) the rendering in the Auth. Vers. of the Hebrews מִמְזֵר (mamzer', polluted), which occurs only in Deu 23:2 and Zec 9:6. But Michaelis (Mos. Recht, 2, § 139) reads the word with a different pointing, so as to make it a compound of two words, מום זר, meaning stain, defect of a stranger; implying the stain that would be cast upon the nation by granting to such a stranger the citizen-right. Some understand by it the offspring of prostitutes; but they forget that prostitutes were expressly forbidden to be tolerated by the law of Moses (Lev 19:29; Deu 23:17). The most probable conjecture is that which applies the term to the offspring of heathen prostitutes in the neighborhood of Palestine, since no provision was made by Moses against their toleration (Potter, Archaeol. 1:354), and who were a sort of priestesses to the Syrian goddess Astarte (comp. Num 25:1 sq.; Gesenius, Comment. ub. Jesaias, 2:339; Hos 4:14; 1Ki 14:24; 1Ki 15:12; 1Ki 22:47; 2Ki 23:7; Herodot. 1:199). That there existed such bastard offspring among the Jews is proved by the history of Jephthah (Jdg 11:1-7), who on this account was expelled and deprived of his patrimony (Kitto). It seems (Heb 12:8) that natural children (νόθοι) among the Jews received little attention from the father. In the former of the above passages (Deu 23:2), illegitimate offspring in the ordinary sense (Sept. ἐκ πορνῆς, Vulg. de scorto natus, and so the Oriental interpreters, as also the rabbins); but so severe a curse could hardly with justice rest upon such. and there is no countenance for such a view in the Jewish custom of concubinage. SEE CONCUBINE. In the latter passage (Zec 9:6; Sept. ἀλλογενής) it is doubtless used in the sense of foreigner, predicting the conquest of Ashdod by the Jews in the time of the Maccabees, or perhaps more appropriately by subsequent heathen invaders.

(ii.) Persons of illegitimate birth are incapable, by the canon law, of receiving any of the minor orders without a dispensation from the bishop; nor can they, in the Latin Church, be admitted to holy orders, or to benefices with cure of souls, except by a dispensation from the pope. However, the taking of the monastic vows enables such a one to receive holy orders without dispensation; but persons so ordained cannot be advanced to any ecclesiastical dignity without dispensation. According to the laws of the Church of England, a bastard cannot be admitted to orders without a dispensation from the queen or archbishop; and if he take a benefice, he may be deprived of it till such dispensation be obtained. — Landon, Eccl. Dict. 2:81.

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

             an English clergyman, was born at Blandford, Dorsetshire, and educated at Winchester School, whence he removed to New College, Oxford, where he was chosen perpetual fellow in 1588, and graduated two years later. For indulging too much his passion for satire he was expelled from the college. Soon after, he became chaplain to Thomas, earl of Suffolk, through whose influence he was made vicar of Bere Regis and rector of Almer in Dorsetshire. He died in Allhallows Parish, Dorchester, in April, 1618. His publications include, Chrestolerols; Seven Bookes of Epigrames (Lond. 1598): — actgna Britannia (1605): — Five Sermons (1615): — and Twelve Sermons (eod.): besides various satires and other works. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Bastholm, Christian[[@Headword:Bastholm, Christian]]

             was born at Copenhagen in 1740, and died there in 1819. He was for a time a noted preacher in Denmark, and wrote several works in a rationalistic and whimsical vein, e.g. Die Naturliche Religion (Copenh. 1784): — Judische Geschichte (Copenh. 1777-82, 3 parts): — Hist.- philos. Untersuchungen ub. die relig. u. philos. Meinungen d. altesten Volker (Copenh. 1802). — Herzog, Real-Encyclop. 1:718.

## Bastian, Cart[[@Headword:Bastian, Cart]]

             a Protestant theologian of Germany, was born April 23, 1821, at Strobeck, near Halberstadt. He studied at Halle, and acted as private tutor in different noble families from 1845 to 1850; and from 1850 to 1860 as religious  instructor in different institutions. In 1860 he was appointed chaplain at Bernburg, in 1877 first preacher, and in 1878 superintendent there; and died May 7, 1881. He devoted his entire energy to the cause of the inner mission, in which field he developed a great activity. (B. P.)

## Bastida, Fernando[[@Headword:Bastida, Fernando]]

             a Spanish Jesuit, was born at Salamanca in 1572. He joined his order in 1588, and went to Rome as procurator of Molina. Here he defended the doctrine of predestination as held by his order. Having returned to Spain, he was obliged to leave his order on account of some defect which debarred a candidate from becoming a member, but which was not known at the time of his entrance. Up to his death he was canon and professor primarieis at the University of Valladolid. See Meyer, Historia Congreg. de Auxiliis; Schneemann, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Bastide, Louis[[@Headword:Bastide, Louis]]

             a French jurist and theologian, lived near the close of the 17th and the commencement of the 18th century. He wrote, among other works, De ‘Accomplissement des Propheties (1702), in response to a book of Jurieu: — Caractere des O ffiers de l'Eveq'ue, with two treatises in Latin entitled De la Juridiction and De l' Usure (Paris, 1692): — Des Panegyriques, mentioned in eulogistic terms by Flechier. See Hoefer, Nouv. Biog. Generale, s.v.

## Bastide, Marc[[@Headword:Bastide, Marc]]

             a French Benedictine of the Society of St. Maur, a native of St. Benedict of Sault, in Berri, who died May 7, 1668, wrote, Traite de la Maniere les Novices: — Le Careime Benedictin: — Traiti de la Congregation de Saint-Maur. See Hoefer, Nouv. Biog. Genesale, s.v.

## Bastide, Philippe[[@Headword:Bastide, Philippe]]

             a learned French Benedictine of the Society of St. Maur, was born at St. Benedict of Sault, in the diocese of Burges, about 1620. He was successively prior of St. Nicaise of Rheims, of Corbie, and of other large monasteries. He died at the Abbey of St. Denis, Oct. 23, 1690. We are indebted to him for two learned dissertations, De Antiqua Ordinis. Sancti Benedicti intra Gallias Propagatione, and De Decimus et earum Origine apud Judceos, Gentiles et Christianos. He left other works in MS. See Hoefer, Nouv. Biog. Generale, s.v.

## Bastinado[[@Headword:Bastinado]]

             (or beating) has always been of universal application as a punishment of minor offenses in the East, and especially in Egypt. It appears to be designated by the Hebrews phrase שֵׁבֶט מוּסִר, she'bet musar', “rod of correction” (Pro 22:15). SEE ROD. The punishment of beating with sticks or rods, termed “scourging” (Lev 19:20) and “chastising” (Deu 22:18), was very common among the Jews, and is ordained in the law for a variety of offenses. Thus stripes, the rod, etc., frequently occur for punishment of any kind (Pro 10:13; Pro 26:3). The dignity or high standing of the person who had rendered himself liable to this punishment could not excuse him from its being inflicted. He was extended upon the ground, and blows not exceeding forty were applied upon his back in the presence of the judge (Deu 25:2-3). This punishment is very frequently practiced in the East at the present day, with this difference, however, that the blows were formerly inflicted on the back, but now on the soles of the feet. China has aptly been said to be governed by the stick. In Persia, also, the stick is in continual action. Men of all ranks and ages are continually liable to be beaten, and it is by no means a rare occurrence for the highest and most confidential persons in the state, in a moment of displeasure or caprice in their royal master, to be handed over to the beaters of carpets, who thrash them with their sticks as if they were dogs (Pict. Bible, note on Exo 6:14).

Among the ancient Egyptians, in military as well as civil cases, minor offenses were generally punished with the stick — a mode of chastisement still greatly in vogue among the modern inhabitants of the valley of the Nile, and held in such esteem by them that, convinced of (or perhaps by) its efficacy, they relate “its descent from heaven as a blessing to mankind.” If an Egyptian of the present day has a government debt or tax to pay, he stoutly persists in his inability to obtain the money till he has withstood a certain number of blows, and considers himself compelled to produce it; and the ancient inhabitants, if not under the rule of their native princes; at least in the time of the Roman emperors, gloried equally in the obstinacy they evinced, and the difficulty the governors of the country experienced in extorting from them what they were bound to pay; whence Ammianus Marcellinus tells us, “an Egyptian blushes if he cannot show numerous marks on his body that evince his endeavors to evade the duties.” The bastinado was inflicted on both sexes, as with the Jews. Men and boys were laid prostrate on the ground, and frequently held by the hands and feet while the chastisement was administered-; but women, as they sat, received the stripes on their back, which was also inflicted by the hand of a man. Nor was it unusual for the superintendents to stimulate laborers to their work by the persuasive powers of the stick, whether engaged in the field or in handicraft employments; and boys were sometimes beaten without the ceremony of prostration, the hands being tied behind their back while the punishment was applied. It does not, however, appear to have been from any respect to the person that this less usual method was adopted; nor is it probable that any class of the community enjoyed a peculiar privilege on these occasions, as among the modern Moslems, who, extending their respect for the Prophet to his distant descendants of the thirty-sixth and ensuing generations, scruple to administer the stick to a sheraf until he has been politely furnished with a mat on which to prostrate his guilty person. Among other amusing privileges in modern Egypt is that conceded to the grandees, or officers of high rank. Ordinary culprits are punished by the hand of persons usually employed on such occasions; but a bey, or the governor of a district, can only receive his chastisement from the hand of a pacha, and the aristocratic daboss (mace) is substituted for the vulgar stick. This is no trifling privilege: it becomes fully impressed upon the sufferer, and renders him, long after, sensible of the peculiar honor he has enjoyed; nor can any one doubt that an iron mace, in form not very unlike a chocolate-mill, is a distingue mode of punishing men who are proud of their rank (Wilkinson, Anc. Eg. 1:210 sq. abridgm.). SEE FLAGELLATION. The punishment of tympanism, τυμπανισμός, or beating upon the tympanum, was practiced by Antiochus toward the Jews (2Ma 6:19; 2Ma 6:28; comp. 2Ma 6:30; Auth. Vers. “torment”), and is referred to by Paul (Heb 11:35; Auth. Vers. “tortured”). The “tympanum” was a wooden frame, probably so called from resembling a drum or timbrel, on which the sufferer was fastened, and then beaten to death with sticks. SEE CORPORAL INFLICTIONS.

## Baston, Guillaume-Andre-Rene[[@Headword:Baston, Guillaume-Andre-Rene]]

             a French Romanist divine, was born at Rouen, Nov. 29, 1741. After completing his studies, he became professor of theology at Rouen, emigrated during the Revolution, and on his return became grand-vicar of Rouen. In 1813 he was made bishop of Seez, but had to give up his see on the return of the Bourbons. He died at St. Laurent, Sept. 26, 1825. Among his published works are Cours de Theologie (Paris, 1773-1784); Les Entrevues du Pape Ganganelli (1777, 12mo); Premiere journee de M. Voltaire dans l'autre Monde (1779, 12mo); L'Eglise de France contre M. le Maistre (2 vols. 8vo, 1821-1824). — Hoefer, Biog. Generale, 4:726.

## Bastornolo[[@Headword:Bastornolo]]

             SEE MAZZUOLI.

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

             M.D., was born at Writtle, Essex. 1593, and studied at Cambridge. He took his degree of M.D. at Padua, and settled at Colchester, as physician, in 1624. During the rest of his life he seems to have devoted all his leisure time to theological study and controversy. His first publication was Elenchus relig. papisticae, in qua probatur neque Apostolicam, neque Catholicam, imo neque Romanam esse (Leyden, 1624). His next was Flagellum Pontificum et Episcoporum (Lond. 1635, and again 1641). This work greatly offended the bishops; he was fined £1000, forbidden to practice medicine, and imprisoned. In prison he wrote Apologeticus ad Praesules (1638, 8vo), and The New Litany, in which he sharply censured the bishops. This made matters worse, and he was condemned to a fine of £5000, to the pillory, and to lose his ears. He was kept in a prison in the Scilly Islands till 1640, when the Commonwealth Parliament released him. He afterward wrote several bitter pamphlets against Independency, such as Independency not God's Ordinance (Lond. 1645); Routing of the Army of Sectaries (1646). He died about 1650 (?). — Darling, Cyclop. Bibliographica, 1:196; Hoefer, Biog. Generale, 4:726; Allibone, Dictionary of Authors, 1:139.

## Basva[[@Headword:Basva]]

             (bull), in Hindu mythology, is the name of Darmedeva, the god of virtue, because he is represented as a bull.

## Bat[[@Headword:Bat]]

             (עֲטִלֵּ, atalleph'; Sept. νυκτερίς; Syriac Vers. peacock) occurs in Lev 11:19; Deu 14:18; Isa 2:20; and Bar 6:22. In Hebrew the word implies “flying in the dark,” which, taken in connection with the sentence, “Moreover, the bat and every creeping thing that flieth is unclean unto you; they shall not be eaten,” is so clear, that there cannot be a mistake respecting the order of animals meant, though to modern zoology neither the species, the genus, nor even the family is thereby manifested: the injunction merely prohibits eating bats, and may likewise include some tribes of insects. At first sight, animals so diminutive, lean, and. repugnant to the senses must appear scarcely to have required the legislator's attention, but the fact evidently shows that there were at the time men or women who ate animals classed with bats, a practice still in vogue in the great Australasian islands, where the frugivorous Pteropi of the harpy or goblin family, by seamen denominated flying-dogs, and erroneously vampires, are caught and eaten; but where the insectivorous true bats, such as the genera common in Europe, are rejected. Some of the species of harpies are of the bulk of a rat, with from three to four feet of expanse between the tips of the wings; they have a fierce dog-like head, and are nearly all marked with a space of rufous hair from the forehead over the neck and along the back. For a description of the various kinds of bats, see the Penny Cyclopaedia, s.v. Cheiroptera.

In the foregoing enumeration of unclean animals, the bat is reckoned among the birds, and such appears to be the most obvious classification; but modern naturalists have shown that it has no real affinity with birds. It is now included in the class of mammiferous quadrupeds, characterized by having the tegumentary membrane extended over the bones of the extremities in such a manner as to constitute wings capable of sustaining and conveying them through the air. The name of Cheiroptera, or hand- winged, has therefore been bestowed on this order. It comprises a great number of genera, species, and varieties; they are all either purely insectivorous or insecti-frugivorous, having exceedingly sharp cutting and acutely tuberculated jaw teeth, and the whole race is nocturnal. They vary in size from that of the smallest common mouse up to that of the vampire, or gigantic ternate bat, whose body is as large as that of a squirrel. The smaller species are abundantly distributed over the globe; the larger seem to be confined to warm and hot regions, where they exist in great numbers, and are very destructive to the fruits. The purely insectivorous species render great service to mankind by the destruction of vast numbers of insects, which they pursue with great eagerness in the morning and evening twilight. During the daytime they remain suspended by their hinder hooked claws in the lofts of barns, in hollow or thickly-leaved trees, etc. As winter approaches, in cold climates, they seek shelter in caverns, vaults, ruinous and deserted buildings, and similar retreats, where they cling together in large clusters, and remain in a torpid condition until the returning spring recalls them to active exertions. In the texts of Scripture, where allusion is made to caverns and dark places, true Vespertilionidae, or insect-eating bats, similar to the European, are clearly designated.

The well-known habits of the bat afford a forcible illustration of a portion of the fearful picture drawn in Isa 2:20 of the day when the Lord shall arise “to shake terribly the earth:' “A man shall cast his idols of silver and his idols of gold to the moles and to the bats,” or, in other words, carry his idols into the dark caverns, old ruins, or desolate places, to which he himself shall flee for refuge; and so shall give them up, and relinquish them to the filthy animals that frequent such places, and have taken possession of them as their proper habitation. Bats are very common in the East (Kitto, Pict. Bible, note on Isa 2:20). Layard (Nineveh and Babylon, p. 307) describes his visit to a cavern on the banks of the Khabour swarming with bats. “Flying toward the light,” he adds, “these noisome beasts compelled us to retreat. They clung to our clothes, and our hands could scarcely prevent them settling on our faces. The rustling of their wings was like the noise of a great wind, and an abominable stench arose from the recesses of the cave.” They are also found delineated upon the Egyptian monuments (Wilkinson, 1:232, 234, abridgm.). Several species of these animals are found in Egypt, some of which occur doubtless in Palestine. Molossus Ruppelii, Vespertilio pipistrellus var. Aegyptius, Vauritus var. Aegypt., Taphozous perforatus, Nycteris Thebaica, Rhinopoma microphyllum, Rhinolophus tridens, occur in the tombs and pyramids of Egypt. SEE ZOOLOGY.

## Batala[[@Headword:Batala]]

             a name signifying God the Creator, is applied to the Supreme Being by the pagan inhabitants of the Philippine islands.

## Batalerius, Jacobus[[@Headword:Batalerius, Jacobus]]

             a Dutch Remonstrant divine and theologian, was born Dec. 27, 1593, and died July 31, 1672. He wrote, Examen Accuratum Disputationis Primce Voetice (anon. s. a.): — Confutatio Infulsi'et Maledici Libri quem adversus Remonstrantes Edidit Voetius Titulo Thersitis Heautontimorumeni: — Dissertadio de Conversione Israelitarum a Divo Paulo cap. xi ad Romanos Prcedicta (Hague, 1669, 18mo): — Vindicice Miraculorum per quce Divince Religionis et Fidei Christiana Veritas olim Confirmata Fuit, adversus B. Spinosam (Amst. 1674, 18mo): — Jacob et Esau (on Romans 9 :ibid. 1664, 18mo). See Cattenburgh, Bibliotheca Remonstrantium; Jocher, Allgeneines Gelehrten-Lexikon, s.v.; Walch, Bibl. Theol. i, 719; ii, 543. (B. P.)

## Batanaea[[@Headword:Batanaea]]

             SEE BASHAN.

## Batava-Gourou[[@Headword:Batava-Gourou]]

             the god of heaven and of justice among the Battas of Sumatra.

## Batchelder, Calvin R[[@Headword:Batchelder, Calvin R]]

             a Protestant Episcopal clergyman of Vermont, was rector of the Church in Highgate, Vt., from 1845 until 1860, when he became rector of Zion Church, Manchester, Vt., of which he remained pastor until about 1866. In 1877 he officiated at Bellows Falls, Vt., and in the following year became rector of Christ Church, Bethel, and St. Paul's, Royalton, in the same state. In 1873 he removed to Claremont, N. H., where he died in 1879. See Prot. Episc. Almanac, 1880, p. 170.

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

             a Methodist Episcopal minister, was born in Philadelphia, June 15, 1836. He was educated at the Pennington Seminary, N. J., and afterward was engaged as classical teacher at Caseville, Pa., and New Egypt, N. J. In 1857 he entered the itinerant ministry, and was appointed to Princeton, N. J. Here his preaching made an extraordinary impression, and Princeton College conferred upon him the degree of A.M. His next appointment was State Street, Trenton, and his last Bayard Street, N. Brunswick. He died of consumption at Princeton, March 30, 1865. He was a young man of rare promise, of deep piety, of fine culture, and of extraordinary eloquence. — Minutes of Conferences, 1864, p. 20.

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

             a clergyman of the Protestant Episcopal Church, called a “pioneer missionary of Iowa,” died at Burlington, Iowa, March 25, 1867, aged sixty-six years. See Amer. Quar. Church Rev. July, 1867, p. 335.

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

             born at Boston, March 25, 1768, was a Baptist minister of considerable note. His parents dying when he was but 13, he began a roving life, in the course of which he had many remarkable adventures; among others was the being elected captain, or master of a ship which had lost its officers, before he was 16. Becoming connected with the Baptist Church, after some years spent in preaching, he was, in 1796, ordained pastor of a church at Berwick, which place he chose, it is said, “as the least attractive, where the greatest good could be done.” In 1805 Mr. Batchelder removed to Haverhill, where he labored till his death, April 8, 1818, which was caused by over-exertion in raising funds for Waterville College. Mr. Batchelder was a man of fine presence and of great popularity. — Sprague, Annals, 6:319.

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

             a Methodist Episcopal minister, was born at Brookfield, Mass., Aug. 23, 1795. He was converted at the age of sixteen; received license to preach in  1817; was ordained deacon in 1821, and in 1830 was ordained elder and received into the Maine Conference. In 1841 he located, and in 1843 was put on the superannuated list, which relation he held until his decease, Feb. 15, 1873. Mr. Batcheler was a man of great devotedness to the Church, and was highly esteemed by all who knew him. See Minutes of Annual Conferences, 1873, p. 70.

## Batcheller, Breed[[@Headword:Batcheller, Breed]]

             a clergyman of the Protestant Episcopal Church, was a graduate of Dartmouth College, and was for many years engaged in teaching in Pendleton, S. C., and in Philadelphia. Having been ordained in 1846, he officiated for nearly two years at Radnor, Pa., and for four years at Stanton, Del. The latter part of his life was spent in Maryland, but on account of broken health he was unable to discharge the duties of his sacred office. He died in Baltimore, Md., April 30, 1856, aged forty-nine years. See Amer. Quar. Church Rev. 1856, p. 302.

## Bate (Or Batus), John D.D.[[@Headword:Bate (Or Batus), John D.D.]]

             a learned English divine, was born in Northumberland, and educated in arts at York, and in philosophy and divinity at Oxford. He afterwards became prior of the Monastery of the Carmelites at York, where he died, Jan. 26, 1429. Besides a number of works on logic and kindred subjects, he wrote, Questions Concerning the Soul: — Of the Assumption of the Virgin: — The Praise of Divinity: — An Address to the Clergy of Oxford: — A Course of Sermons over the Whole Year: — and A Preface to the Bible. See Chalmers, Biog. Dict. s. sv.

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

             an English divine, was born 1703, educated at Corpus Christi College, Cambridge, and in 1731 became rector of Deptford. He died 1775, having published A Rationale of the Literal Doctrine of Original Sin (Lond. 1766, 8vo), with a number of occasional sermons. — Darling, Cycl. Bibl. 1:197.

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

             an English Wesleyan minister, was born at Dudley, Staffordshire, in 1784. He was converted at nineteen, entered the ministry in 1808, and died at Snaith, Feb. 19, 1855. He was distinguished for simplicity, sympathy, kindness, and forbearance. See Minutes of the British Conference, 1855.

## Bate, Joseph[[@Headword:Bate, Joseph]]

             an English Wesleyan minister, was born at Tipton, Staffordshire, Jan. 9, 1824. He united with the Church at the age of fifteen; spent three years (1845-48) at Didsbury College; was appointed in 1848 to the Dist. Circuit; became a supernumerary in 1876; and died at Nantwich, March 6, 1877.  He was a dfiigent reader and an acceptable preacher. See Minutes of the British Conference, 1877, p. 31.

## Bate, Julius[[@Headword:Bate, Julius]]

             brother of James, born about 1711, and educated at Jesus College, Cambridge. He became rector of Sutton, and died 1771. He was an intimate friend of Hutchinson, whose ethical principles he imbibed and defended. He wrote An Inquiry into the Similitudes of God in O.T. (Lond. 1756, 8vo): — The Integrity of the Hebrew Text vindicated against Kennicott (Lond. 1754, 8vo): — A New Translation of the Pentateuch, with Notes (Lond. 1773, 4to), “so literal as to be nearly unintelligible” (Monthly Rev.); with several controversial essays against Warburton, and minor tracts. — Darling, s.v.; Allibone, s.v.

## Batelerius[[@Headword:Batelerius]]

             SEE BATALERIUS.

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

             an English Congregational minister, was born at Walbeiton, Sussex, Nov. 22, 1802. His parents belonged to the.Church of England, but in early youth he attended the Independent chapel, and later became a Sunday- school teacher and a member of the same Church. So great was his desire to extend the kingdom of God that he frequently preached on the village green to any and all who would listen. In 1830 he entered Hackney College, and two years later was ordained pastor at Abbott's Roothing, Essex. Here he labored till 1851, when the claims of a numerous family induced him to seek a more advantageous sphere. He next preached one year at Lincoln; six years at Charlesworth, Derbyshire; three years at Newmarket, Cambridgeshire; then, after three years without a charge, he preached five years at Rusholme, Manchester; and finally retired to Moss- side, Manchester, where he died, July 21, 1873. Mr. Bateman possessed considerable talent for poetry; his theological views were sound; his sermons practical, faithful, and earnest. See (Lond.) Cong. Year-book, 1874, p. 310.

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

             a Methodist Episcopal minister, was born in Maryland 1775, converted in 1800, entered the itinerant ministry in the Philadelphia Conference in 1806, located in 1814, re-entered in 1817, and preached until his death in 1830. As a man he was amiable, urbane, and generous; as a Christian, gentle, candid, and full of charity; as a preacher, sound, ear, nest, and warm; and as a presiding elder, discreet, firm, and wise. His life was useful and loving, and his death triumphant. — Minutes of Conferences, 2:118.

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

             an English minister of the Society of Friends, was born at Bunhill, Norfolk, in 1732, and became an experimental Christian when but a child. At the age of twenty-six he removed from Bunhill to Chatteris, in the isle of Ely. . For many years he was an elder in the Society of Friends, and the companion of preachers on their tours among the churches. He became a formally recognised minister late in life; and after he “appeared” as such his labors were confined principally to his own meeting, where he specially directed his attention to those who were favorably inclined towards the Friends as the exponents of spiritual religion. He died March 24, 1816. See Piety Promoted, 4:104-106. (J. C. S.)

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

             an English clergyman of the 18th century, was chaplain to the duke of Gordon, and vicar of Walpole, Lincoln. He published, A Treatise on Tithe, etc. (1778): — Ecclesiastical Patronage of the Church of England (1782): — The Royal Ecclesiastical Gazetteer (1781): — and Sermons (1778, 1780). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

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

             an English prelate of the 14th century, was born at Norwich, and was sent to the University of Cambridge, where he took the degree of doctor of civil law before he was thirty years of age. In 1328 he was collated to the archdeaconry of Norwich, and soon after visited Rome, where he was appointed to various ecclesiastical honors. In 1343, being made bishop of Norwich, he returned to his native country, and in 1347 founded Trinity Hall in Cambridge. He died Jan. 6, 1355, at Avignon, on a diplomatic visit to the pope. He was a man Of great personal integrity and strictness of adminisbration.

## Bates, Alvan Jones[[@Headword:Bates, Alvan Jones]]

             a Congregational minister, was born in the part of Brewer now called Holden, Me., April 12, 1820. He received his preparatory education at Gorham Academy and at Bangor Classical School, and graduated at Bangor Theological Seminary in 1847. He was ordained as an evangelist Sept. 27, 1849, at Lincoln, Me., where he was acting pastor from 1847 to 1865. He was acting pastor at Harwich Port, Mass., from February, 1865, to March, 1868, and at Saundersville, in Grafton, Mass., where he was installed, June 22, 1869, and remained until his death. He was chaplain from September, 1862, to January, 1865. of the 2d and 14th Maine regiments. He died in Lincoln, July 29, 1877. (W. P. S.)

## Bates, Benjamin Edward[[@Headword:Bates, Benjamin Edward]]

             Hon., a generous man of business, was born at Mansfield, Mass., July 12, 1808. He went to Boston in 1829, and commenced what proved to be a prosperous business career. He became a Christian under the preaching of Rev. Dr. Lyman Beecher, joined his Church in 1832, and became an active Christian worker. In 1847 he had his attention directed to the remarkable water-privilege at Lewiston, Me., and soon after entered into arrangements  for the utilizing of this great power for manufacturing purposes. In the spring of 1863 the educational wants of the Free-will Baptists of New England were brought to the notice of Mr. Bates, and his sympathy awakened in behalf of the young of that denomination who were seeking for a more complete training than they could obtain in institutions already in existence. The appeal was not made in vain. Mr. Bates paid $100,000 towards the endowment of the college which bears his name, and subscribed another $100,000 on condition that the friends of the college raise $100,000. An effort is now making (1881) to secure this sum. He died Jan. 14, 1878. See Morning Star. July 3, 1878. (J. C. S.)

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

             an English Wesleyan missionary, was converted in early life; entered the work in 1824; labored in Newfoundland and the West Indies for nearly twenty years; and died at Tortola, Dec. 16, 1841. See Minutes of the British Conference, 1842.

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

             a Universalist minister, was born at Fayette, Me., Feb. 12, 1798. He acquired a good common- school education; learned the blacksmith's trade; was licensed to preach in 1824, and ordained in 1825. He labored in Livermore, Hallowell, Canton, Auburn, and Turner, Me., in which latter place he preached for twenty-five years. He died in Auburn, Jan. 24, 1876. Mr. Bates was a truly evangelical preacher; winning, impressive, clear, unaffected, and forcible; and the embodiment of kindness, gentleness, and hospitality. See Universalist Register, 1877, p. 105.

## Bates, George Washington[[@Headword:Bates, George Washington]]

             a Methodist Episcopal minister, was born at Salisbury, Mass., Oct. 16, 1811. He experienced religion at the age of nineteen, and in 1835 entered the New England Conference, in which he remained a useful member till his death, Sept. 24, 1851. See Minutes of Annual Conferences, 1852, p. 38.

## Bates, Henry H[[@Headword:Bates, Henry H]]

             a Protestant Episcopal clergyman of the Diocese of New York, was rector in Tariffville, Conn., for several years until 1859, when he became rector of the Church of the Messiah at Glenn's Falls, N. Y. Here he served until  1862, when he became a chaplain in the United States Army. He was minister of St. Paul's Church, Oak Hill, N. Y., from 1864 until his death, Jan. 14, 1868. See Prot. Episc. Almanac, 1869, p. 109.

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

             a Congregational minister, was born at Randolph, Vt., Jan. 17, 1799. He graduated at Dartmouth College in 1822; studied theology at Andover; was ordained colleague with Rev. Dr. Homer at Newton, Mass., in 1827, remaining there till 1840, when he was installed at Granby, Mass. His next charge was Central Village, Plainfield (1853-55). He died at Granby, Dec. 9, 1865. See Cong. Quarterly, 1860, p. 377; 1866, p. 126.

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

             a Presbyterian minister, received his education in Scotland, and was called to the pastorate of a Congregational Church at New Cumnock. His health was failing, and, being advised to change climates, he sailed for Australia il April, 1858, but died there in July following. See Wilson, Presb. Hist. Almanac, 1860, p. 277.

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

             an Irish Wesleyan minister, was born at Ballymore, County Wexford. The years of his probation were spent in the north of Ireland, where his self- denying labors were remarkably successful. He was an affectionate and assiduous pastor. On account of failing health he became a supernumerary in 1862, still laboring, however, as strength permitted in his native county and at Cashel, where he settled, and where he died in 1865, in the thirty- second year of his age and the eighth of his ministry. See Minutes of the British Conference, 1866, p. 43.

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

             a Baptist minister, was born at Bugbrook, Northamptonshire, England, Jan. 26, 1805. He removed to London in 1827, and procured a situation in a dry-goods store. Soon after he became a Christian and united with the Baptist Church. His thoughts soon began to be directed towards the Christian ministry, and he turned his attention to study to prepare himself for the work. He was designated as a missionary under the patronage of the Baptist Irish Society to labor in Ireland, and was stationed for one year at Ballina, on the western coast. Early in 1834 he removed to the city of  Sligo, and became pastor of a small Baptist Church in that place; but soon removed to Coolany, and subsequently to Ballinacarrow, where he labored for a few months, and then returned to Ballina. From this place he made excursions in various directions as an evangelist for nine years. He left Ballina at the close of 1845. The greater part of the next four years was spent in Banbridge, in the neighborhood of Belfast, where he collected a Church of fifty members. In 1850 Mr. Bates came to the United States as missionary of the American Baptist Home Mission Society, of which appointment, however, he did not avail himself, but proceeded to Cascade, Ia., where he became pastor of a Baptist Church, which, under his faithful ministry of fifteen years, became strong and influential. In all the region around he did good service as a missionary, and was instrumental in the formation of quite a number of Baptist churches. In 1864 Mr. Bates removed to Canada, and became pastor of the Baptist Church in Dundas, near Hamilton, where he remained nearly three years, and then accepted a call to one of the most important Baptist churches in the province, that of Woodstock. Here he had a ministry of six years, which was richly blessed; but on account of failing strength he resigned in June, 1873. His last ministry was at St. Georgre. It lasted but two years, his death occurring May 8, 1875. See Smith [J. A.], Memoir, Sermons, Essays and Addresses of Reverend John Bates (Toronto, 1877). (J. C. S.)

## Bates, John H[[@Headword:Bates, John H]]

             a Presbyterian minister, was a native of New Hampshire, and a. member of the Presbytery of Londonderry. He had been laboring for the freedmen in Charleston, S. C., for two years previous to his death, which occurred at Glen Springs, S. C., May 10, 1871. He was a man of great devotion to the cause of Christ. See Presbyterian, June 17, 1871.

## Bates, Joshua D.D.[[@Headword:Bates, Joshua D.D.]]

             an eminent Congregational minister, was born at Cohasset, Mass., March 20, 1776. Under the instruction of Rev. Josiah C. Shaw he prepared for Harvard College, teaching a select school meanwhile, and graduating in 1800, when he became assistant teacher in the Andover Phillips Academy for one year. At this time he began to study theology under Rev. Jonathan French. In 1802 he was licensed to preach, and was ordained pastor of the Church at Dedham, Mass., March 16, 1803, and in this connection he served fifteen years. In March, 1818, he became president of Middlebury  College, from which position he retired at the age of sixty-four. Being in Washington, D. C., at that time, he was chosen chaplain to Congress. After a visit to South Carolina, he preached for two months at Portland, Me., and then for two years as supply at Northborough, Mass. On March 22, 1843, he was installed pastor of the Church at Dudley, Mass., and he died there Jan. 14, 1854. Dr. Bates published a large number of sermons, lectures, etc. As a college president, he was very popular and efficient. His elocution was remarkably distinct. A striking trait in his character was his punctuality. See Sprague, Annals of the Amer. Pulpit, 2, 465.

## Bates, Lemuel P[[@Headword:Bates, Lemuel P]]

             a Presbyterian minister, was born at Blanford, Mass., Dec. 16, 1791. He was educated at Williams College, Mass., and at Princeton Theological Seminary, where he graduated in 1822. He was successively pastor of the Congregational churches;in Whately and Templeton, Mass., and in 1846 he removed West, and took charge of the Presbyterian Church at Pontiac, Mich., for one year. He was next stated supply for the Presbyterian churches in Conneautville and Hermansburgh, Pa., and in 1851 he preached at Utica, 0. In 1859 he was appointed to a Church in Edwardsville, Ill., where he labored until death, March 5, 1860. See Wilson, Presb. Hist. Almanac, 1861, p. 78; Genesis Cat. of Princeton Theol. Sem. p. 32.

## Bates, Lewis[[@Headword:Bates, Lewis]]

             an American Methodist minister, died in Taunton, Mass., March 24,1865, aged 85 years. He was a descendant in the seventh generation of John Rogers, the martyr. At the age of thirteen he was converted, and in 1801 he, with two others, joined the Methodist Episcopal Church in Springfield, Vt., thus originating the church in that place, and on December 5, 1802, he consecrated himself to the ministry, In 1804 he was admitted on trial in the New York Conference; in 1806 he was admitted into full connection in the New England Conference, and ordained deacon by Bishop Asbury, and appointed to Tuftonborough, which was set off from the New York Conference., In 1807 he was at Scarborough and Livermore, Me.; in 1808, ordained elder, and stationed for the third time at Tuftonborough; in 1809, Pembroke; 1810, Barnard, Vt.; 1811, 1812, Salisbury and Greenland Circuit. In 1813 he located. In 1817 he was readmitted to the New England Conference, and sent to Vershire Circuit, Vt.; 1818, 1819, Landaff, N. H.; 1820, New London Circuit. In 1821 he was appointed to Norwich; 1822, Warwick, R. 1.; 1823, 1824, Barnstable, Mass.; 1825, 1826, Wellfleet; 1827, 1828, Salem, N. H.; 1829, Easton and Stoughton; 1830, Easton and Bridgewater; 1831, Bristol, R. I.; 1832, Mansfield; 1833, 1834, East Weymouth; 1835, Saugus; 1836, 1837, Pembroke; 1838, 1839, Scituate Harbor; 1840, N. W. Bridgewater, etc.; 1841, Taunton First Church; 1842, Nantucket; 1843, Falmouth; 1844, S. Dartmouth; 1845, Pembroke; 1846, 1847, West Sandwich; 1848, Hull and Cohasset; 1849, Chilmark, Martha's Vineyard. This was his last appointment from the Conference. In 1850 he asked a superannuated relation, and located in Taunton, where he remained till his death, beloved and respected by all who knew him. His ministry was every where effective, and many were converted to God through his labors; among them several who became preachers of the Gospel. He was sixty- one years a preacher, forty-two of which were spent as an itinerant, moving almost yearly, most of the time with a large family. During the years he was superannuated, whenever his health would admit he was active in visiting the churches, preaching, and attending prayer and class- meetings. — Christian Advocate, May 18,1865; Minutes, 1865, p. 43.

## Bates, Merritt[[@Headword:Bates, Merritt]]

             a Methodist Episcopal minister, was born at Queensbury, N. Y., July 12, 1806. When but seven years old he was thrown upon his own resources and began his life-struggle. From childhood he was in the habit of rising at four, summer and winter, and devoting the first three hours of the day to study. When his poverty forbid the luxury of a candle, the light of a pine khot served his purpose. Thus he strove until he acquired a solid English education, and became so proficient in the classics that in 1836 Middlebury College conferred upon him the honorary degree of M.A. In 1827 he entered the Troy Conference, and devoted thirty-six vears of his life in its active ranks. In 1863 he became superannuated, and retired to a new farm near Travis City, Mich., where he died Aug. 23, 1869. Great zeal, diligence, and success marked. Mr. Bates's course through life. See Minutes of Annual Conferences, 1870, p. 139.”

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

             an Irish Methodist preacher, was born at .Ballinamore in 1843. He was converted at the age of nine through the teaching of his pious father and the preaching of the Rev. Thomas Guard; entered the itinerant Irish ministry in 1866, and labored with acceptance for five years. He died at Wexford, Dec. 1, 1871.

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

             D.D., a learned Nonconformist, was born in 1625, place unknown. He was educated at Cambridge, where he was admitted D.D. in 1660. Soon after the Restoration he was appointed chaplain to Charles II, and was also, for some time, minister of St. Dunstan's, from whence he was ejected by the Act of Uniformity. He was one of the commissioners at the Savoy Conference in 1660 for reviewing the Liturgy, and assisted in drawing up the exceptions against the Book of Common Prayer. He was likewise chosen on the part of the Nonconformist ministers, together with Dr. Jacomb and Mr. Baxter, to manage the dispute with Dr. Pearson, afterward bishop of Chester, Dr. Gunning, afterward bishop of Ely, and Dr. Sparrow, afterward bishop of Norwich. The object of this conference was to persuade the dissidents to fall in with the requirements of the Church of England in regard to its rituals and ceremonies.

But to the reasonings of Gunning, who seemed disposed to forward a reconciliation between the Church of England and Rome, Dr. Bates urged that, on the very same grounds on which they imposed the crucifix and surplice, they might bring in holy water, and all the trumpery of popery. Dr. Bates was on intimate terms with Lord-keeper Bridgman, Lord-chancellor Finch, the Earl of Nottingham, and Archbishop Tillotson. He was offered the deanery of Lichfield and Coventry at the Restoration, but he declined the offer; and, according to Dr. Calamy, he might have been afterward raised to any bishopric in the kingdom, could he have conformed. He resided for the latter part of his life at Hackney, where he died 19th July, 1699. According to Calamy, “he was generally reputed one of the best orators of the day, and was well versed in the politer arts of learning, which so seasoned his conversation as to render it highly entertaining to the more sensible part of mankind. His apprehension was quick and clear, and his reasoning faculty: acute, prompt, and expert. His judgment was penetrating and solid, stable and firm. His memory was singularly tenacious, and scarcely impaired at the period of his death. His language was always neat and fine, but unaffected. His method in all his discourses would bear the test of the severest scrutiny.” Dr. Bates was one of the best theological writers of his time; his Harmony of the Divine Attributes in the Work of Man's Redemption is still deservedly popular, and, in fact, all his writings are in demand. They are collected in his Whole Works, with a Memoir. by Farmer (Lond. 1815, 4 vols. 8vo). — Jones, Christ, Biog. p. 30; Allibone, Dict. of Authors, 1:141.

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

             a Congregational minister, the son of Joshua Bates, D.D., president of Middlebury College, Vt., was born at Dedham, Mass., Jan. 19, 1816: He graduated at Middlebury College in 1837, and at Andover Theological Seminary in 1840. Two subsequent years were spent in teaching, and very success fully. In 1845 Mr. Bates was ordained over the Church in Northbridge, Mass., which he supplied till 1858. On June 16 of that year, he was installed pastor in Falmouth, Mass., where he died, Sept. 9, 1859. See Cong. Quarterly, 1859, p. 418.

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

             an English Congregational minister, was born at Wray, Yorkshire, in 1815. His conversion occurred when he was about sixteen years of age, at Settle. In 1837 he removed to Preston and joined the Grimshaw-street Chapel. He received a sanction to preach occasionally, which he did with much acceptance. He was under the instruction of his pastor, Rev. R. Slate, for a year. In 1839 he was admitted as a student to Blackburn Academy, and upon his graduation received a unanimous call from the Lee Chapel; Horwick, which he accepted, and entered upon his duties as pastor Nov. 25, 1843. He removed to Egerton, near Bolton, in 1848, where he remained only till 1853, when the Middletown Church, near Manchester, called him, and he accepted. His work was greatly blessed here; but in the midst of great usefulness, with a few days' sickness, he passed away, on Sept. 30, 1854. See (Lond.) Cong. Year-book, 1855, p. 206.

## Bath[[@Headword:Bath]]

             SEE BATHE.

Bath

(Heb. and Chald. id., בִּת, Sept. χοῖνιξ, κοτύλη; occurs 1Ki 7:26; 1Ki 7:38; 2Ch 2:10; 2Ch 4:5; Isa 5:10; Eze 45:10; Eze 45:14; Ezr 7:22), a Hebrew measure for liquids, as wine and oil, equal to the EPHAH for things dry (Ezekiel as above), each being the tenth part of a HOMER (Ezekiel as above). In Luk 16:6, the Greek form βάτος occurs, where it is rendered “measure.” According to Josephus (βάδος), it contained 72 sextarii (Ant. 8:2, 9). Its ordinary capacity appears to have been 8 gals. 3 qts. SEE MEASURES.

## Bath (Bathonia) And Wells[[@Headword:Bath (Bathonia) And Wells]]

             (Wellia, Fontana, anciently Tuddington), a diocese of the Church of England, combining the two ancient sees of Bath and Wells, which were united in the beginning of the twelfth century. The episcopal residence and chapter are now at Wells; the chapter consists of the dean, four canons residentiary, a precentor, treasurer, three archdeacons, a sub-dean, forty- four canons non-resident, and two minor canons. The united dioceses, which contain the whole county of Somerset except Bedminster and Abbots-Leigh, contain four hundred and forty-seven benefices. The present bishop is Lord Auckland, appointed in 1854.

## Bath, Levi[[@Headword:Bath, Levi]]

             a Baptist minister, was born at Unadilla, N. Y., in 1819. He pursued his preparatory studies at Poultney, Vt., and was a graduate of Union College, N. Y. , Michigan was the field of his ministerial labors for several years, he having had pastorates in several places in that state. In 1861 he took up his  residence in Columbus, Wis., where he was pastor until obliged on account of ill-health to resign. He was elected by his fellow-citizens to fill several offices of public trust both in the town and in the county in which he lived. He died at his home in Columbus, March 4, 1876. See Baptist Encyclop. p. 85, 86. (J. C. S.)

## Bath-Gallim[[@Headword:Bath-Gallim]]

             (בִּתאּגִּלַּים, “daughter of Gallim,” Isa 10:30). SEE GALLIM.

## Bath-Kol[[@Headword:Bath-Kol]]

             (בִּאּתאּקוֹל, daughter f the voice), a rabbinical name for a supposed oracular voice, which Jewish writers regard as inferior in authority to the direct revelation that the O.T. prophets enjoyed (Vitringa, Observ. Sacr. 2:338), although the Targum and Midrash affirm that it was the actual medium of divine communication to Abraham, Moses, David, Nebuchadnezzar, etc. (Reland, Ant. Sacr. pt. 2, ch. 9). Neither are the Jewish authorities agreed as to what the Bath-Kol itself was, many maintaining that it was merely the echo of the divine utterance (Buxtorf, Lex. Talm. s.v.בת). Some scholars have incorrectly rendered the term “daughter-voice,” daughter's voice (Horne, Introd. 4:149; Jennings, Jewish Antiq. bk. 1, ch. 6). It has been supposed that Josephus alludes to the Bath-Kol in the annunciation to Hyrcanus that his sons had conquered Antiochus (Ans. 13:10, 3), and the awful warning voice in the Temple prior to its destruction ( War, 5:5, 3); but these and other instances seem to fall short of the dignity required. Prideaux, however, classes them all with the heathen species of divination called Sortes Vigilanae (Connection, 2:354), and Lightfoot even considers them to be either Jewish fables or devices of the devil (Hor. Heb. ad Mat 3:17). Yet instances of voices from heaven very analogous occur in the history of the early Christian Church, as that which was instrumental in making Alexander bishop of Jerusalem, and that which exhorted Polycarp to be of good courage (Eusebius, Hist. Ecclesiastes 6, l; 4:15). See Danz, De filia vocis (Jen. 1716; also in Meuschen's Nov. Test. ex Ta'mude illustr. p. 351-378); Haner, De הת קול(Jen. 1673); Metzler, De vocis filia (Jen. 1673). SEE WORD OF THE LORD.

## Bath-house[[@Headword:Bath-house]]

             is a large building for bathing at certain times, and was a usual adjunct to a Benedictine monastery; at Canterbury it occupied the site of the deanery.

## Bath-rabbim[[@Headword:Bath-rabbim]]

             (Heb. Bath-rabbim', בִּתאּרִבַּיםdaughter of many; Sept. translates literally θυγατὴρ τολλῶν), the name of one of the gates of the ancient city of Heshbon, by (עִל) which were two “pools,” to which Solomon likens the eyes of his beloved (Son 7:4 [5]). The “Gate of Bath- rabbim” at Heshbon would, according to the Oriental custom, be the gate pointing to a town of that name. The only place in this neighborhood at all resembling Bath-rabbim in sound is Rabbah (Amman), but the one tank of which we gain any intelligence as remaining at Heshbon is on the opposite (S.) side of the town to Amman (Porter, Handbook, p. 298).

## Bath-sheba[[@Headword:Bath-sheba]]

             (Heb. Bath-She'ba, בִּתאּשֶׁבִע, daughter of the oath, or of seven [sc. years]; Sept. Βηρσαβεέ, Josephus Βεεθσαβή: also בִּתאּשׁוּעִ, Bath-Shu'a, another form of the same name; Sept. as before; 1Ch 3:5; in ch. 1Ch 2:3, this form is translated “daughter of Shua” in the English version), daughter of Eliam (2Sa 11:3) or Ammiel (1Ch 3:5), the grand. daughter of Ahithophel (2Sa 23:34), and wife of Uriah. She was seduced by King David during the absence of her husband, who was then engaged at the siege of Rabbah (2Sa 11:4-5; Psa 51:2). B.C. -1035. The child thus born in adultery became ill and died (2Sa 12:15-18). After the lapse of the period of mourning for her husband, who was slain by the contrivance of David (2Sa 11:15), she was legally married to the king (2Sa 11:27), and bore him Solomon (2Sa 12:24; 1Ki 1:11; 1Ki 2:13; comp. Mat 1:6). It is probable that the enmity of Ahithophel toward David was increased, if not caused, by the dishonor brought by him upon his family in the person of Bath-sheba. The other children of Bath-sheba were Shimea (or Shammu'ah), Shobab, and Nathan, named in 2Sa 5:14; 1Ch 3:5. When, in David's old age, Adonijah, an elder son by Haggith, attempted to set aside in his own favor the succession promised to Solomon, Bath-sheba was employed by Nathan to inform the king of the conspiracy (1Ki 1:11; 1Ki 1:15; 1Ki 1:23). After the accession of Solomon, she, as queen-mother, requested permission of her son for Adonijah (q.v.) to take in marriage Abishag (q.v.) the Shunamite. B.C. 1015. This permission was refused, and became the occasion of the execution of Adonijah (1Ki 2:24-25). SEE DAVID.

Bath-sheba is said by Jewish tradition to have composed and recited Proverbs 31 by way of admonition or reproof to her son Solomon on his marriage with Pharaoh's daughter (Calmet, Dict. s.v.; Corn. a Lapid. on Proverbs 31). The rabbins describe her as a woman of vast information and a highly-cultivated mind, to whose education Solomon owed much of his wisdom and reputation, and even a great part of the practical philosophy embodied in his Proverbs (q.v.).

A place is still shown at Jerusalem, called “the Pool of Bath-sheba,” as being the spot where she was seen bathing by David, but it is an insignificant pit, evidently destitute of any claim to antiquity (Biblioth. Sacra, 1843, p. 33).

## Bath-shua[[@Headword:Bath-shua]]

             a variation of the name of BATH-SHEBA SEE BATH-SHEBA (q.v.), mother of Solomon, occurring only in 1Ch 3:5. It is perhaps worth notice that Shua was a Canaanite name (comp. 1Ch 2:3, and Gen 38:2; Gen 38:12, where “Bath-shua” is really the name of Judah's wife), while Bath-sheba's original husband was a Hittite.

## Bath-zacharias[[@Headword:Bath-zacharias]]

             (Βαιθζαχαρία v. r. Josephus Βεθζαχαρία; for the Hebrews בֵּית זְכִרְיָה, House of Zechariah), a place named only in 1Ma 6:32-33, to which Judas Maccabaeus marched from Jerusalem, and where he encamped for the relief of Bethsura (Bethzur) when the latter was besieged by Antiochus Eupator. The two places were seventy stadia apart (Joseph. Ant. 12:9, 4), and the approaches to Bath-zacharias were intricate and confined (Joseph. War, 1:1, 5; and compare the passage cited above, from which it is evident that Josephus knew the spot). This description is met in every respect by the modern Beit-Sakarieh, which has been discovered by Robinson at nine miles north of Beit-Sur, “on an almost isolated promontory or tell, jutting out between two deep valleys, and connected with the high ground south by a low neck between the heads of the valleys, the neck forming the only place of access to what must have been an almost impregnable position” (Later Researches, p. 283, 284). The place lies in the entangled country west of the Hebron road, between four and five miles south of Hebron. SEE BETHZUR.

## Bathe[[@Headword:Bathe]]

             (in Heb. רָחִוֹ, rachats', Gr. λούω). The bath is in the East, on account of the hot climate and abundant dust, constantly necessary for the preservation of health, especially the prevention of cutaneous disorders; hence it was among the Hebrews one of the first purificative duties (Neh 4:23), and in certain cases of (Levitical) uncleanness it was positively prescribed by the Mosaic law (Lev 14:8 sq.; Lev 15:5; Lev 15:13; Lev 15:18; Lev 17:16; Lev 22:6; Num 19:19; Deu 23:11), being treated as a part of religion, as with the ancient Egyptians (Herod. 2:37) and modern Mohammedans (Niebuhr, Reisen, 2:47; Beschr. p. 39). The Jews bathed not only in streams (Lev 15:13; 2Ki 5:10; on Exo 2:5, comp. St. Irwin's Trav. p. 272 sq.), but also in the houses, the court-yard of which always contained a bath (2Sa 11:2; Susan. ver. 15); and in later times, as among the Greeks and Romans (Potter, Gr. Archaeol. 2:654 sq.; Adam's Romans Antiq. 2:214 sq.; comp. Fabric. Bibliogr. Antiq. p. 1006), there were likewise public baths (Talmud מרחצאות) in the cities of Judaea (Josephus, Ant. 19:7, 5; Mishna, Nedar. v. 5; comp. Mikraoth, 6:15; Shebiith, 8, 5; Baba Bathra, 4:6), as in the East at present there universally are (see the descriptions in Mariti, 1:125; Arvieux, 2:42; Troilo, p. 672; Russell, 1:172 sq.; D'Ohsson, 1:264 sq.; Lane, Mod. Egypt. ch. xvi), and palaces had bathing-rooms (Joseph. Ant. 14:15, 13). In places of a mixed population the Jews resorted to the heathen baths (Mishna, Aboda Sara, 3, 4; SEE CIRCUMCISION, and comp. Otho, Lex. Rabb. p. 78).

Besides water, persons (females) sometimes used bran for ceremonial cleansing (Mishna, Pesach, 2:7). In like manner, the modern Arabs, in the failure of water, universally perform their lustrations by rubbing themselves with sand, a usage that has been thought (Rosenmüller, Morgenl. 3, 228 sq.) to explain Naaman the Syrian's request of some of the sacred soil of Palestine (2Ki 5:17). The ceremonial law also prescribed bathing after mourning, which always implied defilement (e.g. Rth 3:3; 2Sa 12:20). The high-priest at his inauguration (Lev 13:6) and on the day of atonement, once before each solemn act of propitiation (16:4, 24), was also to bathe. This the rabbins have multiplied into ten times on that day. Maimon. (Constit. de Vasis Sanct. v. 3) gives rules for the strict privacy of the highpriest in bathing. There were bath-rooms in the later Temple over the chambers Abtines and Happarvah for the priests' use (Lightfoot, Descr. of Temp. 24). With sanitory bathing anointing was customarily joined; the climate making both these essential alike to health and pleasure, to which luxury added the use of perfume (Susan. 17; Jdt 10:3; Est 2:12). The “pools,” such as that of Siloam and Hezekiah's (Neh 3:15-16; 2Ki 20:20; Isa 22:11; Joh 9:7), often sheltered by porticoes (Joh 5:2), are the first indications we have of public bathing accommodation. Ever since the time of Jason (Prideaux, 2:168) the Greek usages of the bath probably prevailed, and an allusion in Josephus (λουσόμενος στρατιωτικώτερον, War, 1:17, 7) seems to imply the use of the bath (hence, no doubt, a public one, as in Rome) by legionary soldiers. We read also of a castle luxuriously provided with a volume of water in its court, and of a Herodian palace with spacious pools adjoining, in which the guests continued swimming, etc., in very hot weather from noon till dark (Joseph. Ant. 12:4, II; 15:3, 3). The hot baths of Tiberias (Pliny, v. 15), or more strictly of Emmaus (Euseb. Onomast. Αἰθάμ, query Αἰμάθ· Bonfrerius) near it, and of Callirhoe, near the eastern shore of the Dead Sea, were much resorted to (Reland, 1:46; Joseph. Ant. 18:2; 17:6, 5; War; 1:33, 5; Amm. Marcell. 14:8; Stanley, p. 375, 295). The parallel customs of ancient Egypt, Greece, and Rome are too well known to need special allusion. (See Smith's Dict. of Gr. and Romans Ant. s.v. Balneae; Laurie, Roman or Turkish Bath, Edinb. 1864.) SEE WATER.

## Bathe (Or Bates), William[[@Headword:Bathe (Or Bates), William]]

             an Irish Jesuit, was born in Dublin in 1564. His parents, although Protestants, placed him under the care of a Roman Catholic instructor, and afterwards sent him to Oxford. He left England, and in 1596 became a Jesuit. Having spent some time among the Jesuits of Flanders, he travelled into Italy, and completed his studies at Padua, from which he passed into Spain, having been appointed to govern the Irish seminary at Salamanca. He died at Madrid, June 17, 1614. He published an Introduction to the Art of Music (Loud. 1584): — Janua Linguarum (Salamanca, 1611): — and several theological treatises. See Chalmers, Biog. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bathen[[@Headword:Bathen]]

             (Ibn el- Bathen, i.e. “inner science”), in Mohammedanism, is the inner, spiritual life, which consists in the purification and enlightening of the heart. The mystical sects among them call the practice of this inner life Tharikat and Habikat, i.e. the way and the truth.

## Bathenians[[@Headword:Bathenians]]

             (from bathen, the secret knowledge of mysteries), a name applied to the Assassins (q.v.)

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

             A.M., an English divine, born in 1779, educated at Oriel College, Oxford; became vicar of Meole Brace 1804, and afterward archdeacon of Salop. Died in 1847. He published Sermons, chiefly practical (Lond. 3 vols. 8vo, 1840), which are praised in the British Critic (in, 164).

## Bathilda (Bathilde, Bathyldis, Or Baldechilda) St[[@Headword:Bathilda (Bathilde, Bathyldis, Or Baldechilda) St]]

             (corrupted into St. Bauteur and St. Baudour), was by origin a Saxon, and born in. Englanld, and was exposed for sale on the coast of France, when she was purchased by Erchinoald or Archambaud, the maire du palais of Chlodoveus, or Clovis II; she afterwards became, through the means of  Archambaud, the wife of the king, about 640. St. Gregory of Tours calls her prudens atque elegans, and by her Clovis had three sons — Clothaire III, Childeric II, and Theodoric III. Upon the death of the king she became regent, and used all her authority in endeavoring to discover and reform abuses in Church and State, and founded many churches and religious houses; among the latter, the celebrated monastery of Corbie, in Picardy. She also endowed, or restored, the houses of St. Vandrille, Luxeuil, Jouarre, Farmoutiers, and Corbion; and completed that of Cala (Chelles), in the diocese of Paris, which St. Clotilda, the queen, had commenced. To this last monastery she retired, when the injustice of Ebroin, or Ebrovinus, the maire du palais, and the violence of others of the courtiers, had compelled her to resign the government. Having thus forsaken the world, she took the vows, and gave herself up to a religious life, under the abbess St. Bertila, whom she had herself constituted at the first establishment of the community. She died Jan. 30, 680, on which day she is commemorated, and her tomb is yet to be seen at Chelles. See Ruinart, Not. in Grey. Turon. p. 663; Hoefer, Nouv. Biog. Generale, s.v

## Bathing[[@Headword:Bathing]]

             The common use of baths throughout the Roman empire presented to Christian converts a special difficulty and danger. Yet, as the employment was not a forbidden one, Christians would be found to enter on it and reform its evils. The public baths at Rome, which were established by emperors or placed under magisterial control, were free from the grosser evils of the mixture of the two sexes; and many of the emperors, who were, more or less, under the influence of a higher culture, sought to check them. Though the practice is but little noticed unless where its accompaniment calls for censure, it appears that the most devout Christians did not think it necessary to abstain from the public bath. It was in the “baths” of Ephesus that John encountered Cerinthus (Eusebius, Hist. Eccles. 3, 38). Tertullian, with all his austerity, acknowledged that bathing was necessary for health, and that he practised it himself (Apol. 42). Clement of Alexandria lays down rules, half medical and half moral, for its use (Paedag. 3, 9). It formed part of the complaints of the Christians of Lugdunum and Vienna, and was mentioned by them as the first sign of the change for the worse in their treatment, that they were excluded from the public baths (Eusebius, Hist. Eccles. v, 1). Augustine narrates how on his mother's death he had gone to the bath to assuage his sorrow, and found it fruitless (Confes. 9:32). The old evils, however, continued to prevail, probably in worse  forms in the provinces than in the capital. Epiphanius mentions mixed baths as common among the Jews of his time (Haer. 30). Clement describes the mixture of the sexes as occurring in the daily life of Alexandria (Paedag. 3, 5); Cyprian (De Cult. Virg. p. 73) and Ambrose (De Off. 1, 18) both plead against it with an earnestness which shows that it was a danger for Christians as well as heathens. It was even necessary, after the conversion of the empire, to forbid, under pain of deposition, the clergy of all orders from frequenting baths where the sexes were thus mingled. Offending laymen were in like manner to come under sentence of excommunication. Gradually the better feeling prevailed, and the “mixed baths” fell into a disrepute like that of houses of ill-fame.

 It was reckoned a justifiable cause of divorce for a wife to have been seen in one. Traces meet us here and there of a distinctly liturgical use of bathing, analogous to the ablutions of Jewish worshippers and priests, as preliminary to solemn religiouls acts, and in particular to baptism. The practice existed among the Essenes, and there may probably be a reference to it in the “washed with pure water” of Heb 10:22. Tertullian condemns as superstitious what he describes as the common custom of washing the whole body before every act of prayer (De Orat. 11). In Western Africa there was a yet stranger usage, which Augustine characterizes as “pagan,” of going to the sea on the feast of St. John the Baptist, and bathing as in his honor (Serm. 199). As preparatory to baptism, it was, however, recognised. The catechumens who were to be admitted at Easter had during the long quadragesimal fast abstained from the use of the bath; and there was some risk in such cases, when large numbers were gathered together for baptism by immersion, and stripped in the presence of the Church, of offensive uncleanliness. The bath was therefore brought into use, and the balneator attended with his strigil, and his flask of oil and his towels, after the usual fashion. This implies that the employment was lawful for Christians to engage in. Probably for this purpose, as well as for the use, of priests before they celebrated the eucharist, Constantine constructed baths within the precincts of the great church which he built at Constantinople. They were recognized as important, if not essential, appendages to the more statelv churches, and were entitled to the same privileges of asylum. Popes and bishops followed the imperial example, and constructed baths in Rome, in Pavia, in Ravenna, and in Naples. SEE BATHS.

## Bathori, Ladislaus[[@Headword:Bathori, Ladislaus]]

             count, a learned Hungarian theologian, lived in the latter half of the 16th century. He entered the Order of St. Paul the Hermit, and spent nearly all his life in the cloister of St. Laurent at Ofen. He wrote a translation of the Bible, and the Life of the Saints, in the Hungarian language. See Hoefer, Nouv. Biog. Generale, s.v.

## Bathra[[@Headword:Bathra]]

             SEE MISHNA.

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

             a Free-will Baptist minister, was born in Cayuga Coanty, N. Y., May 10, 1810. He was converted at nineteen, commenced preaching in 1832, and was ordained Sept. 23, 1833, pastor of the North Parma Church. For nine years he was pastor of this Church, at the same time performing pastoral work in the Church at Byron. He removed to Conneaut, O., about the year 1842. Subsequently he labored in New York and New England, and for a short time was in Michigan. Twenty years of his life were spent in central New York, with the exception of the brief period alluded to in Michigan. His last settlement was at Frankfort, Ill., where he died suddenly, Sept. 28, 1880. See Morning Star, Dec. 29, 1880. (J. C. S.)

## Baths[[@Headword:Baths]]

             were used by the faithful before communion, by catechumens before baptism, with the use of the strigil and perfumes, and by the clergy on the eves of festivals. The latter had by the grant of Theodosius the right of sanctuary; and Constantine having built one at Constantinople, near the Apostles' Church, St. Hilary Damasus, and Adrian I followed his example at Rome. Paintings and mosaics adorned, them, and bishops in their.visitation enjoined their use. One at Puzzuoli still bears the namne of the Bishop's Spring. SEE BATHING.

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

             LL.D., bishop of Norwich, England, was born in 1744, and was educated at Winchester and New College, Oxford.' He was made canon of Christ Church, Oxford, 1775; and bishop of Norwich, 1805. He died in London, 1837. His publications were few, consisting of Charges to his clergy, occasional Sermons, and a Letter to Wilberforce, 18. His Memoirs, by Archdeacon Bathurst, appeared in 1837, 2 vols. 8vo; with Supplement in 1842, 8vo. — Darling, Cyc. Bib. 1:202; Allibone, Dict. of Authors, 1:141.

## Bathurst, Ralph[[@Headword:Bathurst, Ralph]]

             an English physician and divine, was born in Northampton, 1620. Having studied physic, he was made a naval surgeon under Cromwell; but after the return of Charles II he gave himself to divinity, and was appointed chaplain to the king. In 1664 he was elected president of Trinity College; in 1670, dean of Wells; in 1673, vice-chancellor of the University of Oxford; in 1688, president of the Royal Society. In 1691 he refused the see of Bristol; died in 1704. He published Praelectiones de Respiratione, 1654; News from the Dead (an account of Anne Green, executed in 1650, and restored to life), 1651, 4to; and several Latin poems. — Warton, Life of Bathurst, 1761, 8vo; New Genesis Biog. Dict. 2:84.

## Bathurst, William Hiley[[@Headword:Bathurst, William Hiley]]

             an English clergyman and poet, was born near Bristol, August 28, 1796. He graduated from Christ Church College, Oxford; was ordained in 1819; in 1820 became rector of Barwickin-Elsnet, Yorkshire, resigned in 1852, and in 1863 retired to his estate at Sydney Park, Gloucestershire, where he died in 1877. Besides An Essay on Human Knowledge (1827) and a Translation of Virgil's Georgics (1849), he published two volumes of poems, entitled respectively Psalms and Hymns for Public and Private Use (Lond. 1831, 1842) and Metrical Thoughts in Verse (1849), from the former of which several pieces have been quite popular, especially the hymns beginning "Oh for a faith that will not shrink," and "Oh for that flame of living fire."

## Bathyldis, St[[@Headword:Bathyldis, St]]

             SEE BATHILDA.

## Batlan[[@Headword:Batlan]]

             (בִּטְלָן, Chald. leisurely), a word formerly used among the Jews to denote a free person of full age, who had leisure to attend the service of the synagogue. It was a rule that a synagogue was to be erected in every place where there were ten Batlanin, but with a less number a synagogue could  not be built, as ten were required to make a congregation. SEE SYNAGOGUE.

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

             an English divine and poet, was born at Bruton, Somerset, in 1537, studied at Cambridge, became chaplain to Abp. Parker, and died in 1587. He published The Travayled Pilgrim, “an allegorico-theological romance” of human life (1560, 4to); A Cristall Glass of Christian Reformation (1569, 4to); Joyful News out of Helvetia, declaring the fall of the Papal Dignity (1570, 8vo); Treatise against Usury (1575, 8vo); Golden Book of the Leaden Gods (1577); The Doom, warning all men to Judgment (1581, 8vo). — Rose, Biog. Dict. s.v.; Allibone, Dict. of Authors, 1:141.

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

             a Roman Catholic divine, studied divinity at Oxford, became a monk, and afterwards prior of the Carthusian monastery, or Charterhouse, in the'suburbs of London. He was an intimate friend of Edward Lee, archbishop of York, at whose request he wrote against Erasmus and Luther. He died Nov. 16, 1531. Batmanson wrote several works, among which are, Animadversiones in Annotationes Erasmi int Novunm Testamentum: — A Treatise against some of M. Luther's Writings: — Commentaria in Proverbia Salomonis In Cantica Canticorum: — De Unica Magdalena, contra Fabrum Stapulensem: — De Contemptu Mundi: — De Christo Duodenni.

## Baton (Anc. Bourdon)[[@Headword:Baton (Anc. Bourdon)]]

             SEE STAFF, PRECENTORS.

## Batrachitee[[@Headword:Batrachitee]]

             Philaster (11) mentions a sect who worshipped the frogs of the plague before the Exodus, thinking so to appease God's anger. Later writers added the name. It was probably an obscure and misunderstood heathen superstition.

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

             an English Methodist preacher, was born at Burrington, Devon, in 1809. He was converted under John Smith, the Methodist revivalist, in 1831, and joined the Bible Christians in 1832. He began to preach in 1833, entered the itinerant ministry in 1837, and for thirty-four years labored in many circuits with zeal and earnestness, till failing health obliged him to locate at Wellington. There for a year he worked as he had strength. His death took place Sept. 19, 1872.

## Batta Version Of The Scriptures[[@Headword:Batta Version Of The Scriptures]]

             Batta is a language spoken by a large population on the isle of Sumatra. The Batta has three dialects — the Toba, the Mandailing, and the Daire. See Bible of Every Land, p.373.

1. The Toba is spoken by the Battas of northern Sumatra. It is the most classical and widely spoken. The New Test. has been translated by the Rev. J. Nommensen of the Rhenish Missionary Society, and was printed at Elberfeld for the British and Foreign Bible Society, under the superintendence of the Rev. Dr. Schreiber, a former missionary, in 1878. The edition consisted of 4000 copies of the New Test., and 1500 copies of Matthew and John.

2. The Mandailing is spoken by 100,000 of the population of the southern part of the island. Nearly the whole of the New Test. was translated some years ago by the Rev. Dr. Schreiber, after it had been revised and improved by Mr. Leipoldt, another missionary of the Rhenish Society; it was also carried through the press by Dr. Schreiber at Elberfeld in. 1878. The edition consisted of the same amount of copies as that in the Toba dialect.

For linguistic purposes see Van der Tunk, Bataksch Leesboek bevattende stukken in net Tobasch, Mandailingsch, en Dairisch (Amst. 1860-62), and Kurzer Abriss einer Plattaschen Formenlehre im Toba-Dialekte, translated by Schreiber (Barmen, 1867). (B. P.)

## Battaglini, Marco[[@Headword:Battaglini, Marco]]

             an Italian prelate and antiquary, was born March 25, 1645, of a noble family, in a little town of the diocese of Rimini. In 1690 he was appointed bishop of Nocera, in Umbria, and in 1716 was made bishop of Cesena, in the Romagna, and died Sept. 19, 1717. He is the author of, Istoria Universale di tutti Concilii Generali e Particoliari celebrati nelli Chiesa (Venice, 1686 a. o.). See Giomale de Letterati d' Italia; Lami, Mnemorabilia Italoruum; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theolog. Literatur, i, 655; Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Battelle, Gordon[[@Headword:Battelle, Gordon]]

             D.D., a Methodist Episcopal minister, was born in Newport, Ohio, Nov. 14, 1814. He entered Marietta College in 1833, and graduated at Alleghany College in 1840. In 1842 he was licensed to preach; and from 1843 to 1851 he was head of an academy at Clarksburg, Va. Meanwhile he had been ordained deacon in 1847. and elder in 1849. From 1851 to 1860 he labored efficiently as preacher and presiding elder. He was a member of the General Conferences of 1856 and 1860. His influence in Western Virginia was very great, and on the breaking out of the rebellion in 1861, he was called to serve as visitor to the military camps. He was a member of the Convention which framed the Constitution of West Virginia, and to him, more largely than to any other man, is due the abolition of slavery in that region. In November, 1861, he was chosen chaplain of the 1st Va. Regiment, and continued in the service till his death of typhoid fever, Aug. 7, 1862. — Minutes of Conferences, 1863, p. 33.

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

             an English clergyman and antiquary, was born at St. Edmund's Bury, Suffolk, in 1647. He was some time fellow of Trinity College, Cambridge, and chaplain to archbishop Sancroft, by whose favor he became rector of Adisham, Kent, prebendary of Canterbury, and archdeacon of that diocese. He died Oct. 10, 1708. In 1711 Dr. Thomas Terry published Dr. Batteley's Antiquitates Rutupinoe. See Chalmers, Biog. Dict. s.v.

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

             a Welsh Wesleyan minister, son of Rev. William Batten, was born at Beaumaris in 1820. He was educated at Kingswood school, and converted at the age of fifteen. He commenced his ministry in 1845, and died April 10, 1857. “His sermons had point and power.” See Minutes of the British Conference, 1857.

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

             a minister in connection with the British Wesleyan Conference, was one of the firstfruits of Methodism in North Wales, and there entered the labors of the itinerancy in 1804, retiring in 1843. Batten possessed shrewdness and sagacity, was of a cheerful disposition, and knew the reality of an experimental religion. He was chairman of the North Wales District for several years. He died at Llansantffread,. Sept. 1, 1864, in the eighty-sixth year of his age. See Minutes of the British Conference, 1865, p. 11.

## Batter[[@Headword:Batter]]

             Is a term applied to walls built out of the upright, or gently sloping inwards: for example, the tower of Oxford Castle, and of St. Peter's Church (Oxford), of Isham Church (Northamptonshire), and some others, batter — that is, they are smaller at the top than at the bottom, the walls all inclining inwards. Wharf walls, and walls built to support embankments and fortifications, generally batter.

## Battering-ram[[@Headword:Battering-ram]]

             (כִּר, kar, a lamb, Eze 4:2; Eze 21:22; and so Josephus, κριός, War, 3:7, 19, where the instrument is described; but Sept. in the above passages distinctively βελόστασις; Targ. and Kimchi, מֵחַי קָבַלוֹ), a military engine for forcing a breach in walls (comp. 1Ma 13:43), of very high antiquity, being in use by the Babylonians (Ezekiel 1. c.), and apparently still earlier by the Israelites in the siege of Abel-Beth-Maachah (2Sa 20:15); it may have been one of the “engines” of war employed by Uzziah, king of Judah (2Ch 26:15). This machine was a long beam of strong wood, usually oak. One end was made of iron, shaped like a ram's head, and when driven repeatedly and with great force against the wall of a city or fortification, either pierced it or battered it down (see Diod. Sic. 12:28; Pliny, 7:57, p. 416, ed. Hard.; Vitruv. 10:19 [13], 2). There were three kinds of battering-rams:

(1.) One that was held in suspension, like a scale-beam, by means of cables or chains in a frame of strong timber. This must have been easy to work and of great power, as a very heavy body suspended in the air requires no great strength to move it with much force.

(2.) In another kind of ram, the mighty instrument acted upon rollers, and its power appears to have been very great, although it must have been worked with more labor than the preceding.

(3.) There was another ram, which was not suspended or mounted on rollers, but borne and worked by manual strength.

The machine was generally covered by a movable shed or roof, which protected the men by whom it was worked. It has been calculated, that the momentum of a battering-ram 28 inches in diameter, 180 feet long., with a head of a ton and a half, weighing 41,112 pounds, and worked by a thousand men, would only be equal to a point-blank shot from a thirty-six pounder. The ram was used by Nebuchadnezzar. against Jerusalem, and also by Titus, with terrible force, in the final destruction of that city (Ezekiel and Josephus, ut sup.). It was a favorite method of attack by the Romans (see Smith's Dict. of Class. Antiq. s.v. Aries), and no less so with the Babylonians (Layard's Nineveh, 2:274). SEE ENGINE; SEE WAR; SEE SIEGE.

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

             a Methodist Episcopal minister, was born at Manchester, England, in 1836. He emigrated to the United States with his parents in his ninth year; received from his exemplar an early, careful mental and moral traininug; experienced conversion in his nineteenth year, while teaching near Saugerties. N. Y.; and at once began laboring from house to house for the salvation of souls. He graduated at the State Normal School at Albany in 1858; resumed his profession as teacher at Gravesend, L. I.; received license to preach, and accepted a call to supply a vacant pulpit until 1864, when he entered his remaining life-work as city missionary and tract- distributor in New York city. He joined the New York Conference in 1865, and labored under its direction to the close of his life, receiving as his first  appointment the Five Points Mission, and his three subsequent ones as chaplain of the city prison. He died of typhoid fever, May 29, 1868. Mr. Battersby was extremely modest and retiring in deportment, charitable in judgment almost to a fault, unflinching in duty, ardent and sportful in his home relations. His literary attainments and preaching abilities were extraordinary, and his life exemplary. See Minutes of Annual Conferences, 1869, p. 89; Simpson, Cyclop. of Methodism, s.v.

## Battey, Amos P[[@Headword:Battey, Amos P]]

             a Methodist Episcopal minister, was born in Rhode Island. He was converted in early life; educated for the ministry at Kent's Hill, Me.; and after one year's service under the presiding elder, joined the Maine Conference. About six years later, 1848, he became superannuated, and held that relation to the close of his life. He died at Bucksport, Me., Oct. 9, 1849. Mr. Battey was a devout man, a devoted minister, and a faithful pastor. See Minutes of Annual Conferences, 1850, p. 480.

## Battier, Johann Rudolph[[@Headword:Battier, Johann Rudolph]]

             a Protestant theologian of Switzerland, was born at Basle, Nov. 9, 1693, where he pursued his theological studies. In 1730 he was appointed preacher at the orphanage of his native city, and in 1733 professor of Hebrew. He retired from this position in 1736 on account of broken health, and died in 1759. He wrote, Disput. qua Loca Vet. Test. in Evangeliis Citata Cependit et contra Judaeorumn Strophas Defeizdit (Basle, 1716): — Theses Philologicoe Miscell. (ibid. 1733). See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Battista De Ferrare[[@Headword:Battista De Ferrare]]

             So called from his native town, was a Carmelite, who flourished about 1494. He was secretary to Ercole II, duke of Ferrara. and left the following among other works: Florida, seu Hist. Christianitatis usque ad haec Temp.: — Chronl. Ord. Carmelit., etc.: — Vita- Matheldis, etc. See Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Battista, Hortensio[[@Headword:Battista, Hortensio]]

             SEE BAPTISTA, HORTENSIUS.

## Battista,Giovanni Giuda Giona[[@Headword:Battista,Giovanni Giuda Giona]]

             (originally Jehuda Jona ben-Isaac), the teacher of the learned Barrolocci (q.v.), was born at Safed, in Galilee, Oct. 28, 1588, where he was also appointed to rabbiship. He was a descendant of a Spanish family, which,  after their expulsion by Ferdinand, retired into Tuscany. Pius V having expelled them thence also, his parents went to the East, where Jehuda Jona was born. Having gone through his course of studies, he visited Italy, Amsterdam, Hamburg, and Poland. In the latter country he joined the Church with his wife and children in 1625, taking the name of Giovanni Battista Giona, after the bishop Lancelot of Nola, the papal nuntius at the court of king Sigismund III of Poland, who baptized him. He now gave up his Talmudical studies, while he commenced the study of the Bible. As he made his living by the sale of jewelry, the king of Poland sent him to Constantinople for the purpose of buying precious stones. He was, however, taken for a spy of the Cossacks, who had lately burned a city upon the banks of the Euxine Sea, and would have lost his life had he not been ransomed by the Venetian ambassador. He was sent to Italy, where he remained some time as teacher of Hebrew and Chaldee at the Academy of Pisa, which he left for Rome, where he was appointed professor of Hebrew and assistant librarian at the College pro Propaganda Fide. He died May 26, 1668. He wrote, לַמּוּד הִמְּשַׁיחַי, The Doctrine of Christianity, translated from the Italian of Robert Bellarmin, with notes (Rome, 1658):בְּרַית חֲדָשָׁה, The Four Gospels, translated from the Latin into Hebrew, with a preface of Clement IX (ibit. 1668): — דְּרוּשׁ, a discourse on the Advent of the Messiah and the Outpouring of the Holy Spirit, in Hebrew and Latin (ibid. 1653). See Wolff, Bibl. Hebr. i, 430; 3, 312 sq.; Furst, Bibl. Jud. i, 94; 3, 73; Wagenseil, Die Erlsung Israels, p. 137; Basnage, Histoire des Juifs (Taylor's transl.), p. 704; Kalkar, Israel und die Kirche, p. 81 sq.; Le Long-Masch, Bibl. Sacra, i, 144. (B. P.)

## Battle[[@Headword:Battle]]

             (properly מַלֵחָמָה, milchamah', πόλεμος). Though the Hebrews in their mode of conducting warlike operations varied somewhat in the course of ages, and are elsewhere shown to have been swayed by the practice of greater and more military nations, still, from the period when the institution of royalty gave rise to an organized system, it was a maxim to spare the soldiers all unnecessary fatigue before an engagement, and to supply them liberally with food. Their arms were enjoined to be in the best order, and when drawn up for battle they formed a line of solid squares of a hundred men, each square being ten deep, and with sufficient interval between to allow of facility in movements, and the slingers to pass through. The archers may have occupied the two flanks, or formed in the rear, according to the intentions of the commander on the occasion; but the slingers were always stationed in the rear until they were ordered forward to impede a hostile approach, or to commence the engagement, somewhat in the manner of modern skirmishers. Meantime, while the trumpets waited to sound the last signal, the king, or his representative, appeared in his sacred dress (rendered in our version.” the beauty of holiness”), except when he wished to remain unknown, as at Megiddo (2Ch 35:22); and proceeded to make the final dispositions, in the middle of his chosen braves, attended by priests, who, by their exhortations, animated the ranks within hearing. It was now, we may suppose, when the enemy was at hand, that the slingers would be ordered to pass between the intervals of the line of solid squares, open their order, and with shouts, let fly their stone or leaden missiles, until, by the gradual approach of the opposing fronts, they would be hemmed in, and be recalled to the rear or to cover a flank. Then would come the signal to charge, and the great shout of battle; the heavy infantry, receiving the order to attack, would, under cover of their shields and levelled spears, press direct upon the front of the enemy; the rear ranks might then, if so armed, cast their second darts, and the archers from the rear shoot high, so as to pitch the arrows over their own main line of spearmen into the dense masses beyond them. If the enemy broke through the intervals, we may imagine that a line of charioteers in reserve, breaking from their position, might in part charge among the disordered ranks of the foe, drive them back, and facilitate the restoration of the oppressed masses, or, wheeling round a flank, fall upon the enemy, or be encountered by a similar manoeuvre, and perhaps repulsed. The king, meanwhile, surrounded by his princes, posted close to the rear of his line of battle, and in the middle of the showered missiles, would watch the enemy and remedy every disorder. In this position it was that several of the sovereigns of Judah were slain (2Ch 18:33; 2Ch 35:23), and that such an enormous waste of human life took place; for the shock of two hostile lines of masses, at least ten in depth, advancing under the confidence of breastplate and shield, when once engaged hand to hand, had difficulties of no ordinary nature to retreat; because the hindermost ranks, not feeling personally the first slaughter, would not, and the foremost could not, fall back; neither could the commanders disengage the line without a certainty of being defeated. The fate of the day was therefore no longer within the control of the chief, and nothing but obstinate valor was left to decide the victory. Hence, from the stubborn character of the Jews, battles fought among themselves were particularly sanguinary, such, for example, as that in which Jeroboam, king of Israel, was defeat. ed by Abijah of Judah (2Ch 13:3; 2Ch 13:17), where, if there be no error of copyists, there was a greater slaughter than in ten such battles as that of Leipsic, although on that occasion three hundred and fifty thousand combatants were engaged for three successive days, provided with all the implements of modern destruction in full activity. Under such circumstances, defeat led to irretrievable confusion; and where either party possessed superiority in cavalry and chariots of war, it would be materially increased; but where the infantry alone had principally to pursue a broken enemy, that force, laden with shields, and preserving order, could overtake very few who chose to abandon their defensive armor, unless they were hemmed in by I the locality. Sometimes a part of the army was posted in ambush, but this manoeuvre was most commonly practiced against the garrisons of cities (Jos 8:12; Jdg 20:38). In the case of Abraham (Gen 14:16), c when he led a small body of his own people suddenly collected, and fell upon the guard of the captives, released them, and recovered the booty, it was a surprise, not an ambush; nor is it necessary to suppose that he fell in with the main army of the enemy. At a later period, there is no doubt that the Hebrew armies, in imitation of the Romans, formed into more than one line of masses; but there is ample evidence that they always possessed more stubborn valor than discipline. SEE ARMY; SEE WAR; SEE SIEGE, etc.

## Battle-axe[[@Headword:Battle-axe]]

             (מִפֵּוֹ, mappets', breaker in pieces; Sept. and Vulg. render as a verb, διασκορπίζεις), a mallet or heavy war-club (Jer 51:20; comp. the cognate מֵפַיוֹ, mephits', “maul,” Pro 25:18). The ancient Egyptian battle-axes were of two kinds, both answering to this description, being adapted to inflict a severe blow by the weight no less than to cut with the edge. Each was a broad-axe with a semicircular blade, that of the one being usually in two segments both attached to the handle as a back; and that of the other projecting beyond the handle, with a large ball attached to give it momentum (see figs. 12 and 7 in the first series of cuts under the art. ARMOR SEE ARMOR , and compare Wilkinson's Anc. Eg. 1:362, 363, abridgm.). SEE AXE; SEE MAUL.

## Battle-bow[[@Headword:Battle-bow]]

             (קֵשֶׁת מַלֵחָמָה, ke'sheth milchamah', bow of battle) occurs in Zec 9:10; Zec 10:4, for the warbow used in fighting. SEE ARMOR.

Among the Egyptians, on commencing the attack in the open field, at a signal made by sound of trumpet, the archers drawn up in line first discharged a shower of arrows on the enemy's front, and a considerable mass of chariots advanced to the charge; the heavy infantry, armed with spears or clubs, and covered with their shields, moved forward at the same time in close array, flanked by chariots and cavalry, and pressed upon the center and wings of the enemy, the archers still galling the hostile columns with their arrows, and endeavoring to create disorder in their ranks (Wilkinson, 1:405, abridgm.). SEE BATTLE.

## Battlement[[@Headword:Battlement]]

             (מִעֲקֶה, maakeh', a ledge; Sept. στεφάνη), a balustrade or wall surrounding the flat roofs of Oriental houses, SEE HOUSE, required by special enactment as a protection against accidents (Deu 22:8). In Jer 5:10, for (נֵעַישׁוֹת, neishoth', tendrils; Sept. ὑποστηρίγματα), the parapet of a city wall; and so for ἔπαλξις in Sir 9:13.

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

             is a notched or indented parapet originally used only on fortifications and intended for service, but afterwards employed on ecclesiastical and other edifices and intended for ornament only. The solid parts of a battlement are called nerlons, and the intervals between them embrasures, but these are rather military terms than ecclesiastical. In the earlier battlements the embrasures appear to have been narrow in proportion to the size of the  merlons. On ecclesiastical buildings the battlements are often richly panelled, or pierced with circles, trefoils, quatrefoils, etc., and the coping is frequently continued up the sides of the merlons so as to form a continuous line roilnd them, as at St. George's, Windsor, and St. Peter's, Dorchester. On fortifications the battlements are generally quite plain, or pierced only with a very narrow, cruciform, or upright opening, the ends of which often terminate in circles, called loop-holes or oillets, through which archers could shoot. Sometimes the coping on the top of the merlons is carried over the embrasures, producing nearly the appearance of a pierced parapet, as at the leaning tower at Caerphilly. Occasionally on military structures figures of warriors or animals are carved on the tops of the merlons, as at Alnwick and Cliepstow castles. Towards the end of the 13th century, and afterwards, battlements are very frequently used in ecclesiastical work as orna ments on cornices, tabernacle work, and other minor features, and in the Perpendicular style are sometimes found on the transoms and bases of windows. It is remarkable that the use of this ornament is almost entirely confined to the English styles of Gothic architecture. In Wales a peculiar battlement is used, as at Swansea and St. David's, which has a hollow space under it to allow of. the free passage of the water from the roof, an ingenious contrivance suitable to the climate. It is used chiefly in the 14th century.

The Irish battlements are also very peculiar, consisting of a sort of double battlement, one rising out of the other; they are quite picturesque, but very liable to decay. The idea of them was probably taken from the Venetian battlements, which bear some resemblance to them. In Ireland there is frequently a row of holes on a level with the gutter to let off the water, instead of the English gurgoyles or the Welsh openings.

## Battoni, Pompeo[[@Headword:Battoni, Pompeo]]

             all Italian painter, was born at Lucca in the year 1708, and studied in Rome under Sebastianl Colca and Agostino Masucci. He was nore employed on portraits than historical works. In St. Maria Maggiore is an altar-piece of the Annunciation; in the Pavilion at Monte Cavallo are five pictures, one of which is considered his best performance, representing Christ Giving the Keys to St. Peter; and in the Church of St. Girolamo, there is a Madonna, with saints and angels. He died at Rome in the year 1787.

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

             a Protestant theologian of Germany, was born at Greifswalde in 1606. He studied at Rostock and Kbnigsberg, and was appointed in 1632 professor of logic and metaphysics at his native place. In 1650 he was made professor of theology and pastor of St. James. In 1653 he took the degree of doctor of divinity, and was appointed in 1658 general superintendent of Pomerania and Rugen. He died Sept. 23, 1674. He wrote, Disputationes Logicoe et Theologicoe: - Oratio contra Photinianos: — Analysis. Logica Epistolce Pauli ad Romanos. See Witte, Diarium Biographicum; Memorice Theologorum; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Battus, Bartholomeus D.D.[[@Headword:Battus, Bartholomeus D.D.]]

             a Lutheran theologian of Germany, father of the preceding, was born at Hamburg, Sept. 10, 1571. He studied at Rostock and Wittenberg, was in 1596 appointed professor of metaphysics at Greifswalde, and in 1599 professor of theology and pastor of St. James. He died Nov. 3, 1639. He is the author of, Collegium in Conifessionem Augustanam: De Justificatione Hominis Peccatoris coram Deo, Libri 3: — Disputt. XX in Epistolam ad Galatas: — Disputationes de Antichristo: — Conimmentatt. in Epist. ad Ephesos, Coloss., et ad Philippenses: — Oratio de Christo Servatore, etc. See Witte, Diarium Biographicum; Moller, Cimbria Litterata; Adam, Vitce Eruditorum; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

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

             a religious poet and preacher, was born in England early in the last century, and became a minister among a small sect of the Methodists called the Inghamites. He was an itinerating minister, and was often the companion of the Wesleys on their preaching tours, and shared with them the severe persecutions through which they were called to pass. He is best known as the author of the beautiful hymn, found in many collections, commencing with the line, “Sweet the moment, rich in blessing.” See Belcher, Historical Sketches of Hymns, p. 81.

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

             an English Wesleyan minister, was born in Liverpool. He was converted in youth and entered the ministry in 1808. A few of his circuits were,  Sunderland, 1813 to 1814; Isle of Wight, 1817 to 1819; Bath, 1824 to 1826; York, Nottingham, etc. He became a supernumerary in 1848, taling up his residence in Guernsey, where he had formerly (1820-21) been stationed. He still.worked. He died suddenly while attending the conference at Manchester, July 26, 1849, aged sixty-six. See Minutes of the British Conference, 1849.

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

             an English Congregational minister, was born at Dent, Yorkshire, in 1779. In the midst of this dark and irreligious town Rev. George Whitfield once preached, and in the little chapel afterwards erected there Mr. Batty became a Christian, and soon began to lead the devotions, and eventually became the pastor (about 1816), still laboring at his worldly calling for his support. He preached three times on Sunday with great acceptance, and also in the surrounding villages with great usefulness, till his death, April 7, 1856. See (Lond.) Cong. Year-book, 1857, p. 168.

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

             an English Methodist preacher, was born in 1793 at Plessey, Northumberland. He was converted at the age of fifteen, and entered the itinerant ministry of the New Connection in 1818. He travelled in seventeen circuits, and, though neither learned nor accomplished, was a successful soul-winner in every circuit. Illness prostrated him in 1843, and he retired to the city of Ripon, where he died peacefully, March 30, 1844. See Minutes of the Conference, 1844.

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

             an Italian theologian, was born at Capua in the 17th century. He wrote, Tractatus. de Judicio Universali (Naples, 1640): — Varia Opuscula de Miscellaneis Practicis Casuum Conscientice (ibid. 1651): — Selecta Casuum Conscientice Reconditorum, etc. (ibid. 1652). See Hoefer, Nouv. Biog. Generale, s.v.

## Baudart, Wilhelm[[@Headword:Baudart, Wilhelm]]

             a Protestant theologian of Holland, was born at 1564 at Deinse, a small village of Flanders. He studied at Emden, and was at first pastor at Sneck, then at Zutphen, where he died in 1640. He was commissioned by. the Synod of Dort, with Bucer and Bogerman, to prepare a new translation of  the Old Test. This appeared under the title, Gendenzkwdardige Geschiedenissen go kerkelijke ols mereldlijke, etc. (Arnheim, 1624). He also published a collection of sentences entitled, Apophthegmata Christiana (Amst. 1657): — Polemographia Auraico-Belgica (ibid. 1622). This work was published in France under the title, Description des Sieges, Batailles, Rencontres, etc., durant les Guerres des Pays-Bas ou de Nassau (ibid. 1616). .See Hoefer, Nouv. Biog. Generale, s.v.

## Baudemond[[@Headword:Baudemond]]

             abbot of the monastery of Blandin, at Gand, in Flanders, lived in 690. He wrote, a history of the life of St. Amand, whose disciple he probably was. It is found published in Bolandus, Acta Sanctorum, vol. i. See Hoefer, Nouv. Biog. Generale, s.v.

## Baudet, Etienne[[@Headword:Baudet, Etienne]]

             a French engraver, was born at Blois about 1620, and studied first in Paris. He afterwards went to Rome and adopted the style of Bloemart; His best works are said to approach the style of John Baptist Poilly. He was a member of the Royal Academy of Paris, where he died in 1691. The following are some of his principal sacred works: The Virgin Teaching the Infant Jesus to Read: — The Woman of Samaria:—- Adam and Eve:— The Nativity: — The Communion of the Primitive Christians: — Moses Treading on the Crown of Pharaoh: — Worship of the Golden Calf: — Moses Striking the Rock. See Biog. Universale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Baudet, Gui[[@Headword:Baudet, Gui]]

             bishop of Langres, was born at Beaune, in Franche Comtd, at the close of the 13th century. He was first professor of law, then chancellor of France in 1334, under Philip of Valois. He died in 1339. See Hoefer, Nouv. Biog. Generale, s.v.

## Baudillius[[@Headword:Baudillius]]

             saint and martyr. The name of this saint has been corrupted in various ways, but Baudillius is that assigned to him by St. Gregory of Tours (De Gloria Mart. i, 78). Very little is known about him, but the common opinion is, that he was born in that part of Celtic Gaul which lay towards the Loire; that he was married, and bore arms, although he is also said to  have been subdeacon in the Church of Orleans. He suffered martyrdom at Nismes, in the 3d or 4th century, and is a saint of some celebrity in Spain and France. His festival is marked on May 20, and an account of him will be found in the Acta Sanctorum.

## Baudouin[[@Headword:Baudouin]]

             SEE BALDWIN.

## Baudouin, De Ninone[[@Headword:Baudouin, De Ninone]]

             canon of the abbot Church of Ninone in Belgium, and a monk of the Premonstrant Order, who lived at the end of the 13th century, left a chronicle from the birth of Christ to the year 1294, which is preserved among the MSS. of his abbey. See Hoefer, Nouv. Biog. Generale, s.v.

## Baudouin, Francois[[@Headword:Baudouin, Francois]]

             a French theologian and lawyer, was born at Arras, Jan. 1, 1520, and taught law successively at Strasburg and Heidelberg. He was the orator of Antony of Bourbon at the Council of Trent. He died at Paris, Nov. 3, 1573, leaving some historical and literary works, especially on Roman jurisprudence. See Hoefer, Nouv. Biog. Generale, s.v.

## Baudouin, Gabriel[[@Headword:Baudouin, Gabriel]]

             a French preacher of the Congregation of St. Vincent de Paul, and founder of the great Hospice of the Infant Jesus at Warsaw, was born April 5, 1689, at Avesnes, in Flanders. In 1717 he came to Poland, and there distinguished himself for more than half a century by his religious virtues and labors. He died at Warsaw, Feb. 10, 1768. See Hoefer, Nouv. Biog. Generale, s.v.

## Baudouin, Louis Marie[[@Headword:Baudouin, Louis Marie]]

             a French priest, and founder of an order of nuns called the Ursulines of Jesus, was born Aug. 2, 1765, at Montaign, diocese of Lugon. He finished his studies at the Seminary of the Lazarites at Lucon, and took refuge in Spain during the Revolution. At the renewal of the amnesty accorded to the clergy, he returned to France and devoted himself to the Sables d'Olonne. There, in concert with a pious woman, he resolved to found a society for young women, for the purpose of giving a Christian education to the young, especially those connected with the order. This resulted in the founding of the above-mentioned society. He died at Chavanges, Feb. 12, 1835. See Hoefer, Nouv. Biog. Generale, s.v.

## Baudran, Barthelemy[[@Headword:Baudran, Barthelemy]]

             a French Jesuit and theologian, was born about 1730 at Vienne, in Dauphiny, and died at Lyons near the closo of the 18th century. A number of his works have been published together under the title (Euvres Spirituelles de Baudranz (Lyons, 1777). He afterwards published anonymously, L'Ame Contemplant les Grandeurs d, Dieu, with L'Ame se Prgparant a l'Eternite (ibid. 1778): — L'Ame Elevee a Dieu (ibid. 1776): — L'Ame Affirmie dans la Foi (ibid. 1777): — L'Ame Interieure, or Ccnduite Spirituelle dans les Voies. de Dieu (ibid. 1776). See Hoefer, Nouv. Biog. Generale, s.v.

## Baudrand, Henri[[@Headword:Baudrand, Henri]]

             a French theologian, was born in Paris in 1637. He was director of theology and rector of St. Sulpice at Paris, and died at Beaune, in Gatinais, Oct. 18, 1699. He wrote Recueil Manuscrit des Actes de la Far-llti de Theologie de Paris. This MS. is preserved in the library of the Seminary of St. Sulpice. See Hoefer, Nouv. Biog. Generale, s.v.

## Baudrexel, Philip Jakob[[@Headword:Baudrexel, Philip Jakob]]

             a Suabian theologian and musical composer, who was born at Fies about 1635, and died about 1700, was the author of, Primicioe Musiculis (Ulm, 1664, 4to): — Psalmi Vespertini (Cologne, 1668, 4to). See Hoefer, Nouv. Biog. Generale, s.v.

## Baudri (Or Baudry)[[@Headword:Baudri (Or Baudry)]]

             SEE BALDERICUS.

## Baudry (Diasson), Antoine[[@Headword:Baudry (Diasson), Antoine]]

             a French Jansenist theologian, was a native of Poitou. At the age of thirty he left his native country, where he possessed a rich priory, and in 1647 entered at Port Royal des Champs, near Paris. On the suppression of Port Royal in 1662, he established himself in a house on the Faubourg St. Anthony, where he died, in 1668. He wrote Placet pour les Abbesses, Prieures et Religieuses de Port Royal, contre M. Archeveque de Paris (Paris, 1664). He published, in collaboration with Pont.Chateau of St. Martha, Anthony Arnauld, and Varet, Morale Pratique des Jesuites (Bologna, 1669 sq.). See Hoefer, Nouv. Biog. Generale, s.v.

## Bauduer, Gilles Arnaud[[@Headword:Bauduer, Gilles Arnaud]]

             a French theologian, was born at Peyrusse-Massas, near Auch, in March, 1744. He studied Hebrew and Greek, and taught theology in the Seminary of Auch. He died in 1787. Besides some unfinished MSS., he published a translation of the Psalms (Paris, 1783). See Hoefer, Nouv. Biog. Generale, s.v.

## Bauduin, Dominic[[@Headword:Bauduin, Dominic]]

             a French theologian and orator of Flemish extraction, was born at Liege, Nov. 14, 1742. He devoted himself to the instruction of the young, and was for a long time professor of history at Maestricht. He died Jan. 3, 1809. His principal works are, Essai sur l'Immortalite de l'Ame (Dijon, 1781), republished under the title, De l'Immortalite de l'.Hommie, or Essai sur ‘Excellence de sa Nature (Liege, 1805): — La Religion Chretienne Justifiee au Tribunal de la Politique et de la Philosophie (ibid. 1788, 1797). See Hoefer, Nouv. Biog. Generale, s.v.

## Bauer, Adolph Gaspard[[@Headword:Bauer, Adolph Gaspard]]

             a Protestant theologian of Germany, was born at Heltstadt, Feb. 27, 1662. He studied at Leipsic and Wittenberg; was in 1687 pastor at Silda and Harkeroda, in the County of Mansfield; and died March 4, 1719. He published, Disputatio de Religione Christiana (Wittenberg, 1685): — De Jehova Elohim Provisore et Vitce Socirlis Consultatore ex Genesis ii, 18 (ibid. 1686): — De Inductione (ibid. 1687): — De Lexiologia Sacra in 1 Corinthians ii, 1 (ibid. eod.): — De Beatitudine Dei ex 1Ti 6:15-16 (ibid. eod.). See Leporin, Leben der Gelehrten in Deutschland, i, 85; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Bauer, Andreas[[@Headword:Bauer, Andreas]]

             a Protestant theologian of Germany, was born at Zeitz, March 10, 1590. He was professor of theology and archdeacon of St. Nicolai at Leipsic, where he died, Nov. 1, 1638. He wrote Dissertationes de Vera, Reali, ac Substantiali Carnzis ac Sasnguinis Christi in Actione cence Praesentia. See Gbtze, Elogia Theologorum; Witte, Diarium Biographicum; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Bauer, Bruno[[@Headword:Bauer, Bruno]]

             a Protestant theologian of Germany, was born at Eisenberg, in the duchy of Altenburg, Sept. 6, 1809. In 1834 he was private lecturer of theology at Berlin, and from 1839 to 1842 at Bonn, where, however, the venia docendi was taken from him on account of his Kritik der evangelischen Geschichte des Johannes (Bremen, 1840) and Kritik der evangelischen Geschichte der. Synoptiker (Leipsic, 1840, 3 vols.; 2d ed. 1846). After that he lived at Berlin, and died at Rixdorf, near Berlin, April 13, 1882. Bauer was a representative of the left Hegelian wing and an extreme rationalist. Besides the above-named works, he published, Kritik der Geschichte der Offenbarung (Berlin, 1838): — Kritik der Evangelien und Geschichte seiner Ursprungs (ibid. 1850-52, 4vols.): — Kritik der paulischen Briefe (ibid. 1850-52, 3 pts.): — Christus und die Cdsaren (ibid. 1879): — Einfluss des englisheiz Quakerthums auf die deutsche Cultur (ibid. 1878): — Philo, Strauss, und Renan und das Ur christenthum (ibid. 1874). (B. P.)

## Bauer, Christian Friedrich[[@Headword:Bauer, Christian Friedrich]]

             a Lutheran theologian of Germany, was born Oct. 27, 1696, at Hopfgarten, in Thuringia. He studied at Leipsic, and died as doctor and professor of theology at Wittenberg, Sept. 28, 1782. He wrote, Disput. de Melchisedeco ex Heb 7:2 (Leipsic, 1720): — Einleitung zur Hebrsischen Accentuation (ibid. 1747): — Interpretatio Prophetice Joelis (ibid. eod.): — Decades III Disputationum Theologic. ad Vindicandos Textus V. T. pro Christo in N.T. Citatos (Wittenberg, eod.): — Regia Davidis Theologia, quam Liber Psalmorun Tradit (ibid. 1750): — Collectio Nova Disputt. ad Vindicandos Textus V. Test. (ibid. 1752) . See Dunkel, Nachrichten, i, 585; Jocher, Allgemein-es Gelehrten-Lexikon, s.v.; Furst, Bibl. Jud. i, 94; Steinschneider, Bibl. Hand., s.v.; Hoefer, Nouv. Biog. Gen., s.v. (B. P.)

## Bauer, Christoph[[@Headword:Bauer, Christoph]]

             a Lutheran theologian of Germany, was born at Schneeberg in 1718. He studied at Wittenberg, and in 1744 was appointed deacon at Grafenhaynichen, where in 1766 he also acted as superintendent. In 1768 he was called to the same office in Wurzen, where he died in 1778. He wrote, Die vorwitzige Kunst den Heiland durchs Loos um Rath zu fragen, aus den Quellen des Heidenthums hergeleitet und gepriift (Wittenberg, 1755): — Praktische Priifung der Griinde, womit D. HIeuman unsere  Abendmahlslehre bestritten, aus der Patristik und Kirchengeschichte (ibid. 1765): — Sedes Doctince Biblica de Eterna Filii Dei ‘Generatione, Psalmo ii (Leipsic, 1775). See Dietmann, ‘Cheursdchsische Priesterscthaft, 4:67; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. ‘Lit. i, 356, 453. (B. P.)

## Bauer, Friedrich Gottlieb[[@Headword:Bauer, Friedrich Gottlieb]]

             a German theologian, son of Adolph Gaspard, was born at Silda, March 11, 1691. He studied at Jena, and died at Quenstedt, Feb. 21, 1740. He wrote, Disputatio de Harmonia Vitce Jehoschaphati Regis Judoe adductum Cap. Postr. Libr. 1 Reg.'et 2 Chronicles c. 17-21 (Jena, 1713): — De aMonogamia ex Veteri Fendere Assorta in Malach. ii, 15, 16 (ibid. eod.). See Trinius, Gottesgelehrte auf dem Lande; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.) Bauer, Johann Friedrich Christoph, a Protestant theologian of Germany, was born at Uffenheim, May 2, 1803. He studied at Erlangen; in 1826 was appointed vicar at Wurzburg; in 1829 pastor at Marktbreit; and in 1839 dean and pastor at Wurzburg, where he died Jan. 24, 1873. He published, Vom kirchlichenIndiferaentismus im protestantischen Volke (Bamberg, 1839): — Gamaliel oder die Garantien deri Kirche (ibid. 1840): — Ueber die Theilnahme der Geisntlichen an der Armenplege in ihren Gemeinden (Nurnberg, 1841). See Zuchold, Bibl. Theol. i, 75. (B. P.)

## Bauer, Georg Lorenz[[@Headword:Bauer, Georg Lorenz]]

             a distinguished German theologian in the second half of the eighteenth century, was born Aug. 14th, 1755, at Hiltboltstein, near Nurnberg; became in 1787 connector at Nurnberg, in 1789 Professor of Eloquence, Oriental Languages, and Ethics at the University of Altdorf, and in 1805 Professor of Exegetical Theology and Oriental Literature at Heidelberg. He was also made a Church councillor by the government of Baden. He died Jan. 12th, 1806. Among his numerous writings, the following are the most important: Einleitung in die Schriften des Alien Testaments (Nurnb. 3d ed. 1806): — Hermeneutica sacra V. T. (Leipz. 1797): — Biblische Theologie des Neuen Test. (Leipz. 1803 1805: — Lehrbuch der Hebraischen Alterthumer (2d edition, by Rosenmüller, Leipzig, 1835). He also continued Schulz's Scholia in V. T. (Nurnb. 1790-94, vol. 4 to 8) and Glassius's Philologia Sacra (Leipz. 1793-97).

## Bauer, Johann Jakob[[@Headword:Bauer, Johann Jakob]]

             a Lutheran theologian of Germany, was born at Genkingen, in Wurtemberg, June 20, 1729. He studied at Tubingen, and died there Jan. 29, 1772, as doctor and professor of theology. He wrote, Disput. de Sanguine Christi in Colis extra Corpus Existente (Titbingen, 1752): — Comment. Operationes-Dei in Animis Homninum esse Mi-racula (1758): — Tentamen Exegeseos Nova Psalms 16 (1759): — Diss. Inaug. de Regendis Linitibus Critices Textus Hebraici (1760): — Strictur-quaedam ex Philosophia Hebrceorum, etc. (1766): — Accentus Hebraici, Institutum Plane Incomparabile (1768): — Dissert. Inaug. de-Inscript. Sepulcrali, quam Hiobus Moribundus sibi ipsi Visus, Poni Voluit, Fide in Goelem Messiam Plenissima, cap. 19:23-27 (1770): — Theses ad Crisin Vet. Test.Pertinentes (1772): Diss. Philolog. Hermeneutica in Orac. Rom.1, 17 (1774): Disp. quce Annotationes ad Psalmun 68 Sistit. See  Bock, Gesch. der Universiftt Tubingen; Meusel, Gelehrtes Deutschland; Jocher, Algemeines Gelehrten-Lexikon, s.v. (B. P.)

## Bauer, Karl Gottfried[[@Headword:Bauer, Karl Gottfried]]

             a Lutheran theologian of Germany, was born at Frohburg, Aug. 24, 1765. In 1785 he was pastor at his native place; in 1809 archdeacon, and in 1837 pastor at St. Nicolai in Leipsic, where he died in 1843. He wrote, Paragraphen als Grundlage zu Vorlesungen iiber Homiletik (Leipsic, 1826): Duechte Jubelfrieude der Augsburgischen Confessions verwandten (ibid. 1830): — Mahnungen der Zeit an die Vorstdnde der evangel.- protest. Kirche (ibid. eod.): — Was sind .in der gegen drtigen Zeit evangelisch-protestantische Christen der Ehre ihrer Kirche schuldig? (ibid. 1831):Bedenken fiber verschiedene in der evangel. Landeskirche des Konigreichs Sachsen sich regende Wiinsch (ibid. 1833), etc. See Winer, Handbuch der theol. Lit. ii, 18, 60, 92, 133, 160, 196; Zuchold, Bibl. Theol. 1, 74, ii, 1517 sq. (B. P.)

## Bauer, Karl Ludwig[[@Headword:Bauer, Karl Ludwig]]

             a Protestant theologian and philologist of Germany, was born at Leipsic, July 18, 1730. In 1756 he was rector at Lauban, and in 1766 at Hirschberg, in Silesia, where he died Sept. 7, 1799. He wrote, Philologia Thucydideo- Pauclina (Halle, 1773): — Logica Paulina, etc. (ibid. 1774): — Rhetoricce Paulince (ibid. 1782). See Winer, Handbuch der theol. Lit. i, 80, 112, 132; Zuchold, Bibl. Theol. i, 74. (B. P.)

## Bauerschubert, Joseph[[@Headword:Bauerschubert, Joseph]]

             a Roman Catholic theologian of Germany, was borni in 1766 at Birnfeld. He performed his first ministerial functions at Wurzburg, but soon after the outbreak of the French Revolution he was persecuted and deposed from his office. He died Sept. 24, 1797; as chaplain at Hausen, near Fahrbruick, in the Wurzburg diocese. He is the author of, Erbanuungsbuch fir Katholiken (Frankfort-on-the-Maine, 1793): — Sermons (8 vols., Erfurt and Leipsic, 17951801; some volumes were edited by Laubender). See Doring, Die Gelehrten Theologen Deutschlands, 1, 54; Winer, Handbuch der theol. Lit. ii, 145, 150. (B. P.)

## Baufeti, Guillaume[[@Headword:Baufeti, Guillaume]]

             bishop of Paris, was at first physician of king Philip of Valois, and died in 1320. He wrote a small treatise entitled, De Septem Ecclesic Sacramentis (Leipsic, 1512; Lyons, 1567). See Hoefer, Nouv. Biog. Generale, s.v.

## Bauge (Or Baugi)[[@Headword:Bauge (Or Baugi)]]

             in Norse mythology, was a Jote, brother of Suttung, who possessed the costly Meth, a drink which possessed the power of imparting the art of poetry and eloquence. Odin, desirous of possessing the same, made several fruitless propositions to the giant. He then took on the appearance of a servant, and, after slaying the nine servants of Bauge, offered to do the work of the nine laborers if Bauge would give him a taste of the Meth. Bauge promised, and, when the work was completed, led the god to the mountain where his brother lived. The entrance was blocked up by a huge rock, which Odin ordered Bauge to cut into. Bauge bored through it, and Odin converted himself into a snake and crept in. He now changed himself into the most beautiful man, and won by his songs and form the love of Gunlode, the daughter of Suttung, and she favored him for three nights, consenting to his taking three draughts of the poetic Meth, which she guarded. Odin thus drank all of the Meth and flew away in the form of an eagle, but not without danger, for Suttung sought to overtake him in the same form. Odin had nearly reached Asgard, when he lost some of the Meth. This fell to the poor poets. The rest of the Meth Odin preserved in vessels. The gods very seldom gave it away, and then only to their favorites

## Bauge, Etienne De[[@Headword:Bauge, Etienne De]]

             bishop of Autun in 1113, renounced his bishopric in order to enter the monastery at Cluny. John' Monteleon published in 1517 a work by this bishop upon Les Ordres Ecclesiastiques et les Ceremonies de la Messe. See Hoefer, Nouv. Biog. Generale, s.v.

## Baugher, Henry Lewis, D.D.[[@Headword:Baugher, Henry Lewis, D.D.]]

             a Lutheran divine, was born at Abbotstown, Pa., July 19, 1804. He graduated at Dickinson College in 1826, and studied theology at Gettysburg, Pa., and Princeton, N. J. He became pastor of a chlurch at Boonsboro, Md., in 1829, and was a teacher at Gettysburg, Pa., from 1830  to 1832. He was professor of Greek and belles-lettres in Pennsylvlania College, Gettysburg, from 1832 to 1850, when he became its president, a post which he held until his death, April 14, 1868.

## Baughman, John A.[[@Headword:Baughman, John A.]]

             a Methodist Episcopal minister, was born in Hartford County, Md., Aug. 2, 1802. He removed in early life with his parents to Ohio, experienced conversion in his nineteenth year, and in 1823 entered the Ohio Conference. He labored twelve years in Ohio, and thirty-two in Michigan. He was a true pioneer preacher. Mr. Baughman died in Detroit, Mich., March 1, 1868. He was a man of extraordinary physical strength, with a trumpet voice, cheerful temper, and untiring energy; a favorite both among children and adults. See Minutes of Annual Conferences, 1868, p. 175; Simpson, Cyclop. of Methodism, s.v.

## Bauldri, Paul[[@Headword:Bauldri, Paul]]

             a French theological historian, was born of Protestant parents in 1639 at Rouen. He studied at Saumur and Oxford, was in 1685 appointed pro'fessor of church history at Utrecht, and died Feb. 16, 1706. He published, Lactantii De Mortibus Persecutorum' cum Notis Variorum: — Syntagma Calendariorum: Considerationes Criticce in Jobi cap. 31:31. See Burmann, Trajectum Eruditum; Jocher, Allgem.Gelehrten-Lexikon, s.v.; Winer, Hand. der theol. Lit. i, 909; Hoefer, Nouv. Biog. Gen., s.v. (B. P.)

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

             a French Benedictine of the 17th century, whom Ziegelbauer styled “primum Latiniacensis, tum Malleacensis cathedralis ecclesiae magnum priorem,” is the author of, Manuale Sacrarum Ceremoniarum juxta Ritum S. Romanoe Ecclesice (Paris, 1646; 4th ed. Venice, 1703; 6th ed. 1719 a. o.). See Winer, Handbuch der theol. Lit. i, 625; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Baulthorn (Or Bolthorn)[[@Headword:Baulthorn (Or Bolthorn)]]

             in Norse mythology, was a forefather of Odin on the. mother's side. His daughter was called Bestla,,and was married to Bor, the son of Bures. Baulthorn was grandfather likewise of Wile, and We, by Bestla.

## Baum, Johann Wilhelm[[@Headword:Baum, Johann Wilhelm]]

             a Protestant theologian of Germany, was born in the year 1806. When he was ten years of age he was taken to Strasburg, into the house of his uncle, where he prepared himself for the ministry. After completing his studies he was appointed assistant at St. Thomas's, and afterwards first preacher there. At the close of the Franco-Prussian war, the German government appointed him professor at the University. He died as doctor and professor of theology, Oct. 29, 1878. Baum has made himself known bv his writings touching the history of the Reformation, as well as that of his own time. Thus he published, Franz Lambert von Avignon (Strasburg and Paris, 1840): — Theodor Beza nach handschriftlichen Quellen dargestellt (Leipsic, 1843): — Johann Georg Stuber, der Vorganger Oberlins imr'Steinthale und Vorkdnmpfer einer neuzen Zeit in Strassburg (Strasburg, 1846): — Capito und Butzer, being the third part of “Leben und ausgewahlte Schriften der Vater und Bessiinder der reformirten Kirche.” For a number of years he assisted his colleagues, Reuss and Cunitz, in the edition of Calvin's works, published in the Corpus Reformatorum. The University of Strasburg owes to him a large collection of letters, which belong to the period of the Reformation in Alsace. He belonged to the liberal Protestant party of his country. See M. Baum, Johann W. Baum, ein protestantisches characterbild aus denm Elsass (Bremen, 1880). (B. P.)

## Baumann, Christian Sacale[[@Headword:Baumann, Christian Sacale]]

             a Protestant theologian of Germany, was born at Berlin, Nov. 30, 1725, and died about the close of that century, leaving several memoirs on religious subjects. See Hoefer, Nouv. Biog. Generale, s.v.

## Baumann, Gottlob[[@Headword:Baumann, Gottlob]]

             a Protestant theologian of Germany, was born Oct. 10, 1794, at Besigheim. He studied at Tubingen, was in 1822 pastor at Notzingen, and accepted in 1839 a call to Kemnath, near Stuttgart, where he died, Oct. 3, 1856. He is the author of, Christliches Hausbuchlein, of which 80,000 copies were sold. Besides, he wrote some hymns, which are still found in German hymn-books. See Knapp, Leichenrede mit Lebensslauf (Stuttgart, 1856); Koch, Geschichte des deutschen Kirchenliedes, 7:43. (B. P.)

## Baumann, John V. W[[@Headword:Baumann, John V. W]]

             a Methodist Episcopal minister, was born at Beaufort, O., Feb. 22, 1841. He became an orphan at the age of eleven, experienced religion in 1858, received license to preach in 1859, and in 1863 graduated from the Illinois Wesleyan University. He served as supply in the Central Illinois and Illinois Conferences in 1864, and in 1866 joined the Illinois Conference, in which, through excessive labor and exposure, he brought upon himself disease of the lungs, of which he died, July 17, 1867. As a student Mr. Baumann was earnest, manly, and persevering; as a pastor methodical, faithful, laborious, and successful; as a Christian pure. See Minutes of Annual Conferences, 1867, p. 224.

## Baumbach, Johann Balthasar[[@Headword:Baumbach, Johann Balthasar]]

             a German Orientalist, was professor of Hebrew and Greek at Heidelberg, where he died, Sept. 6, 1622. He is the author of, De Libro Psatlmorum: — De Trium Linguarum Orientalium, iebr. Chald. et Syrce, Antiquittte et Utilitate, etc.: — De Appellationibus Dei, quce in Scriptis Rabbinorums Occurrunt: — De Urim et Thumim et Bath-Kol.:De Modo Disputandi cum Judceis. See Witte, Diarium Biographicum; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Steinschneider, Bibliographisches Handbuch, p. 19, No. 181; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Baume[[@Headword:Baume]]

             (Montrevel), CLAUDE DE LA, cardinal-archbishop of Besancon, was born in 1531. He had as vicargeneral Anthony Lulle, father of the famous Raymond Lulle of the Isle of Majorca. It was this Anthony Lulle who collected the synodal statutes of the diocese of Besancon, and published them under the title, Statuta Synodalia Bisosnt. Eccles. Metrop., cum Tractat. Summariis (Lyons, Rouille, 1560). Baume-Montrevel distinguished himself by his zeal against the Calvinists, whom he drove out of his diocese. His uncle, Peter de Baume, bishop of Geneva, driven from his see by the Calvinists, become cardinal-archbishop of Besancon. Claude de la Baume died June 15, 1584. See Hoefer, Nouv. Biog, Gen., s.v.

## Baumeister, Karl August[[@Headword:Baumeister, Karl August]]

             a Protestant theologian of Germany, was born at Gorlitz, Aug. 21, 1741. In 1779 he joined the Moravian Brethren, who elected him in 1814 as their  bishop. He died at Herrnhut, Aug. 8, 1818. He is the author of some fine hymns, which are to be found in the Moravian hymn-book. See Koch, Geschichte des deutschen Kirchenliedes,vi, 448; Knapp, Evangelischen Liederschatz, p. 1324. (B. P.)

## Baumgarten, Jakob[[@Headword:Baumgarten, Jakob]]

             a Lutheran theologian of Germany, father of Sigismund Jakob, was born Aug. 30, 1668, at Wolmirstdidt, near Magdeburg. He studied at Leipsic and Erfurt; went to Halle with A. H. Francke, who appointed him, in 1697, inspector of the psedagogium, which was founded in 1695. In 1701 he was appointed pastor at his native place. In 1713 he was called to Berlin as garrison preacher, and in 1717 was appointed pastor of the Friedrichswerder and Dorotheenstadt Congregation. He died June 29, 1722. He is the author of some hymns. See Baumgarten, Funebralia (Berlin, 1722 ); Koch, Gesch. des deutschen Kirchen., 4:380 sq. (B. P.)

## Baumgarten, Siegmund Jacob[[@Headword:Baumgarten, Siegmund Jacob]]

             an eminent German theologian, was born March 14, 1706, at Wollmirstadt. His early education was conducted by his father, James B., pastor at Wollmirstadt. He then studied at Halle, and, after filling several minor offices, was made professor of theology at Halle, 1734. His lectures were very popular, and he secured a still wider reputation by his writings. Educated in the school of Spener and Francke, he retained the forms of orthodoxy, but imbibed Wolf's philosophy, and taught in a far more scientific spirit than had characterized the pietistic school. He is regarded in Germany as the forerunner of rationalism, which, indeed, found its first free exponent among theologians in his disciple Semler. He died 1757. His writings, some of which are posthumous, are chiefly historical and exegetical; among these are Unterrircht v. d. Auslegung d. heil. Schrift (Halle, 1742, 8vo): — Auslegung d. Briefe Pouli (Halle, 1749 - 1767): — Evangel. Glaubenslehre, ed. Semler (Halle, 1759-60, 3 vols. 4to): — Besgriff d. theol. Streitigkeiten, ed. Semler (Halle, 1771, 8vo): — Theolog. Bedenken (Halle, 1742-50, 7 vols. 8vo): — Geschichte d. Religionsparteien (Halle, 1755, 8vo): — Breviarium historice Christ. in usum schol. (Halle, 1754, 8vo). Semler wrote a sketch of the life of Baumgarten, which contains a full list of his writings (Halle, 1758, 8vo). — Herzog, Real-Encyklopldie, 1:740; Kahnis, German Protestantism, p. 115; Hurst, Hist. of Rationalism, ch. 4.

## Baumgarten-Crusius, Ludwig Friedrich Otto[[@Headword:Baumgarten-Crusius, Ludwig Friedrich Otto]]

             an eminent German theologian, was born July 31, 1788, at Merseburg. He studied at the University of Leipsic, and in 1812 became professor extraordinarius of theology at Jena, after which his rise was steady. After a life of unwearied activity, both as lecturer and writer on various branches of theological science, he died suddenly, May 31, 1843, leaving a great reputation for talent, breadth of view, and industry. His principal works are Einleitung in das Stud. d. Dogmatik (Leipz. 18 0, 8vo): — Christliche Sittenlehre (Leipz. I 1826, 8vo): — Grundzuge d. Bibl. Theologie (Jena, 1828, 8vo): — Geuissenefreiheit, Rationalismus, etc. (Berlin, 1830, 8vo):

— Lehrbuch d. chris'l. Dogmengeschichte (Jena, 1832, 8vo): — Compendium d. Dogmengeschichte (Leipz. 1840; revised and finished by Hase, Jena, 1846, 2 vols. 8vo); also, posthumous, Exegetische Schriften zum N.T. (Jena, 1844-48, 3 vols. 8vo, covering the Synoptical Gospels, with Romans, Galatians, Ephesians, Colossians, Philippians, Thessalonians); and Theologische Auslegung d. Johanneischen Schriften (Jena, 1843-1845, 2 vols. 8vo). — Herzog, Real-Encyklop. 1:741.

Baumgarten-Crusius, Ludwig Friedrich Otto

a distinguished German theologian, was born at Merseburg, July 31, 1788. He entered the University of Leipsic in 1805, and studied theology and philosophy. In 1812 he was appointed professor extraordinary of theology at Jena. Here he remained during the rest of his life, ultimately becoming the head of the theological faculty. He died May 31, 1843. His theological lectures took a wide range, including all departments except Church history. His principal strength lay in the treatment of the history of Christian dogmas. The most important of his numerous published works are, Lehrbuch der Christlichen Sittenlehre (1826): — Grundzige der biblischen Theologie (1828): — Lehrbuch der Dogmengeschichte (1832): — Ueber Schleiermacher, seine Denkart, und seine Verdienst (1834): — and Compendium der Doginegeschichte (1840). Commentaries on several of the books of the New Test., gathered from his papers, were also published after his death.

## Baumlein, Wilhelm[[@Headword:Baumlein, Wilhelm]]

             a Protestant theologian of Germany, who died in 1866, is the author of, Versuch, die Bedeutung des Johanneischen Logos aus den Religionss stemen des Orients zu entwicken (Tubingen, 1828): — Commentatio de flabacuci Vaticiniis (Heilbronn, 1841). See Zuchold, Bibl. Theol. i, 79; Furst, Bibl. Jud. i, 95. (B. P.)

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

             a German Reformed minister, was born at Reichenbach, Hesse- Darmstadt, Feb. 15, 1824. He emigrated to America in 1837, and was licensed to preach by the Miami Classis of Seven Mile, Butler Co.,O., in 1852. He accepted a call from Samuel's, near Millville, 0., the same year; also another at Seymour, Jackson Co., Ia., during the year 1856, where he labored with success until Sept. 16, 1857, when he died of insanity. See Harbaugh, Fathers of the Germ. Ref. Church, 4:406.

## Bauny, Etienne[[@Headword:Bauny, Etienne]]

             a French theologian, was born at Mouzon (Ardennes) in 1564. In 1593 he entered the Jesuit Order, and there taught successively classical studies and ethical theology. He attributes to conscience, says abbe Boulliot, the power of imputing to his enemies the supposed crimes, without calumny, of killing without becoming guilty of homicide; of appropriating the goods of another without stealing; and of disclosing ‘numerous means of gaining heaven in spite of all. Nevertheless, his works were examined and sanctioned by his order. He died at St. Pol de Leon, Brittany, Dec. 4, 1649. Some of his works are as follows: Constitutiones Synodales Dicecesis Leonensis (Paris, 1630): — Extrait d'un Livre intituli Somme des Peches, etc.: — Sunzma Casuum Conscientice (ibid. 1631): Theologia Moralis (ibid. 1640). These moral works of Bauny were condemned at Rome by a decree, Oct. 26, 1640, and censured by the assembly of the clergy at Mantes in 1642, and by pope Urban VIII in 1642. See Hoefer, Nouv. Biog. Generale, s.v.

## Baur, Ferdinand Christian[[@Headword:Baur, Ferdinand Christian]]

             a German theologian of marked influence on the German theology of the nineteenth century, was born June 21st, 1792; became, in 1817, Professor at the Theological Seminary of Blaubeuern, and in 1826 Professor of Evangelical Theology at the University of Tubingen. He died at Tubingen Dec. 2d, 1860. Baur is the author of numerous works on systematic and historic theology. At first he was regarded as a follower of Neander and Schleiermacher. But he afterward embraced Hegelianism, developed it into Pantheism, and for many years devoted the powers of his great intellect to the subversion of the fundamental doctrines of Christianity. He went, step by step, farther from the positive Christian faith into Gnostic idealism, and in a series of writingsendeavored to give an entirely new form. to the representation of primitive Christianity. On his death-bed, the Pantheist, who had looked upon the idea of a personal God with contempt, prayed, “Lord, grant me a peaceful end.” Baur is the founder of the so-called Tubingen school of theology, which farther developed his views, and gained a sad notoriety by its attacks on the authenticity of the books of the New Testament. Among his works on the New Testament, the following are the most important: Die sogenannten Pastoral Briefe des Apostels Paulus (Stuttg. 1835), in which he denies the authenticity of all Pauline epistles except those to the Galatians, Corinthians, and Romans: — Paulus, der Apostel Jesu Christi (Stuttg. 1845): — Kritische Untersuchungen uber die kanon. Evangelien (Tub. 1847), in which, in particular, the authenticity of the Gospel of John is attacked: — Dos Marcus Evangelium nach seinem Ursprung und Character (Tub. 1851). In these and other works of a similar nature, Baur maintains that we must extend our notions of the time within which the canonical writings were composed to a period considerably post-apostolic, and which can only be determined - approximately by a careful investigation of the motives which apparently actuated their authors.” Another class of his works treat of the history of Christian doctrines and the history of the ancient church. Here belong': Das Manichaische Religiornseystem (Tub. 1831; one of his best works): — Apollonius von Tyana und Christus (Tab. 1823): — Die christliche Gnosis oder die christliche Religionsphilosophie (Tub. 1835) (The Christian Gnosis, or the Christian Philosophy of Religion), a work which makes the Christian Gnosis of the 2d and 3d centuries the starting-point of a long series of religio-philosophical productions traceable uninterruptedly down through Middle-age mysticism and theosophy to Schelling, Hegel, and Schleiermacher: — Ueber den Ursprung des Episcopats in der christlichen Kirche (Tub. 1838): — Die christliche Lehre von der Versohnung (Tub. 1839): — Die christliche Lehre von der Dreieinigkeit und Menschwerdung Gottes (Tub. 1841-43, 3 vols.): — Die Epochen der kirchlichen Geschichtsschreibung ( Tub. 1852): — Das Christenthun und die christliche Kirche der drei ersten Jahrhunderte (Tub. 1853; 2d edit. 1860): — Die christliche Kirche vom Anfange des vierten bis zum Ende des sechsten Juhrhunderts (Tub. 1859): — Lehrbuch der christl. Dogmengeschichte (Tub. 2d ed. 1858). Against the famous Symbolism of Mohler, he wrote, Der Gegensatz des Katholicismus und Protestantismus (Tub. 2d ed. 1836), and Erwiederung gegea, Mohler's neueste Polemik (Tub. 1834). On the results of the works of the Tubingen school in general, he wrote an epistle to Dr. Hase of Jena, An Dr. K. Hase (Tub. 1855), and Die Tubinger Schule (Tub. 1859). Professor Baur left behind him several works on the church history of the Middle Ages and of modern times nearly completed, and they have been published by his son, F. F. Baur, and Prof. E. Zeller, viz. Die christliche Kirche des Mittelalters in den Hauptmomenten ihrer Entwickiung (ed. by F. F. Baur, Tub. 1861); Kirchengeschichte des 19 ten Jahrhunderts (edit. by E. Zeller, Tub. 1862); Kirchengeschichte der neuern Zeit von der Reformation bis zum Ende des 18 ten Jahrhunderts (ed. by F. F. Baur, Tub. 1863).

Together with the two volumes published by Prof. Baur himself on the history of the Christian Church, from its beginning to the end of the 6th century, these three posthumous works constitute a complete course of historical works, extending over the entire history of the Christian Church. His latest volumes of church history gave great offense by his severe criticism on the different schools of German theology since Schleiermacher. Another work left by Professor Baur and published by his son is a course of Lectures on the Theology of the New Testament (Vorlesungen uber neutestamentliche Theologie, Leipzig, 1864), in which the author more than in any of his other works develops his views of the teaching of Jesus, and of the doctrinal difference which he assumes to have existed between the different apostles. The latest of these posthumous issues is Vorlesungen uber die Christliche Dogmengeschichte (part I of vol. 1, Leipz. 1865). The work will consist of three volumes, the first of which will embrace the doctrines of the ancient Church, the second those of the Church of the Middle Ages, and the third those of the Church of modern times. Part I extends over the period from the apostolical age to the Synod of Nice. In point of extent'

and completeness this work of Baur will take rank among the foremost works in this department of German theology. — Herzog, Real- Encyklopadie, Supplem. vol. 1; Fisher, Essays on the Supernatural Origin of Christianity, 131-285; Illgen's Zeitschrift, 1866, 131; Chambers's Encyclopedia 1:759. SEE TUBINGEN SCHOOL.

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

             a Protestant theologian of Germany, was born at Ulm, Jan. 31, 1768. He studied at Jena and Tubingen, and died May 25, 1832, as pastor at Alpek, near Ulm. He published, Archiv skizz. Religionisvortrdge (Hildburghausen, 1793-1805, 8 vols.): — Repertorium fir alle Amtsverrichtungen eines Predigers (1805-35, 12 vols.): — Praktisches Handbuch fir alle Kanzel- und Altargeschdfte (Tibingen, 1829-31, 4 vols.): — Materialien zu extemporirbaren Kanzelvortrgen (1828-30, 2 vols.): — Andachten bei der Beicht und Kommunion (Ulm, 1819): — and a number of other homiletical and ascetical works, for which see Winer, Handbuch der theol. Lit. ii, 125, 135 sq., 182 sq., 187 sq., 203, 337, 367, 385, 391, 396, 398; Zuchold, Bibl. Theol. i, 81 sq.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Baur, Valentin F[[@Headword:Baur, Valentin F]]

             a Protestant theologian of Germany, was born in 1757, and died as professor of theology at Tubingen, July 2, 1813. He is the author of, Ueber das Vesrhil-niss derpraktischen Theologie zur wissenschqftlichen (Tubingen. 1811): — Predigten (ibid. 1808-10, 2 vols.): — Zum Nachdenken iiber die christliche Confirmation shandlung (ibid. 1813). See Winer; Handbuch der theological Literature ii, 2, 130, 374; Zuchold, Bibl. Theol. i, 82. (B. P.).

## Bauriegel, Johann Christoph[[@Headword:Bauriegel, Johann Christoph]]

             a German teacher, was born at Kesselsham in 1773, and died at Pulgar, near Leipsic, in 1851. He wrote, Religionsbuch zum Hausgebrauche fur. Kinder (Neustadt, 1835; 2d ed. 1840): — Die Hauptstucke des Katechismus Lutheri mit Erkldrungen (ibid. 1837): — Der Unterricht in der christl. Religion fir Kinder (ibid. eod.): — Katechisationen uber Gottes Wesen, Werke, und Wille (ibid. 1838-39, 8 pts.): Vollstdndiger Auszug aus Dinter's Katechisationen (3d ed. 1841, 2 vols.): — Die Bibelfur Schule und Haus (Grimma, 1840). See Zuchold, Bibl. Theol. i, 82 sq.; Winer, Handbuch der theol. Lit. (suppl.), p. 217. (B. P.)

## Bauriegel, Karl Ernst[[@Headword:Bauriegel, Karl Ernst]]

             a German doctor of philosophy, and teacher at the seminary in Plauen, was born at Pulgar, in March, 1809, and died July 25, 1841. He wrote, Protestantische Glaubenslehrefur Volksschuliehrer (Leipsic, 1841): — Religionsgeschichte fur Volkcsichullehrer und Volksschulen (Neustadt, 1845). See Zuchold, Bibl. Theol. i, 82; Winer, Handbuch der theol. Lit. (suppl.), p. 216. (B. P.)

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

             a clergyman of the Protestant Episcopal Church, was of French descent, and brother-in-law of bishop Henshaw. His first parish was in Guilford, Vt.; in 1822 he became rector of St. Mary's, Newton Lower Falls, Mass., where he remained until April, 1851. He afterwards officiated in St. Mark's, Boston; and at the time of his death was rector of Trinity Church, Bridgewater, anid of St. Paul's, Hopkinton. He died at Boston, Dec. 26, 1865. He was an able preacher. See Amer. Quar. Church Rev. April, 1866, p. 127.

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

             a German engraver, was born at Halle, in Saxony, in 1738. He is said to have learned the art without an instructor, and tc have imitated the style of J. G. Wille. He died at Weimar in 1814. The following are two of his sacred plates: The Repentance of St. Peter and The Three Apostles.

## Bausset, Louis Francois De[[@Headword:Bausset, Louis Francois De]]

             a French cardinal, born at Pondicherry Dec. 14, 1748, died June 21, 1824. Having finished his theological studies in the seminary of Saint Sulpice, he obtained an appointment in the diocese of Frejus. In 1770 he was deputed to the assembly of the clergy, and in 1784 consecrated bishop of Alais. He was sent by the Estates of Languedoc to the two assemblies of notables in 1787 and 1788. In 1791 he adhered to the protest of the French bishops against the civil constitution of the French clergy. Soon after he emigrated, but in 1792 he returned to Paris, where he was put in prison. Being set free on the 9th of Thermidor, he devoted himself entirely to literature. In 1806 he obtained a canonry at the chapter of St. Denys. Abbe Emery having handed over to him all the manuscripts of Fenelon, he undertook to write the history of Fenelon. This work (Histoire de Fenelon, 1808-09, 3 vols. 8vo) established the editor's literary reputation, and in 1810 procured for him the second decennial prize. Bausset compiled on the same plan the Histoire de Bausset (Paris, 4 vols. 8vo, 1814), which, however, did not meet with an equally favorable reception. When the Council of the University of Paris was reorganized, Bausset was appointed a member. On the return of Louis XVIII he was appointed president of this council, but this position he lost during the “Hundred Days.” After the second restoration he entered the Chamber of Peers; in 1816 he became a member of the French Academy; in 1817 he received the cardinal's hat, and was minister of state. Besides the histories of Fenelon and Bausset, Bausset wrote biographical essays on the Cardinal of Boisgelin (1804); on Abbe Legris-Duval (1820); on Archbishop Talleyrand, of Paris (1821); and on the Duke of Richelieu, the latter of which was read in the Chamber of Peers by the Duke of Pastoret on June 8, 1822. Against the civil constitution of the clergy he compiled, in 1796, conjointly with Abbe Emery, a pamphlet entitled Reflexions sur la Declaration exigee des Miinistres du culte par la loi du 7 Vendemiaire an IV. In 1797, this pamphlet, with additions, was again published under the title Expose du principe sur le Serment de Liberte et d'Egalite, et sur la declaration, etc. See Hoefer, Biographie Generale, 4:834; M. de Villeneuve, Notice historique sur le Cardinal de Bausset (Marseille, 1824); G., Notice sur Bausset (Marseille, 1824, 8vo); De Quelen, Discours sur Bausset.

## Bautain, Louis, Eugene Marie, D.D.[[@Headword:Bautain, Louis, Eugene Marie, D.D.]]

             a French philosopher and theologian, was born in Paris, Feb. 17, 1796. At the Ecole Normale he adopted the views of Cousin, and in 1816 was called to the chair of philosophy in the University of Strasburg. In 1828 he took orders, and resigned his chair in the university. He still remained at Strasburg, however, for a number of years delivering lectures; and in 1849 he set out for Paris as vicar of the diocese. In 1853 he was made professor of moral theology at Paris, and held that post until his death, Oct. 18, 1867. In philosophy he was a scholastic of the Anselmic school, but in theology he showed Hegelian tendencies. Among his works the most important are, Philosophie du Christianisme (1833): Psychologie Experimentale (1839; new ed. entitled Esprit Humzain et ses Facultes, 1859 ): — Philosophie Morale (1842): — Conferences sur la Religion et la Liberte (1848): — and La Morale de l'Evangile Comparee aux Divers Systemes de Morale (1855). For others see Hoefer, Nouv. Biog. Generale, s.v.; Lichtenberger, Encycyclopedie des Sciences Religieuses, s.v.

## Bava, Andrea[[@Headword:Bava, Andrea]]

             an Italian theologian, was born at Cavagnola, in Montferrat, in the latter half of the 16th century, and wrote, Trattato della Sede (Genoa, 1557): — Intruzione della Vita Cristiana (Turin, 1564; improved ed. ibid. 1567). See Hoefer, Nouv. Biog. Generale, s.v.

## Bavai[[@Headword:Bavai]]

             (Heb. Bavvay', בִּוִּי, of Persian origin; Sept. Βενεϊv), a son of Henadad, and ruler (שִּׁר, praefect) of the half (פֶּלֶךְ) of Keilah, mentioned as repairing a portion of the branch wall along the eastern brow of Zion, on the return from Babylon (Neh 3:18). B.C. 446.

## Bavaria[[@Headword:Bavaria]]

             a kingdom in South Germany. Its area in 1864 was 29,637 square miles, and its population 4,807,440. In consequence of the war with Prussia in 1866, Bavaria had to cede to that power a district containing about 33,000 inhabitants. SEE GERMANY.

I. Church History. — As the Romans had numerous settlements near the Danube, Christianity was introduced into that part of the modern Bavaria earlier than into most of the other German countries. In the second century, a certain Bishop Lucius, of Rhaetia, is said to have preached at Augsburg and Ratisbon. In 304 St. Afra suffered martyrdom at Augsburg, which shows the existence of a Christian congregation at that city. Under the rule of the Christian emperors Christianity soon gained the ascendency, but pagans were found as late as the second half of the fifth century. In the middle of the fifth century , St. Valentin, an itinerant bishop of the two Rhaetias, is known to have preached and labored as a missionary at Passau, and to have been driven away by the pagans and Arians. About the same time St. Severin (454-482), a zealous combatant against Arianism, preached at Passau and Kunzing. The people to whom he preached were, according to the testimony of his disciple and biographer Eugippius, nearly all Catholics; but the tribes of the Alemanni, Herculians, and others, which, after the death of Attila, roamed through the Danubian countries, were either pagans or Arians. Severin established, in many of the places where he worked as a missionary, monasteries. Another part of Bavaria, which belonged to the Roman province of Noricum, early had a center of missionary operations in the celebrated convent of Lorch. St. Maximilian, probably an itinerant bishop, who died about 288, and St. Florian, a Roman officer, who suffered martyrdom in 304, are among those of whose lives and deaths we have some information. Among the missionaries who, in the seventh and eighth centuries, labored there, were Boniface, Rupert, Emmeran, Sturm, Corbinian, and Wilibald. In the eighth century, Passau, Freising, Wurzburg, Regensburg, Augsburg, Eichstadt, and Neuburrb had bishops, at the head of the church was the archbishop of Salzburg. A large number of rich cloisters arose. The Reformation found early adherents. Many priests, and also the diet, declared themselves in favor of it. But after Luther had been put under the ban at the Diet of Worms in 1521, the Duke of Bavaria was foremost among the princes of Germany in opposing and persecuting it, and a number of clergymen and laymen were put to death. The dukes remained ever after, in the councils of the German princes, the foremost champions of the Roman Church. In 1549 the Jesuits were called to Bavaria. though the number of Protestants was still so great that the diet demanded again, in 1553, “the introduction of their pure doctrine.” The dukes, in order to suppress Protestantism more effectually. demanded from every officer of the state a confession of faith. In 1609 Duke Maximilian founded the “Catholic League,” whose influence was so disastrous to the Protestant interests in Southern Germany. A better era for Protestantism and for religious liberty commenced under Maximilian Francis 1, who took from the Jesuits the censorship of books, reformed the convents, and improved the educational system. At the close of the 18th century Maximilian Joseph II and his minister Montgelas introduced religious toleration and suppressed a large number of convents. At this time Bavaria received a number of possessions which, from the beginning of the Reformation, had been wholly or prominently Protestant. Among these were the margraviates of Anspach and Baireuth, and the free cities of Nurnberg, Nordlingen, Augsburg, and others. The constitution of 1818 gave to the Protestants equal rights with the Roman Catholics. The year before the king had concluded a concordat with the pope, by which the Roman Catholic Church was divided into 2 archbishoprics and 6 bishoprics. SEE CONCORDAT.

Under the reign of Louis 1 (1825-1849) the ultramontane party made many attempts to curtail the constitutional rights of Protestants, and were partly successful under the ministry of Abel (1837 to 1847). The Protestants complained especially of a decree by which all soldiers, without distinction of religion, were ordered to kneel before the Host. Their remonstrances against this decree were repeatedly supported by the Chamber of Representatives, but rejected by the Upper Chamber (Reichsrath). In 1848 the controversy was ended by a compromise, a military salutation of the Host being substituted for kneeling. The ultramontane party lost the favor of the king when the ministry resisted the demand for conferring the rank of nobility upon Lola Montez, and nine of the professors of Munich, who were regarded as leaders of the party (Dollinger, Philips, Hofler, Lassaulx, etc.), were removed. The successor of Louis, Maximilian II (1849-1864), never favored the schemes of the ultramontane party. In 1856 a great excitement sprang up in the Lutheran Church in consequence of several decrees of the supreme consistory concerning changes in the liturgy, mode of confession, catechism, hymnbooks, etc., in which a large number of the laity feared Romanizing tendencies, and the supreme consistory had to allay the excitement by concessions and compromises. Against the German Catholic and Free congregations the government was for many years very severe. At the beginning of the movement the government instructed the police to treat it as high treason. Some rights were granted to them in 1848 and 1849, but revoked in 1851. In the Palatinate a union between the Lutheran and Reformed Church was introduced in 1818. Then Rationalism prevailed among the clergy, subsequently the evangelical party gained the ascendency, and introduced orthodox books (catechism, hymn-book, etc.) instead of the former rationalistic ones. In 1860 the government removed, however, the orthodox heads of the Church (among whom was the celebrated theologian, Dr Ebrard), and the Church of the Palatinate came again under the influence of the Liberal (Rationalistic) party. At the General Synod held in 1863 the Liberals had a five-sixths majority, and a revised Church Constitution proposed by them was adopted by all save six votes. At the annual meeting of the Liberal - Protestant Association (Protestantischer Verein), it was reported that the association counted 18,000 members.

II. Ecclesiastical Statistics. — The Roman Catholic Church has 2 archbishoprics (Munich and Bamberg) and 6 bishoprics (Passau, Augsburg, Regensburg, Wurzburg, Eichstadt, and Spires). The diocesan chapters consist of 1 provost, I dean, and 8 or 10 canons. The king nominates all the archbishops, bishops, and deans; the pope appoints the provosts Convents are very numerous: there were, in 1856, 63 convents of monks with 951 members 40 convents of nuns with 882 persons, besides 45 houses of sisters of mercy, and 65 houses of poor school-sisters. The Jesuits have not been admitted. Theological faculties are connected with the universities of Munich and Wurzburg, and every diocese has a theological seminary. Many of I the state colleges are under the management of religious orders, especially of the Benedictines. There is still among the clergy a school which is strongly opposed to ultramontanism, and has friendly dispositions for all evangelical Protestants SEE SAILER, but it is decreasing in number and influence.

But, though less conciliatory toward Protestants, the Roman Catholic scholars continued to be too liberal for Rome. When, in 1863, Dr. Dollinger and Dr. Haneberg called a meeting of Roman Catholic scholars of Germany, their conduct was censured by the pope on the ground that such meetings should only be called by the bishops. Two other members of the same faculty, Dr. Frohschammer, a writer on philosophical subjects. and Dr. Pichler, the author of the best Roman Catholic work on the history of the Eastern Church. had their works put on the Index. Dr. Frohschammer refused to submit, and openly defied the authority of the Congregation of the Index. The two archbishops and one bishop are members of the Upper Chamber (Reichsrath), and the lower clergy elects eleven members of the Chamber of Deputies. Romanist newspapers and journals are not very numerous, yet among them is one of the most important periodicals of the Roman Catholic Church, the Historisch- Politische Blatter, founded by Gorres and Philips. Among the Roman Catholic theologians and scholars of Bavaria in the nineteenth century, Dollinger, Haneberg, Franz von Baader (q.v.), and Gorres (q.v.), are best known. The Roman Catholics form about two thirds of the total population, numbering 3,748,032 souls, while the number of Protestants amounts to 1,427,382. The king, though a Roman Catholic, is regarded as the supreme bishop of the Protestant Church. He exercises the episcopal power through a supreme consistory at Munich, which consists of a president, four clerical and one lay councillor. Subordinate to it are two Lutheran provincial consistories, at Anspach and Baireuth, consisting of one director, two clerical and one lay councillors, and one consistory of the United Evangelical Church at Spires. The district of the former comprises the seven provinces on the other side of the Rhine, and contains 27 deaneries and 1036 parishes, of which seven are Reformed.

The district of the latter is the Palatinate, with fourteen dioceses. In all the three consistorial districts the diocesan synods meet annually. The laity is represented at them, but not by deputies of their choice. The ecclesiastical boards select them from a number presented by the clergy or by the presbyteries. Every fourth year a general synod meets in each of the three districts. The two Lutheran general synods of Anspach and Baireuth were united into one in 1849 and 1853, but in 1857, the government, fearing excitement in discussion, ordered them again, contrary to the general wish of the Church, to be held separately. A theological faculty is connected with the University of Erlangen. The present faculty (1860) is known for its attachment to High Lutheran principles, and publishes one of the leading theological magazines of Germany, the Zeitschrift fur Protestantismus und Kirche. The Palatinate has a few old Lutheran congregations. The highest court for the adjudication of the marriage affairs of Protestants is a commission (senate) of Protestant members of the Supreme Court of Appeal at Bamberg. The president of the supreme consistory of Munich is a member of the Upper Chamber of the Diet, and tie lower clergy elect five deputies for the House of Representatives. Among the great Protestant theologians and scholars of the present century we mention Harless, Hofmann, Thomasius, Delitzsch, Schubert.—Buchner, Geschichte von Baiern aus den Quellen (Regensb. 1820-1855, 10 vols.); Zschokke, Bair. Geschichte (Aarau, 2d ed. 1821, 4 vols.); Matthes, Kirchliche Chronik.

## Baviere, Jean De[[@Headword:Baviere, Jean De]]

             (called Sans Pitie), bishop of Liege, lived at the commencement of the 15th century. He filled the country with troubles and scandals. The people of Liege revolted against him, and opposed to him Thierry of Harnes. Jean vanquished them in the bloody battle of Othee, and deprived them of their liberty arid privileges. He allied himself with the count of Hainaut and the duke of Burgundy against France. In 1418 he obtained the subdeaconrv,  left the bishopric of Liege, and married the widow of Anthony, duke of Burgundy. See Hoefer, Nouv. Biog. Generale, s.v.

## Bavithin[[@Headword:Bavithin]]

             ST., succeeded St. Colomb as abbot of Hy. He died Jan. 9, 599, having written a Life of St. Colomb in Irish verse, and some Prophecies.

## Bavo[[@Headword:Bavo]]

             ST. (whose propel name was Allovin), the patron saint of Ghent, in Flanders, and of Haarlem. in Holland, was born about 589. Upon the death of his wife, he was brought to repentance through the preaching of St. Amandus. Bavo confessed to him his sins, sold all his goods and gave to the poor. Returning to St. Amandus at Ghent, he retired into the monastery which that saint had lately founded there in honor of St. Peter. After a time, he was admitted to the clerical office; and, being attached to the person of St. Amandus, benefited by his example and instructions, After visiting the most celebrated monasteries of France, he resolved upon his return to Ghent to endeavor to unite the austerity of the life of an anchorite to the observation of a conventual rule. A huge, hollow beechtree formed his cell, which, after a time, he exchanged for a little hut in the forest of Malmedun, near Ghent; and again for the monastery of St. Peter, where he lived in total seclusion, practising the most unheardof mortifications. He died Oct. 1, 653, or thereabouts. Many miracles are recounted as having been worked at his tomb in the Abbey Church of St. Peter, which monastery was subsequently called by the name of St. Bavo, and secularized in 1537. In 1540, when the Church of St; Bavo was converted into a citadel, the new canons were transferred to the parish Church of St. John, which was, in 1559, erected into a cathedral, and called thenceforwards the Cathedral of St. Bavo. The name of this saint occurs on 1 Oct. in martyrologies as ancient as the 9th century. See Acta SS. April, 1, 874; May, 2, 494; Baillet, Oct. 3, 15; Butler, vol. 10.

## Bavosi, Alfonso[[@Headword:Bavosi, Alfonso]]

             an Italian theologian, was born at Bologna. He was canon regular of the Order of St. Augustine, and was several times elected general. He died May 5, 1628. He wrote, Controversioe Miscellanece (Venice, 1580, 1589; Bologna, 1607): — Disputationes Catholicoe in quibus Praecipue  Graecorum quorundam Opiniones Orthodoxce fidei Recipiuntur, etc. (ibid, eod.). See Hoefer, Nouv. Biog. Generale, s.v.

## Bawden (Or Bawdween), William[[@Headword:Bawden (Or Bawdween), William]]

             an English clergyman who was born in 1762, undertook a translation of the Doomesday Book, which was to be completed in ten volumes; but he died in 1816, leaving only two volumes finished, which were published (Lond. 1809, 1812), See Allibone, Dict. of Brit. and. Amer. Authors, s.v.

## Bawdkin[[@Headword:Bawdkin]]

             SEE BALDACHINO.

## Bawor[[@Headword:Bawor]]

             in Norse mythology, was a dwarf who lived in stones and never made his appearance.

## Baxmann, Rudolf[[@Headword:Baxmann, Rudolf]]

             a German licentiate of theology, was born at Stendal in 1832, and died July 2, 1869, on the same day on which the University of Gottingen had honored him with the doctorate of divinity. He is best known as the author of, Die Politik der Pdpste von Gregor bis auf Gregor VII (2 vols.): — Friedrich Schleiermnacher, sein Leben und Wirken (Bonn, 1864): — Philippi Melancthonis Epistulce Tres, nunc Primum Editce et Commentario Instructoe (Vitebergse, 1860). (B. P.)

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

             a Scotch philosophical writer, was born at Aberdeen, in 1686, and educated at the university of the town. He was employed as private tutor to young gentlemen, among whom were lords Gray, Blantyre, and others. With the latter he travelled, and resided six years on the Continent. He published an Enquiry into the Nature of the Human Soul (Lond, 4to; 2d ed. 2 vols. 8vo). An appendix was subsequently published, and dedicated to the widely known John Wilkes. In 1779 Dr. Duncan collected from the MSS. of Baxter, and published, The Evidence of Reason in Proof of the Immortality of the Soul Independent of the More Abstruse Inquiry into the Nature of Matter and Spirit. Mr. Baxter published, for the use of his pupils and his son, a piece entitled Mathe sive Cosmotheoria Puerillis (Lond.  1740, 2 vols.). His treatise on the soul has been highly commended, and by no less authority than Dugald Stewart. Though he was not a graduate, he acquired a large amount of learninig. He died in Aberdeen in 1750. See Allibone, Dict. of Brit. and Amer. Authors, s.v. (W. P. S.)

## Baxter, Benjamin Stephens[[@Headword:Baxter, Benjamin Stephens]]

             a Congregational minister, son of Rev. Elihu B. Baxter, was born at Cornwall, Vt., Aug. 8, 1809. In early life he was a carpenter, and began to preach in 1836, assisting Rev. Sherman Kellog, the evangelist. Although he had previously labored with the Congregationalists, he was ordained Sept. 25, 1842, as a Free-will Baptist minister, in Waterbury, Vt., and the following year preached in East Whitehall, N. Y. During several succeeding years he labored as an evangelist with different denominations. In 1854 he resumed his relations with the Congregational Church, and became acting-pastor in Campton, Ill., in 1855. serving until 1857. The year following he preached in Piano, Ill. From 1859 to 1862 he ministered in Burns anti Leon, Wis.; 1862 to 1864 in Biroqua and Portland; 1864 to 1868 in Mauston; 1868 to 1870 in Tomah; 1870 to 1872 in Hale; 1873 to 1877 in Mauston, where he remained without charge thereafter until his death, which occurred June 14, 1879. See Cong. Year-book, 1880, p. 11.

## Baxter, George Addison, D.D[[@Headword:Baxter, George Addison, D.D]]

             an eminent Presbyterian divine, was born in Virginia July 22, 1771, and educated at Liberty Hall, Lexington, of which institution he became principal in 1799. Having been licensed to preach two years before, he also became pastor of the Presbyterian congregation at the same place, which post he filled for over thirty years. He continued his connection with Liberty Hall. afterward Washington College, until 1829, and received the degree of D.D. in 1812. In 1832 he became Professor of Theology in the Union Theological Seminary, and there labored until his death, April 24, 1841. Dr. Baxter was the author of various sermons and essays. — Sprague, Annals, 4, 192.

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

             one of the first Wesleyan missionaries, was a native of England, a local preacher, and an employd in the Royal Dock Establishments at Chatham, Kent. In 1779 he went to the island of Antigua, W. I., where he was invested with a lucrative government office. Renouncing this in 1785 (Myles says 1786), he became a missionary among the slaves of the islands. Next to Nathaniel Gilbert, he may be considered the founder of Methodist missions in the West Indies. “He was greatly beloved by the negroes, and loved them in an equal degree; and went to glory (1806) from among them in the triumph of faith.” See Myles, Chronicles Hist. of the Methodists, p. 173; Smith, Hist. of Wesl. Methodism (see Index, vol. 3); Stevens, Hist. of Methodism, 3, 208.

## Baxter, Joseph[[@Headword:Baxter, Joseph]]

             a Congregational minister, and a lineal descendant of Richard Baxter of England, was the son of Lieut. John Baxter of Braintree, Mass., and was born June 4, 1676. He was a graduate of Harvard College in the class of  1693, and was ordained April 21, 1697. He offered his services as a missionary to the North American Indians, but they were so greatly under the influence of the Jesuit Ralle that they declined the offer. Mr. Baxter died May 2, 1745. See Allen, Amer. Biog. s.v.; Sprague, Annals of the Amer. Pulpit, i, 319. (J.C.S.)

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

             a celebrated Nonconformist divine, born at Rowton, in Shropshire, Nov. 12th, 1615, of pious and excellent parents. His early education was obtained under indifferent masters, so that he never in after life became an accurate scholar, although his unrivalled industry and talent made him a widely-learned man. Though not a graduate of either university, he was ordained by Mornborough, bishop of Worcester, and in 1640 became vicar of Kidderminster. He devoted himself to his work, and his labors were eminently successful. Not satisfied with correcting the more flagrant offenses of the inhabitants, he visited them at their houses, gave them religious instruction in private, and became their friend as well as their pastor. By these means he wrought a complete change in the habits of the people. His preaching was acceptable to all ranks. Wherever he went, large audiences attended him; and, notwithstanding his feeble health, he preached three or four times a week. During the civil wars Baxter held a position by which he was connected with both the opposite parties in the state, and yet was the partisan of neither. His attachment to monarchy was well known; but the undisguised respect paid by him to the character of some of the Puritans made him and others, who were sincerely attached to the crown, objects of jealousy and persecution. During an ebullition of party excitement Baxter spent a few days in the Parliamentary army, and was preaching within sound of the cannon of the battle at Edge Hill. Not considering it safe to return to Kidderminster, he retired to Coventry, where he lived two years, preaching regularly. After the battle of Naseby in 1645, he passed a night on a visit to some friends in Cromwell's army, a circumstance which led to the chaplaincy of Colonel Whalley's regiment being offered to him, which, after consulting his friends at Coventry, he accepted. In this capacity he was present at the taking of Bridgewater, the sieges of Exeter, Bristol, and Worcester, by Colonels Whalley and Rainsborough. He lost no opportunity of moderating the temper of the champions of the Commonwealth, and of restraining them within the bounds of reason; but as it was known that the check proceeded from one who was unfriendly to the ulterior objects of the party, his interference was coolly received.

After his recovery from an illness which compelled him to leave the army, we find him again at Kidderminster, exerting himself to moderate conflicting opinions. The conduct of Cromwell at this crisis exceedingly perplexed that class of men of whom Baxter might be regarded as the type. For the sake of peace they yielded to an authority which they condemned as a usurpation, but nothing could purchase their approbation of the measures by which it had been attained and was supported. In open conference Baxter did not scruple to denounce Cromwell and his adherents as guilty of treason and rebellion, though he afterward doubted if he was right in opposing him so strongly (see Baxter's Penitent Confessions, quoted in Orme). The reputation of Baxter rendered hiscountenance to the new order of things highly desirable, and accordingly no pains were spared to procure it. The protector invited him to an interview, and endeavored to reconcile him to the political changes that had taken place; but the preacher was unconvinced by his arguments, and boldly told him that “the honest people of the land took their ancient monarchy to be a blessing and not an evil.” In the disputes which prevailed about this time on the subject of episcopal ordination, Baxter took the side of the Presbyterians in denying its necessity. With them, too, he agreed in matters of discipline and church government. He dissented from them in their condemnation of episcopacy as unlawful. On their great principle, namely, — the sufficiency of the Scriptures to determine all points of faith and conduct, he wavered for some time, but ultimately adopted it in its full extent. Occupying as he did this middle ground between the Episcopalians and the Presbyterians, it was not very obvious with which of the two parties he was to be classed.

Had all impositions and restraints been removed, there is every reason to suppose that he would have preferred a moderate episcopacy to any other form of church government; but the measures of the prelatical party were so grievous to the conscience that he had no choice between sacrificing his opinions or quitting their communion. He was, however, compelled to quit the army finally, in consequence of a sudden and dangerous illness, and returned to Worcester. From that place he went to London to have medical advice. He was advised to visit Tunbridge Wells; and after continuing at that place some time, and finding his health improved, he visited London just before the deposition of Cromwell, and preached to the Parliament the day previous to its voting the restoration of the king. He preached occasionally about the city of London, having a license from Bishop Sheldon. He was one of the Tuesday lecturers at Pinners' Hall, and also had a Friday lecture at Fetter Lane. In 1662 he preached his farewell sermon at Blackfriar's, and afterward retired to Acton in Middlesex. In 1676 he built a meeting-house in Oxendon Street, and, when he had but once preached there, the congregation was disturbed, and Mr. Sedden, then preaching for him, was sent to the Gatehouse, instead of Baxter, where he continued three months. In 1682 Baxter was seized, by a warrant, for coming within five miles of a corporation, and his goods and books were sold as a penalty for five sermons he had preached. Owing to the bad state of his health, he was not at that time imprisoned, through the kindness of Mr. Thomas Cox, who went to five justices of the peace and made oath that Baxter was in a bad state of health, and that such imprisonment would most likely cause his death. In 1685 he was sent to the King's Bench by a warrant from the Lord Chief Justice Jeffries for some passages in his Paraphrase on the New Testament; but, having obtained from King James, through the good offices of Lord Powis, a pardon, he retired to Charter- house Yard, occasionally preached to large and devoted congregations, and at length died, December 8th, 1691, and was interred in Christ Church.

Baxter's intellect was rather acute than profound. He was one of the most successful preachers and pastors the Christian Church has seen. His mind was rich, discursive, and imaginative; qualities which fitted him admirably, in conjunction with his deep and ardent piety, to write books of devotional and practical religion. His Saint's Rest abounds in eloquent and powerful writing; perhaps no book except Kempis and Pilgrim's Progress has been more widely read or more generally useful.

Baxter's theology was of no school, but, on the whole, eclectic and undecided. In his Methodus Theologiae and Universal Redemption he sets forth a modified scheme of the Calvinistic doctrine of election. But the real author of the scheme, at least in a systematized form, was Camero, who taught divinity at Saumur, and it was unfolded and defended by his disciple Amyraldus, whom Curcellaeus refuted. SEE AMYRAUT; SEE CAMERO. Baxter says, in his preface to his Saint's Rest, “The middle way which Camero, Crocius, Martinius. Amyraldus, Davenant, with all the divines of Britain and Bremen in the Synod of Dort, go, I think is nearest the truth of any that I know who have written on these points.”

(1.) Baxter first differs from the majority of Calvinists, though not from all, in his statement of the doctrine of satisfaction: “Christ's sufferings were not a fulfilling of the law's threatening (though he bore its curse materially), but a satisfaction — for our not fulfilling the precept, and to prevent God's fulfilling the threatening on us. Christ paid not, therefore, the idem, but the tantundem, or aequivalens; not the very debt which we owed and the law required, but the value (else it were not strictly satisfaction, which is redditio aequivalentis [the rendering of an equivalent]): and (it being improperly called the paying of a debt, but properly a suffering for the guilty) the idem is nothing but supplicium delinquentis [the punishment of theguilty individual]. In criminals, dum alius solvet simul aliud solvitur [when another suffers, it is another thing also that is suffered]. The law knoweth no vicarius pence [substitute in punishment]; though the lawmaker may admit it, as he is above law; else there were no place for pardon, if the proper debt be paid and the law not relaxed, but fulfilled. Christ did neither obey nor suffer in any man's stead, by a strict, proper representation of his person in point of law, so as that the law should take it as done or suffered by the party himself; but only as a third person, as a mediator, he voluntarily bore what else the sinner should have borne. To assert the contrary (especially as to particular persons considered in actual sin) is to overthrow all Scripture theology, and to introduce all Antinomianism; to overthrow all possibility of pardon, and assert justification before we sinned or were born, and to make ourselves to have satisfied God. Therefore, we must not say that Christ died nostro loco [in our stead], so as to personate us, or represent our persons in law sense, but only to bear what else we must have borne.”

(2.) This system explicitly asserts that Christ made a satisfaction by his death equally for the sins of every man; and thus Baxter essentially differs both from the higher Calvinists, and also from the Sublapsarians, who, though they may allow that the reprobate derive some benefits from Christ's death, so that there is a vague sense in which he may be said to have died for all men, yet they, of course, deny to such the benefits of Christ's satisfaction or atonement which Baxter contends for: “Neither the law, whose curse Christ bore, nor God, as the legislator to be satisfied, did distinguish between men as elect and reprobate, or as believers and unbelievers, de presenti vel de futuro [with regard to the present or the future]; and to impose upon Christ, or require from him satisfaction for the sins of one sort more than of another, but for mankind in general. God the Father, and Christ the Mediator, now dealeth with no man upon the more rigorous terms of the first law (obey perfectly and live, else thou shalt die), but giveth to all much mercy, which, according to the tenor of that violated law, they could not receive, and calleth them to repentance in order to their receiving farther mercy offered them. And accordingly he will not judge any at last: according to the mere law of works, but as they have obeyed or not obeyed his conditions or terms of grace. It was not the sins of the elect only, but of all mankind fallen, which lay upon Christ satisfying; and to assert the contrary injuriously diminisheth the honor of his sufferings, and hath other desperate ill consequences.”

(3.) The benefits derived to all men equally, from the satisfaction of Christ, he thus states: “All mankind, immediately upon Christ's satisfaction, are redeemed and delivered from that legal necessity of perishing which they were under (not by remitting sin or punishment directly to them, but by giving up God's jus puniendi [right of punishing] into the hands of the Redeemer; nor by giving any right directly to them, but per meram resultantiam [by mere consequence] this happy change is made for them in their relation, upon the said remitting of God's right and advantage of justice against them), and they are given up to the Redeemer as their owner and ruler, to be dealt with upon terms of mercy which have a tendency to their recovery. God the Father and Christ the Mediator hath freely, without any prerequisite condition on man's part, enacted a law of grace of universal extent in regard of its tenor, by which he giveth, as a deed or gift, Christ himself, with all his following benefits which he bestoweth (as benefactor and legislator); and this to all alike, without excluding any, upon condition they believe and accept the offer. By this law, testament, or covenant, all men are conditionally pardoned, justified, and reconciled to God already, and no man absolutely; nor doth it make a difference, nor take notice of any, till men's performance or nonperformance of the condition makes a difference. In the new law Christ hath truly given himself with a conditional pardon, justification, and conditional right to salvation, to all men in the world, without exception.”

(4.) But the peculiarity of Baxter's scheme will be seen from the following farther extracts: “Though Christ died equally for all men, in the aforesaid law sense, as he satisfied the offended legislator, and as giving himself to all alike in the conditional covenant, yet he never properly intended or purposed the actual justifying and saving of all, nor of any but those that come to be justified and saved; he did not, therefore, die for all, nor for any that perish, with a degree of resolution to save them, much less did he die for all alike, as to this intent. Christ hath given faith to none by his law or testament, though he hath revealed that to some he will, as benefactor and Dominus Absolutus [absolute Lord], give that grace which shall infallibly produce it; and God hath given some to Christ that he might prevail with them accordingly; yet this is no giving it to the person, nor hath he in himself ever the more title to it, nor can any lay claim to it as their due. It belongeth not to Christ as satisfier, nor yet as legislator, to make wicked refusers to become willing, and receive him and the benefits which he offers; therefore he may do all for them that is fore-expressed, though he cure not their unbelief. Faith is a fruit of the death of Christ (and so is all the good which we do enjoy), but not directly, as it is satisfaction to justice; but only remotely, as it proceedeth from that jus dominii [right of dominion] which Christ has received to send the Spirit in what measure and TO WHOM HE WILL, and to succeed it accordingly; — and as it is necessary to the attainment of the farther ends of his death in the certain gathering and saving of THE ELECT.”

(5.) Thus the whole theory amounts to this, that, although a conditional salvation has been purchased by Christ for all men, and is offered to them, and all legal difficulties are removed out of the way of their pardon as sinners by the atonement, yet Christ hath not purchased for any man the gift of FAITH, or the power of performing the condition of salvation required; but gives this to some, and does not give it to others, by virtue of that absolute dominion over men which he has purchased for himself, so that, as the Calvinists refer the decree of election to the sovereignty of the Father, Baxter refers it to the sovereignty of the Son; one makes the decree of reprobation to issue from the Creator and Judge, the other from the Redeemer himself. The Baxterian theory, with modifications, is adopted by many of the English and American Congregationalists, New School Presbyterians, and United Presbyterians of Scotland.

Baxter's chief English works are,

1. A Narration of his own Life and Times: —

2. The Saint's Everlasting Rest: —

3. A Paraphrase on the New Testament: —

4. A Call to the Unconverted (of which twenty thousand copies were sold in one year, and which has been translated into every European language): —

5. Dying Thoughts: —

6. The Poor Man's Family Book: — 7. The Reformed Pastor.

He also wrote several books in Latin; among them—

1. Epistola de generali omnium Protestantium unione adversus Papatum —

2. Dissertatio de baptismo Infantum e Scriptura demonstrato —

3. Catechismus Quakerianus: —

4. De Regimine Ecclesiae: —

5. De Republica Sancta (against the Oceana of Harrington): —

6. De Universali Redemptione, contra Calvinum et Bezam: —

7. Historia Conciliorum, etc. etc.

In all, he is said to have composed one hundred and forty-five works in folio, and sixty-three in 4to, besides a multitude of more trifling writings. The list prefixed to Orme's Life of Baxter includes 168 treatises. His Practical Works were reprinted in 1830 (London, 23 vols. 8vo); his controversial writings have never been fully collected, and many of them are very scarce. His fame chiefly rests on his popular works, and on his Methodus Theologies and Catholic Theology, in which his peculiar views are embodied. Baxter left behind him a Narrative of the most Memorable Passages of his Life and Times, which was published in a folio volume after his death (1696) by Sylvester, under the title Reliquiae Baxterianae. It is here that we find that review of hisreligious opinions written in the latter part of his life, which Coleridge speaks of as one of the most remarkable pieces of writing that have come down to us. See Fisher's articles in Bibl. Sacra, 9, 135, 300; and reprint of Baxter's End of Controversy in Bibl. Sacra, April, 1855; see also Sir James Stephen, Essays, 2, 1; Orme, Life and Times of Baxter (Lond. 1830, 2 vols. 8vo); Watson, Theol. Institutes, 2, 410; Nicholls, Calvinism and Arminianism, p. 714; Edin. Rev. 70. 96; Gerlach, Rich. Baxter nach seinem Leben und Wirken (Berl. 1836); Tulloch, English Puritanism (Edinb. 1861); English Cyclopaedia, s.v.; Watson, Dictionary, s.v.; Christian Review, 8, 1; Wesley, Works, 3, 568, 635; Allibone, Dictionary of Authors, 1, 147.

## Baxterians[[@Headword:Baxterians]]

             the followers of the nonconformist divine Richard Baxter (q.v.).

## Bay[[@Headword:Bay]]

             (לָשׁוֹן, lashon', tongue; Sept. λοφία) is spoken of the cove or estuary of the Dead Sea, at the mouth of the Jordan (Jos 15:5; Jos 18:19), and also of the southern extremity of the same sea (Jos 15:2), forming the boundary points of the tribe of Judah. De Sauley, however, contends (Narrative, 1, 250) that by this term are represented, respectively, the two extreme points of the peninsula jutting into the lake on the opposite shore, which he states still bears the corresponding Arabic name Lissan. But this would confine the territory of Judah to very narrow limits on the east, and the points in question are expressly stated to be portions of the sea (and not of the land, as the analogy of our phrases “tongue of land,” etc., would lead us to suppose), one of them being in fact located at the very entrance of the Jordan. Moreover, the same term (in the original) is used with reference to the forked mouths of the Nile (“the tongue of the Egyptian Sea,” Isa 11:15) as affording an impediment to travelers from the East. SEE DEAD SEA. — E

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

             is the color assigned in the English version to one of the span of horses in the vision of Zechariah (Zec 6:3; Zec 6:7). The original has אֲמֻצִּים, amutstsim', strong (Sept. ψαροί), and evidently means fleet or spirited. In Zec 6:7 it appears to be a corruption for אֲדֻמִּים, adummim', red, as in Zec 6:2.

## Bay (3)[[@Headword:Bay (3)]]

             is a principal compartment or division in the architectural arrangement of a building, marked either by the buttresses or pilasters on the walls, by the disposition of the main ribs of the vaulting of the interior, by the main arches and pillars, the principals of the roof, or by any other leading features that separate it into corresponding portions. The word is also sometimes used for the space between the mullions of a window, properly called a light; it is occasionally found corrupted into day.

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

             a Presbyterian minister, was born in Ireland. He was ordained by the New- Side Presbytery of Newcastle in 1748, and installed pastor of Round Hill Church, N. Y., and of Marsh Creek in Adams Co., Pa. He remained until 1760, and became pastor of Deer Creek Church, which relation he sustained seven years, when he was sent by the synod to the South to supply the vacancies which supplicated help. He visited the south branches of the Potomac, Wilmington, Newbern, Edenton, and Williamsburg. He also travelled extensively in Virginia and North and South Carolina. He made a tour of New England, and was sent by the synod in 1768 to the vacancies above Albany, N. Y. The congregation was, for its convenience, annexed.to the New York Presbytery, which Bay joined in 1773, having. accepted a call to Newtown, L. I., and after remaining a year was dismissed, he refusing to submit to the jurisdiction of the synod. He died in 1776. (W. P. S.)

## Bay-tree[[@Headword:Bay-tree]]

             (אֶזרָח, ezrach', native; Sept. αἱ κέδροι τοῦ Λιβάνου, apparently by mistake for אִרְזָה) occurs only once in Scripture as the name of a tree, namely, in Psa 37:35 : “I have seen the wicked in great power, spreading himself like a green bay-tree;” where some suppose it to indicate a specific tree, as the laurel; and others, supported by the Sept. and Vulg. the cedar of Lebanon. It is by some considered to mean an evergreen tree, and by others a green tree that grows in its native soil, or that has not suffered by transplanting, as such a tree spreads itself luxuriantly (so Gesenius, Thes. Heb. s.v. in accordance with the etymology). Others, again, as the unknown author of the sixth Greek edition, who is quoted by Celsius (1, 194), consider the word as referring to the “indigenous man,” in the sense of self-sufficiency; and this opinion is adopted by Celsius himself, who states that recent interpreters have adopted the laurel or bay-tree for no other reason than because it is an evergreen. Sir Thomas Browne, indeed, says, “As the sense of the text is sufficiently answered by this, we are unwilling to exclude that noble plant from the honor of having its name in Scripture.” Isidore de Barriere, on the contrary, concludes that the laurel is not mentioned in Scripture because it has been profaned by Gentile fables. But the abuse of a thing should not prevent its proper use; and if such a principle had been acted on, we should not have found in Scripture mention of any trees or plants employed by the Gentiles in their superstitious ceremonies, as the vine, the olive, and the cedar. SEE NATIVE.

## Bay-window[[@Headword:Bay-window]]

             is a window forming a bav or recess in a room, and projecting outwards from the wall either in a rectangular, polygonal, or semicircular form, often called a bow- window. Bay-windows do not appear to have been used earlier than the Perpendicular style; but at that period they were very frequently employed, particularly in halls, where they are invariably found at one end, and sometimes at both ends, of the dais; and the lights are generally considerably longer than those of the other windows, so as to reach much nearer to the floor. Semicircular bay-windows were not used till Gothic architecture had begun to lose its purity, and were at no period so common as the other forms. Windows of this kind are sometimes used in upper stories, and in such cases are supported on corbels or on projecting suites of mouldings. — SEE ORIEL.

## Baya (Beya, Or Vey)[[@Headword:Baya (Beya, Or Vey)]]

             ST. — commemorated Nov. 1 or 3 — who is venerated at Dunbar, in Lothian, is said to have inhabited the island of Little Cumbrae, in the Clyde. She died on the island, and a chapel was raised over her remains, and may  be the one now in ruins bearing her name. King places her in the 9th century.

## Bayadere[[@Headword:Bayadere]]

             (from the Portuguese balladeira, i.e. ballet-dancer), is a professional dancing and singing girl of India. In the language of India they are called Devadasis, and are divided into various classes. The first live in the temple of Vishnu and Siva; they dance and sing during the solemnities of the worship. Those in the second class are called Natshes, or Natchgirls, and perform the same duties as above, but they do not belong to any particular pagodas. The third class are called. Vestiatris, and those of the fourth Canceoiis. The latter are placed under the care and supervision of an old woman, and are hired outby the latter, single or in greater numbers, in order to. participate in festivities. They are taken from all ranks in life, are chosen for their beauty, and subjected to severe physical training, by which they acquire great variety and facility of motion. Most of these, that assist at the formal services of particular divinities in the temples, likewise serve the passions of the Brahmins so long as their beauty remains. If children are born to them, the girls are brought up to the occupation of their mothers, and the boys are trained to be musicians. They receive a fixed allowance of food and money, to which some classes add the income of an infamous profession. SEE DANCE.

## Bayanne, Alphonso Hubert (De Lattier)[[@Headword:Bayanne, Alphonso Hubert (De Lattier)]]

             duke de, a French cardinal, was born at Valencia, Dauiphiny, Oct. 30, 1739. He was auditor of the rote at the court of Rome in 1777, was appointed senator, April 6, 1813, and voted the forfeiture of the emperor in 1814. He was created peer of France by Louis XVIII, and assisted at the Champ de Mai, but was retained upon the list of peers, and refused to sit as judge in the trial of Marshal Ney. He died in Paris, July 26, 1818. He wrote a very rare and interesting medical work entitled, Discorso sopra la Malaria e le Malattie che Cagionzano Principalenzente in Varie Spiaggie d'Italia (Rome, 1793). See Hoefer, Nouv. Biog. Generale, s.v.

## Bayard, Lewis P., D.D.[[@Headword:Bayard, Lewis P., D.D.]]

             a clergyman of the Protestant Episcopal Church, was a son of the Hon. Samuel Bayard, of Princeton, N. J. He graduated from the College of New Jersey in 1809; became rector of Trinity Church, Newark, N. J., in May,  1813; resigned his charge in 1820, and then preached in various places in the surrounding country; was the first Episcopal ministerwho officiated in Paterson, N. J.; and died at Malta, on his return from the Holy Land, Sept. 2, 1840. See Sprague, Annals of the Amer. Pulpit, 5, 740.

## Bayart[[@Headword:Bayart]]

             in the sagas of the Middle Ages, was the famous horse of the four Heimon children, on which they all sat, and whose fleetness, courage, and strength made them so dangerous to the king of France, that the forgiveness of four of their atrocious deeds was conditioned on the sacrifice of this noble steed. The oldest son, Renaud, was obliged to tie a millstone to the horse's neck. and throw it into the Seine; but it worked its way lup again and swam to the shore. The weight was doubled and redoubled, but every time it gained new power and courage when it saw its rider. At last a millstone was tied to each foot, and around the neck, and Renaud was ordered away. The noble animal again came out of the water, but, not seeing its master, lost its strength and sank.

## Bayer (De Boppart), Conrad[[@Headword:Bayer (De Boppart), Conrad]]

             bishop of Metz from 1415, was of the same family as Thierry Bayer de Boppart. ‘This prelate first occupied his time in exterminating the brigands who were desolating the country, and bringing about a reconciliation between the people of Messina and the duke of Lorraine. He went to Rome to solicit the archbishopric of Treves for his nephew, James of Sterck. On his return he took the part of Rene of Anjou against Anthony of Valdemont, was taken prisoner with Rene, and purchased his liberty with ten thousand talents of gold. Thanks to his generous ally, Rene also returned to his estate. The bishop of Metz employed him to introduce reforms and to subdue revolting vassals. In 1438 Rend bore arms into Italy. At that time, in concert with Erard of Chatelet, Bayer governed the two duchies. Bayer, in order to repulse them, in view of the financial crisis, laid taxes upon the estates of Rene, for which he was arrested, and gained his liberty only upon harsh conditions. The people of Messina received him in triumph, aided in paying the debts, and allied themselves with him in 1439 and 1440 to take revenge on the duke of Lorraine. Bayer consecrated the latter years of his life to the administration of his diocese. He protected artists, and called a number around him. He died April 20, 1459. See Hoefer, Nouv. Biog. Generale, s.v.

## Bayer (De Boppart), Thierry[[@Headword:Bayer (De Boppart), Thierry]]

             a French prelate, exchanged in 1365 the bishopric of Worms for that of Metz. The historians of his time have spoken in high terms of his personal qualities. He terminated the discutssions raised between the inhabitants of Metz and his predecessor, formed an alliance with the dukes of Lorraine and Bar, and with Charles IV combated the duke of Milan, concerning which affair he went as ambassador to Rome. The new strifes with the inhabitants of Messina, the quarrels with the clergy which he wished to settle, and the wars with the dukes of Lorraine and Bar occupied and disturbed all the rest of his life. He died Jan. 10, 1384. See Hoefer, Nouv. Biog. Generale, s.v.

## Bayer (Y Subias), Francisco[[@Headword:Bayer (Y Subias), Francisco]]

             a Spanish painter, was born at Saragossa, March 9, 1734. He was early instructed by an obscure painter, and soon after sent to Madrid, where he entered the school of Antonio Gonzales Valasquez. He painted several pictures for the churches of Madrid, amoing, which were those of the life of St. Bruno, at the Carthusians. In 1765 he was received into the Academy at Madrid, and in 1788 made painter to the king. He died -in August, 1795. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bayer, Francisco Perez[[@Headword:Bayer, Francisco Perez]]

             a Spanish antiquary who was born at Valentia in 1711, and died in 1794, wrote, De Numis Hebraeo-Samaritanis (Valent. 1781), and Numm. Heb. Samuel Vindicice (1790). These are standard works on the subject to which they relate.

## Bayer, Gottlieb Siegfried[[@Headword:Bayer, Gottlieb Siegfried]]

             was born in 1694 at Konigsberg. where he acquired his first knowledge of the Oriental languages under Abraham Wolf. In 1726 he was called to St. Petersburg to fill the chair of Greek and Roman antiquities. He died Feb. 21, 1798. Among bis numerous works are the following —

1. Historia congregationis Cardinalium de Propaganda Fide (Petersburg, 1721, 4to; a satire against the Church of Rome): —

2. Vindiciae verborum Christi, Eli, Eli, Lama Sabacthani (1717, 4to): —

3. Historia Regni Graecorum Bactriani, etc. (1737); and many works relating to Chinese and Oriental literature. — Biog. Univ. 3, 603.

## Bayer, J. Adam[[@Headword:Bayer, J. Adam]]

             a German Reformed minister, was born at Zweibrucken, Rhine Baiern, Dec. 26, 1807. He came to America, and in 1831 became pastor of some congregations in Westmoreland County, Pa. Subsequently he served Meadville and French Creek, in Crawford Co., Pa., from 1833 to 1836; Dansville, Livingston Co., N. Y., from 1838 to 1844; Fort Wayne, Ind., 1845, withdrawing after a short time and returning to Dansville, N. Y., where he died, Aug. 24, 1878.

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

             a Hungarian theologian, was born at Eperies, and was called in 1650 to the University of Wittemberg, where he became professor of philosophy. He wrote, De. Notitia Dei Naturali (Wittemb. 1659), and some other works indicated byHaranyi. See Hoefer, Nouv. Biog. Generale, s.v.

## Bayer, Johann Wolfgang[[@Headword:Bayer, Johann Wolfgang]]

             a German Jesuit missionary, was born at Schlesslitz, Bavaria. He was sent in 1749 to Peru, in order to propagate the Christian faith. After the dispersion of his order in 1722 he returned to his native country. Murr has published an abridged account of the travels of P. Bayer (Nuremb. 1776). He died in 1796. See Hoefer, Nouv. Biog. Generale, s.v.

## Bayes, Joshua[[@Headword:Bayes, Joshua]]

             an English Presbyterian minister, was horn in 1671, and died in 1761. He was one of the writers who completed Matthew Henry's Commentary on the Holy Scriptures. He also published a work against Popery (2 vols. 1735). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

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

             an English martyr, was for some time a monk of Bury. He was converted by some godly men of London, who went about visiting and preaching to friends in the country around. For reading the New Test. in Latin he was cast into prison, whipped with a gag in his mouth, and then put in the stocks for nine months. He was released through Dr. Barnes. He prospered in the knowledge of God mightily after this, and was beneficial to Tyndale and Frith for their works in Germany, France, and England. He afterwards went to London, and was there betrayed. The articles laid against him by the bishop of London were numerous. After his examination he was taken to Newgate, and there burned, Nov. 23, 1531. See Fox, Acts and Monuments, 4:680.

## Bayle, Marc Antoine[[@Headword:Bayle, Marc Antoine]]

             a French religious author, was born at Marseilles in 1825, and died in 1877. He wrote, Vie de Saint Vincent Ferrier (Marseilles, 1856): — Vie de Saint Philippe de Neri (ibid. 1859): — Massillon (1867): — Oraison Funebre du R.P. Lacordaire (1862): — Homelies sur les Evangiles (Tournay, 1865, 2 volumes). He also translated Dollinger's work, Christenthum und Kirche in der Zeit der Grundlegung, and took an active part in the publication of the Conseiller Catholique and L'Ami de la Religion. See Lichtenberger, Encyclop. des Sciences Religieuses, s.v. (B.P.)

## Bayle, Pierre[[@Headword:Bayle, Pierre]]

             was born at Carlat, formerly in the Comte de Foix, November 18th, 1647, his father being a Protestant minister. At the age of nineteen he was sent to the college at Puy-Laurens, where he studied from 1666 to 1669 with an ardor that permanently injured his health. Subsequently he was sent to Toulouse, where he put himself under the philosophical course of the Jesuits. The end of this was his conversion from Protestantism, but for a time only. In August, 1670, he made a secret abjuration of Catholicism, and went to Geneva, where he formed an acquaintance with many eminent men, and especially contracted a close friendship with James Basnage and Minutoli. At Geneva and in the Pays de Vaud he lived four years, supporting himself by private tuition. In 1674 he removed first to Rouen, and soon after to Paris. The treasures of the public libraries, and the easy access to literary society, rendered that city agreeable to him above all other places. He corresponded freely on literary subjects with his friend Basnage, then studying theology in the Protestant University of Sedan, who showed the letters to the theological professor, M. Jurieu. By these, and by the recommendations of Basnage, Jurieu was induced to propose Bayle to fill the chair of philosophy at Sedan, to which, after a public disputation, he was elected, November 2, 1675. For five years he seems to have been almost entirely occupied by the duties of his office.

In the spring of 1681, however, he found time to write his celebrated letter on comets, in consequence of the appearance of the remarkable comet of 1680, which had excited great alarm among the superstitious. In 1681 the college at Sedan was arbitrarily suppressed by order of the king, and Bayle went to Rotterdam, where, in 1684, he was called to fill the same chair. Here he published his Critique generale de ‘Histoire du Calvinisme de Maimbourg,' a work admired for its ability by both Catholics and Huguenots, but nevertheless burnt by the hands of the hangman at Paris. About this time a work appeared called l'Avis aux Refugies, a satirical work, which treated the Protestants with very little delicacy. This book Jurieu (who had written unsuccessfully in opposition to the Critique generale above mentioned, and had, in consequence, imbibed a bitter hatred against Bayle) attributed to him; and although Bayle, in more than one Apology, denied the imputation, succeeded so far in raising a belief that Bayle was the author, that in 1693 he was removed from his professorship at Rotterdam. Having now entire leisure, he commenced his great work, the Dictionnaire Historique et Critique, the first edition of which was published in 2 vols. fol. in 1696, and the second, much enlarged, in 1702. This edition, and that of 1720 (both in 6 vols. fol.), are esteemed the best. The last edition was published at Paris 1820-23, 16 vols. The English edition of 1735, edited, with additions, by Birch and others for the London booksellers, is more valuable than even the original work. This work was undertaken principally to rectify the mistakes and supply the omissions of Moreri, but gave great and just offense in many parts from the indecency of its language, its bold leaning toward Manichaeism, and the captious sophistries which obscure the plainest truths and infuse doubts into the mind of the reader. Besides Jurieu, two new enemies appeared on this occasion, Jacquelot and Leclerc, who both attacked Bayle's supposed infidelity. His controversy with them lasted until near the period of his death, which happened on the 28th of December, 1706, in his fifty-ninth year. Among his other works are,

1. Commentaire sur ces paroles de l'evangile: Contrains-les d'entrer (1686): —

2. La Cabale chimerique (1691): —

3. Reponses aux Questions d'un Provincial (5 vols. 12mo, 1702, 1704):

4. Janua Caelorum Reserata: —

5. Selected Letters (best ed. 3 vols. 1725): —

6. Entretiens de Maxime et de Themiste; ou, Reponse a M. Leclerc (1706): —

7. Opuscules, etc.

His life was written by Des Maizeaux, in 2 vols. 12mo, 1722, and by Feuerbach (Augsb. 1838). See Haag, La France Protestante, 2, 60-63; Rev. des Deux Mondes, Dec. 1835; Landon, Eccl. Dict. 1, 98.

## Bayless, John Clark D.D.[[@Headword:Bayless, John Clark D.D.]]

             a Presbyterian minister, was born at Louisville, Ky., Jan. 7, 1819. His mother died while he was an infant, but he was sedulously trained by a pious grandmother in the precepts and practices of gospel truth. He was graduated from Centre College, Ky., in 1836. While a student he was converted during a revival in Danville, united with the Church there, and  was baptized by the Rev. Dr. John C. Young. He entered Princeton Seminary in June, 1837, and remained until September, 1838, when the state of his health compelled him to leave. He returned, however, in August, 1839, and remained until he had completed his course in the spring of 1841. He was licensed by the Presbytery of Louisville, Sept. 23, 1841, and spent his first year of ministerial labor at Cloverport, Ky., and vicinity. At the end of this time he became pastor of the church at Jeffersonville, Ind., for two years, and, in addition, was for one year chaplain to the penitentiary. In 1844 or 1845 he removed to Covington, Ky., where he succeeded in building up a flourishing church, and sent out a colony to organize a second church (now North Street) in that growing city. In 1852 he removed to north-eastern Kentucky, and took charge, for a part of his time, of Bethesda Church (now Ashland Church), in Boyd County. Here began that great evangelistic work,in which he spent the last twenty years of his life, and which extended not only through north-eastern Kentucky, but all contiguous parts of West Virginia. On this wide and needy field preaching, points and Sabbath-schools were established. Iron-furnaces were made centres of work. New churches were organized wherever practicable. Thus he soon had five or six organized churches under his care, and each wasa centre of extended mission work. In April, 1866, he severed his connection with Ashland Church, still continuing his work as an evangelist. In 1867 he bought a mountain farm, near Grayson, Carter Co., Ky., anmd heniceforth resided there, still, however, earnestly continuing his missionary labors. But his health grew more and more feeble, and for four or five years before his death he was able to travel very little, especially in winter. He died May 23, 1875. Dr. Bayless espoused the Southern side during the civil war, and at the time of his death was in connection with the Presbytery of Ebenezer, of the Southern Assembly. He was a man of great ability, and of strong and clear views on all subjects to which he gave his attention. He was an earnest, effective, and instructive preacher. He was especially fond of children, and gave much time and labor to'efforts to instruct and benefit them in every way. His end was full of Christian joy and even of triumph. See Necrological Report of Princeton Theol. Sem. 1876, p. 23. (W. P. S.)

## Bayless, Lewis C[[@Headword:Bayless, Lewis C]]

             a Presbyterian minister, was born in New York city, Sept. 26, 1838. He was educated at the New York Free Academy, and studied theology at the Seminary at Priliceton, N. J. He was ordained by the New York Presbytery  in 1862, and installed pastor of the Eighty-fourth Street Presbvterian Church; New York city. He died Aug. 18, 1864. See Wilson, Presb. Hist. Almanac 1866, p. 95.

## Bayley, Abner[[@Headword:Bayley, Abner]]

             a Congregational minister, was born at Newbury, Mass., in 1716. He graduated from Harvard College in 1736, was ordained pastor of the church in Salem, N. H., Jan. 30, 1740, and died March 10, 1798. See Sprague, Annals of the Amer. Pulpit, 2, 389.

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

             D.D., an English divine, was born about 1752, near Whitchurch, Shropshire. He was sent to the grammar-school, where by assiduity he made great progress in learning, staying there until he became the master. To his advancement in literature his excellent grammar in the Hebrew language bears sufficient testimony. He entered the ministry as curate of the Rev. John Fletcher, vicar of Madeley, Salop, and subsequently labored with the Rev. Dr. Conyers, at Deptford. After much labor and perseverance, he erected a church in Manchester, and in 1788 became its first pastor. Dr. Bayley retained this charge till his death, which occurred April 2, 1812. His diligence in pastoral duty, his faithfulness in the ministrations of the pulpit, and his purity of life. were such as to place him in the front rank of the servants of Christ. He published The Christian's Choice (Manchester, 1801, 12mo). See (Lond.) Christian Observer, August, 1812, p. 477.

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

             a Congregational minister, was born Sept. 12, 1650. He graduated from Harvard College in 1669, was ordained at Danvers in October, 1671, resigned his charge in 1680, and died in 1707. See Sprague, Annals of the Amer. Pulpit, i, 186.

## Bayley, James Roosevelt, D.D[[@Headword:Bayley, James Roosevelt, D.D]]

             a distinguished Roman Catholic prelate, was born in New York city, August 23, 1814. He graduated from Washington (now Trinity) College,  Hartford, Connecticut, in 1835, and studied theology under Dr. Samuel Jarvis at Middletown; was ordained a minister of the Protestant Episcopal Church; preached at Harlem, N.Y., and afterwards at Hagerstown, Maryland. He went to Rome, entered the Roman Catholic Church in 1842, studied theology in the Sulpitian Seminary at Paris, and was raised to the priesthood in New York by archbishop Hughes, March 2, 1844. He was engaged thereafter in teaching and pastoral duties in New York city, and in filling the position of secretary to archbishop Hughes. On October 30, 1853, he was consecrated first bishop of Newark, N.J., and on October 12, 1872, he received the pallium of the archbishopric of Baltimore. He took part in the three provincial councils of New York, in the second plenary council of Baltimore, and in the ecumenical council of the Vatican. He also visited Rome in 1862 for the canonization of the Japanese martyrs, and in 1867 for the centenary of the apostles. In 1877 he went to Europe for the Vichy waters, but, receiving no benefit, returned to America, and got as far as Newark, where he died, October 3, 1877. Archbishop Bayley wrote, Sketch of the History of the Catholic Church on the Island of New York (N.Y. 1853; new ed. 1869): — Memoirs of Simon G. Brute, First Bishop of Vincennes (1860): — Pastorals for the People. See (N.Y.) Catholic Almanac, 1878, page 38.

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

             a minister of the Methodist Episcopal Church South, was born at Newcastle-underLime, Staffordshire, England, March 13, 1814. In his youth he became a bold and decided infidel. He came to America in 1836, was converted in 1839, and in 1840 joined the Virginia Conference. In 1845 he visited England, returning to his work the following year. Ini 1860  he again visited England, to recruit his health, and returned in 1869. He died in Lynchburg, Va., Feb. 25, 1880. Mr. Bayley was a close student. The Bible was his chief study, and his preaching was always accompanied with the unction of the Spirit. Socially, he was entertaining, cordial, pure, and was eminently successfiul in winning souls to Christ. He was continually writing for papers and periodicals, and he wrote and published many interesting books. Among them are, Confessions of a Converted Infidel: — Marriage as it is and as it should be: — Pleasant Hours; also many smaller pamphlets, viz.: Shakespeare - Was He a Christian? — Facts About America for the People of England, etc. See Minutes of Annual Conferences of M. E. Church South, 1880, p. 235.

## Bayley, Josiah[[@Headword:Bayley, Josiah]]

             a Unitarian minister, was born at Newbury, Mass., in 1723. He graduated at Harvard College in 1752, and was ordained pastor of the Church at Hampton Falls, N. Y,, Oct. 19, 1757. He died Sept. 12. 1762. See Sprague, Annals of the Amer. Pulpit, 8:15.

## Bayley, Robert Slater[[@Headword:Bayley, Robert Slater]]

             F.S.A., an English Congregational minister. was born at Lichfield, in 1801. He was converted early in life, educated for the ministry at Hoxton College, and settled first at Louth, in 1833. In 1835 he removed to Sheffield, where he labored ten years. From Sheffield Mr. Bayley went to Queen-street Chapel, London, where he labored till his invitation to Eignbrook Chapel, Hereford, in 1856. He died Nov. 15, 1859. Mr. Bayley was the author of Nature Considered as a Revelation: — History of Louth: — Lectures on the Early History of the Christian Church: — The New Hebrew Concordance; and many sermons, lectures, etc. See (Lond.) Cong. Year-book, 1860, p. 175.

## Bayley, Solomon[[@Headword:Bayley, Solomon]]

             a colored preacher of the Methodist Episcopal Church in Liberia. He was born a slave in Delaware, and, after cruel hardships, gained his freedom. He emigrated to Liberia about 1832, and, at the organization of the Conference in 1834, was returned supernumerary. He died at Monrovia in great peace in Oct., 1839. “Father Bayley was a good preacher. His language was good, his doctrine sound, and his manner forcible; his conversation was a blessing, and his reward is on high.” — Mott, Sketches of Persons of Color; Minutes of Conferences, 3, 62.

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

             an English minister of the Society of Friendts, was born about the year 1630, and was for some time a Baptist minister at Poole. He united with the Friends about the year 1655, and, as the “testimony:” about him says, “travelled up and down in many places in the service of the Lord.” He is spoken of as being singularly gifted by the Holy Spirit, and an “able minister of the New Testament.” He underwent the personal sufferings usual in that age with his associates. In order to provide for the wants of  his family, he followed the seas as master of a ship. His last voyage was made to Barbadoes. On his return from visiting Friends in that island he died, April 1, 1675, in lat. 46° 36'. See. Piety Promoted,, i 73. (J. C. S.)

## Baylis, Frederick[[@Headword:Baylis, Frederick]]

             an English Congregational minister, was born at Rodborough, Gloucestershire, in 1826. Soon after his conversion he was accepted by the London Missionary Society. and sent to Fakenham and Rotherham to fit himself better for their work. In 1850 he was ordained at Southampton. On Sept. 14, 1850, Mr. Baylis left for India. He labored first at Madras, and finally at Neyoor, South Travancore. In August, 1854, the charge of the entire mission devolved on Mr. Baylis; also the general oversight of the medical department, for which he had been happily prepared by his early education. His death occurred May 17, 1877. Mr. Baylis was possessed of great energy and patient determination. He was indefatigable, self- possessed, and cheerful. His varied abilities and attainments qualified him for all departments of missionary labor: He had the confidence and esteem of both the English and native authorities of the province. Besides discharging his missionary duties. Mr. Baylis contributed numerous works to Tamil Christian literature, and for several years was joint, and afterwards sole, editor of the illustrated Tamil magazine, The Desopakari. See (Loud.) Cong. Year-book, 1878, p. 306.

## Bayliss, Jeremiah H., D.D., LL.D[[@Headword:Bayliss, Jeremiah H., D.D., LL.D]]

             a Methodist Episcopal minister, was born at Wednesbury, England, December 20, 1835. In 1857 he joined the Genesee Conference. He was a pastor in various conferences until 1884, when he was elected editor of the  Western Christian Advocate, which office he held until his death, August 14, 1889. See Minutes of Annual Conferences (Fall), 1889, page 383.

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

             a Congregational minister, was born at Stratford-on-Avon, England, Jan. 9, 1812. His early years were spent in New York and Philadelphia, and from 1832 to 1842 he was engaged in business in Rochester, N. Y. From 1842 to 1853 he was agent of the American Tract Society; but May 1 of the latter year he was ordained an evangelist in Brooklyn, N.Y. As a result of his labors the Warren Mission Church in Brooklyn was organized in the following year, and he remained in pastoral charge of it until 1866, when he was elected secretary and agent of the Brooklyn Association for Improving the Condition of the Poor. He continued to hold this position until 1877. His death occurred in Brooklyn, Feb. 12, 1879. See Cong. Yearbook, 1880, p. 12.

## Baylor[[@Headword:Baylor]]

             Hon. and Rev., R. E. B., a licensed preacher of the Baptist denomination, was born in Bourbon, County, Ky., May 10, 1791. He studied law in his native state, and, having been admitted to the bar, he removed to Alabama, and practised at Cahaba and Tuscaloosa. For two terms he represented the Tuscaloosa district in Congress. His conversion took place in 1839, and soon after he was licensed to preach. He removed to Texas not long after, where he was a member of the Texan Congress for a time, and for twenty- five years a circuit judge, and for a short time was on the Supreme bench. “Wherever he held courts he there also preached, often deciding cases on the bench during the day, and holding a protracted meeting at night.” “His religious character aided him no little in his judicial career at a time when violence, lawlessness, and misrule prevailed among the people.” He thoroughly identified himself with the people of God wherever he went.” He was a generous friend and contributor to Baylor University” — called so from him — an institution of high character, situated in Independence, Washington Co., Texas, established in 1845. Mr. Baylor spent most of his time during the last ten years of his life in attending religious meetings. He died Dec. 30, 1873. “His memory is.precious among all classes of people in the State of Texas. See Baptist EnCyclopedia, p. 89.

## Bayly (Or Bailey), Anselm LL.D.[[@Headword:Bayly (Or Bailey), Anselm LL.D.]]

             an English clergyman, who died in 1794, was sub-dean of his majesty's Chapel Royal, and published a number of educational and theological works (1751-89). His most pretentious work was, The Old Testament, English and Hebrew, with Remarks Critical and Grammatical on the Hebrew, and Corrections of the English (Lond. 1774, 4 vols. 8vo). “In this edition the authorized version, with a few alterations, chiefly in the punctuation, is printed so as to face the Hebrew; a few notes are added of an explanatory kind; — the Keri readings are conveniently placed on the margin; and summaries of the books are appended. The work is of little value, except as it supplies a legible Hebrew text. The text is pointed, but only the athnach and soph-pasuk accents are inserted.” Dr. Bayly published also a Hebrew Grammar, and a Practical Treatise on Singing (ibid. 1771).

## Bayly, Benjamin (1)[[@Headword:Bayly, Benjamin (1)]]

             an English clergyman, was rector of St. James's, Bristol, and died about 1720. He published, An Essay on Inspiration (Lond. 1707): — and Sermons on Various Subjects (2 vols. 1721). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Bayly, Benjamin (2)[[@Headword:Bayly, Benjamin (2)]]

             an Irish Methodist preacher, was born at Moneygrath, County Carlow, Oct. 13, 1807. He was converted at twenty-one, received into the Methodist Society by the Rev. Robert Huston, became a class leader and local preacher, and began in 1832 the career of an itinerant minister. During fortytwo years he was in labors more abundant, and witnessed remarkable revivals of the work of God. He became a supernumerary in 1874, preaching as health permitted, but died at Enniskillen, Aug. 10, 1879.

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

             an English clergyman, son of bishop Lewis Bayly, was born in Herefordshire in 1595, and educated at Exeter College, which he entered in 1611. After completing his collegiate studies, he took orders and received some preferments from his father. He afterwards became one of the king's chaplains, and guardian of Christ's Hospital in Ruthyn. He died in 1633. His published works include, The Angel Guardian (1630): — and The Light Enlightening (eod.).

## Bayly, Lewis[[@Headword:Bayly, Lewis]]

             a Welsh prelate, was born at Caermarthen, and educated at Oxford. In 1616 he was consecrated bishop of Bangor. He died in 1632. He is worthy of mention for his Practice of Piety, one of the most popular religious works of the 17th and 18th centuries. It reached its 51st edition in 1714.

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

             an Irish prelate, was bishop of Killala and Achonry, and died in 1670. He published, Theophilact's Comments on St. Paul (Lond. 1636). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Bayne (Or Baine), James[[@Headword:Bayne (Or Baine), James]]

             minister in Edinburgh, was born in 1710, anid died Jan. 17, 1790. He was a protege of the duke of Montrose, and was so celebrated a preacher that he was popularly called “the Swan of the West.” He published, Discourses on Various Subjects (1778): — and a Sermon against Foote's Minor. See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bayne (Or Baines), Ralph D.D.[[@Headword:Bayne (Or Baines), Ralph D.D.]]

             an English prelate, was a native of Yorkshire, and was educated at St. John's College, Cambridge. He afterwards went to Paris, where he was for some time royal professor of Hebrew. He remained abroad until the accession of queen Mary, when he was consecrated bishop of Lichfield and Coventry. On the accession of Elizabeth he was deprived and for some time imprisoned, but,afterwarqs lived in the bishop of London's house. He died in 1559. He published, Prima Rudimenta in Linguam Hebraicum (Paris, 1550).

## Bayne (Or Baynes), Paul[[@Headword:Bayne (Or Baynes), Paul]]

             an eminent English Puritan divine, was educated at Withersfield, in Essex, and at Christ College, Cambridge, of which he became fellow. Shortly after his graduation he was chosen lecturer of St. Andrew's Church, in which office he continued until silenced for certain opinionls advanced in his lectures. He died at Cambridge in 1617. He wrote, The Diocesan's Trial (1621): — A Commentary on the 1James , 2 d Chapters of St. Paul to the Colossians; together.with Divers Places of Scripture Briefly Explained (Lond. 1634, 4to): — Help to True Happiness, Explaining the Fundamentals of Christian. Religion (3d ed. 1635): — A Commentary on Ephesians (1643), and some other works.

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

             a Methodist Episcopal minister, was born in Somerset County, Md., in 1796. He experienced conversion when about twenty-one; soon began active service as exhorter and local preacher; and in 1821 entered the Philadelphia Conference, in which he labored with zeal and fidelity until the close of his life, Aug. 6, 1851. Mr. Bayne was a warm friend, a firm Methodist, and a plain, energetic, and useful minister. See Minutes of Annual Conferences, 1852, p. 20.

## Baynes, Joseph[[@Headword:Baynes, Joseph]]

             an English minister of the Society of Friends, was born at Kissington, Westmoreland Co., in 1633. He was converted in 1652, through the preaching of George Fox, and united with the Quakers. Some time after this he began to preach, and commended himself to those whom he addressed of like faith, as one who “truly loved and feared the Lord,  making it his daily care to keep his conscience void of offence towards God and man.” For the non-payment of tithes, and for other reasons, he was despoiled of his goods and frequently imprisoned, all which “he endured with steadfastness and great patience.” For many years during the latter part of his life he travelled in England. He took special interest in the spiritual welfare of the young. He died Jan. 26, 1714. See Piety Promoted, 2, 145-147. (J. C. S.)

## Bayon, Nicolas[[@Headword:Bayon, Nicolas]]

             a French theologian, was born at Pont-i-Mousson, about 1570. He was canon of the Cathedral of Verdun. He wrote, De Sacramentis et Sacrificiis Missea (Verdun): — De Decem Praeceptis Decalogi et Quinque Prceceptis Ecclesice (ibid. 1622 ): — Solutions des Cas de Conscience, etc. (ibid. 1620). See Hoefer, Nouv. Biog. Generale, s.v.

## Baz[[@Headword:Baz]]

             SEE MAHER-SHALAL-HASH-BAZ.

## Baza[[@Headword:Baza]]

             in Persian religion. The Persians give sins a certain weight, which must be balanced by good deeds or penances. Baza is such a weight of sins as equals 90 staters or 221 Arabian drachms.

## Bazaar[[@Headword:Bazaar]]

             an Oriental “market-place.” In the earlier times of the Jewish history it appears that the markets were held near the gates of towns, sometimes within, sometimes without, where the different kinds of goods were exposed for sale, either in the open air or in tents. SEE MARKET. But we learn from Josephus that in the time of our Savior the markets, at least in cities, had become such as they now are in the East. These establishments are usually situated in the center of the towns, and do not by any means answer to our notion of “a market” — which is usually appropriated to the sale of articles of food-for in these bazaars all the shops and warehouses of the town are collected, and all the trade of the city carried on, of whatever description it may be. In these also are the workshops of those who expose for sale the products of their skill or labor, such as shoe-makers, cap- makers, basket-makers, smiths, etc.; but every trade has its distinct place to which it is generally confined. Hence one passes along between rows of shops exhibiting the same kinds of commodities, and sometimes extending to the length of a moderate street. Other rows make a similar display of commodities of other sorts. The bazaar itself consists of a series of avenues or streets, with an arched or some other roof, to afford protection from the sun and rain. These avenues are lined by the shops, which are generally raised two or three feet above the ground upon a platform of masonry. which also usually forms a bench in front of the whole line. The shops are in general very small, and entirely open in front, where the dealer sits with great quietness and patience till a customer is attracted by the display of his wares. No one lives in the bazaar: the shops are closed toward evening with shutters, and the bazaar itself is closed with strong gates, after the shopkeepers have departed to their several homes in the town. It sometimes happens that a part of the bazaar consists of an open place or square, around which are shops under an arcade. When this occurs the shops are generally those of fruiterers, green-grocers, and other dealers in vegetable produce, the frequent renewals of whose bulky stock renders it undesirable that their shops should be placed in the thronged and narrow avenues. In these bazaars business begins very early in the morning — as soon as it is light. During the day it seems to be the place in which all the activities of the town are concentrated, and presents a scene remarkably in contrast with the characteristic solitude and quietness of the streets, which seem exhausted of their population to supply the teeming concourse which it offers. And this is partly true; for the market is the resort not only of the busy, but of the idle and the curious — of those who seek discussion, or information, or excitement, or who desire “to be seen of men;” and where, consequently, the exterior aspect of Oriental life and manners is seen in all its length, and breadth, and fullness. — Kitto, Pict. Bible, note on Mar 7:32. SEE MERCHANT.

## Bazan, Ferdinando[[@Headword:Bazan, Ferdinando]]

             archbishop of Toledo, was born in 1627. His taste for literature led him to establish an academy of the learned in his own house. He died in 1702. He wrote some works, which are unpublished, in Spanish and Italian. See Hoefer, Nouv, Biog. Generale, s.v.

## Bazend[[@Headword:Bazend]]

             another name for the ZEND AVESTA SEE ZEND AVESTA (q.v).

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

             a prominent Universalist, was born at Portsmouth, N. H., in 1794. He there learned the printer's trade; removed to Boston in 1820; became connected with the Universalist Magazine as printed in 1828, and continued his connection with it for forty years, excepting about six years which he spent in the office of the Eastern Argus. He died Dec. 21, 1873. See Universalist Register, 1874, p. 141.

## Bazin, Jean Baptiste[[@Headword:Bazin, Jean Baptiste]]

             a French theologian amid hagiographer, was born at Auxonne, Jan. 14, 1637. He was in 1673 procurator-general of the Order-of the Cordeliers of Dijon. He died at his native place, Jan. 30, 1708. He wrote, Praxis Recollectionis Animce ‘(Paris, Degollier, 1686): — La Grand-Messe et la Maniere de l Entendre et d'y Assister Saintement (Lyons, 1687): — Eclaircissements sur la Sainte Messe (ibid. 1688): — Abreg de la Vie de Saint Jean Capistran, etc. (ibid. 1698). See Hoefer, Nouv. Biog. Gen., s.v.

## Bazin, Nicolas[[@Headword:Bazin, Nicolas]]

             a French engraver, was born at Troyes, in Champagne, in 1636, studied under Claude Mellan, and established himself at Paris as an engraver and print-seller. He died about 1706. The following. are some of his principal religious works: The Portrait of the Virgin; The Annunciation; Christ Crowned with Thorns; The Crucifixion; St. Jerome and St. Peter (two plates). See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bazius, Johannes[[@Headword:Bazius, Johannes]]

             bishop of Wexio in Sweden, was born in 1581, and died in 1649. He wrote, by order of his government, a history of the Swedish Church, entitled Inventarian Ecclesice Sueco-Gothicorum, continenzs Integram Historiam Ecclesice. Suecorcm, libris viii. descriptam, usque ad annum 1642 (Linkoping, 1642, 4to).

## Bazlith Or Bazluth[[@Headword:Bazlith Or Bazluth]]

             (Heb. Batslith' or Batsluth', בִּצְלִיתor בִּצְלוּת, nakedness; Sept. Βασαλώθ), the head of one of the families of Nethinim that returned to Jerusalem from the exile (Ezr 2:52; Neh 7:54). B.C. 536.

## Bazur[[@Headword:Bazur]]

             was an Oriental magician. All amulets of the Persians are called Bazuband after him.

## Bazzani, Giuseppe[[@Headword:Bazzani, Giuseppe]]

             an Italian painter, was born at Reggio, in 1690, and studied under Gio. Canti. Many of his fresco paintings are at Mantua and in the'convents in its vicinity. He was director of the Academy at Mantua, where he died in 1769. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Bdellium[[@Headword:Bdellium]]

             (בְּדֹלִח, bedo'lach) occurs but twice in the Scriptures — in Gen 2:12, as a product of the land of Havilah, and Num 11:7, where the manna is likened to it and to hoar — frost on the ground. In the Sept. it is considered as a precious stone, and translated (Gen.) by ἄνθραξ, and (Num.) by κρύσταλλος; while Aquila, Symmachus, Theodotion, and the Vulgate render it bdellium, a transparent aromatic gum from a tree. Of this opinion also is Josephus (Ant. in 1, 6), where he describes the manna — ὅμοιον τῇ τῶν ἀρωμάτων βδέλλῃ, i.e. similar to the aromatic bdellium (Num 11:7). SEE MANNA. Reland supposes it to be a crystal, while Wahl and Hartmann render it beryl (reading בְּרֹלִח). The Jewish rabbins, however, followed by a host of their Arabian translators, and to whom Bochart (Hieroz. 3, 593 sq.) and Gesenius (Thesaur. 1, 181) accede, translate bedolach by pearl, and consider Havilah (q.v.) as the part of Arabia, near Catipha and Bahrein, on the Persian Gulf, where the pearls are found.

Those who regard bedolach as some kind of precious stone rest their argument on the fact that it is placed (Gen 2:12) by the side of “the onyx-stone” (שֹׁה — ם, shoham), which is a gem occurring several times in the Scriptures, and that they are both mentioned as belonging to the productions of the land Havilah. But if thism meaning were intended, the reading ought to be, “there is the stone of the onyx and of the bdellium,” and not “there is the bdellium and the stone of the onyx,” expressly excluding bedolach from the mineral kingdom. Those who translate bedolach by “pearl” refer to the later Jewish and Arabian expounders of the Bible, whose authority, if not strengthened by valid arguments, is. but of little weight. It is, moreover, more than probable that the pearl was as yet unknown in the time of Moses, or he would certainly not have excluded it from the costly contributions to the tabernacle, the priestly dresses, or even the Urim and Thummim, while its fellow shoham, though of less value, was variously used among the sacred ornaments (Exo 25:7; Exo 35:9; Exo 35:27; Exo 28:20; Exo 39:1,). Nor do we find any mention of pearl in the times of David and Solomon. It is true that Luther translates פְּנִינַים, peninim' (Pro 3:15; Pro 8:11; Pro 10:25; Pro 31:10), by pearls, but this is not borne out by Lam 4:7, where it is indicated as having a red color. The only passage in the Old Test. where the pearl really occurs under its true Arabic name is in Est 1:6 (דִּר, dar); and in the N.T. it is very frequently mentioned under the Greek name μαργαρίτης. SEE PEARL. It is therefore most probable that the Hebrew bedolach is the aromatic gum bdellium, which issues from a tree growing in Arabia, Media, and the Indies. Dioscorides (1, 80) informs us that it was called μάδελκον or βολχόν, and Pliny (12, 19), that it bore the names of brochon, malacham, and maldacon. The frequent interchange of letters brings the form very near to that of the Hebrew word; nor is the similarity of name in the Hebrew and Greek, in the case of natural productions, less conclusive of the nature of the article, since the Greeks probably retained the ancient Oriental names of productions coming from the East. Pliny's description of the tree from which the bdellium is taken makes Kaempfer's assertion (Amaen. Exot. p. 668) highly probable, that it is the sort of palm-tree (Borassus flabelliformis, Linn. 101, 6, 3, Trigynia) so frequently met with en the Persian coast and in Arabia Felix.

The term bdellium, however, is applied to two gummy-resinous substances. One of them is the Indian bdellium, or false myrrh (perhaps the bdellium of the Scriptures), which is obtained from Amyris (balsamodendron?) Commiphora. Dr. Roxburgh (Flor. Ind. 2, 245) says that the trunk of the tree is covered with a light-colored pellicle, as in the common birch, which peels off from time to time, exposing to view a smooth green coat, which, in succession, supplies other similar exfoliations. This tree diffuses a grateful fragrance, like that of the finest myrrh, to a considerable distance around. Dr. Royle (Illust. p. 176) was informed that this species yielded bdellium; and, in confirmation of this statement, we may add that many of the specimens of this bdellium in the British Museum have a yellow pellicle adhering to them, precisely like that of the common birch, and that some of the pieces are perforated by spiny branches, another character serving to recognize the origin of the bdellium. Indian bdellium has considerable resemblance to myrrh. Many of the pieces have hairs adhering to them. The other kind of bdellium is called African bdellium, and is obtained from Heudolotia Africana (Richard and Gaillemin, Fl. de Senegambie). It is a natural production of Senegal, and is called by the natives, who make tooth-picks of its spines, niottout. It consists of rounded or oval tears, from one to two inches in diameter, of a dull and waxy fracture, which, in the course of time, become opaque, and are covered externally by a white or yellowish dust. It has a feeble but peculiar odor, and a bitter taste. Pelletier (Ann. de Chim. 80, 39) found it to consist of resin, 59.0; soluble gum, 9.2; bassorin, 30.6; volatile oil and loss, 1.2. Resin of bdellium (African bdellium?) consists, according to Johnstone, of carbon, 40; hydrogen, 31; oxygen, 5. See Penny Cyclopoedia, s.v.

## Beach, Aaron Crowell[[@Headword:Beach, Aaron Crowell]]

             a Congregational minister, was b6rn at South Orange, N. J., Dec. 28, 1805. After leaving the academy at Bloomfield, N. J., he entered Yale College, graduating in 1835, and three years after from Yale Theological Seminary. In June, 1842, he was ordained pastor of the church in Wolcott, Conn., where he remained exactly fifteen years. From Feb. 1859, to April, 1876, he was pastor of the Millington Church in East Haddam; and after this he remained without charge. He died at East Haddam, Conn., July 30, 1881. See Cong. Year-book, 1882, p. 23.

## Beach, Abraham, D.D[[@Headword:Beach, Abraham, D.D]]

             a minister of the Protestant Episcopal Church, was born at Cheshire, Conn., 1740, graduated at Yale College 1757, passed from the Congregational to the Protestant Episcopal Church, and was ordained by the Bishop of London 1767. His first service was as missionary at Piscataqua, N. J., where he served up to the Revolution, when his church was shut up on account of the troubles of the time. In 1784 he was appointed assistant minister at Trinity Church, N. Y. In 1789 he was made D.D. by Columbia College. In 1813 he resigned his charge and retired to his farm on the Raritan, where he died, Sept. 14, 1828. — He was a strict Episcopalian, and in 1783 opposed Dr. (afterward Bishop) White's proposal to organize the Church and ordain ministers without a consecrated bishop. — Sprague, Annals, 5, 265.

## Beach, Anson F[[@Headword:Beach, Anson F]]

             a Methodist Episcopal minister, was born at Cheshire, Conn., in 1810. He experienced conversion at the age of nineteen, soon began preaching, and in 1833 united with the New York Conference. In that body, with but a short intermission as supernumerary, he labored earnestly to the close of his life, Oct. 6, 1847. See Minutes of Annual Conferences, 1848, p. 225.

## Beach, H. W[[@Headword:Beach, H. W]]

             a Methodist Episcopal minister, was admitted into the Upper Iowa Conference in 1858, but became superamnnuated, on accotunt of ill-health, in 1863. At the close of one year, he made another year's effort to keep in the effective ranks, but bodily weak ness obliged him to resume a superannuated relation, which he sustained until his decease, Dec. 19, 1878. See Minutes of Annual Conferences, 1879, p. 50.

## Beach, Isaac Closson[[@Headword:Beach, Isaac Closson]]

             a Presbyterian minister, was born at New Milford, Conn., March 2, 1802. He studied theology in private, and after being licensed by the Litchfield South Association, in 1828, preached in Washington and Bethel, Conn. He served as an agent of the American Bethel Society in Ohio in 1829-30. He was then ordained pastor of the Presbyterian Church in New Paltz, Ulster Co., N. Y., where he remained about five years. After eighteen months' service as pastor of a church in Newburgh, N. Y., he removed, in 1848, to Northern Illinois, where he labored for three and a half years as a home missionary. His next remove was to Southern Ohio, where he had charge of the Church at North Bend about three years. Thence he went to Cincinnati, and spent between three and four years as pastor of the Sixth Presbyterian Church. His health again failed, and in September, 1858, he settled in Kansas, residing first at Wyandotte and afterwards at Olathe. Until 1862 he was general missionary of the Presbyterian Church for the territory, travelled largely, and organized churches. He died Feb. 23, 1873. See Obituary Record of Yale College, 1873.

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

             a Congregational minister, was born at Winchester, Conn. He graduated from Williams College in 1804, and studied theology under Rev. Asahel Hooker; was ordained pastor in Winsted, Conn., in 1805, resigned his charge in 1843, and died June 10, 1850, aged seventy years. See Sprague, Annals of the Amer. Pulpit, ii, 319.

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

             a Protestant Episcopal minister, was born in 1700, and graduated at Yale College in 1721. For several years he served in the Congregational Church at Newtown, Conn., but in 1732 conformed to the Church of England, and was ordained )by the Bishop of London in that year. He served as missionary at Newtown and Reading for 50 years, and died March 8, 1782. He published several tracts in favor of the Church of England, and a number of occasional sermons. — Sprague, Annals, 5, 84.

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

             a Christian martyr, was burned at Rochester, April 1, 1556, because of his faithful adherence to the Gospel. See Fox, Acts and Monunents, 8:130.

## Beach, Lyman[[@Headword:Beach, Lyman]]

             a Methodist Episcopal minister, was born at Wallingford, Conn., Dec. 21, 1792. He received a careful bringing-up, experienced conversion at the age of seventeen, and was licensed to exhort in 1813. He served in the war with Great Britain, and became a backslider. He purchased a farm in 1818, in Stockbridge, N. Y. He rejoined the Church in 1820, and was relicensed to exhort; was licensed to preach in 1822, and employed one year by the presiding elder, and in 1828 entered the Oneida Conference. He served the following charges: Palatine and East Brockett's Bridge, Camden, Lebanon, Brookfield, Norwich, Westmoreland, Litchfield, Deansville and Clinton, Sangerfield, Augusta, Smyrna, Hamilton, Brookfield (again), Onondaga, Onondaga Mission, Camillus, Lowell, Westmoreland (again), Bennett's Corners and Indian Missions; and in 1858 was superannuated. He lived in Verona until 1874, and then went to Augusta, N.Y., where he remained until his decease, Jan. 30, 1880. Mr. Beach was a man of great influence, excellence of character, superior ministerial gifts, sound judgment, ready command of language, and pleasing address. See Minutes of Annual Conferences, 1880, p. 80.

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

             a clergyman of the Protestant Episcopal Church, was born at Wallingford, Conn., March 15, 1790. Although lacking the advantages of a collegiate education, he became a good scholar and an excellent preacher. He was ordained deacon Oct. 20, 1815, immediately after which he officiated in St. Albans, Fairfield, and Sheldon, Vt., for several years. On Aug. 24, 1817, he was ordained priest. In 1822 he became rector of Salisbury, Conn.; in 1833 he removed to Essex, in the same state, taking charge also of St. Stephen's Church, East Haddam. In 1836 he resigned the parish at Essex, and assumed the rectorship at East Haddam, where he died, Jan. 14, 1838. As a preacher, his sermons were remarkably clear, earnest, and instructive, and he excelled in extemporaneous address. See Sprague, Annals of the Amer. Pulpit, v, 532.

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

             an English Wesleyan missionary, went to the West Indies in 1815, and labored in the island of St. Vincent's. He died Aug. 29, 1817, of a fever induced by a cold when sailing in an open boat for Prince Rupert's Bay.  “His charity, diligence, humility, resignation, and love have rarely been excelled.” See Minutes of the British Conference, 1818.

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

             a Methodist Episcopal minister, was born at Pittsburgh, Pa., Aug. 15, 1817. Following his natural inclinations, he became a votary of the histrionic art, and acquired some celebrity therein, He was the associate of Forrest, and also Parsons, who, like him, abandoned the stage for the Christian ministry. He experienced conversion at the age of thirty, and soon afterwards entered the Pittsburgh Conference. He grew in knowledge and grace with a rapidity rarely surpassed, and labored with great zeal and fidelity until near the close of his life, when he became superannuated, and retired to Pittsburgh, where he died, April 21, 1862. See Minutes of Annual Conferences, 1862, p. 43.

## Beacon[[@Headword:Beacon]]

             (תֹּרֶן, to'ren), Isa 30:17, in the margin in that place, and in the text in chap. 23:23, and Eze 27:5, rendered “mast.” It probably signifies a pole used as a standard or “ensign” (נֵס, nes), which was set up on the tops of mountains as a signal for the assembling of the people, sometimes on the invasion of an enemy, and sometimes after a defeat (Isa 5:26; Isa 11:12; Isa 18:3; Isa 62:10). SEE BANNER.

## Beacon Turrets[[@Headword:Beacon Turrets]]

             occur at Llandrillo-yn-Rhos, at St. Burian's, Hadley, and St. Michael's Mount, under the modern name of St. Michael's Chair; they carried a light in a pot suspended on an iron frame, to guide travellers or ships. The cage for the cresset remainis at Hadley Tower. Octagonal lanterns are found at. Boston, in the west tower of Ely, at All Saints', York, and other places which served the same purpose. St. Hilary Tower was yearly whitewashed by the port of St. Ives, to render it conspicuous at sea. At Bow Church, Cheapside, and Winchester, there were beacons.

## Beadle[[@Headword:Beadle]]

             is a title of —

(1) certain university officials known also as bedells of divinity, arts, and law, who formally attend the authorities upon public occasions, to perform certain prescribed duties;

(2) a lay officer who preserves order in churches and chapels. SEE ACOLYTH.

## Beadle, Elias Root, D.D., LL.D.[[@Headword:Beadle, Elias Root, D.D., LL.D.]]

             a Presbyterian minister, was born at' Cooperstown, N. Y., Oct. 13, 1812. He united with the Church at the age of seventeen, and soon after commenced his preparation for the ministry, spending parts of two years  under the tuition of Rev. Dr. E. N. Kirk, then pastor of the Fourth Presbyterian Church at Albany, N. Y. In 1835 he was licensed to preach, and in 1836 was ordained. His health being much shattered in conseqnence of his labors as a city missionary, he accepted an invitation to become the pastor of the First Presbyterian Church in Albion, N. Y., where he remained for two years; at the end of which time he accepted an appointment as a missionary among the Druses of Mount Lebanon, Syria, and sailed from this country in June, 1839. The war in Syria prevented his entrance upon the work for which he had been set apart, and, after three years' missionary labor in different parts of Syria, he went to Constantinople, with the hope that Providence might open some field for work in Turkey. To recruit his health, he decided, after a time, to return to his native land. In 1840 he went to New Orleans, where he continued for nine years “in labors abundant and most fruitful, in zeal ardent, in perils oft, amid epidemics and panics, sicknesses and calamities.” As the result of his persistent toils, three Presbyterian churches were formed in New Orleans, of one of which he was pastor for several years. In 1852 he returned north, and became pastor of the Pearl-street (Congregational) Church in Hartford, Conn, a new church, of which he was the first minister. Here he continued for ten years, with but little relaxation from his ministerial labors, and then yielded to the pressure of disease, and was obliged to spend eight months in the West Indies to recruit his wasted energies. Returning to Hartford, he continued his labors for a time, and then resigned. After spending some time in the Old World, he returned to the United States, and having accepted a call to the pastorate of the Second Presbyterian Church, Philadelphia, he was installed Nov. 12, 1865, where for thirteen years he had a successful ministry. His death, which was sudden, occurred Jan. 6, 1879. In some respects, Dr. Beadle was a remarkable scholar, being well- informed upon all the sciences, but his specialties were mineralogy and conchology, in which latter science he was one of the very highest authorities in America. The museum of Brown University has been greatly enriched from his valuable collections. See Dr. Herrick Johnson's Mem. Sermon. (J. C. S.)

## Beadon, Richard, D.D.[[@Headword:Beadon, Richard, D.D.]]

             an English prelate, was born about 1739, and educated at Cambridge, where he became fellow of St. John's College. He obtained a prebend in London in 1771, and another in 1775, and became archdeacon of London the same year. He was chosen master of Jesus College, Cambridge, in  1781, and vice-chancellor of the University in 1782. He was consecrated bishop of Gloucester June 7, 1789, and translated to the see of Bath and Wells in 1802. He died April 21, 1824. He published a few sermons. See Le Neve, Fasti (Index).

## Beads[[@Headword:Beads]]

             Strings of beads are used in the Roman Church on which to count the number of paters or aves recited. They are generally supposed to have been introduced by Peter the Hermit. The Saxon word bede means a prayer; it is the past participle of biddan, orare, to bid. Bead-roll was a list of those to be prayed for in the Church, and a beadsman one who prayed for another. From this use beads obtained their name. — Bergier, s.v. Chapelet. SEE ROSARY.

## Beadulf[[@Headword:Beadulf]]

             SEE BADULF.

## Beadwin[[@Headword:Beadwin]]

             SEE BADUVINI.

## Beak-head[[@Headword:Beak-head]]

             is a term applied to an ornament which is very frequently used in rich Norman doorways, resembling a head with a beak. There are many varieties of this ornament. It is sometimes called catshead, having then a tongue hanging out instead of a beak.

## Beal (Or Beale) John[[@Headword:Beal (Or Beale) John]]

             an English divine and philosopher, was born in 1603, and died in 1683. He contributed many papers to the Philosophical Transactions (1666-77). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

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

             an English Wesleyan minister, wasborn at Devonport, in 1785. He was converted at the age of seventeen, and appointed teacher, by Dr. Coke, in the first Sunday-school established at Liskeard. He was received into the ministry in 1808, and for sixtyfour years he did the work of an evangelist with ability, purity, and fidelity. In the early part of his ministry, he endured privation and persecution as a pioneer home. missionary in a part of Devon where Methodism was scarcely known, among a people sunk in ignorance and apathy. He was a conscientious and faithful student, and his sermons were practical, rich in experience, pervaded throughout by deep thought. He pursued antiquarian studies with enthusiasm. He was affectionate and eminently simple-hearted and single-minded. He became a supernumerary in 1848, spent the evening of his days in genial activity, amid calm and sunshine, and died at Liskeard, June 18, 1872. He published the following  works: The Fatal Tendency of False Principles; a sermon, 2d ed., with a Postscript to Rev. Dr. Cleeve (Exeter, 1819, 12mo): — Three Letters to Messrs Littlejohns and Moass, Committed to the Devon County Bridewellfor Preaching in an Unlicensed Place, etc. (ibid. 1823, 8vo): — Infant Baptism (Weymouth, 1823): — Remarks on the Abrahanic Covenant, Infant Baptism, and Christian Education (ibid. 1824, 8vo): — Two Lectures on Geology and Geognosy (Devonport, 1826, 8vo): — Letters to the Young on Religion and Mental Improvement (Bristol, 1830): — Geology, Geography, and Chemistry (London, 1830, 12mno): — The Fathers of the Wesley Family (Weymouth, 1833, 12mo; 2d edition, with many additions London, 1860, 8vo): — Biog. Notices of Revs. Bartholomew and John Wesley (ibid. 1839, 8vo): — God, through Christ, the Only Fount and Cause of Being and Well-being to Man (Portsmouth, 1845, 8vo): — Britain and the Gael; or, Notices of the Old and Successive Races, etc. (2d ed. Liskeard, 1860, 8vo). See Minutes of the British Conference, 1872, p. 34; Osborne, Wesleyan Bibliogr. p. 67; Everett, Wesleyan Takings, 1, 352.

## Beale, Henry Marshall, A.B.[[@Headword:Beale, Henry Marshall, A.B.]]

             an Irish Wesleyan minister, was born at Mount Mellick, in 1820. His parents were once Quakers. He entered the ministry in 1845, and after a few years accepted a tutorship in the Connectional School, where the influences.of his gentle and cheerful temper, pure mind, and upright conduct were fully recognized. Disease was, however, rapidly developing, and under it he finally sank, Dec. 17, 1855. See Minutes of the British Conference, 1856.

## Beale, Oliver[[@Headword:Beale, Oliver]]

             a Methodist Episcopal minister, was born in Bridgewater, Mass., Oct. 13, 1777, converted 1800, and entered the itinerant ministry at Lynn, Mass., 1801. After filling several of the most important stations, he was presiding elder from 1806 to 1818; and during the next ten years, while effective, he was missionary at Piscataquis, and also presiding elder. He was made “superannuate” in 1833, and died at Baltimore Dec. 30, 1836. He was a devoted and successful minister, “and did more to plant Methodism in Maine than any other man” (Rev. T. Merritt), and, during his long and faithful service, became well known to the Church as a wise man and discreet counsellor. He was five times a delegate to the General Conference. — Minutes of Conferences, 2, 493.

## Bealiah[[@Headword:Bealiah]]

             (Heb. Bealyah', בְּעִלְיָה, whose lord is Jehovah; remarkable as containing the names of both Baal and Jah; Sept. Βααλιά), one of David's thirty Benjamite heroes of the sling during his sojourn at Ziklag (1Ch 12:5). B.C. 1054.

## Beall, Isaac I.[[@Headword:Beall, Isaac I.]]

             a Methodist Episcopal minister, was born in Fairfield County, O., Sept. 18, 1823. He was dedicated to the ministry from infancy, and enjoyed: the privileges of an early religious education. He chose and prepared himself for the legal profession, was converted in 1848, soon began preaching, and in 1849 entered the Ohio Conference, in which he served on eight different appointments. He died Oct. 27, 1860. See Minutes of Annual Conferences, 1861, p. 167.

## Bealoth[[@Headword:Bealoth]]

             (Heb. Bealoth', בְּעָלוֹת, the plur. fem. of Baal, signifying prob. citizens; Sept. Βααλώθ v. r. Βαλώθ and Βαλμαινάν), the name of two places.

1. A town in the southern part of Judah (i.e. in Simeon), mentioned in connection with Telem and Hazor (Jos 15:24); evidently different from either of the two places called Baalath (Jos 15:9; Jos 15:29), but probably the same as the BAALATH-BEER SEE BAALATH-BEER (q.v.) of chap. 19:8. Schwarz (Palest. p. 100) thinks it is a “Kulat al-Baal situated 7.5 English miles S.E. of Telem and N.W. of Zapha;” but no such names appear on any modern map, and the region indicated is entirely south of the bounds of Palestine.

2. A district of Asher, of which Baanah ben-Hushai was Solomon's commissariat (1Ki 4:16, where the Auth. Vers. renders incorrectly “in Aloth,” Sept. ἐν Βααλώθ, Vulg. in Baloth); apparently = “adjacent cities,” i.e. the sea-coast, where the river Beleus (Βήλεος, Joseph. War, 2, 10:2) may be a trace of the name. SEE BELUS. Schwarz (Palest. p. 237) unnecessarily identifies it with Baal-gad or Laish.

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

             a Congregational minister, was born at Dalton, Mass., Jan. 28, 1829. He graduated from Amherst College, 1857, and from the Connecticut Theological Institute in 1860. The middle year of his theological course was spent in the Union Seminary, N.Y. He was ordained in East Hartland, Conn., June 10, 1863, where he remained four years and a half. While preaching as acting pastor at Southwick, Mass., he died Sept. 28, 1868. See Alumni Records of Conn. The. Ins. p. 84. (J. C. S.)

## Beam[[@Headword:Beam]]

             the rendering in the Auth. Vers. of the following words: אֶרֶג, e'reg, a web, Jdg 16:14; shuttle,” Job 2:6; מָנוֹר, manor', a yoke, hence a weaver's frame, or its principal beam, 1Sa 17:7; 2Sa 21:19; 1Ch 11:23; 1Ch 20:5; גֵּב, geb, a board, 1Ki 6:9;

כָּפִיס, kaphis', a cross-beam or girder (Sept. κάνθαρος), Hab 2:11; צֵלָע, tsela', a rib, hence a joint, 1Ki 7:3; “board,” 6:15,16; “plank,” 6:15; קוּרָה, kurah', a cross-piece or rafter, 2Ki 6:2; 2Ki 6:5; 2Ch 3:7; Son 1:17; עָב, ab, a projecting step, or architectural ornament like a moulding, answering for a threshold, 1Ki 7:6; “thick plank,” Eze 41:25; כְּרֻתוֹת, keruthoth', hewed sticks of timber. 1Ki 6:36; 1Ki 7:2; 1Ki 7:12; קָרָה(in Piel), to fit beams, hence to frame, Neh 3:3; Neh 3:6; Psa 104:3; of no Hebrews word (being supplied in italics) in 1Ki 6:6; δοκός, a stick of wood for building purposes, Mat 7:3-5; Luk 6:41-42. In these last passages, Lightfoot shows that the expressions of our Lord were a common proverb among the Jews, having reference to the greater sins of one prone to censure the small faults of another. The “mote, κάρφος, may be understood as any very small dry particle, which, by lodging in the eye, causes distress and pain, and is here given as the emblem of lesser faults in opposition to a beam for the greater, as also in the parallel proverb, “Strain [out] a gnat and swallow a camel” (Mat 23:24).

## Beam-light[[@Headword:Beam-light]]

             is the lamp which burns before the holy sacrament; so called, because seton the rood-beam above the altar, in distinction from a light set upon a perch or swinging stand, or those placed in bowls suspended from the vault.

## Beam-rood[[@Headword:Beam-rood]]

             is the beam crossing the chancel arch, on which the rood or crucifix is fixed; sometimes the top of the chancel screen.

## Beaman, H. H[[@Headword:Beaman, H. H]]

             a Baptist minister, was born in 1849. In early life he was frail in health, and was obliged to pursue his studies under private tutors. At the age of seventeen he was converted, and became a member of the Church in Athol, Mass. He was a decided, active Christian from the outset of his religious life, and about a year after joining the Church he felt himself called to enter the ministry. After preaching for a time at Warwick, Mass., he went to the Theological Institution at Newton, Mass., and remained there two years (1870-72). On leaving the seminary, he accepted a call to the pastorate of the churches of Hampton Falls and Seabrook, N. H., his ordination taking place Oct. 2, 1872. After a successful pastorate of four years, he was called, in 1876, to Bridgewater, Mass., where he remained another four years, and thenremoved to North Oxford, Mass. He died Aug. 10, 1881. “He was a good preacher, a faithful pastor, a kind and conscientious man. He fell at the post of duty, with the harness on.” See The Watchman, Sept. 22, 1881. (J. C. S.)

## Beamer, Valentine M.[[@Headword:Beamer, Valentine M.]]

             a Methodist Episcopal minister, was born in Clark County, O., Dec. 14, 1821. He labored on his father's farm until twenty-one years old; and in the winter, after leaving home, was converted, Feb. 7, 1843. In 1845 he united with the Ohio Conference, and served the charges of North Lewisburg and Washington circuits, Wayne and Coal River circuits. In the fall of 1849 he located, and in September, 1851, he was readmitted into the travelling connection in the North Indiana Conference. His appointments in that Conference were, Knightstown Circuit, Logansport Station, New Castle Circuit, Agent of the M. E. Tract Society, Muncie Station, New Castle Circuit, Richmond Station,.Pendleton Circuit; Berry-street Station, Fort Wayne; Mail-street Station,Peru; Miami Circuit, Elkhart Station; 1866  supernumerary; Mexico Circuit, Kokomo Statioli; Logansport District, Noblesville Station; 1876 supernumerary; Xenia Circuit, Alto Circuit, Jerome Circuit. He died June 27, 1880. He possessed more than an ordinary amount of native talent, and his eloquence was sometimes of a high order, while his sermons were always interesting and instructive. His ministry was eminently successful in the salvation of many souls. See Minutes of Annual Conferences, 1881.

## Bean[[@Headword:Bean]]

             (פּוֹל, pol; Sept. κύαμος) occurs first in 2Sa 17:28, where beans are described as being brought to David, as well as wheat, barley, lentils, etc., as is the custom at the present day in many parts of the East when a traveler arrives at a village. So in Eze 4:9, the prophet is directed to take wheat, barley, beans, lentils, etc. and make bread thereof. This meaning of the Hebrews word is confirmed by the Arabic ful, which is applied to the bean in modern times, as ascertained by Forskal in Egypt, and as we find in old Arabic works. The common bean, or at least one of its varieties, we find noticed by Hippocrates and Theophrastus under the names of κύαμος ἑλληνικός, “‘Greek bean,” to distinguish it from κύαμος αἰγύπ τιος, the “Egyptian bean,” or bean of Pythagoras, which was no doubt the large farinaceous seed of Nelumbium speciosum (Theophr. Plant. 4, 9; Athen. 3, 73; comp. Link, Urwelt, 1, 224; Billerbeck, Flor. Class. p. 139). Beans were employed as articles of. diet by the ancients, as they are by the moderns, and are considered to give rise to flatulence, but otherwise to be wholesome and nutritious. (comp. Pliny, 18:30).

Beans are cultivated over a great part of the Old World, from the north of Europe to the south of India; in the latter, however, forming the cold-weather cultivation, with wheat, peas, etc. They are extensively cultivated in Egypt and Arabia. In Egypt they are sown in November, and reaped in the middle of February (three and a half months in the ground); but in Syria they may be had throughout the spring. The stalks are cut down with the scythe, and these are afterward cut and crushed to fit them for the food of camels, oxen, and goats. The beans themselves, when sent to market, are often deprived of their skins. Basnage reports it as the sentiment of some of the rabbins that beans were not lawful to the priests, on account of their being considered theappropriate food of mourning and affliction; but he does not refer to the authority; and neither in the sacred books nor in the Mishna (see Shebiith, 2, 9) can be found any traces of the notion to which he alludes (see Otho, Lex. Rob. p. 223). So far from attaching any sort of impurity to this legume, it is described as among the first-fruit offerings; and several other articles in the latter collection prove that the Hebrews had beans largely in use after they had passed them through the mill (Kitto, Phys. Hist. of Palestine, p. 319). The paintings on the monuments of Egypt show that the bean was cultivated in that country in very early times (comp. Strabo, 15:822), although Herodotus states (2, 37; comp. Diog. Laert. 8:34) that beans were held in abhorrence by the Egyptian priesthood, and that they were never eaten by the people (but see Wilkinson, Anc. Eg. 1, 323 abridgm.); but as they were cultivated, it is probable that they formed an article of diet with the poorer classes (comp. Horace, Sat. 2, 3, 182; 2:6, 63); and beans with rice, and dhourra tread, are the chief articles of food at this day among the Fellah population. They are usually eaten steeped in oil. Those now cultivated in Syria and Palestine are the white horse-bean and the kidney-bean, called by the natives mash.

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

             a saint whose day is Oct. 26; but nothing is known of him except that he was venerated at Wester Foules, and at Kinkell, in Strathearn, Scotland. SEE BEVAN, St. He is not to be identified with St. Bean of Mortlach, but he probably is St. Bean, the uncle of St. Cadrou, or St. Bevan of Tamhlact- Menan. See Martyr. Donegal., by Todd and Reeves, p. 337-9, n.; Reeves, Eccles. Ant. p. 113; Gordon, Monast. ii, 270; Bishop Forbes, Kalendar of Scottish Saints, p. 239, 277.

## Bean, Benaiah[[@Headword:Bean, Benaiah]]

             a Free-will Baptist minister, was born at Salisbury, N. H., June 30, 1793. He was baptized by Rev. Joshua Qunimby in 1812; moved to Whitefield, N. H. in 1821, and became a member of the Church in that place at the time of its organization. He was licensed to preach in 1823, and ordained Aug. 24, 1828; and was pastor of the Church at Whitefield for ten years, during which several revivals were enjoyed. In 1838 he moved to Bethlehem, N. H., and was pastor there for eight years. In 1850 he became pastor of what was called the Clarkville and Pittsburg Church, and subsequently of the Church at Stewartstown, N. H. He died in Colebrook, N. H., Dec. 17, 1856. See Freewill Baptist Register, 1858, p. 87. (J. C. S.)

## Bean, Children Of[[@Headword:Bean, Children Of]]

             (υἱοὶ Βαιάν; Josephus, υἱοὶ τοῦ Βαάνου, Ant. 12, 8, 1), a tribe apparently of predatory Bedouin habits, retreating into “towers” (πύργους) when not plundering, and who were destroyed by Judas Maccabaeus (1Ma 5:4). The name has been supposed to be identical with BEON (Num 32:2); but this is a mere conjecture, as it is very difficult to tell from the context whether the residence of this people was on the east or west of Jordan.

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

             an English Congregational minister, was born in London, June 2, 1796, of pious parents, and was converted about the age of twenty. He preached two years as an evangelist at Burslem, North Staffordshire; studied four years at the academy at Idle, and in 1824 was ordained at Upper Chapel, Heckmondwike, where he continued pastor until his death, March 7, 1862. Mr. Bean's power in the pulpit lay in his earnestness; the words he uttered came straight from his heart. He was a well-read man, a rapid speaker, a genial, faithful Christian. He left fifteen or sixteen hundred sermons fully written, and an immense number of skeletons-the produce, for the most part, of the hours he devoted to study before breakfast. See (Lond.) Cong. Year-book, 1863, p. 205.

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

             a Methodist Episcopal minister, was born at Stratford, Vt., Sept. 23, 1817. He was converted at fourteen; removed to Illinois; commenced his itinerant life in Wisconsin in 1845; labored until he could do so no longer; retired in 1870; and died of apoplexy, near Baraboo, Wis. where he resided, May 1, 1880. He was an excellent revivalist, and preached with spiritual power; hundreds were converted under his ministry. See Minutes of Annual Conferences, 1880, p. 240.

## Bean, Joseph[[@Headword:Bean, Joseph]]

             a Congregational minister, was born in Boston, March 7, 1718. In 1741, under the preaching of Whitefield and Tennant, he became a Christian. Abandoning his calling as a trader, he devoted himself to preparatory studies, and at length graduated at Harvard College in 1748. He was ordained the third minister of Wrentham, Mass., Nov. 24, 1750, and remained pastor of the Church for more than thirty years. He died Dec. 12, 1784. See Panophit, 5, 481-488; Allen, Amer. Biog. s.v. (J. C. S.)

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

             an English Congregational minister, was born at Bridgewater. Nov. 19, 1800. He was converted early in life, educated by private tutors, and was ordained pastor at Whitchurch, Hants. Thence he removed to Hope Chapel, Weymouth, where his pastorate continued eight years, after which he became pastor of Livery-street Chapel, Birmingham. On removing to  London, he was for twelve months evening lecturer at Clapham Common. Mr. Bean's final charge was at Worthing where he labored from 1855 to 1863, and then retired to London, where he died, Nov. 14, 1871. Mr. Bean had a commanding presence, great energy of character, and a warm and brotherly heart. See (Lond.) Cong. Year-book, 1872, p. 306.

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

             a Congregational minister, was born at Lyman, N. H., March 1, 1812. He was educated at the Haverhill (N.H.) Academy, where he was converted, at Dartmouth College (graduated 1836), and at Andover Theological Seminary. He was ordained pastor of the Church in Great Falls, N. H., 1841, serving there three years. In 1846, he was installed pastor at Little Compton, R. I., the Church of which was bitterly divided on the slavery question, but had been united and harmony restored by Mr. Beane. He removed to Beloit, Wis., in 1857, conducting a female seminary for three years. His health improving, he returned east and was installed in Norton, Mass., 1860, where he labored until his death, after a protracted and painful illness, May 6, 1865. Mr. Beane was a model pastor, and a scriptural and earnest preacher. See Cong., Quarterly, 1867, p. 200.

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

             an English Weslyan preacher in the early times, was called upon to endure grievous sufferings for the truth's sake. He had many narrow escapes and wonderful deliverances. After continuing for some time a local preacher, he yielded to solicitations and gave himself wholly to the work of the ministry. There being then no settled provisions for the-Methodist preachers, Beanland was hard pressed, and, when his clothes were nearly worn out, he returned home; “sooner than being damned for debt, he would work and thus provide himself with what he wanted.” The sequel proved he erred in this step. In spite of his industry, he was actually cast into prison for debt, and the remainder of his days were spent in distress; and he died under a cloud, “a monument” (in the opinion of Charles Atmore) “of the just displeasure of God against those who, for want of confidence in him, desert the path of duty.” He had uncommon mmnisterial gifts, and was an acceptable and useful preacher. No dates can be found. See Atmore, Meth. Memorial, s.v.

## Beanus[[@Headword:Beanus]]

             a Scottish prelate, was the first bishop to the see of Aberdeen. He was bishop in 1015, and is said to have administered his diocese for thirty-two years with prudence and integrity. He died in 1047, and is commemorated as a saint on Dec. 16. See Keith, Scottish Bishops, p. 101.

## Bear[[@Headword:Bear]]

             ( דּוֹב or דֹּב, dob, in Arabic dub, in Persic deeb and dob; Greek ἄρκτος) is noticed in 1Sa 17:34, l6, 37; 2Sa 17:8; 2Ki 2:24; Pro 17:12; Pro 28:15; Isa 11:7; Isa 59:11; Lam 3:10; Hos 13:8; Amo 5:19; Dan 7:5; Wis 11:17; Sir 47:2; Rev 13:2. Although some moderns have denied the existence of bears in Syria and Africa, there cannot be a doubt of the fact, and of a species of the genus Ursus being meant in the Hebrew texts above noted (Thomson, Land and Book, 2, 373). David defended his flock from the attacks of a bear (1Sa 17:34-36), and bears destroyed the youths who mocked the prophet (2Ki 2:24). Its hostility to cattle is implied in Isa 11:7 — its roaring in Isa 59:11 — its habit of ranging far and wide for food in Pro 28:15 — its lying in wait for its prey in Lam 3:10; and from 2Ki 2:24, we may infer that it would attack men. SEE ELISHA.

The genus Ursus is the largest of all the plantigrade carnassiers, and with the faculty of subsisting on fruit or honey unites a greater or less propensity, according to the species, to slaughter and animal food. To a sullen and ferocious disposition it joins immense strength, little vulnerability, considerable sagacity, and the power of climbing trees. The brown bear, Ursus arctos, is the most sanguinary of the species of the Old Continent, and Ursus Syriacus, or the bear of Palestine, is one very nearly allied to it, differing only in its stature being proportionably lower and longer, the head and tail more prolonged, and the color a dull buff or light bay, often clouded, like the Pyrenaean variety, with darker brown (Forskal, Descr. Anim. 4, 5, No. 21). On the back there is a ridge of long semi-erect hairs running from the neck to the tail. It is yet found in the elevated woody parts of Lebanon (Kitto, Phys. Hist. of Palest. p. 355). In the time of the first Crusades these beasts were still numerous and of considerable ferocity; for during the siege of Antioch, Godfrey of Bouillon, according to Math. Paris, slew one in defense of a poor woodcutter, and was himself dangerously wounded in the encounter. See Penny Cyclopedia, s.v.

The sacred writers frequently associate this formidable animal with the king of the forest, as being equally dangerous and destructive; and it is thus that the prophet Amos sets before his countrymen the succession of calamities which, under the just judgment of God, was to befall them, declaring that the removal of one would but leave another equally grievous (5:18, 19). Solomon, who had closely studied the character of the several individuals of the animal kingdom, compares an unprincipled and wicked ruler to these creatures (Pro 28:15). To the fury of the female bear when robbed of her young there are several striking allusions in Scripture (2Sa 17:8; Pro 17:12). The Divine threatening in consequence of the numerous and aggravated iniquities of the kingdom of Israel, as uttered by the prophet Hosea, is thus forcibly expressed: “I will meet them as a bear bereaved of her whelps” (Hos 13:8; see Jerome in loc.), which was fulfilled by the invasion of the Assyrians and the complete subversion of the kingdom of Israel. “The she-bear is said to be even more fierce and terrible than the male, especially after she has cubbed, and her furious passions are never more fiercely exhibited than when she is deprived of her young. When she returns to her den and misses the object of her love and care, she becomes almost frantic with rage. Disregarding every consideration of danger to herself, she attacks with great ferocity every animal that comes in her way, and in the bitterness of her heart will dare to attack even a band of armed men. The Russians of Kamtschatka never venture to fire on a young bear when the mother is near; for if the cub drop, she becomes enraged to a degree little short of madness, and if she get sight of the enemy will only quit her revenge with her life. A more desperate attempt can scarcely be performed than to carry off her young in her absence. Her scent enables her to track the plunderer; and unless he has reached some place of safety before the infuriated animal overtake him, his only safety is in dropping one of the cubs and continuing his flight; for the mother, attentive to its safety, carries it home to her den before she renews the pursuit” (Cook's Voyages, 3, 307).

In the vision of Daniel, where the four great monarchies of antiquity are symbolized by different beasts, of prey, whose qualities resembled the character of these several states, the Medo-Persian empire is represented by a bear, which raised itself up on one side, and had between its teeth three ribs, and they said thus unto it, “Arise, devour much flesh” (7, 5). All the four monarchies agreed in their fierceness and rapacity; but there were several striking differences in the subordinate features of their character and their mode of operation, which is clearly intimated by the different character of their symbolical representatives. The Persian monarchy is represented by a bear to denote its cruelty and greediness after blood. Bochart has enumerated several points of resemblance between the character of the Medo-Persians and the disposition of the bear (Hieroz. 1, 806 sq.). The variety of the Asiatic bear which inhabits the Himalayas is especially ferocious, and it is probable that the same species among the mountains of Armenia is the animal here referred to. The beast with seven heads and ten horns (Rev 13:2) is described as having the feet of a bear. The bear's feet are his best weapons, with which he fights, either striking or embracing his antagonist in order to squeeze him to death, or to trample him under foot.

For the constellation Ursa Major, or “the Great Bear,” SEE ASTRONOMY.

## Bear, Charles W[[@Headword:Bear, Charles W]]

             a Methodist Episcopal minister, was born near Mount Jackson, Pa., Oct. 23, 1826. He was trained “in the nurture and admonition of the Lord;” was converted, in 1842; licensed to exhort in 1858, to preach in 1859, and in the same year entered the Erie Conference. He did valiant service until his decease, Oct. 26, 1865. Mr. Bear was a man of fine social qualities, possessed a good English education, and rare preaching abilities. As a disciplinarian he was thorough, and as a pastor had marked success. See Minutes of Annual Conlfeoences, 1867, p. 143.

## Bear, Jacob[[@Headword:Bear, Jacob]]

             a German Reformed minister, was probably born in eastern Pennsylvania, March 4, 1810, and licensed to preach either by the Susquehanna Classis or the Synod in 1836. He was settled first at Spring Mills, Pa., and remained there three years. In 1840 he had charge of twelve congregations in the vicinity of Shanesville, O.; preached there seven years, and then removed to West Point, Iowa Territory, where he died, Feb. 1, 1855. See Harbaugh, Fathers of the Germ. Ref. Church, 4, 488.

## Bear-worship[[@Headword:Bear-worship]]

             Among the Ostiah Tartars in Siberia the bear is held in great veneration. It is sacrificed to their gods as being the most acceptable victim they can select. As soon as they have killed the animal they strip off its skin and hang it on a very high tree in presence of their idol. They now pay homage to it, and utter doleful lamentations over the dead bear, excusing themselves for having put it to death by attributing the fatal deed to the  arrow and not to the person that shot it. This part of their worship arises from the idea that the soul of the bear will take the first opportunity of revenging itself upon the murderers.

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

             an English Congregational minister, was born at Leigh-Sinton, Worcestershire, Nov. 18, 1782. He was religiously inclined from childhood; ordained to the ministry in 1826, at Cradley; and there died, Aug. 2, 1861. See (Lond.) Cong. Year-book, 1862, p. 222.

## Bearcroft, Philip, D.D.[[@Headword:Bearcroft, Philip, D.D.]]

             an English clergyman, was born May 1, 1697, and elected scholar of the Charter-house in 1710. He went thence to Magdalen Hall, Oxford, in 1712, and graduated in 1716. He became fellow of Merton College, and took holy orders. In 1724 he was appointed preacher to the Charter-house, and in 1738 one of the king's chaplains. In 1743 he became rector of  Stormouth, in Kent, and master of the Charter-house, Dec. 18, 1753. He died Nov. 17, 1761. His only published work was a Historical Account of Thomas Sutton, Esq., and of his Foundation in the. Charter-house (London, 1737). See Chalmers, Biog. Dict. s.v.

## Beard[[@Headword:Beard]]

             (זָקָן, zakan'; Gr. πώγων). The customs of nations in respect to this part of the human countenance have differed and still continue to differ so widely that it is not easy with those who treat the beard as an incumbrance to conceive properly the importance attached to it in other ages and countries.

I. The ancient nations in general agreed with the modern inhabitants of the East in attaching a great value to the possession of a beard. The total absence of it, or a sparse and stinted sprinkling of hair upon the chin, is thought by the Orientals to be as great a deformity to the features as the want of a nose would appear to us; while, on the contrary, a long and bushy beard, flowing down in luxuriant profusion to the breast, is considered not only a most graceful ornament to the person, but as contributing in no small degree to respectability and dignity of character. So much, indeed, is the possession of this venerable badge associated with notions of honor and importance, that it is almost constantly introduced, in the way either of allusion or appeal, into the language of familiar and daily life. In short, this hairy appendage of the chin is most highly prized as the attribute of manly dignity; and hence the energy of Ezekiel's language when, describing the severity of the Divine judgments upon the Jews, he intimates that, although that people had been as dear to God and as fondly cherished by him as the beard was by them, the razor, i.e. the agents of his angry providence, in righteous retribution for their long-continued sins, would destroy their existence as a nation (Eze 5:1-5). With this knowledge of the extraordinary respect and value which have in all ages been attached to the beard in the East, we are prepared to expect that a corresponding care would be taken to preserve and improve its appearance; and, accordingly, to dress and anoint it with oil and perfume was, with the better classes at least, an indispensable part of their daily toilet (Psa 133:2).

In many cases it was dyed with variegated colors, by a tedious and troublesome operation, described by Morier (Journ. p. 247), which, in consequence of the action of the air, requires to be repeated once every fortnight, and which, as that writer informs us, has been from time immemorial a universal practice in Persia. That the ancient Assyrians took equally nice care of their beard and hair is evident from the representations found everywhere upon the monuments discovered by Botta and Layard. From the history of Mephibosheth (2Sa 19:24), it seems probable that the grandees in ancient Palestine “trimmed their beards” with the same fastidious care and by the same elaborate process; while the allowing these to remain in a foul and dishevelled state, or to cut them off, was one among the many features of sordid negligence in their personal appearance by which they gave outward indications of deep and overwhelming sorrow (Isa 15:2; Jer 41:5; comp. Herod. 2:36; Suet. Caligula, 5; Theocr. 14:3). The custom was and is to shave or pluck it and the hair out in mourning (Isaiah 1, 6; Jer 48:37; Ezr 9:3; Bar 6:31). David resented the treatment of his ambassadors by Hanun (2Sa 10:4) as the last outrage which enmity could inflict (comp. Lucian, Cynic. 14). The dishonor done by David to his beard of letting his spittle fall on it (1Sa 21:13) seems at once to have convinced Achish of his being insane, as no man in health of body and mind would thus defile what was esteemed so honorable. It was customary for men to kiss one another's beards when they saluted, for the original of 2Sa 20:9, literally translated, would read, “And Joab held in his right hand the beard of Amasa, that he might give it a kiss;” indeed, in the East, it is generally considered an insult to touch the beard except to kiss it (comp. Homer, Iliad, 1, 501; 10:454 sq.). Among the Arabs, kissing the beard is an act of respect; D'Arvieux observes (Coutumes des Arabes, ch. 7) that “the women kiss their husbands' beards, and the children their fathers', when they go to salute them” (see Harmar, Obs. 2, 77, 83; 3, 179; Bohlen, Indien, 2, 171; Deyling, Obs. 2, 14; Lakemacher, Obs. 10, 145; Tavernier, 2, 100; Niebuhr, Beschr. p. 317; Kitto, Pict. Bible, notes on 1Sa 31:13; 2Sa 10:4; 2Sa 19:24; 2Sa 20:9; 1Ch 19:4, Volney, 2:118; Burckhardt, Arabia, p. 61; Lane, Mod. Egyptians, 1, 322). SEE HAIR.

The Egyptians, on the contrary, sedulously, for the most part, shaved the hair of the face and head, and compelled their slaves to do the like. Herodotus (1, 36) mentions it as a peculiarity of the Egyptians that they let the beard grow in mourning, being at all other times shaved. Hence Joseph, when released from prison, “shaved his beard” to appear before Pharaoh (Gen 41:14). Egyptians of low caste or mean condition are represented sometimes, in the spirit of caricature apparently, with beards of slovenly growth (Wilkinson, 2:127). The enemies of the Egyptians, including probably many of the nations of Canaan, Syria, Armenia, etc., are represented nearly always bearded. The most singular custom of the Egyptians was that of tying a false beard upon thechin, which was made of plaited hair, and of a peculiar form, according to the person by whom it was worn. Private individuals had a small beard, scarcely two inches long; that of a king was of considerable length, square at the bottom; and the figures of gods were distinguished by its turning up at the end (Wilkinson, 3, 362). No man ventured to assume, or affix to his image, the beard of a deity; but after their death, it was permitted to substitute this divine emblem on the statues of kings, and all other persons who were judged worthy of admittance to the Elysium of futurity, in consequence of their having assumed the character of Osiris, to whom the souls of the pure returned on quitting their earthly abode. The form of the beard, therefore, readily distinguishes the figures of gods and kings in the sacred subjects of the temples; and the allegorical connection between the sphinx and the monarch is pointed out by its having the kingly beard, as well as the crown and other symbols of royalty (Wilkinson, Anc. Eg. suppl. plate 77, pt. 2).

From the above facts, it is clear that the Israelites maintained their beard and the ideas connected with it during their abode among the Egyptians, who were a shaven people. This is not unimportant as one of the indications which evince that, whatever they learned of good or evil in that country, they preserved the appearance and habits of a separate people. As the Egyptians shaved their beards off entirely, the injunction in Lev 19:27, against shaving “the corners of the beard” must have been levelled against the practices of some other bearded nation. The prohibition is usually understood to apply against rounding the corners of the beard where it joins the hair; and the reason is supposed to have been to counteract a superstition of certain Arabian tribes, who, by shaving off or rounding away the beard where it joined the hair of the head, devoted themselves to a certain deity who held among them the place which Bacchus did among the Greeks (Herodot. 3, 8; comp. Jer 9:26; Jer 25:23; Jer 49:32). The consequence seems to have been altogether to prevent the Jews from shaving off the edges of their beards. The effect of this prohibition in establishing a distinction of the Jews from other nations cannot be understood unless we contemplate the extravagant diversity in which the beard was and is treated by the nations of the East. SEE CORNER. The removal of the beard was a part of the ceremonial treatment proper to a leper (Lev 14:9). There is no evidence that the Jews compelled their slaves to wear beards otherwise than they wore their own; although the Romans, when they adopted the fashion of shaving, compelled their slaves to cherish their hair and beard, and let them shave when manumitted (Liv. 34:52; 45:44).

In 2Sa 19:24, the term rendered “beard” is in the original שָׂפָם, sapham', and signifies the mustache (being elsewhere rendered “upper lip”), which, like the beard, was carefully preserved.

II. The 44th canon of the council of Carthage, A.D. 398, according to the most probable reading, forbids clergymen to suffer the hair of their heads to grow too long, and at the same time forbids to shave the beard. Clericus nec comam nutriat nec barbam radat. According to Gregory VII, the Western clergy have not worn beards since the first introduction of Christianity; but Bingham shows this to be incorrect. — Bingham, Orig. Eccl. bk. 6, ch. 4, § 15.

Beard (SUPPLEMENTAL FROM VOLUME 1):

The practice of the clergy in ancient-times in respect to wearing beards was in conformity with the general custom. Long hair and baldness by shaving leing alike in ill-repute as unseemly peculiarities, the clergy were required to observe a becoming moderation between either extreme. The fourth Council of Carthage ordered that the clergy should “neither cultivate the hair, nor shave the beard.” The contrary practice, however, having obtained in the later Roman Church, it has been contended that the word “shave” was an interpolation in the canon. But this has been disproved on the testimony of the Vatican and many other manuscripts; and long after it was the custom of the French bishops to wear short hair and long beards. SEE SHAVING.

## Beard (Or Bearde), Thomas D.D.[[@Headword:Beard (Or Bearde), Thomas D.D.]]

             an English divine and author of the Elizabethan period, became prebendary of Lincoln in 1612. He is best known as the compiler of the Theatre of God's Judgments (London, 1597). He published also, A Retracive from the Romish Religion (1616): — Antichrist the Pope of Rome (1625): Pedantius (1631). See Le Neve, Fasti, ii, 206; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Beard, Calvin[[@Headword:Beard, Calvin]]

             M., a Universalist minister, was born in Wayne County, N. C., Sept. 5, 1822. He was reared under Methodist influence; was educated at Falling Creek Academy, with the Methodist ministry in view; embraced Universalism in 1848; moved to Union County, Ill.; spent some time in school-teaching; and in 1865 entered the Universalist ministry, wherein he labored until his death, Dec. 10, 1871. Mr. Beard possessed an unsullied character, and lived to do good. See Universalist Register, 1873, p. 119.

## Beard, Edgar[[@Headword:Beard, Edgar]]

             a Methodist Episcopal minister, was born in Connecticut, Oct. 29, 1830. He removed to Michigan when about twenty years of age; experienced religion in 1853; received license to preach in 1854, and entered Albion College for better ministerial qualifications. In 1858 he entered the Michigan Conference. For fourteen years Mr. Beard served the Church with zeal and earnest devotedness. He died March 4, 1873. See Minutes of Annual Conferences, 1873, p. 97.

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

             an English Wesleyan minister, was born at Southwark in 1793. He was converted when seven; became local preacher at eighteen; was appointed a missionary to the West Indies in 1826; labored there until 1838, then on various circuits in Eligland until 1866, when he became a supernumerary. The evening of his life was spent at Charlestown, Cornwall, where he died, April 5, 1877. His sermons were simple, original, earnest. See Minutes of the British Conference, 1877, p. 34.

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

             a Presbyterian minister, was born in Sumner County, Tenn., Dec. 24, 1800. He was educated at Gallatin; was licensed by the Nashville Presbvtery, April 3, 1823; and ordained by the samne Piesbbytery, April 6, 1826. After several years of labor in Tennessee, he removed to Illinois, thence to Missouri, and finally to Kansas. He died in Atchinson County, Aug. 12, 1866. See Wilson, Presb. Hist. Almanac, 1867, p. 475.

## Beard, Nicholas[[@Headword:Beard, Nicholas]]

             an English minister of the Society of Friends, was born, in 1622, at Rottingdean, Sussex Co., and from his youth was interested in the subject of spiritual religionl. He often rode many miles to hear the best-reputed teachers that the times afforded. In 1655, he was converted under the preaching of George Fox, and not long after began to preach the Gospel. In this work he was engaged for many years in his own and the lneighboring counties, enduring many outrageous persecutions. He died May 2, 1702. See Piety Promoted, 1, 357. (J. C. S.)

## Beard, Richard, D.D.[[@Headword:Beard, Richard, D.D.]]

             a Presbyterian minister, was born in 1799. He graduated from Cumberland College, Ky., and was immediately appointed professor of Latin and Greek in that college. He afterwards spent five years as professor in Sharon College, and in 1843 was elected president of Cumberland College, where he remained ten years and a half. When the chair of systematic theology was established in the Cumberland University, he was called to it, and continued actively in discharge of its duties until a few davs before his death, which occurred in Lebanon, Tenn., Nov. 6, 1880. He published Systematic Theology (3 vols. 8vo); — Biographical Sketches (2 vols.): —  one volume of Essays and Reviews, and Why am I a Cumberland Presbyterian? He was in favor of the union of the Cumberland Presbyterian Church with the Northern Presbyterian. Church, and was appointed by the General Assembly to consider the matter. He was called to the moderator's chair several times. See N; Y. Observer, Dec. 16, 1880. (W. P. S.)

## Beard, Spencer Field[[@Headword:Beard, Spencer Field]]

             a Congregational niinister, son of Dr. David Beard, was born at West Brookfield, Mass., July 4, 1799. He entered Yale College in 1818, but retired on account of broken health; however, in 1824 he graduated from Amherst College, and in 1827 from Andover Theological Seminary. From 1827 to 1828 he was agent of the American Board of Commissioners for Foreign Missions. In 1829 he was ordained pastor of the Church at Methuen, and was dismissed in 1832. From 1832 to 1835 he was acting- pastor at Nortton, Mass., and from 1835 to 1837 of Greenville, Conn. He was installed at Montville, Conn., July 5, 1838, remaining until 1846; and in 1848 was acting-pastor at Waquoit (East Falmouth), Mass. After serving in this position until 1853, he removed without charge to Andover, Mass., where he resided until his death, Jan. 8, 1876. See Congregational Quarterly, 1877, p. 409.

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

             the “protomartyr of Methodism,” was one of Mr. Wesley's first assistants. In 1744, during the fierce persecutions waged against the Methodists, he was torn from his family and sent away as a soldier. He maintained a brave spirit under his sufferings, but his health failed. He was sent to the hospital at Newcastle in 1774, “where,” says Wesley, “he still praised God continually.” His fever became worse, and he was bled, but his arm festered, mortified, and had to be amputated. A few days later he died. Charles Wesley wrote the hymn Soldier of Christ, adieu! as a tribute to the memory of Beard. Wesley, Works, 3, 317; Stevens, Hist. of Methodism, 1, 210; Atmore, Memorial, p. 27.

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

             an English Baptist minister, was born at Sheffield, Sept. 6, 1799. He was converted at the age of seventeen, while attending a Methodist class- meeting, and became a class-leader and local preacher in that denomination. Jan. 1, 1828, he joined a Baptist church in Loughborough, where he pursued his studies. After acting as an assistant to Rev. Mr. Stock at Castle Donnington, he became pastor of a Church at Market Harborough, and in 1834 removed to Manchester. Here he remained  several years, and in the spring of 1842 embarked for America. He died on the voyage, June 25, 1842. See Report of English Baptist Union, 1843, p.2. (J. C. S.)

## Beardsly, Nehemiah Beach[[@Headword:Beardsly, Nehemiah Beach]]

             a Congregational minister, was born at Stratford, Conn., June 20, 1780. He graduated at Yale College, and studied theology in private. He was licensed to preach by the Hampshire South Association in October, 1806, and for several vears performed home missionary work in Maine. In January, 1816, he was ordained, and settled over the Congregational Church in Chester, Conn., where he labored for more than six vears. From April, 1824, to 1831 he was pastor of the Congregational Church in Union, Conn. This was his last charge. He died in Somers, Conn., Feb. 28, 1868. See Obituary Record of Yale College, 1868.

## Bearing-cloth[[@Headword:Bearing-cloth]]

             is a christening robe or mantle, in which children were carried to the font. One of the 16th century, made of blue satin, and embroidered with silver lace and fringes and gold vignettes, is preserved at Bitterley Court, Salop.

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

             an English Congregational minister, was born at Ingleby Cross, Yorkshire, July 31, 1828. From childhood he was marked by serious and thoughtful habits. He became a member of the Church at Appleton-on-Wisk in 1848, and soon after was admitted to the Home Missionary Academy at Pickering. In 1852 he was ordained pastor at Mickleby, and there labored ten years. In 1863 he removed to Stokesley, where he died, Jan. 23, 1864. Mr. Bearparke was a diligent reader, had a well-furnished mind, and his sermons were marked by great excellence. See (Lond.) Cong. Year-book, 1865, p. 220.

## Beasley, Frederick, D.D[[@Headword:Beasley, Frederick, D.D]]

             was born in 1777, near Edenton, N. C. After graduating at Princeton, 1797, he remained there three years as tutor, studying theology at the same time. In 1801 he was ordained deacon, in 1802 priest; in 1803 he became pastor of St. John's, Elizabethtown; in the same year he was transferred to St. Peter's, Albany, and in 1809 to St. Paul's, Baltimore. In 1813 he became provost of the University of Pennsylvania, which office he filled with eminent fidelity and dignity until 1828. He served St. Michael's, Trenton, from 1829 to 1836, when he retired to Elizabethtown, where he died, Nov. 1, 1845. His principal writings are, American Dialogues of the Dead (1815): — Search of Truth in the Science of the Human Mind (vol. 1 8vo, 1822; vol. 2 left in MS.). He also published a number of pamphlets and sermons, and was a frequent contributor to the periodicals of the time. — Sprague, Annals, 5, 479.

## Beast[[@Headword:Beast]]

             the translation of בְּהֵמָה, behemah', dumb animals, quadrupeds, the most usual term; also of בִּעִיר, beir', grazing animals, locks or herds, Exo 22:5; Num 20:4; Num 20:8; Num 20:11; Psa 78:48; once beasts of burden, Gen 45:17; חִי, chay, Chaldee חִיָּא, chaya', a wild beast, frequently occurring; נֶפֶשׁ, ne'phesh, creature or soul, only once in the phrase “beast for beast,” Lev 24:18;טֶבִח, to'bach, slaughter, once only for eatable beasts, Pro 9:2; and כִּרְכָּרוֹת, kirkaroth',

“swift beasts,” i.e. dromedaries, Isa 9:20, SEE CATTLE; in the New Test. properly ζῶον, an animal; θηρίον, a wild beast, often; κτῆνος, a domestic animal, as property, for merchandise, Rev 18:13; for food, 1Co 15:39; or for service, Luk 10:34; Act 23:24; and σφάγιον, an animal for sacrifice, a victim, Act 7:42. In the Bible, this word, when used in contradistinction to man (Psa 36:6), denotes a brute creature generally; when in contradistinction to creeping things (Lev 11:2-7; Lev 27:26), it has reference to four-footed animals; and when to wild mammalia, as in Gen 1:25, it means domesticated cattle. TSIYIM', צִיִּים (“wild beasts,” Isa 13:21; Isa 34:14; Jeremiah 40:39), denotes wild animals of the upland wilderness. OCHIM', חִים (“doleful creatures,” Isa 13:21), may, perhaps, with more propriety be considered as “poisonous and offensive reptiles.” SEIRIM', שְׂעִירִים, shaggy ones, is a general term for apes — not satyrs (Isa 13:21; Isa 34:14; much less “devils,” 2Ch 11:15), a pagan poetical creation unfit for Scriptural language; it includes SHEDIM', שֵׁדִים(“devils,” Deu 32:17; Psa 106:37), as a species. SEE APE. TANNIM', תִּנִּים, are monsters of the deep and of the wilderness — boas, serpents, crocodiles, dolphins, and sharks. SEE ANIMAL.

The zoology of Scripture may, in a general sense, be said to embrace the whole range of animated nature; but, after the first brief notice of the creation of animals recorded in Genesis, it is limited more particularly to the animals found in Egypt, Arabia, Palestine, Syria, and the countries eastward, in some cases to those beyond the Euphrates. It comprehends mammilla, birds, reptiles, fishes, and invertebrate animals. See each animal in its alphabetical order. Thus, in animated nature, beginning with the lowest organized in the watery element, we have first שֶׁרֶוֹ, SHE'RETS, “the moving creature that hath life,” animalcula, crustacea, insecta, etc.; second, תִּנִּינִם, TANNINIM', fishes and amphibia, including the huge tenants of the waters, whether they also frequent the land or not, crocodiles, python- serpents, and perhaps even those which are now considered as of a more ancient zoology than the present system, the great Saurians of geology; and third, it appears, birds, עו ֹŠOPH, “flying creatures” (Gen 1:20); and, still advancing (cetaceans, pinnatipeds, whales, and seals being excluded), we have quadrupeds, forming three other divisions or orders:

(1st.) cattle, בֵּהֵמָה, BEHEMAH', embracing the ruminant herbivora, generally gregarious and capable of domesticity;

(2d.) wild beasts, חִיּה, CHAYAH', carnivora, including all beasts of prey; and

(3d.) reptiles, רֶמֶשׂ, RE'MES, minor quadrupeds, such as creep by means of many feet, or glide along the surface of the soil, serpents, annelides, etc.; finally, we have man, אָדָם, ADAM', standing alone in intellectual supremacy.

The classification of Moses, as it may be drawn from Deuteronomy, appears to be confined to Vertebrata alone, or animals having a spine and ribs, although the fourth class might include others. Taking man as one, it forms five classes:

(1st.) Man;

(2d.) Beasts;

(3d.) Birds;

(4th.) Reptiles;

(5th.) Fishes.

It is the same as that in Leviticus 11, where beasts are further distinguished into those with solid hoofs, the solipedes of systematists, and those with cloven feet (bisulci), or ruminantia. But the passage specially refers to animals that might be lawfully eaten because they were clean, and to others prohibited because they were declared unclean, although some of them, according to the common belief of the time, might ruminate; for the Scriptures were not intended to embrace anatomical disquisitions aiming at the advancement of human science, but to convey moral and religious truth without disturbing the received opinions of the time on questions having little or no relation to their main object. The Scriptures, therefore, contain no minute details on natural history, and notice only a small proportion of the animals inhabiting the regions alluded to. Notwithstanding the subsequent progress of science, the observation of Dr. Adam Clarke is still in a great measure true, that “of a few animals and vegetables we are comparatively certain, but of the great majority we know almost nothing. Guessing and conjecture are endless, and they have on these subjects been already sufficiently employed. What learning — deep, solid, extensive learning and judgment could do, has already been done by the incomparable Bochart in his Hierozoicon. The learned reader may consult this work, and, while he gains much general information, will have to regret that he can apply so little of it to the main and grand question.” The chief cause of this is doubtless the general want of a personal and exact knowledge of natural history on the part of those who have discussed these questions SEE ZOOLOGY.

The Mosaic regulations respecting domestic animals exhibit a great superiority over the enactments of other ancient nations (for those of the Areopagus, see Quintil. Justit. 5, 9, 13; for those of the Zend-avesta, see Rhode, Heil. Sage, p. 438, 441, 445), and contain the following directions:

1. Beasts of labor must have rest on the Sabbath (Exo 20:10; Exo 23:12), and in the sabbatical year cattle were allowed to roam free and eat whatever grew in the untilled fields (Exo 23:11; Lev 25:7). SEE SABBATH.

2. No animal could be castrated (Lev 22:24); for that this is the sense of the passage (which Le Clerc combats) is evident not only from tie interpretation of Josephus (Ant. 5, 8, 10), but also from the invariable practice of the Jews themselves. SEE OX. The scruples that may have led to the disuse of mutilated beasts of burden are enumerated by Michaelis (Mos. Recht, 3, 161 sq.). The prohibition itself must have greatly subserved a higher and different object, namely, the prevention of eunuchs; but its principal ground is certainly a religious, or, at least, a humane one (see Hottinger, Leges Hebr. p. 374 sq.).

3. Animals of different kinds were not to be allowed to mix in breeding, nor even to be yoked together to the plough (Lev 19:19; Deu 20:10). SEE DIVERSE.

4. Oxen in threshing were not to be muzzled, or prevented from eating the provender on the floor (Deu 25:4; 1Co 9:9). SEE THRESHING.

5. No (domestic) animal should be killed on the same day with its young (Lev 22:28), as this would imply barbarity (see Jonathan's Targum in loc.; Philo, Opp. 2, 398). The Jews appear to have understood this enactment to apply to the slaughtering (שָׁחִט) of animals for ordinary use as well as for sacrifice (Mishna, Chollin, ch. v). Respecting the ancient law referred to in Exo 23:19, SEE VICTUALS. (Comp. generally Schwabe, in the Kirchenzeit. 1834, No. 20). Other precepts seem not to have had the force of civil statutes, but to have been merely injunctions of compassion (e.g. Exo 23:5; Deu 22:4; Deu 22:6-7). The sense of the former of these last prescriptions is not very clear in the original (see Rosenmuller in loc.), as the Jews apply it to all beasts of burden as well as the ass (see Josephus, Ant. 4, 8, 30; comp. Philo, Opp. 2, 39). Deu 6:7 sq., however, appears to be analogous to the other regulations under this class (Winer, 2:610). SEE FOWL.

The word “beast” is sometimes used figuratively for brutal, savage men. Hence the phrase, “I fought with wild beasts at Ephesus,” alluding to the infuriated multitude, who may have demanded that Paul should be thus exposed in the amphitheatre to fight as a gladiator (1Co 15:32; Act 19:29). A similar use of the word occurs in Psa 22:12; Psa 22:16; Ecc 3:18; Isa 11:6-8; and in 2Pe 2:12; Jud 1:10, to denote a class of wicked men. A wild beast is the symbol of a tyrannical, usurping power or monarchy, that destroys its neighbors or subjects, and preys upon all about it. The four beasts in Dan 7:3; Dan 7:17; Dan 7:23, represent four kings or kingdoms (Eze 34:28; Jer 12:9). Wild beasts are generally, in the Scriptures, to be understood of enemies, whose malice and power are to be judged of in proportion to the nature and magnitude of the wild beasts by which they are represented; similar comparisons occur in/profane authors (Psa 74:14). In like manner the King of Egypt is compared to the crocodile (Psa 68:31). The rising of a beast signifies the rise of some new dominion or government; the rising of a wild beast, the rise of a tyrannical government; and the rising out of the sea, that it should owe its origin to the commotions of the people. So the waters are interpreted by the angel (Rev 17:15). In the visions of Daniel, the four great beasts, the symbols of the four great monarchies, are represented rising out of the sea in a storm: “I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea, and four great beasts came up from the sea” (Dan 7:2-3). In various passages of the Revelation (4:6, etc.) this word is improperly used by our translators to designate the living creatures (ζῶα) that symbolize the providential agencies of the Almighty, as in the vision of Ezekiel (ch. i). The “beast” elsewhere spoken of with such denunciatory emphasis in that book doubtless denotes the heathen political power of persecuting Rome. See Wemys's Symbol. Dict. s.v.

## Beast As A Symbol[[@Headword:Beast As A Symbol]]

             SEE SYMBOLISM.

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

             an American Lutheran minister, was born in 1777. He was the senior member of the Lutheran Synod of Pennsylvania, and died at his residence in Lancaster, Pa., Aug. 17, 1867, while administering the ordinance of the Lord's Supper to his family. See Appletons' Annual Cyclopedia, 1867, p. 573.

## Beatific Vision[[@Headword:Beatific Vision]]

             a theological expression used to signify the vision of God in heaven permitted to the blessed.

## Beatification[[@Headword:Beatification]]

             an act by which, in the Romish Church, the pope declares a person blessed after death. It is to be distinguished from canonization (q.v.), in. which the pope professes to determine authoritatively on the state of the person canonized; but when he beatifies he only gives permission that religious honors not proceeding so far as worship should be paid to the deceased. The day of their office cannot be made a festival of obligation. Before the time of Pope Alexander VII beatification was performed in the church of his order if the person to be beatified was a monk; and in the case of others, in the church of their country, if there was one at Rome. Alexander, however, ordered that the ceremony should in future be always in the basilica of the Vatican; and the first so solemnized was the beatification of Francis de Sales, January 8, 1662. At present the custom is not to demand the beatification of any one until fifty years after his death. See Lambertini (afterward Benedict XIV), De Servorum Dei Beatficatione et Beatorum Canonisatione, lib. 1, cap. 24, 39. — Farrar, Eccl. Dict. s.v.; Christ. Examiner, Jan. 1855, art. 7.

## Beating[[@Headword:Beating]]

             SEE BASTINADO.

## Beatitudes[[@Headword:Beatitudes]]

             the name frequently given to the first clauses of our Savior's Sermon on the Mount (q.v.), beginning with the phrase ‘“ Blessed,” etc. (Mat 5:3-11). The present “‘ Mount of the Beatitudes” on which they are said to have been delivered is the hill called Kurun Hattin, or “Horns of Hattin,” on the road from Nazareth to Tiberias-a not unlikely position (Hackett, Illustr. of Script. p. 313).

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

             In the Liturgy of St. Chrysostom the Beatitudes are ordered to be sung by the choir on Sundays, instead of the third Antiphon. Dr. Neale takes them, no doubt rightly, for the Beatitudes of the Sermon on the Mount.

## Beaton (Or Bethune), James[[@Headword:Beaton (Or Bethune), James]]

             a Scottish prelate, was first chanter in the Church of Glasgow, and in 1543 got the Abbey of Aberbrothock, which he held until 1551, when he was preferred to the see of Glasgow. He was consecrated at Rome in 1552, and held the see of Glasgow until 1560; at which time he, perceiving the wild fury of the reformers in pulling down churches and monasteries, thought it prudent, for the preservation of the acts and records of his Church, to transport them out of his kingdom; so he took the opportunity and went away into France with the forces oi that nation the same year, and carried with him all the writs pertaining to the see of Glasgow. He was appointed by queen Mary her ambassador at the court of France, and her son king James VI continued him in the same character, notwithstanding their difference in religious sentiments. After all these various changes, the king, by act of Parliament, restored bishop; Beaton to the temporality of the see of Glasgow, which he enjoyed until his death, April, 1603. By his last will he left all his goods to the Scots College in Paris. — See Keith, Scottish Bishops, p. 259-262.

## Beaton, Beatoun, Or Bethune, Cardinal David[[@Headword:Beaton, Beatoun, Or Bethune, Cardinal David]]

             archbishop of St. Andrew's, notorious as a persecutor, was born in 1494, and educated at the University of Glasgow. He studied the canon law at Paris. In 1523 he was made abbot of Arbroath, and in 1525 lord privy seal. His life was now devoted to politics, which he endeavored to make subservient to the uses of the Papal Church. In 1537 he was promoted to the see of St. Andrew's, and in 1538 was made cardinal by Pope Paul III. In 1543 he obtained the great seal of Scotland, and was also made legate a latere by the pope, thus combining civil and ecclesiastical dominion in his own person. In the beginning of 1545 46 he held a visitation of his diocese, and had great numbers brought before him, under the act which had passed the Parliament in 1542-43, forbidding the lieges to argue or dispute concerning the sense of the Holy Scriptures. Convictions were quickly obtained; and of those convicted, five men were hanged and one woman drowned; some were imprisoned, and others were banished. He next proceeded to Edinburgh, and there called a council for the affairs of the Church; and hearing that George Wishart, an eminent reformer, was at the house of Cockburn of Ormiston, Beaten caused Wishart to be apprehended, carried over to St. Andrew's, and shut up in the tower there. The cardinal called a convention of the clergy at St. Andrew's, at which Wishart was condemned for heresy, and adjudged to be burnt — a sentence which was passed and put in force by the cardinal and his clergy, in defiance of the regent, and without the aid of the civil power. The cardinal afterward proceeded to the abbey of Arbroath, to the marriage of his eldest daughter by Mrs. Marion Ogilvy of the house of Airly, with whom he had long lived in concubinage, and there gave her in marriage to the eldest son of the Earl of Crawford, and with her 4000 merks of dowry. He then returned to St. Andrew's, where, on Saturday, May 29, 1546, he was put to death in his own chamber by a party of Reformers, headed by Norman Leslie, heir of the noble house of Rothes, who, we find, had on the 24th of April, 1545, given the cardinal a bond of “manrent” (or admission of feudal homage and fealty), and who had a personal quarrel with the cardinal. The death of Cardinal Beaton was fatal to the ecclesiastical oligarchy which under him trampled alike on law and liberty. Three works of the cardinal's are named: De Legationibus Suis, De Primatu Petri, and Epistole ad Diversos. See Engl. Cyclopadia; Burnet, Hist. of Engl. Reformation, 1, 491-540; Hetherington, Church of Scotland, 1, 42 52.

## Beatrici, Niccolo[[@Headword:Beatrici, Niccolo]]

             a French engraver, was born at Thionville, in Lorraine, about 1500. He probably lived in Rome from 1532 to 1562. His style resembles that of Agostino Veneziano. The followi;g is a list of some of his works: Bust of Pius III; Pope Paul III; Pope Paul IV, dated 1558; Cain Killing Abel; Joseph Explaining the Dream; The Nativity of the Virgin; Magdalene and St. John; The Prophet Jeremiah; The Adoratiuon of the Magi.

## Beatrix Or Beatrice, St[[@Headword:Beatrix Or Beatrice, St]]

             sister of Simplicius and Faustinus, who were beheaded in 303, and their bodies thrown into the Tiber. Beatrix rescued the bodies from the water and buried them, for which she was condemned; but for seven months she escaped the fury of her persecutors. She was eventually arrested and strangled in prison. The Roman Church honors these martyrs on the 29th of July. — Landon, Eccl. Dict. 2, 105; Butler, Lives of Saints, July 29.

## Beattie, Alexander[[@Headword:Beattie, Alexander]]

             a Presbyterian minister, was born in County Altrim, Ireland, July 21, 1824. He was educated at Belfast College, and studied theology at the Belfast Theological Seminary. He emigrated to Canada and subsequently to the United States. He was ordained vby the Ouachita Presbytery of Arkansas in 1851, and labored first at Ebenezer and Mountt Carmel, next at Three Creeks, Scotland, and Eldorado, then at La Pile and Carolina, and finally at Arkadelphia, where he died, Aug. 16, 1865. See Wilson, Presbyteria Historical Almanac, 1866, p. 346.

## Beattie, Alexander O[[@Headword:Beattie, Alexander O]]

             a Presbyterian minister, was born at Ecclefechan, Scotland, Aug. 17, 1773. His education was limited. He was licensed in 1807, and appointed to a church in Kincardine. In 1825 he was called to Gordon-street Church, Glasgow, where he remained for thirty-two years. He was successful and very popular as a minister. He died June 10, 1858. See Wilson, Presb. Hist. AImanac, 1860, p. 271.

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

             poet and moralist, was the son of a small farmer, and was born at Laurencekirk, in Kincardineshire, October 25, 1735. After pursuing his studies with brilliant success at Marischal College, Aberdeen, he was appointed usher to the Grammar School of that city, 1758, where he enjoyed the society of many distinguished men, by whose aid he was appointed professor of moral philosophy in Marischal College in 1760. In the same year he made his first public appearance as a poet in a volume of original poems and translations. With these poems he was afterward dissatisfied, and he endeavored to suppress them. His Essay on Truth, written avowedly to confute Hume, and published in 1770, became highly popular, and procured him the degree of LL.D. from theUniversity of Oxford, and a private interview and a pension from George III. Solicitations were also made to him to enter the Church of England; but he declined, in the fear that his motives might be misrepresented. In the same year he gave to the world the first book of the Minstrel, and the second look in 1774.

This work gained him reputation as a poet. He subsequently produced Dissertations, Moral and Critical (1783, 4to; 1787, 2 vols. 8vo): — Evidences of the Christian Religion (1786; 4th ed. 1795, 2 vols. 12mo): — Elements of Moral Science (3d ed. with Index. 1817, 2 vols. 8vo); and An Account of the Life and Writings of his eldest Son. He died at Aberdeen, Aug. 18, 1803. His Life and Letters, by Sir William Forbes, appeared in 1807 (3 vols. 8vo). It is honorable to Beattie that, long before the abolition of the slave-trade was brought before Parliament, he was active in protesting against that iniquitous traffic; and he introduced the subject into his academical course, with the express hope that such of his pupils as might be called to reside in the West Indies would recollect the lessons of humanity which he inculcated. Of his writings, the Minstrel is that which probably is now most read. It is not a work of any very high order of genius; but it exhibits a strong feeling for the beauties of nature; and it will probably long continue to hold an honorable place in the collections of minor poetry. Beattie's metaphysical writings have the reputation of being clear, lively, and attractive, but not profound. The Essay on Truth was much read and admired at the time of its publication. Engl. Cyclopoedia, s.v.; Allibone, Dict. of Authors, 1, 147.

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

             a minister of the Reformed (Dutch) Church, was born at Salem, N. Y., in 1784, of Scottish parents, and was brought up among the Scotch Presbyterians. He studied under Dr. Proudfit, and was licensed by the Classis of New York in 1808. He became missionary in west New York and Canada, 1809 to 1810, where he had much hard labor, but heroically went forward where duty called. He was pastor at New Utrecht, L. I., 1809 to 1834; stated supply at Buffalo, 1838 to 1842; and pastor there from 1842 till his death, Jan. 22, 1864. See Corwin, Manual of the Ref. Church of America (3d ed.), p. 172.

## Beattie, Matthew[[@Headword:Beattie, Matthew]]

             a Presbyterian minister, was born in 1786, and ordained as minister of the congregation of Dunscore, Scotland, in 1817. He died June 23, 1858. See Wilson, Presb. Hist. Almanac, 1860, p. 271.

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

             an English Wesleyan minister, was converted at the age of thirteen; gave himself to the work of the ministry in 1848, was trained at the Didsbury Theological Institution, and died at Crickhowell, County Brecon, Wales, Dec. 31, 1852, in his twenty-sixth year, and the second of his ministry. By his exemplary conduct he won the esteem of all. See Minutes of the British Conference, 1853.

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

             a Presbyterian minister, was born in Antrim, Ireland, in 1715. He removed to America after having received a classical education. While travelling as a peddler he was induced by Tennent to prepare for the ministry. He was taken on trial by the New Brunswick Presbytery, Oct. 12, 1742, and was licensed the next day and sent to Nottingham. In 1743 he was called to the Forks of Neshaminy, and was ordained and installed in the fall of that year. The synod sent him to Virginia and North Carolina in 1754, and he accompanied Franklin in the defence of the frontier, after the burning of the Moravian missionaries by the Indians. Franklin speaks of him as the zealous and devoted chaplain. He was advised by the synod in 1759 to go as chaplain to Col. Armstrong's regiment. In 1760 he was sent by the corporation of the widows' fund to Great Britain. The same year Beatty and Duffield were sent as missionaries to the frontiers of the provinces, to preach two months in those parts in accordance with the instructions of the corporation. Beatty published his tour in Great Britain, two pamphlets oni Indian missions, and a sermon entitled, Double Honor is Due to the Laborious Gospel Minister. He sailed for the West Indies, but died Aug. 13, 1772, soon after reaching Barbadoes. (W. P. S.)

## Beatty, Charles Clinton, D.D., LL.D[[@Headword:Beatty, Charles Clinton, D.D., LL.D]]

             a venerable Presbyterian minister, was born near Princeton, N.J., January 4, 1800. He joined the Church there in 1817, graduated from the College of New Jersey in 1818, and from the Theological Seminary at the same place in 1822. After serving as an evangelist in Indiana, Illinois, and Kentucky, he was ordained pastor of the First Presbyterian Church at Steulbenville, Ohio, in 1823. In 1829 he founded a female seminary in that town, to which he devoted his chief attention thereafter until 1879. In 1837 he resigned his position as pastor, but continued to act as stated supply in adjacent churches for several years thereafter. He died, at Steubenville, October 30, 1882. He possessed rare executive ability, and was enabled to amass a large fortune, of which he gave liberally to various causes of benevolence. See Necrol. Report of Princeton Theol. Sem. 1883, page 10.

## Beatty, Samuel Miller[[@Headword:Beatty, Samuel Miller]]

             a Methodist Episcopal minister, was born at Hagerstown, Md., Dec. 4, 1805. He embraced religion at the age of nineteen, received license to preach in 1831, and in 1841 entered the North Ohio Conference. From  1861 to the close of the war he served in the United States Hospital in Cleveland, and afterwards in the Bethel agency, one year in Cleveland, and the remainder of his life in Toledo, where he died, Nov. 22, 1876. Mr. Beatty was tall, erect, and well-developed; his features noble and beaming with good-nature; frank and genial in manner. His culture of mind was largely the result of observation, he never having had many school privileges. His life was highly exemplary. See Minutes of Annual Conferences, 1877, p. 110.

## Beatty, William Trimble, D.D[[@Headword:Beatty, William Trimble, D.D]]

             a Presbyterian divine, was born of Scotch-Irish parentage, in Fairfield County, Ohio, June 1, 1833. He joined the Church at the age of seventeen,  graduated from Miami University in 1857, spent one year at the Danville Seminary, Kentucky, and finished his theological studies at the Western Seminary, Alleghany City, Pennsylvania. He was licensed to preach in 1859, and ordained pastor at Greencastle in 1861. Two years afterwards he became pastor at New Brunswick, N.J., and in 1867 at Shady Side, Pittsburgh, Pennsylvania, where he continued until 1880, and then resigned on account of ill-health. He died at Minneapolis, Minnesota, April 10, 1882. He was an excellent preacher, and active as secretary of his presbytery and of several literary institutions. See Nevin, Presb. Encyclop. s.v.

## Beatus[[@Headword:Beatus]]

             SEE BENEDICT; SEE BEOAEDH.

Beatus

a Spanish theologian of the Benedictine order, and abbot of the monastery of Val-Gabado in Asturia, died in 789. He wrote, Libri de Adoptione Christi Filii Dei, against Elipandus, published in the collection Veter. Scriptor., of Peter Stewart: — a Commentarium upon the Apocalypse of St. John, which is unpublished. See Hoefer, Nouv. Biog. Generale, s.v.

## Beatus, Gabriello[[@Headword:Beatus, Gabriello]]

             an Italian theologian and mathematician, was born in 1607. He entered the Jesuit order, and was successively professor of philosophy, of theology. and of mathematics. He died April 6, 1673. He wrote, Usus Speculi Plani: — Natura in Arctum Coacta: — Sphoera Triplex: — Questiones Morales. See Hoefer, Nouv. Biog. Generale,

## Beau, Jean Baptiste Le[[@Headword:Beau, Jean Baptiste Le]]

             a French Jesuit, was born, in 1602, in the Comtat Vaissin, and died at Montpellier in 1670. He wrote, the Life of Francois d'Estuig, Bishop of Rhodiz (Clermont, 1653, 4to, in French), and that of Bartholomeo dos Martyroes, Archbishop of Braga, in Latin.

## Beaucaire, Francois De Reguillon[[@Headword:Beaucaire, Francois De Reguillon]]

             a learned French prelate and theologian, was born in 1514, at the chateau of Cresta. He was at first preceptor of the Cardinal Charles of Lorraine, whom he accompanied to Rome, and who gave to him the bishopric of Metz. He also went to the Council of Trent, and there spoke with great  eloquence and zeal against the pretensions of the Ultramonta.nes, and upon the necessity of the Reformation. Beaucaire retired to Bourbonnais after having resigned his bishopric, and there composed his Rerum Gallicarum Commentaria, ab anno 1541 ad annui l1562 (Lyons, 1625). He died in 1591. He also wrote De Infantium in Matrum Uteris Sanctificatione (Paris, 1565 and 1567); and some verse, which is found in Delicice Poetarum Gallorum Illustrium. His Histoire de France did not appear until after his death, as he had desired. See Hoefer, Nouv. Biog. Generale, s.v.; Lichtenberger, Encyclopedie des Sciences Religieuses, s.v.

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

             an Irish Methodist preacher, was born in Limerick, April 28, 1798. He was honorably connected with Irish Methoudism from the days of Mr. Wesley, was converted in his youth, joined the Methodists, entered the ministry in 1824, and for thirty-nine years faithfully discharged the pastoral office. He became a supernumerary in 1864, removed to England, and resided first at Newark, then with his son in London (John Beauchamp, Esq., treasurer of the Wesleyan Thanksgiving Fund). He was a spotless example of holy living, and peacefully died in London, April 28, 1873.

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

             an early and distinguished Methodist Episcopal minister. He was born in Kent County, Del., April 26, 1772; joined the M. E. Church about 1788. In 1790 he taught a school at Monongahela, Va., began to preach in 1791, and in 1793 he traveled under the presiding elder. In 1794 he joined the itinerancy; and in 1797 he was stationed in New York, and in 1798 in Boston. In 1801 he located, from ill health, and married Mrs. Russel, “one of the most excellent of women.” In 1807 he settled on the Little Kenawha, Va. Here he preached with great success until 1815, when he removed to Chilicothe, Ohio, to act as editor of the Western Christian Monitor, which he conducted “with conspicuous ability,” preaching meantime “with eminent success.” In 1817 he removed to Mount Carmel, Ill., and engaged in founding a settlement, in every detail of which, civil, economical, and mechanical, his genius was pre-eminent. He was pastor, teacher, lawyer, and engineer. In 1822 he re-entered the itinerancy, in the Missouri Conference; “in 1823, was appointed presiding elder on Indiana District,” then embracing nearly the whole state. In 1824 he was a delegate to the General Conference at Baltimore, “and lacked but two votes of an election to the episcopacy” by that body. He died at Paoli, Orange County, Ind., Oct. 7th, 1824. By diligent study, often pursued by torchlight in his frontier life, he made himself master of Latin, Greek, and Hebrew. “His preaching was chaste and dignified, logical, and sometimes of overpowering force.” He possessed a great and organizing mind, and a peculiar and almost universal genius, and, with adequate advantages for study, would certainly have influenced widely the history of this country. His Essays on the Truth of the Christian Religion is “a work of decided merit.” His Letters on the Itinerancy, with a memoir by Bishop Soule, were published after his death, and he left several fine MSS., which remain unpublished. — Minutes of Conferences, 1, 474; Methodist Magazine, 1825; Stevens, Memorials of Methodism, 1, ch. 29; Sprague, Annals, 7, 235.

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

             an English prelate, became canon of Windsor in 1738, and was consecrated lord bishop of Hereford May 11, 1746. He died Oct. 20, 1787, aged seventy-eight. He published a Sermon Preached before the Lords (1752). See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Le Neve, Fasti.

## Beaudry, Louis N[[@Headword:Beaudry, Louis N]]

             a Methodist Episcopal minister, was born at Highgate, Vermont, in 1834, of Roman Catholic parents. Largely through the influence of Joseph Coolk he was led to embrace Protestantism, and devoted his life to the service of his French Canadian countrymen, serving as missionary among them at Albasny (N.Y.), Montreal, Quebec, Worcester (Massachusetts), and Chicago (Illinois). During the civil war he served as chaplain in the United States Army. He died at Chicago, January 3, 1892. He was author of The Spiritual Struggles of a Roman Catholic, an autobiography. See Minutes of the Annual Conferences (Fall), 1892.

## Beaufort, Daniel Augustus[[@Headword:Beaufort, Daniel Augustus]]

             of Huguenot descent, was pastor of the Church of the “New Patent,” in London, in 1728; of the Artillery in 1728; and of the Savoy, and probably Spring Gardens, in 1741. Subsequently he went to Ireland, where he held the living of Navan, and was appointed dean of Tuam. His descendants are still in England, one of whom arrived at considerable distinction as a novelist. He was somewhat celebrated in his day as a religious controversialist. See Smiles, Huguenot Refugees, p. 398, 399. (J. C. S.)

## Beaufort, Eustache de[[@Headword:Beaufort, Eustache de]]

             a French monk of the order of Cistercians, was born in 1635. He embraced the monastic life contrary to his inclination, in order to satisfy his vanity  and that of his family. After several years he was appointed to the abbey of Sept Fonts. He at first lived in luxury and debauchery, but in 1663 he repented of this course, and proposed to the friars a rigid reform; but they, after reproaching him severely, abandoned him. Eustache then rebuilt his monastery, and soon after, by the example of Rance, he assembled a new society, which submitted to more rigid regulations. He died Oct. 22, 1709. See Hoefer, Nouv. Biog. Generale, s.v.

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

             an English prelate of considerable celebrity, was born about 1370. He was a natural son of John of Gaunt, duke of Lancaster, and was half-brother to King Henry IV. He studied at Oxford and Cambridge, but received the principal part of his education at Aix-la-Chapelle. He became prebendary of Lincoln in 1389, dean of Wells in 1397, chancellor of Oxford University the same year, bishop of Lincoln in 1398, and bishop of Winchester in 1404. He repeatedly filled the office of lord-chancellor, and was involved in all the most important political movements of his times. He was present at the Council of Constance, and voted for the election of Pope Martin V., by whom he was subsequently made a cardinal. When the cardinal's nephew, Henry V. of England, proposed to levy a new impost on the clergy, in order to raise money for carrying on the war against France, Beaufort wasthe chief opponent of the measure; yet he loaned the king, out of his own private purse, £28,000, a sum which seems to indicate that he was the wealthiest subject of his time in all England. His service in this affair was soon recognized by the pope, who sent him as legate into Germany to organize a crusade against the followers of John Huss. This undertaking failed, and the cardinal, having expended, in levying an English army against France, the moneys granted from Rome for other purposes, fell under the papal displeasure. In 1431 Beaufort conducted the young king, Henry VI., to France, to be crowned in Paris as king of France and England. Here he also endeavored in vain to reconcile the duke of Bedford, regent of France, with the offended duke of Burgundy. Cardinal Beaufort died at Winchester, in 1447. His memory is stained by his suspected participation in the murder of his great political rival, the duke of Gloucester, who headed the lay opposition to the despotism of ecclesiastical statesmen, and by the fact that he presided over the tribunal which sentenced the Maid of Orleans to perish at the stake. See Milner, History of Winchester; Gough, Life of Beaufort, in Vetusta Monumenta, vol. ii; Le Neve, Fasti (Index).

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

             a French Benedictine of the Society of St. Maur, and librarian of the abbey of Saint-Germain-des-Pres, was born in Paris in 1628. He published a. new edition, with notes, of the works of Hildebert, bishop of Mans, archbishop of Tours at the time of his death, and of Marbod, bishop of Rennes, which was printed at Paris in 1708. He died Aug. 16, 1708. He also wrote, Vie de Messire Joly, Chanoine et Instituteur des Religieuses Hospitalieres de Dijon. See Hoefer, Nouv. Biog. Generale, s.v.

## Beaugrand, Martin[[@Headword:Beaugrand, Martin]]

             a French theologian, was born at Troyes, in 1620, and died in 1698. He was for twenty-five.years director of the convent of the Ursulines of Troves, and published a resume of the doctrine of St. Augustine, entitled, Sanciti Augustini Doctrinoe Christianoe Praxis Catechistica (Troyes, 1678). See Hoefer, Nouv. Biog. Generale, s.v.

## Beaulieu, Eustory (Or Hector) De[[@Headword:Beaulieu, Eustory (Or Hector) De]]

             a French poet and theologian, a native of Beaulieu (Lower Limousin), wrote in the early half of the 16th century. He was sluccessively organist of the cathedral, comedian, Catholic priest, and Protestant minister. He wrote, Doctrine et Instruction des Filles Chratiennes Desirant Vivre selon la Parole de Dieu, avec la Repentance de liomme Pecheur (1565): — some songs and a collection of poems, published at Lyons in 1537, entitled Divers Rapports. He is also the author of Prologues: — Deux Moralites: — Enfant Prodigue, etc. According to Beauchamps he changed his name from Eustory to Hector, which occasioned the mistake of Duverdier, who makes a representation of two different authors. See Hoefer, Nouv. Biog. Generale, s.v.

## Beaulieu, Louis le Blanc de[[@Headword:Beaulieu, Louis le Blanc de]]

             a French minister and professor of theology at the Calvinist Academy of Sedan, was born, in 1614, at Beaulieu, a small city of Lower Limousin. He was noted for the wisdom of his principles and for his conciliatory spirit. He. was twice chosen-first by the marshal of Fabert, and then by Turenne- to form a plan for the union of Catholics and Protestants, but his negotiations did not succeed. He died Feb. 23, 1675. He left, Sermons, a Traite de l'Oigin aie la Sainte Ecriture (London, 1660), and a collection  entitled Theses Sedanenses (Sedan, 1675). See Hoefer, Nouv. Biog. Generale, s.v.

## Beaulieu, Luke de[[@Headword:Beaulieu, Luke de]]

             an English clergyman, was chaplain to Lord Jeffries; became prebendary of London in 1686, and prebendary of Gloucester in 1687. He died in May, 1723. His Theological Works were published in 1674-1706. See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Le Neve, Fasti.

## Beaulieu, Sinmon de[[@Headword:Beaulieu, Sinmon de]]

             a French prelate, was a native of Beaulieu in Champaign. He was at first archdeacon of Chartres and Poitiers, then canon of Bourges and of St. Martin of Tours, and was elected archbishop of Bonrges. Boniface VIII. appointed him cardinal, and made him his legate to France and England. He held a synod, of which he has written the Actes. He died at Orvieto, Aug. 18, 1297. He also wrote some epistles. See Hoefer, Nouv. Biog. Gen., s.v.

## Beaumont, Christophe de[[@Headword:Beaumont, Christophe de]]

             a noted French prelate, was born, July 26, 1703, at La Roque, in the diocese of Sarlat. In 1741 he.was made bishop of Bayonne, in 1745 archbishop of Vienne, and in 1746 of Paris. He very rigorously sustained the bull Unigenitus against the Jansenists, and forbade the administration of the sacraments to those about to die unless they could prove by a certificate that they had formerly. confessed to the priest of the parish. But the Parliament immediately took the matter in hand, and declared that the sacraments could not be refused on this ground, since the bull Unigenitus was not a rule of faith. The archbishop was supported by the king, but the Parliament persisted in their determination, and, when such a case of refusal occurred, had the revenues of the archbishop confiscated. The king forbade the Parliament to interfere in spiritual affairs, and followed his action by banishing all its members to foreign parts; but it was to no purpose. He was finally compelled to yield, since most of the other French bishops declared that the presentation of a certificate of confession was not necessary for the administration of the sacraments. Beaumont died in 1781. To great courage and firmness he added inextinguishable charity. See Ferlet, Eloge Funebre de Mgr. de Beaumont (Paris, 1784); Lichtenberger, Encyclopedie des Sciences Religieuses, s.v.; Gieseler, Ecclesiastical History, v, 180; Zuchold, Bibl. Theol. i, 85. (B. P.)

## Beaumont, Claudio Francesco[[@Headword:Beaumont, Claudio Francesco]]

             an Italian painter, was born in 1694. After studying some time in his native city, he visited Rome, where he applied himself to copying the works of Raphael, Guido, and the Caracci. On returning to Turin, he was employed to decorate the royal palace, where he painted in fresco, in the library, various symbolical subjects relative to the royal family of Sardinia; and in the other apartments he represented the Rape of Helen and the Judgment of Paris. In the Chiesa della Croce is a fine picture of The Descentfrom the Cross. The king of Sardinia conferred on him the honor of knighthood, in whose service he died, in 1766.

## Beaumont, Geoffrey de[[@Headword:Beaumont, Geoffrey de]]

             A French prelate and peer, was born at Bayeux, at the commencement of the 13th century. He was legate of the holy see in Lombardy, and accompanied, as chancellor, Charles of Anjou, brother of St. Louis, to the kingdom of Naples. In 1265 he brought to the king of Sicily the aid of three thousand horses, which he had collected at Mantua. On his return, being appointed bishop of Laon, he performed the service of peer, in 1272, at the coronation of Philip the Bold. He died in 1273. See Hoefer, Nouv. Biog. Generale, s.v.

## Beaumont, Guillaume Robert Philippe Joseph Jean de[[@Headword:Beaumont, Guillaume Robert Philippe Joseph Jean de]]

             a French ascetic writer, was born at Rouen near the close of the 17th century, and died in 1761. He wrote, L'Imitation de la Vierge (1758): — Devotion au Divin Cmeur de Jesus (Rouen, 1751): — Lives des Saints (1757): — Exercises du Parfait Chretien (eod.). See Hoefer, Nouv. Biog. Generale, s.v.

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

             an English Wesleyan preacher, and father of the eloquent Rev. Joseph Beaumont, M.D., was converted in early life; entered the ministry in 1786, and travelled until his death at Macclesfield, Nov. 8, 1822. “He possessed considerable musical talents, and some of his sacred compositions will long be esteemed.” See Minutes of the British Conference, 1823.

## Beaumont, Joseph D.D.[[@Headword:Beaumont, Joseph D.D.]]

             an English divine, was born at Hadleigh, Suffolk, March 13, 1615. At the age of sixteen he was placed in Peterhouse, Cambridge, where he made great progress in learning, and subsequently became fellow, tutor, and moderator. In 1643 he was ejected from his fellowship on account of his adherence to Charles I. He was ejected from three other preferments received during the Rebellion for a like reason. In 1650 he became domestic chaplain to bishop Wren. At the Restoration he nwas made first chaplain to Charles II. In 1662 he was appointed master of Jesus College, Cambridge, and in 1663 master of Peterhouse. The same year he was instituted to the rectory of Teversham, near Cambridge, and in 1664 to that of Barley, Hertfordshire. In 1665 he had a controversy with Dr. Henry More on account of certain doctrines advanced by the latter in his Mystery of Godliness, which he thought subversive of the English ecclesiastical constitution. Dr. Beaumont received the thanks of the university for his services on this occasion, and in 1670 was elected to the divinity chair. He died Nov. 23, 1699. His Poems in English and Latin were published in 1749. His principalwork was Psyche, or Love's Mystery, in twenty-four cantos, displaying the intercourse between Christ and the soul (1648). He is said to have left all his critical and polemical works to his college, strictly forbidding the printing of any of them.

## Beaumont, Joseph, M.D[[@Headword:Beaumont, Joseph, M.D]]

             one of the most eminent preachers in the Methodist Church of England, was the son of the Rev. John Beaumont, and was born at Castle Donington, March 19, 1794. He received his education at Kingswood school, and was there converted to God. After some years spent in the study of medicine, he determined to enter the ministry; and though his way would have been opened into the Established Church by the kindness of friends, he preferred to remain with the Wesleyan Methodists, and was received on trial by the Conference of 1813. He was soon recognised as a preacher of more than common promise. An impediment in his speech appeared likely to hinder his success, but by great resolution he surmounted it, and became a fluent and effective speaker. His preaching was characterized by brilliancy of illustration, by repeated bursts of impassioned eloquence, and an earnestness of manner and delivery often amounting to impetuosity. For many years he was one of the most popular pulpit and platform speakers in Great Britain. His last appointment was Hull, where he died suddenly in the pulpit, January 21, 1855. A number of his occasional sermons and speeches are published; a specimen of them will be found in the English Pulpit, 1849, p. 123. His Life, written by his son, appeared in 1856. — Wesleyan Minutes (Loud. 1855); London Rev. July, 1856, p. 564.

## Beaune, Jean de[[@Headword:Beaune, Jean de]]

             a French ecclesiastical writer of the 14th century, was a native of Beaune, in Burgundy. He entered the Domin!ican order at Dijon, and was inquisitor at Carcassonne from 1316 to 1333. He wrote Sententice Plures ab Inquisitore Latce; published with the Latin History of the Inquisition, by Philip of Limborch (Amsterdam): — Acta Plura contra Albigenses Hioereticos, anno 1318 mense Maio et Mart seq. He also wrote some similar works under lengthy titles. See Hoefer, Nouv. Biog. Generale, s.v.

## Beaune, Renaud de[[@Headword:Beaune, Renaud de]]

             a French prelate, son of baron de Samblanmay, was born at Tours in 1527. He was chancellor of the duke of Alencon; but he afterwards chose the ecclesiastical profession, and was appointed successively bishop of Mende, archbishop of Bourges, and then, in 1596, of Sens. Clement VIII, irritated that this prelate had justified Henry IV, and that he had proposed to create a patriarch in France, obliged him to wait six years for his bulls. De Beaune  firmly maintained the rights of France on allo ccasions, before the assembly of the clergy, before the states of Blois, where he presided in 1588, and especially at the conference of Surine, when he announced that Henry IV had decided to make abjuration. Renaucu de Beaune became grand- almoner of France, and commander of the orders of the king. He died in 1606. He wrote Decreta Concilii Provincialis Bituricensis: — Discours dans ‘Assemblee du Clerge (1605): — Oraison Funebre de Marie Stuart (1573): — Sermon Funebre srur la Mort du Due d'Aijou, Frere de Henri III (1584): — Haciangue dans les Etats de Blois: — Reformation de l' Universite de Paris (Paris, 1601-67). See Hoefer, Nouv. Biog Gen., s.v.

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

             (in Latin Johannes Pulchripatriis), a French theologian, was born at Nevers in 1380. At the commencement of the 15th century he completed his studies at the University of Paris, and devoted himself to ecclesiastical labors and honors. He was successively master of arts, doctor and professor of theology, rector of the university (1413), canon of Paris, Besanmon, Rouen, chancellor of Notre Dame of Paris, and deputy of the university for the nation of Normandy at the council of Bale. He took part in the process of condemnation of the Maid of Orleans' in 1430, where he distinguished himself by his want of truth and his iniquity. In the process of re-examination in 1450, he excused himself'for his conduct by the violence exercised by the English concerning the judges who condemned that heroine. He died about 1450. — See Hoeer, Nouv. Biog. Gen., s.v.

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

             a French theologian, abbot of St. Spire of Corbeil, died in 1759. He wrote Les Vies et Miracles de Saint Spire et de Saint Jen (not St. Len), Premier et Troisieme Eveque de Bayeux (Paris, 1736). See Hoefer, Nouv. Biog. Generale, s.v.

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

             a French theologian, who lived in the latter half of the 16th century, wrote Monotessaron Evaingeliorum (Paris, 1552, 1560); which is, notwithstanding the Latin title, a concordance of the gospels written in French. See Hoefer, Nouv. Biog. Generale, s.v.

## Beaupuis, Charles Walon De[[@Headword:Beaupuis, Charles Walon De]]

             a French theologian, was born at Beauvais, Aug. 9, 1621. He was closely allied with the monks of Port Royal, whose schools he directed at Paris. After the suppression of these schools in 1650, he went into retirement. He died Feb. 1, 1709. He wrote, Maximes Chritiennes, Tirnes des Lettres de l'Abbe de St. Cyran (Paris, 1678): — Nouveaux Essais de Morale, Contenant Plusieurs Traites sur Differents Sujets (1699). See Hoefer, Nouv. Biog. Generale, s.v.

## Beauregard, Jean Nicolas[[@Headword:Beauregard, Jean Nicolas]]

             a French Jesuit preacher, was born at Metz, June 16, 1731. The originality and eloquence of his sermons gained for him great success. The sermon which he preached during Lent, in 1789, produced a profound sensation. He took refuge in London during the Revolution, and there preached against the emigrants, whom he accused of being the direct abettors of the Revolution by their intrigues. Attracted to Germany by the princess Hohenlohe, who showed him great favor, he there continued his ministry, ever with his wonted success. His sermons, unpublished, were bequeathed, it is said, to the Jesuits of Russia. He died in 1804 at the chateau of Gronincq, Suabia. His Analyse was published at Lyons and Paris in 1825. See Hoefer, Nouv. Biog. Generale, s.v.

## Beauseant Avant[[@Headword:Beauseant Avant]]

             was the war-cry of the Templars, in allusion to their colors — black for their foes, and white for friends, side by side; for which the old French word was baucant (piebald). The Hospitallers' flag was red with a white cross.

## Beausobre, Charles Louis De[[@Headword:Beausobre, Charles Louis De]]

             a French Protestant theologian, son of Isaac, was born at Dessau, March 24, 1690. In 1713 he was appointed preacher to the French congregation at Buchholz, near Berlin. In 1715 he accepted a call to Hamburg, but he soon returned to Berlin, where he died, March 10, 1753, as pastor of the French congregation and member of the Academy of Sciences. He published Le Triomphe de l'Innocence (Berlin, 1761); being a defence of the French Reformed Christians against their opponents. He also edited from his father's writings, Supplenent a l'Histoire de la Guerre des  Hussites (Geneva, 1745): — Sermons sur le xii chap. de l'Epitre aux Romains (Lausanne, 1744): — Sermons sur la Resurrection de Lazare (1751). See Jocher, Allemeines Gelehrten- Lexikon, S.v.; Nouv. Bibl. Germ. xvii; Memoires de l'Academie de Berlin, 1753. (B. P.)

## Beausobre, Isaac De[[@Headword:Beausobre, Isaac De]]

             born at Niort, March 8th, 1653, of an ancient family, originally of Limousin. His parents were Protestants, and educated him at Saumur. In 1683 he was ordained minister at Chatillon-sur-Indre, in Touraine. The French government caused his church to be sealed up, and Beausobre was bold enough to break the seal, for which he was compelled to flee, and at Rotterdam he became chaplain to the Princess of Anhalt. In 1693 he published his Defence of the Doctrine of the Reformers (Defense de la doct. des Reform. sur la Providence, etc.), in which he treats the Lutherans with some severity, and defends the Synod of Dort. In 1694 he went to Berlin, where he received many appointments, and was charged, together with L'Enfant, with the work of translating the N.T. The new version, with ample prefaces and notes, appeared at Amsterdam in 1718 (2 vols. 4to), and again in 1741, with emendations. The Epistles of St. Paul were the only part of the work which fell to the share of Beausobre. The notes are tinged with Socinianism. He labored during a large portion of his life at a History of the Reformation, from the Council of Basle to the period of the publication of the Confession of Augsburg, and it was this undertaking which drew from him his Critical History of Manichaeism (Histoire Critique du Manicheisme, Amst. 1734-39, 2 vols. 4to), of which vol. 2 was posthumous. The work is written with vast ability, and shows that many of those who are charged with Manichaeism in the Middle Ages by the Papists are falsely charged. The Protestant congregations of Utrecht, Hamburg, and the Savoy, at London, endeavored to induce Beausobre to become their pastor, but the King of Prussia valued him too highly to permit him to leave Berlin. His Sermons on the Resurrection of Lazarus were translated by Cotes (Lond. 1822, 8vo). He died June 6th, 1738. He left, besides the works above mentioned, Remarques critiques et philologiques sur le N.T. (Hague 1742, 2 vols. 4to): — Histoire critique du Culte des Morts parmi les Chretiens et les Paiens: — A Supplement to L'Enfant's History of the Hussites (Lausanne, 1745, 4to): — A History of the Reformation, from 1517 to 1630 (Berlin, 1785, 4 vols. 8vo). Landon, Eccl. Dict. 2, 110; Haag, La France Protestante, 2, 123-127.

## Beauteville, Jean Louis Dubuisson De[[@Headword:Beauteville, Jean Louis Dubuisson De]]

             bishop of Alais, was born at Beauteville in 1708. In 1755 he was sent to the assembly of the clergy, where he ranged himself on the side of moderation. The mandate which he piublished in 1762 against the Recueil des Assertions gained for him a number of enemies, especially on the part of his colleagues. Nevertheless he enjoyed great consideration, more especially on the part of the Protestants than among the Catholics of Alais. He was a learned prelate, full of religious fervor, devoted to his duty, and charitable towards the poor. Some of his writings created a public sensation; among others one entitled, Sur la Mort de Louis XV et sur le Sacre de Louis XVI. He had prepared a work against the report of M. de Brienne, at the assembly of the clergy of 1765; but was prevented from presenting it by his death, which occurred March 25, 1775. He was in correspondence with Clement XIV concerning means for terminating the divisions which were disturbing the Church of France. See Hoefer, Nouv. Biog. Generale, s.v.

## Beautiful Gate[[@Headword:Beautiful Gate]]

             (ώραία πύλη), the name of one of the gates of the Temple (Act 3:2). It was the entrance to the Court of the Women, immediately opposite the Gate of Shushan, the eastern portal through the outer wall into Solomon's Porch (see Strong's Harmony and E position of the Gospels, App. II, p. †33, and Map.) It is evidently the same described by Josephus as immensely massive, and covered with plates of Corinthian bronze (Ant. 15, 11, 5; War, 5:5, 3; 6:5, 3). (See Jour. Sac. Lit. Oct. 1867.) SEE TEMPLE.

## Beauty[[@Headword:Beauty]]

             (represented by numerous Hebrew terms, which in our version are frequently rendered by “comeliness,” etc.). The Song of Solomon, particularly the sixth and seventh chapters, gives us some idea of what were then the notions of beauty in an Eastern bride, and by comparing these statements with modern Oriental opinions, we may perceive many points of agreement. Roberts says, “A handsome Hindoo female is compared to the sacred city of Seedambaram. Her skin is of the color of gold; her hands, nails, and soles of the feet are of a reddish hue; her limbs must be smooth, and her gait like the stately swan. Her feet are small, like the beautiful lotus; her waist as slender as the lightning; her arms are short, and her fingers resemble the five petals of the kantha flower; her breasts are like the young cocoa-nut, and her neck is as the trunk of the areca-tree. Her mouth is like the ambal flower, and her lips as coral; her teeth are like beautiful pearls; her nose is high and lifted up, like that of the chameleon (when raised to snuff the wind); her eyes are like the sting of a wasp and the Karungu-valley flower; her brows are like the bow, and nicely separated; and her hair is as the black cloud.” Corpulency and stateliness of manner are qualities which the Orientals admire in their women; particularly corpulency, which is well known to be one of the most distinguishing marks of beauty in the East. Niebuhr says that plumpness is thought so desirable in the East, that women, in order to become so, swallow every morning and every evening three insects of a species of tenebriones, fried in butter.

Upon this principle is founded the compliment of Solomon (Son 1:9), and Theocritus, in his epithalamium for the celebrated Queen Helen, describes her as plump and large, and compares her to the horse in the chariots of Thessaly. The Arab women whom Mr. Wood saw among the ruins of Palmyra were well shaped, and, although very swarthy, yet had good features. Zenobia, the celebrated queen of that renowned city, was reckoned eminently beautiful, and the description we have of her person answers to that character; her complexion was of a dark brown, her eyes black and sparkling, and of an uncommon fire; her countenance animated and sprightly in a very high degree; her person graceful and stately; her teeth white as pearl; her voice clear and strong. Females of distinction in Palestine, and even farther east, are not only beautiful and well shaped, but in consequence of being kept from the rays of the sun, are very fair, and the Scripture bears the same testimony of Sarah, of Rebekah, and of Rachel; that they were “beautiful and well-favored.”

The women of the poorer classes, however, are extremely brown and swarthy in their complexions, from being much exposed to the heat of the sun. It is on this account that the prophet Jeremiah, when he would describe a beautiful woman, represents her as one that keeps at home, because those who are desirous to preserve their beauty go very little abroad. Stateliness of the body has always been held in great estimation in Eastern courts, nor do they think any one capable of great services or actions to whom nature has not vouchsafed to give a beautiful form and aspect. It still is and has always been the custom of the Eastern nations to choose such for their principal officers, or to wait on princes and great personages (Dan 1:4). Sir Paul Rycaut observes that “the youths that are designed for the great offices of the Turkish empire must be of admirable features and looks, well shaped in their bodies, and without any defects of nature; for it is conceived that a corrupt and sordid soul can scarce inhabit a serene and ingenuous aspect; and I have observed not only in the seraglio, but also in the courts of great men, their personal attendants have been of comely lusty youths, well habited, deporting themselves with singular modesty and respect in the presence of their masters; so that when a pacha aga-spahi travels, he is always attended with a comely equipage, followed by flourishing youths, well mounted.”

## Beauty Of Holiness[[@Headword:Beauty Of Holiness]]

             SEE HOLINESS, BEAUTY OF.

## Beauvais, Councils Of[[@Headword:Beauvais, Councils Of]]

             (Concilium Bellovacense). Of these there were several.

I. Held in April, 845. Ten bishops were present. Hincmar was here elected to the archbishopric of Rheims, which had been vacant ten years. A sort of agreement (consisting of eight articles) was drawn up between Hincmar and Charles, the king, which the latter promised to observe religiously. See Labbe, Concil. 7, 1811.

II. Held Dec. 6, 1114, by Conon, legate and cardinal, assisted by the bishops of three provinces. Here sentence of excommunication was passed upon the emperor, Henry V, and Thomas Seigneur de Marle, accused of cruelty and robbery. Several decrees made by the later popes, for the preservation of Church property, and others relating to discipline, called for by the circumstances of the times, were renewed; also the case of certain heretics was discussed, whom the populace had burned at Soissons, without waiting for the sentence of the ecclesiastical court, fearing that it  would be too lenient. The case of Godfrey, who had left his bishopric of Amiens, and retired to the monastery of Chartreuse, was deferred for consideration at a future council. See Labbe, Concil. 10 797.

III. Held in October, 1120, by the legate Conon and the bishops of three provinces. At this council, the canonization of Arnulphus, bishop of Soissons, took place. The then bishop of Soissons, holding in his hand thee book containing the life of Arnulphus, certified to the truth of its contelnts. The day was then settled, with the abbot of Oudenbourg, on which the body of Arnulphus should be raised from the ground; and this was accordingly done May 1 of the next year. See Labbe, Concil. 10, 882.

## Beauvais, Gilles Francois[[@Headword:Beauvais, Gilles Francois]]

             a French Jesuit and ascetic writer, was born in 1695 in Brittany. He published the Almancnch du Clerge from 1664 to 1668. He died at Paris in 1773. Among other works, he wrote, l'Education d'un Grand Roi (Paris, 1718, 1759): — Viet du P. Azevedo, Jesuite (ibid. 1744): Lettres Morales et Chretienmes d'une Dame a sa Fille, sur les Moyens de se Conduire avec Sagese dans le Monde (ibid. 1758). See Hoefer, Nouv. Biog. Generale, s.v.

## Beauvais, Jean Baptist Charles Marie de[[@Headword:Beauvais, Jean Baptist Charles Marie de]]

             bishop of Senez, was born at Cherbourg in 1731. He completed his studies at the College of Harcourt, under Lebeau, successor of Rollin. The noble appearance of his physiognomy was in harmony with that of Fenelon. His eloquence was charming, and lhe devoted himself entirely to the ecclesiastical calling. He acquired a reputation and became preacher at the court. He resigned his bishopric in 1783, and the viscount of Paris appointed him, in 1789. deputy to the States-General. He died April 4, 1790. An edition of his Sermons, Panegyriques, et Oraisons Funbres was published (Paris, 1807). See Hoefer, Nouv. Biog. Generale, s.v.; Winer, Handbuch der theol. Lit. ii, 115; Lichtenberger, Encyclopedie aes Sciences Religieuses, s.v.

## Beauvais, Nicholas Dauphin de[[@Headword:Beauvais, Nicholas Dauphin de]]

             a Parisian engraver, was born about 1687, and studied under John Audratn. He engraved part of the dome of St. Paul's, after sir James Thornhill. Some of his plates are: The Virgin with the Infant Jesus upon a Pedestal, with  Saints below; Mary Magdalene in the Desert; Thunder; The Descent of the Holy Ghost.

## Beauvau, Rene Francois De[[@Headword:Beauvau, Rene Francois De]]

             a French prelate, was born in 1664, at the Chateau du Rivau. After having completed his studies, and received the cap of doctor in the Sorbonne in 1694, he was appointed canon and grand-vicar of the Church of Sarlat, of which his uncle was bishop. Six years later he was himself made lishop of Bayonne. Here, by his ability, his zeal, his gentleness and charity, he won the affection and esteem of all in his diocese. He was convinced of their faithfulness by a circumstance which tested the sincerity of their sentiments. In 1707 Louis XIV called him to the bishopric of Tournay, which spread consternation throughout Bayonne, as the people were so reluctant to part with him. But all effort to retain him was in vain, for Louis would not change his plans, declaring it to be necessary that Tournay should have such a man as this one. Tournay was besieged and taken by prince Eugene, and M. de Beauvau rendered excellent service to the inhabitants. He afterwards retired to Paris, where Louis XIV, in recognition of his valuable services, defrayed his expenses with silver from the royal treasury. Tournay having been given to the emperor, M. de Beauvau resigned his bishopric, and became in 1713 archbishop of Toulouse, and in 1719 of Narbonne. He also had charge of the political government. As president of the states of Languedoc for twenty years, he there exhibited the same virtues as upon the different episcopal sees which he occupied. It is to his patronage that we are indebted for the Histoire du Languedoc, by the friars of St. Maur; also the Description Geographique, and the Histoire Naturelle, of the same province, by the Society of Montpellier. He died Aug. 4, 1739. See Hoefer, Nouv. Biog. Generale, s.v.

## Beauvilliers, Marie De[[@Headword:Beauvilliers, Marie De]]

             abbess of Montmartre, daughter of the count of Saint Aignan, a gentleman attached to the duke of Alencon, was born April 27, 1574; At the period of the siege of Paris in 1590, Henry IV became enamoured of her, and installed her at Senlis but he abandoned her when he met Gabrielle d' Estrees, her cousin. The abbess returned to the convent of Montmartre, where she had for more than: fifty vears a struggle against the disorders and lack of discipline of her subordinates, the nuns of the order of St.  Benedict of Ferrieres. She died April 21, 1656. See Hoefer, Nouv. Biog. Generale, s.v.

## Beauxalmis (Beauxamis, Or Beaulxamis), Thomas[[@Headword:Beauxalmis (Beauxamis, Or Beaulxamis), Thomas]]

             a French theologian, of the order of the Carmelites, was born at Melun in 1524. He was curate of St. Paul at Paris, but was removed for having refused to inter Maugiron and other favorites of Henry III. He governed his congregation of Alby in quality of vicargeneral, from 1570 to 1573, and was often employed by king Henry III in important affairs of Church and State. He was afterwards made prior of Ville-Preux, and died at Paris, May 1, 1589. He wrote, in Latin, a Commentary on the Harmony of the Gospels (Paris, 1650): — A Defence of the Worship, Veneration, Intercession, etc., of the Saints (ibid. 1566, 8vo): — Homilies on the Gospels in Lent (ibid. 1567, 8vo); and many other works, in defence of his Church and against Protestant writers. See Hoefer, Nouv. Biog. Gen., s.v.

## Beaver (Or Bever), John[[@Headword:Beaver (Or Bever), John]]

             (called also Biever, and in Latin Fiber, Fiberius, Castor, and Castorius), a Benedictine monk of the abbey of Westminster, lived near the commencement of the 14th century. He wrote, a Chronicle of the affairs of England, from Brutus down to his own time: — De Rebus Canobii Westmonasteriensis. These two works, often cited by the English historians, are still unpublished. See Hoefer, Nouv. Biog. Generale, s.v.

## Bebai[[@Headword:Bebai]]

             the name of one or two men, and a place. 1. (Heb. Bebay', בֵּבִי, from the Pehlvi bab, father;

1. Sept. βαβαϊv, βηβαϊv, βαβί, and βηβι), the head of one of the families that returned from Babylon with Zerubbabel (B.C. 536) to the number of 623 (Ezr 2:11; 1Es 5:13), or 628 by a different mode of reckoning (Neh 7:16), of whom his son Zechariah, with 28 males, returned (B.C. 459) under Ezra (Ezr 8:11; 1Es 8:37). Several other of his sons are mentioned in chap. 10:28. He (if the same) subscribed to the sacred covenant with Nehemiah (Ezr 10:15). B.C. 410. Four of this family had taken foreign wives (Neh 10:28; 1Es 9:29).

2. (Alex. βηβαί, Vat. omits; Vulg. omits). A place named only in Jdt 15:4. It is, perhaps, a mere repetition of the name CHOBAI SEE CHOBAI (q.v.), occurring next to it.

## Bebee, Gilbert[[@Headword:Bebee, Gilbert]]

             a Baptist minister, was born at Norwich, Conn., in 1800. At the age of seven he became a Christian, and at sixteen began preaching in New York city. He was ordained there in 1818, and began his ministerial life as an itinerant preacher. In 1836 he became pastor of the Church in Middletown, N. Y., where he remained during the rest of his life. He commenced the publication, in New Vernont N. Y., in 1832, of the Signs of the Times, devoted to the Old-school Baptist cause, and continued his editorial charge of the paper after his removal to Middletown. He was a preacher of remarkable power and a vigorous writer. He was a disbeliever in the missionary and Sunday-school work, holding that God had no need of these. His physical powers and mental vigor he retained to the last, preaching on the day before his death, which took place at Middletown, May 2, 1881. (J. C. S.)

## Bebel, Balthasar[[@Headword:Bebel, Balthasar]]

             a Protestant theologian, was born at Strasburg in 1632. In 1661 he was made professor of theology at his native place; in 1662 he received the degree of doctor of divinity; and in 1686 he was called as professor and general superintendent to Wittenberg, where he died, Oct. 2, 1686. He is the author of, Antiquitates Ecclesice in 3. Prioribus post Natum Chr. Sceculis (Strasburg, 1669): — Antiqulitates in 4. Sceculo (ibid. 1679-80, 2 vols.): — Memorabilia Historice Ecclesiast. Recentioris a Tempore Reformationis 1517 Ccptce, usque ad annum 1680 Perductce, Continuata deinceps Supplementis usque ad annum 1730 (edita per Ch. A. Hausen, Dresden, 1731); and some other works. See Winer, Handbuch der theol. Lit. i, 547, 579; Jocher, Algemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Bebenburg, Lupold Von[[@Headword:Bebenburg, Lupold Von]]

             a German prelate, who died in 1363, descended from a noble family in Franconia. He studied canon law at Bologna. In the controversy between Ludwig the Bavarian and the popes John XXII, Benedict XII, and Clement VI, Bebenburg sided with theemperor. In 1338 he was canon of Mayence, Wurzburg, and Bamberg, and from 1352 to 1363 bishop of the latter place. He wrote, De Zelo Religionis Antiquorum Principum Germanorum (Basle, 1497; reprinted in the Bibliotheca Patrum, 15, Cologne, 1622): — Tractatus de Juribus Regni et Imperii Romanorum (Strasburg, 1508, etc.): — Dictamen Rhymaticum Querulosum de Modernis Cursibus et Defectibus Regni ac Imperii Romani (ed. by Peter, Wirzburg, 1841, and by Bohmer, Geschichtsquellen des 14. Jahrhunderts, Stuttgart, 1843, 497 sq.). See Schreiber, Die politischen und religiosen Ideen unter Ludwig den Bayern (Munich, 1858); Riezler, Die litterarischen Widersacher der Papste zur Zeit Ludwig des Bayern (Leipsic, 1874); Mejer, in Herzog's Real-Encyklop. (2d. ed), s.v.; Wittmann, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Bec, Abbey Of[[@Headword:Bec, Abbey Of]]

             a celebrated French Benedictine monastery, belonging to the congregation of St. Maur, situated at the confluence of the Bec and the Rille, nine leagues from Rouen, was founded about 1034, by St. Herluin, its first abbot, near the present site. It became famous as a seat of learning under Lanfranc, then prior, afterwards archbishop, of Canterbury, and was eventually exempted from episcopal jurisdiction, but is now in ruins. See Landon, Eccles. Dict. s.v.

## Bec-Crespin, Jean Du[[@Headword:Bec-Crespin, Jean Du]]

             a French theologian and miscellaneous writer, nephew of Philip of Bec, was born about 1540. On his return to France from a journey in the East, he took part in the civil wars which were so numerous at this epoch, and was wounded in 1577 under the walls of Issoire. Authorized by the king to withdraw from the service, he was provided for at the abbey of Mortimer; became bishop of St. Malo in 1599, and counsellor of the crown. He died Jan. 12, 1610, leaving Paraphrase des Psaumes: — Sermons, upon the  Lord's Prayer (Paris, 1586): — Discours de l'Antagonie du Chien et du Lievre (1593): — l' Histoire du Grand Tamerlan (Lyons or Brussels, 1602). See Hoefer, Nouv. Biog. Gen., s.v.

## Becan[[@Headword:Becan]]

             is the name of several saints.

1. The son of Cula, and contemporary of St. Columba, lived at Imlech- Fiaich, now Einlagh, County Meath, Ireland. He was so famous in his day that some place him among the twelve apostles of Ireland. He is comnmemorated April 5.

2. Of Cluain-aird-Mobecong, commemorated May 26. He was brother of St. Corbmac, in whose Life his monastery is called Kilibrecain (or Cluainaird-Mobecoc) in Munster. O'Clery puts the site of this church in Muscraighe Breoghain, and attaches him also to Tigh Chonaill, in Ui- Briuin Cualann; adding, from the Life of St. Abban, that he himself built a church at Cluainaird Mobecoc, and left Becan in it with the office of the holy Church, as in every church he blessed. Here St. Becan continued till his death, A.D. 689 (or 690). In the Annals of Ireland he is known by the diminutives Dabeoc and Dabecoc. See Lanigan, Eccles. Hist: Irel. ii, 21, 129; O'Donovan, Four Masters.

3. Surnamed Ruim (or Ruiminn); commemorated March 17, was the son of Ernan, and a near relative of St. Coltmba, and of the early abbots of Hy. Leaving Ireland, he went first to Iona, and then into a solitary place. There he lived for several years, while his uncle, Segenius, was abbot of the island. He died March 17, 077.

## Becan, Martin[[@Headword:Becan, Martin]]

             a noted French Jesuit, who flourished in 1550-1624, was for a long time professor of philosophy and theology in the colleges of his order. He was a favorite with the emperor Mathias, who retained him at Vienna, and with his son Ferdinand II, who made him his confessor. This position and his writings give us an insight into the zeal with which he supported that policy of which the Thirty Years' war was the final result. On sundry occasions he wrote against king James I, and he even went so far, especially in his Controversia Anglicana de Potestate Regis et Pontificis (Mayence, 1612), as to defend the legitimacy of attacking.the life of kings. The Roman see found it wise to condemn the work. His Opuscula Theologica (Mogunt. 1610-21, 5 parts in 4 vols.) contain the following treatises:

Vol. I. De Calvinistarum et Catholicorum Prtedestinatione; De Deo et Autore Peccati: De Juistificatione, Justitia Bouorlum Operum, Auxiliis  Gratime Christi. De Circnlo Calvinistico contra Parseuin. ‘Quaestiones Calvin. Aphorislmi Doctrinfe Calvin. De Differenltia inter Pelagianos, Calvinistas, Cathlolicos in Prsedestinat. De Off. Anlgelolrmn. Refut. Plesssei de Eucharistia. II. De Fide Haereticis Servanda; de Antichristo Reformato; an Ecclesia Rom. Defecerit.; de Coena Calv., Luth., Catholicor., Commuuione rsub Ut.raqne. Refntattio Apologis-e Reris Angl. de Primatun Ecclesise. Refut. Torturme Torti. De Puriatorio Calvin. De Sacrificio Naturre, Legis, Gratise. III. Exaimen PlagHe Regiae contra Graseri Calvin. Comment. in Apocal. De Fide Deo Servanda. Privilegia Calvinistarum. Qusestt. Batavicse. Dissidium Anglicanum. Duellum c. Tokero. De Pontifice Vet. Testam. IV. Tituli Calvinistar. De Primatn Regio Ecclesiae. Examen Concordia Anglic. Epist. ad J. Sartorium de Eucharistia. Ad Georg. N., ex Calviniauo factuln Catholicum, de compar. Eccl. et Synagogme. De Oratione pro Defunctis.v. vocatio Sanctorum. Judex Controversiarnm. Ad Pareum de Colloquio Swalbac., de Fide Haereticis Servanda. De Ecclesia Christi, Catholicorum, Luth. et.Calv. De Eccl. Republica contra Marc. Ant. de Dominis.

He also published Manuale Controversiarum hujus Temporis (Wurzburg, 1623; Heidelberg, 1759-60). His Opera Omnia et Posthuma were published at Wurzburg, 1649. See Lichtenberger, Encyclopedie des Sciences Religieuses, s.v.; Winer, Handbuch der theol. Lit. i, 18, 341, 401, 456, 461, 479; Alegarnbe, Bibl. Scriptorum Societatis Jesu; Val Andreas, Bibl. Belg. (B. P.)

## Becan, Wilhelm[[@Headword:Becan, Wilhelm]]

             a Flemish theologian and poet, was born at Ypres in 1608. He was a Jesuit, and distinguished himself by his eloquence and poetry. He died at Louvain, Dec. 12, 1683. He wrote, Introitus Triumphalis Ferdinandi Austriaci in Flandrice Metropolim Pandanuns (Antwerp, 1636); with engravings from the designs of Rubens: — Idylles et Elegies; published with the works of P. Hoschius. See Hoefer, Nouv. Biog. Generale, s.v.

## Becandella, Mary[[@Headword:Becandella, Mary]]

             a French martyr, was burned at Fontaine, France, in 1534, for finding fault with a sermon which a friar preached. See Fox, Acts and Monuments, 4:397.

## Becart (Or Becardus), Jean[[@Headword:Becart (Or Becardus), Jean]]

             a Flemish theologian, of the order of the Premonstrants, who died in 1635, wrote, S. Thome Cantuariensis et ‘lHelici II M.b. nomachia de Libertate Ecclesiastica (Cologne, 1624), under the name of Richard Brumceus, and is also the author of Annales Prcemonstratenses. See Swertii Athence Belgicce; Jocher, Allgemeines Gelehrten-Lexicon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Becc (Or Beg)[[@Headword:Becc (Or Beg)]]

             an Irish saint whose day is Oct. 12, was the son of De, and seems to have been attached to the court of Diarmait of Tara, about A.D. 500, when his prophecies appear to have had a wide reference and acceptance. O'Donovan (Four Masters. i, 197) places his death at A.D. 557. Colgan (Acta SS. 713, c. 4, § 3) gives his genealogy from Colla-da-chrioch; but the ancient pedigree represents him as eighth from Niall of the Nine Hostages.

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

             (called Micarino), an eminent Italian painter, sculptor, and engraver, was born at Siena in 1484. He visited Rome and studied the works of Michael Angelo and. Raphael. He painted several pictures for the churches and cathedrals of Siena. He was living, according to Lanzi. in the year 1551. The following are some of his principal prints: The Nativity; St. Peter holding a Book and the Keys; St. Jerome kneeling before a Crucifix.

## Beccanceld, Council Of[[@Headword:Beccanceld, Council Of]]

             (Concilium Beccancel-dense), is the name of two provincial synods.

I. Held in 692, by Wihtred, king of Kent, at Beccanceld, in Kent (probably Bapchild, near Sittingbourn). Besides the king, there were present Brihtwald, archbishop of Canterbury, Tobias of Rochester, and several abbots, abbesses, and “wise men.” The chief object of the council appears to have been to consult about the repairing of the churches in Kent, injured in the wars with the West Saxons. King Wihtred then, with his own mouth, renewed and confirmed the liberties and privileges and possessions of the Church in his kingdom; forbidding all future kings, and all aldermen and laymen forever, all dominion over the churches, and all things belonging to them. He further directed that, upon the death of any bishop, abbot, or abbess, the event should be immediately made known to the archbishop,  and a worthy successor be chosen with his consent. See Johnson, Eccles. Canons; Labbe, Concil. v, 1356.

II. Held about 796, by Athelard, archbishop of Canterbury, in which the privileges granted to the churches by Wihtred and others were solemnly confirmed. This deed of confirmation is signed by the archbishop, twelve bishops, and twenty-three abbots. See Johnson, Eccles. Canons; Labbe, Concil. 7, 1148; Wilkin, Concil. 1, 162.

## Beccarelli, Giuseppe[[@Headword:Beccarelli, Giuseppe]]

             a Milanese spiritualist, a follower of Molinos (q.v.), and an active promoter of the education of youth, was seized by the Inquisition in 1708, and after recantation in 1710, at Venice, was condemned to the galleys.

## Beccaria (Or Beccariis), Anton De[[@Headword:Beccaria (Or Beccariis), Anton De]]

             a Dominican of Ferrara, who died in 1543 as bishop of Scodri, in Dalmatia, is the author of Glossemata super Psalmos Secundum 4. Sensus: — Expositio Jobi: — Homilice 50 super Epistolas Canonicas Petri, etc. See Echard, De Scriptoribus Ordinis Dominicanorum; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Becchio (Or Becchius), Guglielmo[[@Headword:Becchio (Or Becchius), Guglielmo]]

             an Italian theologian, bishop of Fiesole, native. of Florence, who died in 1480.wrote, Commentaria in Aristot. Ethic. Libr.:— Interpretatio super Primum Sentent.: — Dubitatur an Deus? — Liber de lege Mahomethana. See Hoefer, Nouv. Biog. Generale, s.v.

## Becci, Giovanni Battista[[@Headword:Becci, Giovanni Battista]]

             an Italian theologian, a native of Castiglione, entered the Benedictine order at Monte Cassino, and became abbot of Arezzo; this office he held at the time of his death, which occurred in 1687. He was especially known by his anagrams. He wrote, Jac. Cavaccii Elogia Illustrium Anachoretarum (Rome, 1662): — Veritas Anagrammate Explor'ta ad Varia Texenda Encomia (Padua, 1668). See Hoefer, Nouv. Biog. Generale, s.v.

## Beccold[[@Headword:Beccold]]

             SEE BOCCOLD.

## Becerra, Dominico[[@Headword:Becerra, Dominico]]

             a Spanish preacher of the 16th century, was a native of Seville. He was made prisoner by the Moors of Algiers, and conducted to Rome. He wrote El Fattado dos Costumbres (Venice, 1589). See Hoefer, Nouv. Biog. Generale, s.v.

## Becerra, Fernando[[@Headword:Becerra, Fernando]]

             a Spanish hagiographer who lived at the commencement of the 17th century, wrote, La Vida e Morte de los SS. Maartyres Fr. Feorando, etc. (Cadiz, 1617): — Relazion del Martyrio del P. Foi.-P. de Zuziga, en los reynos del Zaplon, 1622, which is found in manuscript in several libraries of Spain. See Hoefer, Nov. Biog. Generale, s.v.

## Becerra, Gasparo[[@Headword:Becerra, Gasparo]]

             a Spanish painter, sculptor, and arclitect, was born at Bajeza, Andalusia, about 520. He studied at Rome under Michael Angelo. He carved in wood images of Christ, of the Virgin, and of saints. which were among the most beautifil ornaments of the Spanish churches. He was one of the first to conceive the idea of painting statues. His chief work is the statue of the Virgin, made by order of queen Isabella of Valois, which is admired at Madrid. He left some remarkable fresco paintings. He died at Madrid in 1570. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Becerril, Alonzo[[@Headword:Becerril, Alonzo]]

             a Spanish sculptor, lived near the close of the 16th century. Nearly all of his works are in silver. He made for the Cathedral of Cuenga crucifixes, reliquaries, chandeliers, and a splendid ostensoir which is admired to this day. For this last article he received 16,755 ducats, and the weight of it was 1600 marks. He left a. large number of statuettes and bass-reliefs, which were highly esteemed for the delicacy of their execution. The worl of Becerril is largely executed in Gothic style. He is one of the masters who have contributed largely towards the restoration of architecture to its primitive simplicity. See Hoefer, Nouv. Biog. Generale, s.v.

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

             brother of Alonzo, who died in 1573, and C

risto

bal, his son, who died in 1584, were also two commendable artists. They executed works for the Church of St. John at Alcarnon which were very highly esteemed. See Hoefer, Nouv. Biog. Generale, s.v.

## Bechada, Gregoire[[@Headword:Bechada, Gregoire]]

             a Limosin poet, composed in verse a recital of the Conquete de Jerusalem at the commencement of the 12th century. This poem, one of the most noteworthy of the French literature of this epoch, has not come down to us. The author worked on it for twelve years. Geoffrey, abbot or prior of Vigeois, a contemporary author, mentions it, with some dletails, in his History. See Hoefer, Nouv. Biog. Generale, s.v.

## Becher[[@Headword:Becher]]

             (Heb. Be'ker, בֶּכֶר, perh. first-born, but, according to Gesenius, a young camel; so Simonis, Onomast. p. 399), the name of one or two men.

1. (Sept. Βοχόρ and Βαχίρ.) The second son of Benjamin, according to the list both in Gen 46:21, and 1Ch 7:6; but omitted in the list of the sons of Benjamin in 1Ch 8:1-2, as the text now stands, unless, as seems, on the whole, most probable, he is there called NOHAH, the fourth son. There is also good reason to identify him with the IR of 1Ch 7:12. B.C. 1856. No one, however, can look at the Hebrew text of 1Ch 8:1 (אִשְׁבֵל בִּנְיָמִן הוֹלִיד אֶתאּבֶּלִע בְּכוֹרוֹ), without at least suspecting that בְּכֹרוֹ, his first-born, is a corruption of בֶּכֶר, Becher, and that the suffix וֹis a corruption of: ו, and belongs to the following אִשְׁבֵל, so that the genuine sense; in that case, would be, Benjamin begat Bela, Becher, and Ash-bel, in exact agreement with Gen 46:21. The enumeration, the second, the third, etc., must then have been added since the corruption of the text. There is, however, another view which may be taken, viz., that 1Ch 8:1, is right, and that in Gen 46:21. and 1Ch 7:8, בֶּכֶר, as a proper name, is a corruption of בְּכֹר, first-born, and so that Benjamin had no son of the name of Becher. In favor of this view, it may be said that the position of Becher, immediately following Bela the first-born in both passages, is just the position it would be in if it meant “first-born;” that Becher is a singular name to give to a second or fourth son; and that the discrepance between Gen 46:21, where Ashbel is the third son, and 1Ch 8:1, where he is expressly called the second, and the omission of Ashbel in 1Ch 7:6, would all be accounted for on the supposition of בְּכֹרhaving been accidentally taken for a proper name instead of in the sense of “first-born.” It may be added farther that, in 1Ch 8:38, the same confusion has arisen in the case of the sons of Azel, of whom the second is in the Auth. Vers. called Bocheru, in Hebrews בֹּכְרוּ, but which in the Sept. is rendered πρωτότοκος αὐτοῦ, another name, Α᾿σά, being added to make up the six sons of Azel. And that the Sept. is right in the rendering is made highly probable by the very same form being repeated in 1Ch 8:39, “And the sons of Eshek his brother were Ulam his first-born (בְּכוֹרוֹ), Jehush the second,” etc. The support, too, which Becher, as a proper name, derives from the occurrence of the same name in Num 26:35, is somewhat weakened by the fact that Bered (q.v.) seems to be substituted for Becher in 1Ch 7:20, and that the latter is omitted altogether in the Sept. version of Num 26:35. Moreover, which is perhaps the strongest argument of all, in the enumeration of the Benjamite families in Num 26:38, there is no mention of Becher or the Bachrites, but Ashbel and the Ashbelites immediately follow Bela and the Belaites. This last supposition, however, is decidedly negatived by the mention (1Ch 7:8) of the distinctive sons of Becher as an individual. Becher was one of Benjamin's five sons that came down to Egypt with Jacob, being one of the fourteen descendants of Rachel who settled in Egypt. SEE JACOB.

As regards the posterity of Becher, we find nevertheless the singular fact of there being no family named after him at the numbering of the Israelites in the plains of Moab, as related in Numbers 26. But the no less singular circumstance of there being a Becher, and a family of Bachrites, among the sons of Ephraim (Num 26:35) has been thought to suggest an explanation. The slaughter of the sons of Ephraim by the men of Gath, who came to steal their cattle out of the land of Goshen, in that border affray related in 1Ch 7:21, had sadly thinned the house of Ephraim of its males. The daughters of Ephraim must therefore have sought husbands in other tribes, and in many cases must have been heiresses. It is therefore possible that Becher, or his heir and head of his house, married an Ephraimitish heiress, a daughter of Shuthelah (1Ch 7:20-21), and that his house was thus reckoned in the tribe of Ephraim, just as Jair, the son of Segub, was reckoned in the tribe of Manasseh (1Ch 2:22; Num 32:40-41). The time when Becher first appears among the Ephraimites, viz., just before the entering into the promised land, when the people were numbered by genealogies for the express purpose of dividing the inheritance equitably among the tribes, is evidently highly favorable to this view. (See Num 26:52-56; Numbers 27.) The junior branches of Becher's family would of course continue in the tribe of Benjamin. Their names, as given in 1Ch 7:8, were Zemira, Joash, Eliezer, Elioenai, Omri, Jerimoth, and Abiah; other branches possessed the fields around Anathoth and Alameth (called Alemeth 1Ch 6:60, and Almon Jos 21:18). As the most important of them, being ancestor to King Saul, and his great captain Abner (1Sa 14:50), the last named, Abiah, was literally Becher's son, it would seem that the rest (with others not there named) were likewise. SEE JACOB.

The generations appear to have been as follows: Becher-Abiah; then (after a long interval, SEE SAUL) Aphiah (1 Samuel 9)—Bechorath—Zeror—Abiel (Jehiel, 1Ch 9:35) —Ner— Kish—Saul. Abner was another son of Ner, brother therefore to Kish, and uncle to Saul. Abiel or Jehiel seems to have been the first of his house who settled at Gibeon or Gibeah (1Ch 8:29; 1Ch 9:35), which perhaps he acquired by his marriage with Maachah, and which became thenceforth the seat of his family, and was called afterward Gibeah of Saul (1Sa 11:4; Isa 10:29). From 1Ch 8:6, it would seem that before this, Gibeon, or Geba, had been possessed by the sons of Ehud (called Abihud 1Ch 8:3) and other sons of Bela. Another remarkable descendant of Becher was Sheba, the son of Bichri, a Benjamite, who headed the formidable rebellion against David described in 2 Samuel 20; and another, probably Shimei, the son of Gera of Bahurim, who cursed David as he fled from Absalom (2Sa 16:5), since he is said to be “a man of the family of the house of Saul.” But if so, Gera must be a different person from the Gera of Gen 46:21 and 1Ch 8:3. Perhaps therefore מִַּשְׁפָּחָה is used in the wider sense of tribe, as Jos 7:17, and so the passage may only mean that Shimei was a Benjamite.

A third solution of both the above difficulties is to transfer from the 35th verse to the 38th of Numbers 26 the clause, “Of Becher the family of the Bachrites,” inserting it in its natural place between Bela and his family and Ashbel and his family; the 38th verse would then stand thus: “The sons of Benjamin, after their families: of Bela, the family of the Belaites; of Becher, the family of the Bachrites; of Ashbel, the family of the Ashbelites,” etc. This conjectural emendation is in part confirmed by the reading of the Sept. Thus, in the case before us, we have the tribe of Benjamin described

(1) as it was about the time when Jacob went down into Egypt, or rather at his death;

(2) as it was just before the entrance into Canaan;

(3) as it was in the days of David; and

(4) as it was eleven generations after Jonathan and David, i.e. in Hezekiah's reign.

SEE GENEALOGY.

2. (Sept. omits.) The second son of Ephraim; his posterity were called BACHRITES (Num 26:35). In 1Ch 7:20, Bered seems to have been his nephew rather than the same person, as the margin supposes. B.C. post 1874. There is some reason, however, for identifying him with the preceding (see above).

## Bechman, Fridemann[[@Headword:Bechman, Fridemann]]

             a Lutheran theologian of Germany, was born July 26. 1628, at Elleben, in Thuringia. He studied at Jena, where he became professor of philosophy in 1656. In 1668 he was appointed professor of theology, taking at the same time his degree as doctor of divinity. He died March 9, 1703. He is the author of, Annotationes Uberiores in Compendium Theol. L. Hutteri (Leipsic, 1696): — Theologia Polemica (Jena, 1702): — Dissertatio de  Omnipresentia Dei Secundum Substantiam (ibid. 1688): — Theologia Conscientiaria, sive Tractatus de Casibus Conscientioe (ibid. 1692, 1705, 1713). See Winer, Handbuch der theol. Lit. i, 296, 342, 417, 499; Jocher, Allgemeines Gelehrten -Lexikons.v.; Pipping, Memoir Theologorum; Zeumer, Vitoe Professorum Jenesium. (B. P.)

## Bechor-Schor, Joseph[[@Headword:Bechor-Schor, Joseph]]

             a French rabbi who flourished about 1160, is the author of a commentary on the Pentateuch, פֵרוּשׁ עִל הִתּוֹרָה(Constantinople, 1520). In 1856 A. Jellinek published Genesis and Exodus according to a Munich MS. (Leipsic). See First, Bibl. Jud. i, 95; Zuchold, Bibl. Theol. i, 85; Levy, Die Exegese bei den franzosischen Juden von 10. bis 14. Jaihrhundert (Leipsic, 1873), p. 21 sq.; Zunz, Zur Geschichte und Literatur, p. 74 sq. (B. P.)

## Bechorath[[@Headword:Bechorath]]

             (Heb. Bekorath', בְּכוֹרִת, first-born; Sept. Βεχωράθ v. r. Βαχίρ), the son of Aphiah, and the great-grandfather of Ner, the grandfather of King Saul (1Sa 9:1). B.C. long ante 1093.

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

             a German Reformed minister, was born Oct. 3, 1690, at Bergstrasse, in the Palatinate. He emigrated to Pennsylvania in 1726, and began to preach at Germantown in 1728 without ordination. He was, however, ordained in 1742 by Rev. David Nitschman, a bishop in the Moravian Church, as a minister in the German Reformed Church of that place. Two years later he was dismissed for holding different doctrinal views. He died April 16, 1777. See Harbaugh, Fathers of the Germ. Ref. Church, 1, 312.

## Becius, Jan[[@Headword:Becius, Jan]]

             a Dutch Protestant theologian, was born in Holland in 1622. He was minister at Middleburg, and one of the defenders of Socinianism. He died near the close of the 17th century, leaving, Apologia Modesta et Christiana (1668): — Probatio Spiritus Autoris Arii Redivivi (1669): — Institutio Christiana (Amst. 1678). See Hoefer, Nouv. Biog. Generale, s.v.

## Beck, Cave[[@Headword:Beck, Cave]]

             an English theologian who lived in the middle of the 17th century, wrote The Universal Character by which All Nations May Understand One Another's Conceptions, Reading out of One Common Writing their Own Tongues (1657). See Hoefer, Nouv. Biog. Generale, s.v.

## Beck, Christian Daniel[[@Headword:Beck, Christian Daniel]]

             a Protestant theologian of Germany, was born at Leipsic, Jan. 22, 1757. In 1782 he was appointed professor of philosophy, and in 1785 professor of Greek and Latin literature, at Leipsic, where he died, Dec. 13, 1832. He wrote, Monogrammata Hermeneutices Libroroum Novi Foederis (Leipsic, 1803): — Commentarii Histor. Decretor. Relig. Christ. et Formulce Lutherance (ibid. 1801): — Consilia Formiule Compositce, Recitatce, Traditce, Editce, Defensce, et Prudentissima et Saluberrima Explicuit (ibid. 1830)': — Commentationes Criticoe Quinque de Glossematis in Veteribus Libris (ibid. 1832). See Winer, Handbuch der theol. Lit. i, 107, 592, 865; Zuchold, Bibl. Theol. i, 86. (B. P.)

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

             an English theologian who lived in the early half of the 18th century, wrote A Complete Catalogue of All the Discourses, Written both For and Against Popery, in the Time of King James II, and an Alphabetical List of the Writers on Each Side (Lonid. 1735). See Hoefer, Nouv. Biog. Gen., s.v.

## Beck, Jacob Christoph[[@Headword:Beck, Jacob Christoph]]

             a Swiss doctor and theologian, was born at Basle, March 1, 1710. In 1737 he was appointed professor of history in his native place, in 1744 professor of theology, and in 1759 professor of Old-Test. exegesis. He died in 1785; He wrote, Disputatio de Diluvio Noachico Universali (Basle, 1738): — Synopsis Institutionum Univnersce Theologice Naturalis et Revelatio , Dogmaticoe, Polemicce, et Practice (ibid. 1735): — Biblisches Worterbuch oder Concordanz (ibid. 1770, and often, 2 vols.): — De Partibus Orbis quas ante Diluvium Noachicum Homines Incoluisse Videntur (ibid. 1739): — Epitome Hist. eccl. Vet. Testamenti (ibid. 1770): — Disputatio de. Codicibus Manuscriptis Grcecis (ibid. 1774): — De Editionibus Principibus Novi Test. Graeci (ibid. 1775): — Biga Editionum Novi Test. Syriaci (ibid. 1776). See Winer, Handbuch der. theol. Lit. i, 175; Furst, Bibl. Jud. i, 95; Jocher, Allgemeines Gelehrten - Lexikon, s.v.; Lichtenberger, Encyclopedie des Sciences Religieuses, s.v.; Steinschneider, Bibliogr. Handbuch, No. 184, p. 19; Hoefer, Nouv. Biog. Gen., s.v. (B. P.)

## Beck, Johann Tobias[[@Headword:Beck, Johann Tobias]]

             one of the most prominent Protestant theologians of the 19th century, was born Feb. 22, 1804, at Balingen, in WUirtemberg. He studied at Tubingen; was in 1827 pastor at Waldthaun, and in 1829 teacher and preacher in Mergentheim. In 1836 he accepted a call as professor of theology at Basle. and remained there till 1843. In that year he accepted a call to Tubingen, where he remained until his death, Dec. 28, 1878. The great influence which he had exercised at Basle caused him to be honored by the Basle faculty with the doctorate of divinity when he left there for Tubingen. Greater yet was his influence in the latter place, where he was the complete antipode of Baur, the father of the hypercritical “Tubingen school.” He was most popular as a professor. All modern novelties he treated with the silence of utter contempt, professing to know nothing but the Bible as the book of life. His writings are very numerous. Thus he wrote, Versuch eizner pneumatisch-hermeneutischen Entwickelung des neunten Kapitels. im Briefe an die Romer (Mergentheim, 1833): — Christliche Reden (Stuttgart, 1834-60, 6 vols.): — Einleitung in das System christlicher Lehre (ibid. 1838, 1870): — Leitfaden der christl. Glaubenslehre (ibid. 1869): — Gedanken aus und nach der Schrift (Tubingen, 1868): — Ueber die wissenschaftliche Behandlung der christlichen Lehre (ibid. 1865): — Unriss der biblischen Seelenlehre (Stuttgart, 1871; Eng. transl. Outlines of Biblical Psychology, Edinburgh, 1877)Erklarun der zwei Briefe Pauli an Timotheus (edited by Julius Lindenmeyer, Gutersloh, 1879), etc. See Zuchold, Bibl. Theol. 1, 87 sq.; Worte der Erinnerung an Dr. Johann Tobias Beck (Tub., 1879). (B. P.)

## Beck, John (1), D.D.[[@Headword:Beck, John (1), D.D.]]

             a German Reformed minister, was born in the borough of York, Pa., April 10, 1830. He graduated at Marshall College in 1848, and pursued the regular course of study at Mererrsburg Theological Seminary until 1850, when he was licensed to preach. He first served the Funkstown charge, Md. In 1854 he accepted a call to the Third-street Reformed Church in Easton, Pa., where he continued to labor earnestly and faithfillly until'his death, April 19, 1877. He stood high among the ministry of his denomination, having filled various positions of trust and responsibility, and being at the time of his death the president of the Mother Synod. He was an able, though not a great, preacher. He possessed a broad, catholic spirit, and a modest, retiring disposition. His well-stored mind, consistent  life, genuine good-humor, delicacy of feeling, warmth of affection, and unceasing pastoral care, rendered him an efficient servant of his Master. See Harbaugh, Fathers of the Germ. Ref. Church, 5, 278.

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

             a Moravian missionary, was born at Creuzendorf, Upper Silesia, June 7, 1706. He was converted in 1731; was cast into a dungeon of the castle of Suppau in 1732, because of his refusal to recant the religious principles which he had imbibed; and shortly after escaping therefrom he made his way to Herrnhut, Upper Lusatia. Here he found a congregation of the United Brethren, which he joined, aind under its direction proceeded as a missionary to Greenland, March 10, 1734, arriving on Aug. 19. He afterwards paid several visits to his native country, at the first of which he was ordained a deacon of the Brethren's Church. In 1759 he returned from his last European visit to his station at New Herrnhut, where he labored till 1761, when he removed to Lichtenfels, at which place he died, March 19, 1777. Mr. Beck was an humble, earnest Christian, thoroughly devoted to his work, and successful in the accomplishment of much good among those whom he served in the Gospel. See The (N. Y.) Christian Herald 1821, p. 609, 641.

## Beck, Matthias Friedrich[[@Headword:Beck, Matthias Friedrich]]

             a Protestant theologian of Germany, was born at Kaufbeuren, May 23; 1649. He studied at Jena; was in 1679 deacon, and in 1696 pastor, of the Church of the Holy Ghost at Augsburg, where he died, Feb. 2, 1701. He is best known by his Targum seu Paraphrasis Chaldaica in 1 et 2 Librum Chronicorum cum Versione Latina et Niotis (Augsburg, 1680-83); which A. Rahmer used in his Targum zur Chronik (Thorn, 1866). See Winer, Handbuch der theol. Lit. i, 53; Furst, Bibl. Jud. i, 95; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

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

             a Protestant theologian and Hebraist of Germany, was born at Ulm, Jan. 14, 1653. After havingῥ studied at Jena, he devoted himself, under the direction of a rabbin who had become Christianized, to the study of the Oriental languages and of philosophy; and from 1674 he himself prepared: lectures in philology, and, like most of the learned Germans, he travelled, resorting to Jena. then to Strasburg. On his return he was made professor  of Hebrew. At the same time he undertook pastoral functions, which he performed under various titles at Munster and Erslung. He died March 10, 1712. Some of his principal works are, Disputatio de Judceorum Phylacteriis (Jena, 1675, 1684): — Dispuztaio de Duplici Accentuationze Decalogi; de Accentuum Hebrceorunm Usu Mianusico, in the Thesaurus Disputationum Theologi e, vol. 1: — De Parenthesi Ebea, published about 1707. See Hoefer, Nouv. Biog. Generale, s.v.

## Beck, Thomas J[[@Headword:Beck, Thomas J]]

             a Baptist minister, was born in Buncombe County, N. C., Dec. 2, 1805; and was convnerted and united with the Rehoboth Church in Wilkes County, Ga., in 1833. His ordination in 1835 took place at New Providence Church in Warren County. The churches which he served during a period of twentyseven years were in Warren, McDuffie, and several other counties of Georgia. He had, at the time of his death, the pastoral oversight of four churches. He died in Warren County, Ga., Sept. 2, 1862. “He was very successfill in winning souls to Jesus, and building up and strengthening the churches he served; and, according to his talents and education, few have done more for the denomination in Georgia than he.” See Baptist Encyclop. p. 92. (J. C. S.)

## Beckedorff, Georg Philipp Ludolf Von[[@Headword:Beckedorff, Georg Philipp Ludolf Von]]

             a pedagogue, statesman, and author, of Germany, was born April 14, 1778, at Hanover. At first he studied theology at Jena, and afterwards medicine at Gottingen, where he was also promoted in 1799 as M.D. In 1810 he accepted a call as tutor of the electoral prince of Hesse, and in 1811 he went to Ballenstedt as tutor of the prince of Anhalt-Bernburg. When, in 1818, the union between the Reformed and Lutheran Church was decreed, his mind was greatly occupied with questions concerning the Church, and at that time he already regarded the Catholic Church as the historical development of the Apostolic Church. To this time belongs his Zur Kirchenvereinigung (Halle, 1814), and Briefwechsel zwischen zwei Geistlichen bei Gelegenheit der Versuche zur Kirchenvereinigung (Leipsic, 1818). In 1819 he was called into the Prussian ministry for worship and instruction, but his joining the Church of Rome, in 1827, resulted in his discharge from office. When Frederick William IV ascended the throne in 1840, he did justice to Beckedorff by appointing him to some high position, on which occasion he published his An gottesfurchtige protestantische Christen. Worte den Friedens und der Wiederversohnung (Weissenburg, 1840). Besides, he wrote, Das Verhiltniss von Haus und Staat und Kirche zu einander, etc. (Berlin, 1849): Offenbarung und Vernunft, (Ratisbon, 1853). He also founded some charitable institutions, and died February 27, 1858, at Grunhof, in Pomerania. See Rosenthal, Convertitenbilder, 1:466-475; Clarus, Simeon oder Heimkehr und Wanderungen eines christlichen Forschers (Schaffhausen, 1862), 2:371- 380; Zuchold, Bibl. Theol. 1:88; Binder, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Becker (Or Bekker) Balthasar[[@Headword:Becker (Or Bekker) Balthasar]]

             was born Mar. 30, 1634, in Friesland, and became a minister at Amsterdam. He was a zealous Cartesian, and was charged with Socinianism. His reputation chiefly rests upon a work in Dutch, entitled De Betooverde Wereld, “The Enchanted World” (Amnst. 1691-93), which undertakes to show that the devil never inspires men with evil thoughts, nor tempts them, and that men have never been possessed with devils, etc. His views of damoniacal possession, etc., are in substance those of the modern Rationalists, of whom he was a forerunner in other doctrines as well as in this. The Consistory of Amsterdam deposed him in 1692. The above work was translated into French (4 vols. Amst. 1694), into German (by Schwager, Amst. 1693, new ed. by Semler, Leipz. 1781 sq. 3 vols.), and into English. Becker died June 11, 1698. See Life by Schwabe (Kopenh. 1780); Mosheim, Ch. Hist. cent. 17, pt. 1, ch. 2, § 35; Hagenbach, Hist. of Doctrines, § 225; Landon, Eccl. Dict. 2, 116; Hurst, Hist. of Rationalism, 347.

## Becker, Carl[[@Headword:Becker, Carl]]

             a Protestant theologian of Germany, was born Feb. 6, 1803, at Gusten, in Anhalt-Cothen. He received his early education at the gymnasium in Bernburg, and in 1823 he entered the missionary institution of father Jainicke at Berlin. He then studied at Halle and Berlin, and for some years labored among the Jews in connection with the London Society for Promoting Christianity among the Jews. In 1844 he accepted a call to the pastorate at Pinne, in the duchy of Posen; and in 1849 he accepted a call to Konigsberg, in the Neumark. He devoted the latter part of his life entirely to the mission among the Jews, and died Jan. 23, 1874, at Ludwigslust. He followed out the maxim of the great apostle; and became a Jew unto the Jews. His writings are given by Zuchold, Bibl. Theol. i, 88. (B. P.)

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

             a Lutheran theologian of Germaiy, was born Oct. 24, 1561, at Leipsic. In 1588 he was called as deacon to Rochlitz; in 1592 he accepted a call for the same position at St. Nicolai, in his native place, and in 1594 he was  appointed pastor of the same Church. In 1599 he obtained the degree of doctor of divinity, and was appointed professor of theology. He died May 25, 1604. He wrote, De Auctoritate Ecclesice in Scripturis Interpretandis: — Analysis Psalmis Secundi: — der Psalter Davids gesangweis zugerichtet (Leipsic, 1602, and often). He also wrote some hymns, which are still in use. See Jocher, Allgemeines Gelehrten-Lexikon. s.v.; Koch, Gesch. des deutschen Kirchenliedes, ii, 219 sq.; Weinrich, Christl. Leichenprediqten (Leipsic, 1610), vol. i; Wimmer, Ausfuhrliche Liedererklrung (Altenburg, 1749), ii, 324-328. (B. P.)

## Becker, Jacob Christian, D.D[[@Headword:Becker, Jacob Christian, D.D]]

             a German Reformed minister, son of Dr. C. L. Becker, of Baltimore, Md. He was born Jan. 14th, 1790. He studied theology with his father, and was licensed in 1808. He labored as pastor about three years in Manchester, Md., and the rest of his life in Northampton County, Penn. In 1839 he was elected by the synod of the German Reformed Church as Professor of Theology in its seminary, which call he declined, preferring to remain a pastor. Many German Reformed ministers studied with him. He was a learned man and an eloquent preacher. He died August 18th, 1858.

## Becker, Johann Heinrich[[@Headword:Becker, Johann Heinrich]]

             a Lutheran theologian of Germany, was born at Rostock, Aug. 14, 1698. He studied at Jena, Halle, and Wittenberg; was in 1725 plastor of St. Nicolai, in his native place; in 1730, professor of ethics; in 1736 he was made doctor of divinity, and in 1743 professor of theology. He died in 1772. He wrote, Disputatio de Pathologia Sacra (Rostock, 1722): — De Angelorum Lapsorum ex Inferno per Christumn Speranda Restitutione, ex Ebr. ii, 16 (ibid. 1736):Utrum Potius in Voluntate an Vero in Intelleciu Vitium sit Atheismus? (ibid. 1737). See Jocher, Allgemeines Gelehrten- Lexikon, s.v.; Neues Gelehrtes Europd, ii, 618. (B. P.)

## Becker, Johann Herrmann[[@Headword:Becker, Johann Herrmann]]

             a German theologian, brother of the preceding, was born at Rostock, Dec. 10, 1700. Besides theology he studied jurisprudence at his native place, Halle, Jena, Erfurt, Leipsic, and Helmstidt. In 1734 he was appointed archdeacon of St. Mary's, in his native place; he accepted a call in 1746 as professor of theology and pastor of St. James, at Greifswaldie; and in 1747 he was made doctor of theology. In 1751 he accepted a call to Lubeck, as pastor of St. Mary's; and he died April 7, 1759. He wrote, Funltinentum Prcelectionum Physico - dogmaticarum (Rostock, 1725, 1736): — Anthropologia Physico- theologica (ibi4. 1734): — Diss. Inauguralis Theol. de Fide Infantum Prcesuoupta (Greifswalde, 1747): — De Virtute Baptismi ad Salutem Vera Effectivd (ibid. 1749): — Theorice Jobcece Specimeneo, ad loca Job 9:9; Job 9:28; Job 31:32 (Liibeck, 1752): De Gloria Apparitionis Filii Dei in V. T. utrum Audiat μορφὴ θεοῦ, Phil. ii, 6 (ibid.). See Jocher, Allgemneines Gelehrten-Lexikon, s.v.; Neues Gelehrtes Europa, vol. 12; Heinsius, Kirchen-Historie, vol. iv. (B. P.)

## Becker, Karl Christian Ludwig[[@Headword:Becker, Karl Christian Ludwig]]

             D.D., a German Reformed minister, was born in Anhalt-Coethen, Germany, Nov. 17th, 1756. He pursued his preparatory studies in a gymnasium near his native place, and at eighteen entered the University of Halle, where he studied four years. Thence he went to Bremen, where he spent fourteen years as a candidatus theologiae, preaching occasionally for the pastors of that city, and devoting part of his time to preparing young men for the universities. While at Bremen he published An Exposition of the 53d Chapter of Isaiah, a Treatise on the Best Mode of Converting the Jews, and two volumes of Sermons — all able works. In 1793 he emigrated to America, bearing with him the most flattering testimonials from the ministerium of Bremen. He immediately received a call from several German Reformed congregations in Northampton County, Penn. In March, 1795, he became pastor of the German Reformed congregation in Lancaster, Penn. In 1806 he took charge of the Church in Second Street, Baltimore, Md. In 1810 he published a volume of Sermons, which was well received. He died suddenly, July 12th, 1818. There being in Dr. Becker's time as yet no theological seminary in the German Reformed Church in America, many of its ministers pursued their theological studies with him. He possessed a strong mind, and was thoroughly educated. Ardent and impulsive, he was frequently “caught up,” while preaching, into an overwhelming strain of impassioned eloquence and tender feeling, swaying the congregation as the wind moves a forest. He wrote and preached only in the German language. See Harbaugh, Fathers of the Germ. Ref. Church, 2, 65.

## Becket, Thomas A[[@Headword:Becket, Thomas A]]

             (properly THOMAS BECKET as he was not of noble birth), was the son of a London tradesman, and was born in London about 1118. He received a collegiate education at Oxford, completed by the study of the civil and canon law at Bologna, under the patronage of Theobald, archbishop of Canterbury, and was early carried to preferment by his undoubted abilities, aided by a handsome person and refined manners, but still more by the jealousy which divided the civil and ecclesiastical powers at that time. On his return from Italy, Becket was appointed archdeacon of Canterbury by his patron, and soon after the accession of Henry II in 1154, was raised to the dignity of high chancellor, doubtless by the influence of the prelacy favoring his own ambition. At this time, it should be remarked, the power of the popes had risen to an arrogant height, and the dispute about investitures, the subjection of the clergy to lay jurisdiction; in criminal matters, and various alleged abuses on either side, were subjects of continual and bitter strife between the Church and the crowned heads of Europe. It is not likely that Becket was ever undecided in his own views on any of these subjects, or on the part he was destined to play in the politics of the period; but it is easy to imagine that each party would see the means of advancing its own pretensions in the splendid abilities, the acknowledged purity of life, and the courtly manners of the young churchman. As chancellor he served the king so faithfully, and was so pleasant a companion to him, both in his business and in his pleasures, that he had his thorough confidence and affection. On the death of Theobald in 1162, the king was urgent for his elevation to the see of Canterbury; but many of the bishops opposed it, on account of Becket's devotion to the king. But, once consecrated, it devolved upon him to decide whether he would serve the Church or the state, and he declared for the former without hesitation. The king and his late minister were equally matched for their inflexibility, quickness of resolution, undaunted courage, and statesmanlike abilities; and both were influenced, farther than their own consciences extended, by the spirit of the age. Three years of strife led to the council of Clarendon, convoked by Henry in 1164, when Becket yielded to the entreaties or menaces of the barons, and signed the famous “Constitutions of Clarendon”, SEE CLARENDON, by which the differences between the Church and state were regulated. These articles, which were, in reality, nothing but a formal statement of the ancient usages of England, not only rendered the state supreme in all that concerned the general government of the nation, but virtually separated England from Rome, so far as the temporal authority of the pope was concerned. The pope, therefore, refused to ratify them, and Becket, seeing his opportunity, and really repenting of the compliance that had been wrung from him, refused to perform his office in the Church, and endeavored to leave the kingdom, in which, at last, he succeeded, only to draw down the vengeance of Henry upon his connections.

The progress of the quarrel belongs rather to the history of the times than a single life. Becket remained in exile six years, and, matters being in some measure accommodated, returned to England in 1170, shortly after the coronation of the king's son, which had been designed by Henry as a means of securing the succession. Becket's refusal to remove the censures with which the agents in this transaction had been visited, his haughty contempt of the crown, and the sentences of excommunication which he continued to fulminate from the altar of Canterbury cathedral, provoked anew the indignation of the king. It is idle to judge the actions of men in those iron times by the formulas of the present day. The question, stripped of all disguise, was simply this: whether the pope or Henry Plantagenet was henceforth to be king in England; whether the canon law or the ancient usages should govern the realm. The Norman lords resolved the matter in their own rude way, when at length four of them left the royal presence in hot anger, after hearing of some fresh indignity, and determined on bringing the controversy to a bloody close. Becket was murdered during the celebration of the vesper service on the 29th of December, 1170. He was canonized by Alexander III in 1174. The pope excommunicated the murderers and their accomplices, and the king, who was generally looked upon as implicated, purchased absolution by conceding to Rome the freedom of its judicial proceedings, and by doing penance at the grave of Becket. Becket soon became one of the most popular English saints, and his shrine the richest in England. Four centuries later Henry VIII, 1538, had proceedings instituted against him for treason, his bones burned, and the gold and jewels which adorned his shrine carried to the royal treasury. His life may be found in all the English histories, which give various views of his character, according to the ecclesiastical views of the writers. In 1859 Prof. Hippeau, of Caen, published La Vie de Saint Thomas le Martyr, par Garnier de Pont Saint Mayence, a poem of the 12th century, now issued for the first time. The introduction by the editor is full of interest. — Rich, s.v.; Giles, Life and Letters of Th. a Becket (Lond. 1846, 2 vols. 8vo); Opera, ed. Giles (Lond. 1846-48, 5 vols. 8vo); Southey, Book of the Church; Gieseler, Ch. Hist. per. 3, div. 3, § 52; Hase, Ch. Hist. § 189; Rule, Studies from History, 1, 4-78; Buss, Der H. Thomas (Mentz, 1856, 8vo); Bataille, Vie de St. Th. Becket (Paris, 1843); English Cyclop. s.v.; N. Am. Rev. 64, 118.

## Beckham, James Christopher[[@Headword:Beckham, James Christopher]]

             a minister in the Methodist Episcopal Church South, was born in Orange. County, N. C., Nov. 15, 1833. He embraced religion in 1846; received license to exhort in 1854; and in 1856 was licensed to preach, and admitted into the Arkansas Conference. In 1860 he located, and in 1865 re-entered the effective list. In 1867 failing health obliged his supernumeration, which relation he sustained until his decease, March 8, 1868. Mr. Beckham was an excellent minister, highly esteemed and successful. See Minutes of Annual Conferences of the M. E. Church South, 1868, p. 271.

## Beckhaus, Moritz Johann Heinrich[[@Headword:Beckhaus, Moritz Johann Heinrich]]

             a German Protestant doctor of theology, was born at Duisseldorf, April 3, 1768. For a time he acted as pastor at Mthlheim, Gladbach, and Iserlohn, and in 1815 he was called as professor of theology to Marburg, where he died in 1829. He wrote, Ueber die Aechtheit der sogenannten Taufformel, Mat 28:19 (Offenbach, 1794): Ueber die Integritdt der prophetischen Schriften des alten Bundes (Halle, 1796): — De Dictione Tropica N.T. Judicandl et Interpretanda (Marburg, 1819): — Bemerkungen uber den Gebrauch der apokryphischen Bucher des Alten Testaments zur Erluterung der neutest. Schreibart (Leipsic, 1808). He also translated and edited with notes, Heringa, Ueber den Begqrif der Unentbehrlichkeit und den rechten Gebrlauch der' bibl. Kritik. Q (from the Dutch, Offenbach, 1804). He likewise edited Munscher's Lehrbuch der christl. Kirchengeschichte (Marburg, 1826), and Lehrbuch der christlichen Dogmen. (ibid. 1819). See Winer, Handbuch der theol. Lit. i, 82, 86, 92, 110, 130, 537,-592; ii, 95; Furst, Bib Jud. i, 95.(B. P.)

## Beckington (Or Bekyngton, De Bekenton) Thomas, LL.D.[[@Headword:Beckington (Or Bekyngton, De Bekenton) Thomas, LL.D.]]

             an English prelate, was born in the parish of Beckington, ill Somersetshire, towards the close of the 14th century. He was educated at New College, Oxford, of which he became a fellow. He was presented to the rectory of St. Leonard's, near Hastings, in Sussex, and to the vicarage of Sutton Courtney, in Berkshire. He was also prebendary of Bedwin, York, and Lichfield, archdeacon of Buckingham, and master of St. Catherine's Hospital, near the Tower, in London. About 1429 he was dean of the Court of Arches, and a synoid being then held in St. Paul's, London, which continued about six months, Beckington was one of three appointed to draw up a form of. law, by which to proceed against the Wycliffites. He  was held in high favor by Henry VI, and was by him made secretary of state, keeper of the privy seal, and, in 1443, bishop of Bath and Wells. He died at Wells, Jan. 14, 1465. He wrote some works which have no present value. See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Chalmers, Biog. Dict. s.v.

## Beckley, Hosea[[@Headword:Beckley, Hosea]]

             a Congregational minister, was born at Berlin, Conn., in 1780. He graduated from Yale College in 1803; was ordained pastor in Dummerston, Vt., March 2, 1808; remained until Oct. 15, 1837; and died in 1843. See Sprague, Annals of the Amer. Pulpit, ii, 326.

## Beckmann, Bernhard[[@Headword:Beckmann, Bernhard]]

             a German Protestant theologian, a native of Wesel, lived in the latter half of the 17th century, and wrote Methodus ‘Conciliandi ac in Teritatenm Religionis Christiance, Concordice et Tolerantice Fraternce Instituendi Ecclesias Protestantium, etc. (Frankfort-on-the-Oder, 1663). See Hoefer, Nouv. Biog. Generale, s.v.

## Beckmann, Dothler[[@Headword:Beckmann, Dothler]]

             a German preacher and historian, was born in 1645, at Yundern, in Holsteini. His principal work is Die Historie des Lebenslaufes unsers Herrn J. C. dus den: 4. Evangelisten. See-Hoefer, Nouv. Biog. Gen., s.v.

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

             canon and "professor eloquentiae" at Wittenberg, was a friend of Luther and Melanchthon, although he did not join them in the work of Reformation. "Alitur nescio quid monstri," he writes to Spalatin, February 24, 1519, speaking at the same time of the exciting sermon in which Luther had openly attacked the power of the pope (Loscher, Vollstdndige Reform.  Acta (Leipsic, 1729), 3:90 sq. In 1525 he was pastor at Warburg, his native place, where he wrote his Precatio Dominica contra Impios et Seditiosos Lutheranorum Errores (Cologne, 1528): — (Comment. super Orationem Doninicams et Symbolum Apostolorum (ibid. eod.). In the year 1528 he held an open colloquy with a certain Hecker, at Miinster, defending the primacy of he pope. He died provost of St. AEgidius, at Munster. See Driver, Bibl. 7fonast. p. 6; Hamelmann, Opp. Geneal. Hist. (Lemogov, 1711), pages 338, 1130, 1191, 1422; Panzer, Annales Typogr. 6:392; 9:68; Streber, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Beckwith, Andrew J[[@Headword:Beckwith, Andrew J]]

             a minister In the Methodist Episcopal Church South, was born at Fredericksburg, Va., March 13, 1833. He was early impressed with religibon, which he embraced at the age of fourteen; and in 1854 entered the Virginia Conference. In 1862, while stationed on King George Circuit, the advance of the Federal army drove him from his work, and he went to Florida to improve his health. He died Nov. 27, 1866. See Minutes of Annual Conferences of the M. E. Church South, 1867, p. 101.

## Beckwith, Baruch B[[@Headword:Beckwith, Baruch B]]

             a Presbyterian minister, was born at Lyme, Conn., in 1805. He graduated from Williams College in 1827, and from Auburn Seminary in 1830, and spent a fourth year of theological study at New Haven, Conn. He became  pastor at Athol, Mass., 1831-34; then at Castine, Me., 183, 7-42; and last at Gouverneur, N. Y., 1846-60, where he died, July 4, 1870. Mr. Beckwith was influential in the proceedings of the Presbytery and Synod. His mind was constantly busy. No one could fail to esteem him highly for his work's sake. See Presbyterianism in Central New York, p. 463.

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

             an English Wesleyan minister, was born in Durham in 1796. He was piously trained, converted in early life; entered the ministry in 1814, became a supernumerary in 1827 at Pontefract, at Sunderland in 1830; in 1841 resumed the regular work; and died July 25, 1852. He was a sound theologian, an intelligent preacher, and a man tried by affliction. See Minutes of the British Conference, 1852; Carroll. Case and his Contemporaries, 3, 308.

## Beckwith, John Hubard A.M.[[@Headword:Beckwith, John Hubard A.M.]]

             a Congregational minister, was born at Acworth, N. H., Jan. 16, 1811. He was ordained at Middlesex, Vt., 1843, and dismissed in 1845. He was acting pastor at Johnson from 1845 to 1848. He was installed at Middletown in June, 1849, where he remained until Oct. 16, 1855. He then became acting pastor successively at the following places, viz.: at Irasburg, from December, 1855, to December, 1858; at Barton, from 1858 to 1859; at Bristol, from 1859 to 1860; at Raymondsville and Norfolk, N. Y., from 1862 to 1864; in 1864 he was chaplain of the Second United States Colored Infantry; at Evans's Mills, N. Y., from 1865 to 1867; at Washington, D. C., from 1868 to 1871; then, again, acting pastor at Parishville, N. Y., until 1872; at Massena, from 1873 to 1876; at Munnsville, from August, 1876, to October, 1877. He died at Chateaugay, N. Y., Nov. 9, 1877. He published Immersion not Baptism (1858, small 16mo; republished in 1876). (W. P. S.)

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

             an English Wesleyan minister, was born in 1803. He entered the ministry in 1826, and was stationed at Pontefract, Spilsby, Boston, Brackley, Newport, etc. He died of cancer at Teignmouth, Devon, Jan. 9, 1844. His preaching displayed thought, and clear views of truth. See Minutes of the British Conference, 1844.

## Beckwith,William W[[@Headword:Beckwith,William W]]

             a Presbyterian minister, was born at Watertown, N. Y., Aug. 13, 1830. He graduated from the Union Theological Seminary, New York city, in 1868: and died at Utica, N. Y., Oct. 13, 1876, being at the time a member of the Saginaw Presbytery. See Genesis Catal. of Unions Theol. Sem. 1876, p. 132; Minutes of General Presb. Assembly, 1877.

## Becmann, Christian[[@Headword:Becmann, Christian]]

             a German Protestant theologian, was born at Berne in 1580; and died March 17, 1648. Some of his principal works are, Origines Latince Lingece: — Exercitationes Theologicce ‘contra Socinianos — Anftonia Universalis Triumphans: — Schediasma Philologicum: — De Usu Logicce; — Comparationum Logicarum Libri IV. See Hoefer, Nouv. Biog. Generale, s.v.

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

             prebend of Canterbury, was born 1511 or 1512, place unknown. He graduated at St. John's College, Cambridge, 1530, was ordained 1538, and obtained the vicarage of Brensett, Kent. He had imbibed the principles of the Reformation from Stafford and Latimer at Cambridge, but was cautious in expressing his views, publishing under the name of Theodore Basil. Nevertheless, he was imprisoned, and in 1541 recanted at Paul's Cross, and burned his books. On the accession of Edward VI he was made rector of St. Stephen's, Walbrook, 1547, and chaplain to Cranmer. He was again imprisoned in Queen Mary's time, but escaped in 1554 and went to Strasburgh. His writings were denounced in a royal proclamation of 1555. On the accession of Elizabeth he was restored to his old rectory, but the strong Protestant principles which he professed hindered his advancement under a government which persecuted Puritanism. He died at Canterbury, 1563 (or 1567?). He was a very voluminous writer in the Reformation controversy, and his vigor, earnestness, and erudition have kept his books in demand. They were collected in 3 vols. fol. (Lond. 1563-4), and have been recently reprinted by the Parker Society (Camb. 1843-4, 2 vols. 8vo), with a sketch of Becon's life. — Princeton Ret. 5, 504.

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

             a French Celestine, was born in Paris in 1654, and became librarian to the house of his order in that city. He died Jan. 20, 1730. He wrote Gallicoe Celestinoruum, Congr. Ord. Sancti Benedicti, Monasteriorum Fundationes, Virorumque Vita act Scriptis Illustriium Elogia Historica, Servato Ordine Chronologico (Paris, 1719, 4to). See Iandon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bectileth, The Plain Of[[@Headword:Bectileth, The Plain Of]]

             (τὸ πεδίον Βαικτιλαίθ v. r. Βεκτελέθ=Heb. בֵּית קְטֶלֶת, house of slaughter), mentioned in Jdt 2:21, as lying between Nineveh and Cilicia. The name has been compared with Bactaella (Βακταιαλλή), a town of Syria named by Ptolemy (69:35) as situated in Castiotis (v. 15); Bactiali in the Peutinger Tables, which place it 21 miles from Antioch (comp. the Itin. Antonin.). The most important plain in this direction is the Bekaa, or valley lying between the two chains of Lebanon; and it is possible that Bectileth is a corruption of that well-known name, if, indeed, it be a historical name at all. See Mannert, Alt. Geog. VI, 1, 456.

## Bectoz, Claudine De[[@Headword:Bectoz, Claudine De]]

             called “the Scholastic Sister,” was a learned French nun, born about 1480, in the vicinity of Grenoble. She entered very young the abbey of St. Honorat, in Provence, of which she became abbess, and where she died in 1547. She was celebrated for her profound erudition and skill in Latin composition, evinced in the letters which she wrote; none of which, however, have reached our time. See Hoefer, Nouv. Biog. Generale, s.v.

## Bed[[@Headword:Bed]]

             properly מִטָּה, mittah', κλίνη, either for rest at night, Exo 8:3; 1Sa 19:13; 1Sa 19:15-16; 1Ki 17:19; 2Ki 4:10; 2Ki 4:21; 2Ki 11:2; 2Ch 22:11; Psa 6:6; Pro 26:14; Mar 4:21; Luk 8:16; Luk 17:34; or during illness, Gen 47:31; Gen 48:2; Gen 49:33; 1Sa 28:23; 2Ki 1:4; 2Ki 1:6; 2Ki 1:16; 2Ki 4:32; Mar 7:30; Rev 2:22; often simply a sofa for ease and quiet, 1Sa 28:23; Est 7:8; Amo 3:12; Amo 6:4; once a sedan for pleasure, Son 3:7; in the New Test. frequently a mere couch, consisting of a litter and coverlet, Mat 9:2; Mat 9:6; Luk 5:18; Act 5:15 (for which more properly the diminutive κλινιδίον, “couch,”, Luk 5:19; Luk 5:24; or κράββατος, frequently occurring, usually “bed,” once “couch,” Act 5:15; and once in the sense of a more permanent sick-bed, Act 9:33); used also for bier for dead bodies, 2Sa 3:31; and specially of the triclinium, or dinner-bed, Est 1:6; Eze 23:41; “table,” Mar 7:4. Another term of frequent occurrence is מִשְׁכָּב, mishkab', κοίτη, which almost always has the signification of marriage-bed, or some analogous idea (except in the Chaldee equivalent, מִשְׁכִּבof Dan.), and is often translated by terms expressive of that sense. To these may be added the poetic יָצוּעִ, yatsu'a, Job 17:13; Psa 63:6; Psa 132:3; signifying the same as the preceding in Gen 49:4; 1Ch 5:1; and “chamber” in prose, 1Ki 6:5-6; 1Ki 6:10; also מִצָּע, matstsa', Isa 28:20; and, finally, עֶרֶשׂ, er'es, signifying, as the derivation shows, a canopied bed of more imposing style, for whatever purpose, Job 7:13; Psa 41:3; Psa 132:3 (in the original); Pro 7:16; Son 1:16; “couch” in Psa 6:6; Amo 3:12; Amo 6:4; and properly rendered “bedstead” in Deu 3:11. In this last-named passage a coffin is thought by some to be meant. SEE GIANT.

We may distinguish in the Jewish bed the following principal parts:

1. The bedstead was not always necessary, the divan, or platform along the side or end of an Oriental room, sufficing as a support for the bedding. SEE BEDCHAMBER. Yet some slight and portable frame seems implied among the senses of the word מִטָה, mittah', which is used for a “bier” (2Sa 3:31), and for the ordinary bed (2Ki 4:10), for the litter on which a sick person might be carried (1Sa 19:15), for Jacob's bed of sickness (Gen 47:31), and for the couch on which guests reclined at a banquet (Est 1:6). SEE COUCH. Thus it seems the comprehensive and generic term. The proper word for a bedstead appears to be עֶרֶשׂ, e'res, used Deu 3:11, to describe that on which lay the giant Og, whose vast bulk and weight required one of iron. SEE BEDSTEAD.

2. The substratum or bottom portion of the bed itself was limited to a mere mat, or one or more quilts.

3. Over this a quilt finer than those used for the under part of the bed. In summer, a thin blanket, or the outer garment worn by day (1Sa 19:13), sufficed. This latter, in the case of a poor person, often formed the entire bedding, and that without a bedstead. Hence the law provided that it should not be kept in pledge after sunset, that the poor man might not lack his needful covering (Deu 24:13). 4. The bed-clothes. The only material mentioned for this is that which occurs 1Sa 19:13, and the word used is of doubtful meaning, but seems to signify some fabric woven or plaited of goat's hair. It is clear, however, that it was something hastily adopted to serve as a pillow, and is not decisive of the ordinary use.

5. In Ezra 13:18, occurs the word כֶּסֶת, ke'seth (Sept. προσκεφάλαιον), which seems to be the proper term. Such pillows are common to this day in the East, formed of sheep's fleece or goat's skin, with a stuffing of cotton, etc. We read of a “pillow,” also, in the boat in which our Lord lay asleep (Mar 4:38) as he crossed the lake. The block of stone, such as Jacob used, covered, perhaps, with a garment, was not unusual among the poorer folk, shepherds, etc. SEE PILLOW.

6. The ornamental portions, and those which luxury added, were pillars and a canopy (Jdt 13:9); ivory carvings, gold and silver (Joseph. Ant. 12, 21, 14), and probably mosaic work, purple and fine linen, are also mentioned as constituting parts of beds (Est 1:6; Son 3:9-10), where the word אִפִּרְיוֹן, appiryon' (Sept. φορεῖον), seems to mean “a litter” (Pro 7:16-17; Amos 11:4). So also are perfumes. SEE SLEEP.

## Beda[[@Headword:Beda]]

             SEE BEATUS; SEE BEDE; SEE BEOAIDH.

## Beda, Natalis (Or Noel)[[@Headword:Beda, Natalis (Or Noel)]]

             a French theologian, was a native of Picardy, being born in the diocese of Avranches near the close of the 15th century. He was principal of the  College of Montaign, at Paris, in 1502; and syndic of the faculty of theology about 1520. He was opposed to all and every kind of reform. In 1521 he obtained from the Sorbonne a condemnation of the writings of J. F. Stapulensis. He chiefly distinguished himself by his opposition to the wish of the king, Francis I., to obtain the sanction of the Sorbonne to the divorce of Henry VIII of England. So far did Beda carry matters, that he was arrested in 1536, condemned to make the amende honorable in the Church of Notre-Dame, and was sent prisoner to Mont SaintMichel, where he died in the following year. He wrote against Erasmus, who answered in a rejoinder, entitled Supportationes Errorum in Censusris Natalis Bedce; and in which he accused Beda of 181 lies, 310 calumnies, and 47 blasphemies. Beda also wrote, De Unica Magdalena (Paris, 1519): — Apologia pro Filiabus et Nepoti. bus Anns (ibid. 1520): — Contra Commentarios Fabri in Evangelio Lib. ii (ibid. 1526): — In Erasmi Paraphrases (ibid.): — Apologia adversus Clandestinos Lutheranos (ibid. 1529). See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Lichtenberger, Encyclopedie des Sciences Religieuses, s.v.; Biog. Universelle, s.v. (B. P.)

## Bedad[[@Headword:Bedad]]

             (Heb. Bedad', בְּדִד, separation, otherwise for בֶּןאּאֲדִד, son of Adad; Sept. Βαράδ), the father of Hadad, a king in Edom (Gen 36:35; 1Ch 1:46). B.C. ante 1093.

## Bedan[[@Headword:Bedan]]

             (Heb. Bedan', בְּדָן, signif. doubtful; see below), the name of two men.

1. In 1Sa 12:11, we read that the Lord sent as deliverers of Israel Jerubbaal, Bedan, Jephthah, Samuel. Three of these we know to have been judges of Israel, but we nowhere find Bedan among the number. The Targum understands it of Samson, and so Jerome and the generality of interpreters; but this interpretation goes on the supposition that the name should be rendered in Dan, i.e. one in Dan, or of the tribe of Dan, as Samson was. In this sense, as Kimchi observes, it would have the same force as Ben-Dan, a son of Dan, a Danite. Such an intermixture of proper names and appellatives, however, is very doubtful; and it is to be noted that Bedan is mentioned before Jephthah, whereas Samson was after him. The Septuagint, Syriac, and Arabic have Barcak, which many think the preferable reading (comp. Heb 11:32). Others think there was an actual judge of this name not mentioned in the O.T.; but this view is subversive of the whole history, and discountenanced by the parallel account of Josephus. SEE JUDGE.

A man of the name of Bedan occurs, however, among the posterity of Manasseh (1Ch 7:17), and Junius, followed by some others, thinks that the judge Jair is meant, and that he is here called Bedan to distinguish him from the more ancient Jair, the son of Manasseh. The order in which the judges are here named is not at variance with this view (Num 32:41; Jdg 10:3-4); but surely, if Jair had been really intended, he might have been called by that name without any danger of his being, in this text (where he is called a deliverer of Israel, and placed among the judges), confounded with the more ancient Jair. It is therefore most probable that Bedan is a contracted form for the name of the judge ABDON SEE ABDON (q.v.).

2. (Sept. Βαδάμ.) The son of Ullam, the great-grandson of Manasseh (1Ch 7:17). B.C. post 1856. See the foregoing.

## Bedawi[[@Headword:Bedawi]]

             (plur. Bedawin, French Bedouin) is the Arabic term for a dweller in tents, in distinction from the fellahin, or fixed cultivators of the soil. SEE ARABIA.

## Bedchamber[[@Headword:Bedchamber]]

             (חֲדִר הִמִּטּוֹת, room of the beds, 2Ki 11:2; 2Ch 22:11; elsewhere חֲדִר מִשֵׁכָּב, sleeping-room, Exo 8:3; 2Sa 4:7; 2Ki 6:12; Ecc 10:20). Bedrooms in the East consist of an apartment furnished with a divan, or dais, which is a slightly elevated platform at the upper end, and often along the sides of the room. On this are laid the mattresses on which the Western Asiatics sit cross-legged in the daytime, with large cushions against the wall to support the back. At night the light bedding is usually laid out upon this divan, and thus beds for many persons are easily formed. The bedding is removed in the morning, and deposited in recesses in the room made for the purpose. This is a sort of general sleeping-room for the males of the family and for guests, none but the master having access to the inner parts of the house, where alone there are proper and distinct bedchambers. In these the bedding is either laid on the carpeted floor, or placed on a low frame or bedstead. This difference between the public and private sleeping-room, which the arrangement of an Eastern household renders necessary, seems to explain the difficulties which have perplexed readers of travels, who, finding mention only of the more public dormitory, the divan, have been led to conclude that there was no other or different one. SEE DIVAN.

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

             an English Baptist minister, was born Jan. 23. 1717. his father being also a Baptist minister. He was baptized in London in 1738, and in 1746 became pastor of a Church in Bourton-on-the-Water. Some time after this he had a severe illness, upon his recovery from which he wrote a hymn found in some collections, commencing,

“If I must die, oh, let me die

Trusting in Jesus' blood!”

His ability as a preacher attracted the attention of the Church in London with which, on his conversion, he had connected himself, and they vainly endeavored to obtain his services as a successor to their pastor, who had died. Mr. Beddome remained in his pastorate at Burton till his death, Sept. 5, 1795. A volume of his hymns was published in 1818, with a preface by Robert Hall, who says, “The man of taste will be gratified with the  beautiful and original thoughts which many of them exhibit; while the experimental Christian will often perceive the most sweet movements of his soul strikingly delineated, and sentiments portrayed which will find their echo in every heart.” See Belcher, Historical Sketches of Hymns, p. 83-87. (J. C. S.)

## Bede[[@Headword:Bede]]

             “The Venerable,” one of the most eminent fathers of the English Church, was born in the county of Durham about 673 (between 672 and 677). His early years were spent in the monastery of St. Paul at Jarrow, and his later education was received in that of St. Peter at Wearmouth. In these two monasteries, which were not above five miles apart, he spent his life, under the rule of Benedict and Ceolfride, who was the first abbot of Jarrow, and who, after the death of Benedict, presided over both houses. At nineteen years of age he was made deacon, and was ordained to the priesthood, as he himself tells us, at thirty years of age, by John of Beverley, Bishop of Hagustald (Hexham). Pope Sergius I invited him to Rome to assist him with his advice; but Bede, it appears, excused himself, and spent the whole of his tranquil life in his monastery, improving himself in all the learning of his age, but directing his more particular attention to the compilation of an Ecclesiastical History of the English Nation (Historia Ecclesiastica, etc.), the materials for which he obtained partly from chronicles, partly from annals preserved in contemporary convents, and partly from the information of prelates with whom he was acquainted. Making allowance for the introduction of legendary matter, which was the fault of the age, few works have supported their credit so long, or been so .generally consulted as authentic sources. Bede published this history about the year 734, when, as he informs us, he was in his fifty-ninth year, but before this he had written many other books on various subjects, a catalogue of which he subjoined to his history.

So great was his reputation, that it was said of him, “hominem, in extreme orbis angulo natum, universum orbem suo ingenio perstrinxisse.” He had a multitude of scholars, and passed his life in study, in teaching others, and in prayer, thinking, like his master, John of Beverley, that the chief business of a monk was to make himself of use to others. In the year 735, shortly before Easter, he was seized by a slight attack of inflammation of the lungs, which continued to grow worse until the 26th of May (Ascension-day). He was continually active to the last, and particularly anxious about two works: one his translation of John's Gospel into the Saxon language, the other some passages which he was extracting from the works of St. Isidore. The day before his death he grew much worse, and his feet began to swell, yet he passed the night as usual, and continued dictating to the person who acted as his amanuensis, who, observing his weakness, said, “There remains now only one chapter, but it seems difficult to you to speak.” To which he answered, “It is easy: take your pen, mend it, and write quickly.” About nine o'clock he sent for some of his brethren, priests of the monastery, to divide among them some incense and other things of little value which he had preserved in a chest. While he was speaking, the young man, Wilberch, who wrote for him, said, “Master, there is but one sentence wanting;” upon which he bid him write quick, and soon after the scribe said, “Now it is finished.” To which he replied, “Thou hast said the truth-consummatum est. Take up my head; I wish to sit opposite to the place where I have been accustomed to pray, and where now sitting. I may yet invoke my Father.” Being thus seated, according to his desire, upon the floor of his cell, he said, “Glory be to the Father, and to the Son, and to the Holy Ghost;” and as he pronounced the last word he expired (Neander, Light in Dark Places, 162). He died, according to the best opinion, May 26th, 735, though the exact date has been contested.

The first catalogue of Bede's works, as we have before observed, we have from himself, at the end of his Ecclesiastical History, which contains all he had written before the year 731. This we find copied by Leland, who also mentions some other pieces he had met with of Bede's, and points out likewise several that passed under Bede's name, though, in Leland's judgment, spurious (Leland, De Script. Brit. ed. Hall, Oxford; 1709, 1:115). Bale, in the first edition of his work on British writers (4to, Gippesw. 1548, fol. 50), mentions ninety-six treatises written by Bede, and in his last edition (fol. 1559, p. 94) swells these to one hundred and forty- five tracts; and declares at the close of both catalogues that there were numberless pieces besides of Bede's which he had not seen. The following is the catalogue of his writings given by Cave:

1. De Rerum Natura liber: —

2. De Temporum Ratione: —

3. De Sex AEtatibus Mundi (separately, at Paris, 1507; Cologne, 1537): —

4. De temporibus ad intelligendam supputationem temporum S. Scripturae: —

5. Setnteniae ex Cicerone et Aristotele: —

6. De Proverbiis:—

7. De substantia elementorum: —

8. Philosophiae lib. IV: —

9. De Paschate sive AEquinoctio liber: —

10. Epistola de divinatione mortis et vitae: —

11. De Arca Noe: —

12. De linguis gentium: —

13. Oracula Sibyllina: —

14. Historiae Ecclesiasticae Gentis Anglorum libri V, a primo Julu Caesaris in Britanniam adventu ad ann. 731 pertingentes (Antwerp, 1550; Heidelberg, 1587; Cologne, 1601, 8vo; Cambridge, 1644; Paris, with the notes of Chifflet, 1681, 4to): —

15. Vita S. Cuthberti: —

16. Vitae SS. Felicis, Vedasti, Columbani, Attalae, Patricii, Eustasii, Bertofi, Arnolphi (or Arnoldi), Burgundoforae. Of these, however, three are wrongly attributed to Bede: the life of St. Patrick is by Probus; that of St. Columbanus by Jonas; and that of St. Arnolphus, of Metz, by Paul the Deacon: —

17. Carmen de Justini martyrio (St. Justin beheaded at Paris under Diocletian): —

18. Martyrologium. Composed, as he states, by himself, but altered and interpolated in subsequent times. See the Preface of the Bollandists, ad Januar. cap. 4, and Prolog. ad Mensem Mart. tom. 2, sec. 5. The corrupted Martyrology was given separately at Antwerp in 1564, 12mo: —

19. De situ Hierusalemn et locorum sanctorum: —

20. Interpretatio nominum Hebraicorum et Graecorum in S. Script. occurrentium: —

21. Excerpta et Collectanea. Unworthy altogether, in the opinion of Cave and Dupin, of Bede: —

22. In Hexaemeron, taken from Sts. Basil, Ambrose, and Augustine: —

23. In Pentateuchum et libros Regium: —

24. In Samuelem: —

25. In Esdram, Tobiam, Job (not by Bede, but by Philip of Syda, the presbyter), Proverbia, et Cantica: —

26. De Tabernaculo, ac vasis et vestibus ejus: —

27. Commentaria in IV Evangella et Acta Apost.: —

28. De nominibus locorum qui in Actis Apost. leguntur: —

29. Commentaria in Epp. Catholicas et ‘Apocalypsin: —

30. Retractationes et Quaestiones in Acta Apost.: —

31. Commentaria in omnes Epist. S. Pauli; a work almost entirely compiled from St. Augustine. (The most probable opinion is that this is a work of Florus, a deacon of Lyons, whose name it bears in three or four MSS. It is, however, certain [from himself] that Bede wrote such a commentary as the present, and Mabillon states that he found in two MSS., each eight hundred years old, A Commentary on St. Paul's Epistles, taken from St. Augustine, and attributed to Bede, but quite different from this which goes under his name. There can, therefore, be little doubt that the latter is the genuine work of Bede, and this of Florus): —

32. Homiliae de Tempore, viz., 33 for the summer, 32 for the summer festivals, 15 for the winter, 22 for Lent, 16 for the winter festivals, and various sermons to the people (Cologne, 1534): —

33. Liber de muliere forti. i.e. the Church: —

34. De Officiis liber: —

35. Scintillae sive Loci Communes: —

36. Fragmenta in libros Sopientiales et Psalterii versus: —

37. De Templo Solomonis: —

38. Quaestiones in Octateuchum et IV libros Regum: —

39. Quaestiones Variae: —

40. Commentaria in Psalmos: —

41. Vocabulorum Psalterii Expositio: —

42. De Diapsalmate collectio: —

43. Sermo in id, “Dominus de caelo prospexit:” —

44. Commentarii in Boethii Libros de Trinitate: —

45. De septem verbis Christi: —

46. Meditationes Passionis Christi, per septem horas diei: —

47. De Remediis Peccatorum (his Penitential): —

48. Cunabula grammaticae artis Donati: —

49. De octo partibus Orationis: —

50. De Arte Metrica: —

51. De Orthographia: —

52. De schematibus S. Scripture: —

53. De trogis S. Scripturae; and various works relating to arithmetic, astronomy, etc. etc. All these works were collected and published at Paris, in 3 vols. fol., 1545, and again in 1554, in 8 vols.; also at Basle in 1563; at Cologne in 1612; and again in 1688, in 4 vols. fol. The Cologne edition of 1612 is very faulty. There is also a pretty complete edition in Migne, Patrologiae Cursus, vols. 90-96 (Paris, 1850, 6 vols. 8vo). An edition of the historical and theological works (edited by J. A. Giles, LL.D.) was published at London in 1842-3, in 12 vols. 8vo. The best edition of the Latin text of the Historia Ecclesiastica is that of Stevenson (London, 1838, 8vo), which gives also a Life of Bede (English version by Giles, London, 1840 and 1847, 8vo). Besides the above, we have —

54. Acta S. Cuthberti, attributed to Bede, and published by Canisius, Ant. Lect. 5, 692 (or 2:4, nov. ed.): —

55. Aristotelis Axiomata exposita (London, 1592, 8vo; Paris, 1604): —

56. Hymns. Edited by Cassander, with Scholia, among the works of that writer, 1616: —

57. Epistola apologetica ad Plegwinum Monachum —

58. Epistola ad Egbertum, Ebor. Antistitem

59. Vitae V. Abbatum Priorum Weremuthensium et Gervicensium, mentioned by William of Malmesbury, lib. 1, cap. 3. The last three works were published by Sir James Ware at Dublin, 1664, 8vo: —

60. Epistola ad Albinum (abbot of St. Peter's at Canterbury), given by Mabillon in the first volume of his Analecta: —

61. Martyrologium, in heroic verse, given by D'Achery, Spicil. 2, 23. Many works of Bede still remain in MS.; a list is given by Cave. See Cave, Hist. Lit. anno 701; Dupin, Hist. Eccl. Writers, 2, 28; Landon, Eccl. Dict. 2, 118; Gehle, De Bedae vita et Scriptis (1838); Allibone, Dict. of Authors, 1, 154; North American Rev. July, 1861, art. 3; Biog. Univ. 4, 38; Engl. Cyclopaedia, s.v.

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

             (a prayer). Bede-roll was a catalogue or list of the departed, who were prayed for every Sunday from the pulpit. Bedesman (or precular) is a prayer-man, one who says prayer for a patron or founder, hence an almsman. In all the-cathedrals of the New Foundation, there are several bedesmen on the Foundation, who wear the Tudor rose on their breast, and serve as bell-ringers and assistant-vergers. Beads of jet were regarded as having virtue to help; beads of mystill were mixed beads; they were sometimes of wood and sometimes of stone, and, in England, often called a pair of paternosters, or, by the common folk, preculoe, or Ave-beads. A belt of paternosters is ordered to be said at the death of a bishop in the English Council of Cealcythe, of the 9th century. Abbot Paul, who inhabited the desert of Sceta, according to Sozomen, recited the same prayer three hundred times a day, and counted them by means of an equal number of little stones, like the cubes used in mosaic work, which he kept in a fold of his robe, and cast away one by one. In a painting of the 11th century, representing the burial of St. Ephraem, the monks carry chaplets in their hands, or suspended at their girdles. Alan, archbishop of Mechlin, in the 16th century, says that such crowns lasted in England from the time of Bede until the 7th century, and were hung upon church-walls for public use. The famous lady Godiva, of Coventry, according to William of Malmesbury, bequeathed a threaded chain of jewels, used by her at prayer- time, as a necklace to St. Mary's image. A similar chaplet is mentioned in the Life of St. Gertrude, in the 7th century. Most probably Peter the Hermit, about 1090, introduced the fashion with the Hours of our Lady among the Crusaders, having seen the beads of the Mohammedans. The Indians use beads, and the Jews have a chaplet called Meah Berakoth. The ascription of the chaplet to Venerable Bede is no doubt due to the similarity of name; but St. Dominic, in 1230. may be regarded as the author of the permanent use of the beads. The Rosary is a modern name. The Lady Psalter consisted of fifteen Paternosters, and a hundred and fifty Aves; the latter representing the Psalms of David, in place of which they were recited. The name of bede was transferred to the knobs on the prayer-  belts, and when pilgrims from the East introduced chaplets of seeds or stone, to round beads strung upon a string, which were used in place of a girdle, studded with bosses or notched on the part which trailed upon the ground. “Hail Mary” was unknown till 1229 or 1237, and then was used simply in the Angelic Salutation (Luk 1:28-42). Urban IV, in 1261-64, added the rest of the words to “Jesus Christ;” but the prayer or invocation is barely three hundred years old. SEE BEADS.

## Bede (3)[[@Headword:Bede (3)]]

             Beside BEDE THE VENERABLE and BEOAEDH (q.v.), there were three others.

(1) A name occurring in the pedigree of the kings of Lindisfari, as father to Biscop. SEE BENEDICTUS BISCOP.

(2) BEDA MAJOR, a priest mentioned by Bede himself as present with St. Cuthbert at his death. His epitaph, written by his pupil Suting, is given by Mabillon, Analecta (ed. nov. p. 381). He fixes the date at A.D. 681, Feb. 9; but as Cuthbert died soon after this, in 687, the epitaph must belong to another Bede.

(3) A monk contemporary with Charles the Great. Mabillon (Iter Italicum, p. 144), gives an epitaph recorded by Romanus as existing formerly in the Church of St. Peter at Rome; and Ware refers to Raphael of Volateria for the story that his tomb was at Genoa. A Life of Beda junior, who died at Genoa about 833, is given in the Acta SS. Boll. April, i, 867873.

## Bede The Venerable[[@Headword:Bede The Venerable]]

             Hymns of. At the end of his Ecclesiastical History of the English Nation, Bede gave a list of his numerous writings up to the year 731. In the list we find Liber Hymnorum Diverso Metrol sive Rhythmo, and Liber Epigrammatunz Heroico Metro sive Elegiaco, But both are lost, hence it is difficult to decide which of the eleven hymns generally ascribed to Bede really belong to him. “The longest of his hymns,” says the author of Christian Life in Song, p. 140 sq., “is a comparison of the six days of creation with six ages of the world; the sixth day, in which Adam was created, corresponding to the sixth age, in which ‘He by whom man was created himself became man' — when, as Eve was formed out of the side of the sleeping Adam, the bride of Christ also was raised to life through him who slept in death upon the cross. The seventh age was, Bede  believed, to be the age of quietness, when Christ shall command the Sabbath, and keep it with his own; and the eighth age is to be sublime above all the ages, when the dead of the earth shall arise, and the just shall see forever the face of Christ, anid be like the angels on the heavenly heights.” The best-known of his hymns are:

“Hymnum canamus gloriae,

 Hymni novi nunc personeut,

 Christus novo cum tramite

Ad patris ascendit thronum;”

or in Mrs. Charles's translation:

“A hymn of glory let us sing;

New hymns throughout the world shall ring;

 By a new way none ever trod,

Christ mounteth to the throne of God.”

This hymn treats of the ascension of Christ. Another is for the holy innocents, viz.:

“Hymnum canentes martyrum Dicamus innocentium,

 Quos terra flentes perdidit, Gandens sed aethra suscipit.

Vultum patris ter secula,

Qorumn tuentur angeli Ejusqne laudant gratiam

Hymnum canentes martyrum;”

or in Dr. Neale's translation:

“The hymn for conquering martyrs raise:

 The victor Innocents we praise:

Whom in their woe earth cast away,

 But heaven with joy received to-day.

Whose angels see the Father's face

World without end, and hymn his grace:

 And while they chant unceasing lays,

The hymn for conquering martyrs raise.”

Concerning this hymn, Dr. Neale remarks: “Although it stands in unfavorable contrast with the Salvete Flores Martyrum of Prudentius, it is somewhat strange that no part of it should have been introduced into any  English breviary. It will be observed that the first and last lines of every verse are identical. This somewhat frigid conceit (Epanalepsis, as the grammarians call it) Bede seems to have borrowed from the Elegy of Sedulius, which is composed on a similar plan.” Trench, in his Sacred Latin Poetry, gives the text of another of Bede's hymns:

“Salve tropseum glorise,

 Salve, sacrum victorise Signum,

 Deus quo perditum Mundum redemit mortuus;”

the English of which runs thus in Lyra Messianica, p. 225:

“Cross! whereon my Saviour bled,

 Dying to redeem our loss,

Now with living trophies spread,

 Welcome, welcome, happy cross!”

Bede's hymns were for the first time published by Cassander in his Hymni Ecclesiastici (Paris, 1556), in which he attributes eleven hymns to Bede. The last editor of the works of Bede, Dr. Giles, has not been able to find any MS. containing these hymns, and, though not excluding them, expresses (vol. i, p. 171) many doubts regarding their authenticity. (B. P.)

## Bede-hous[[@Headword:Bede-hous]]

             is an almshouse, so called because in ancient times the statutes by which such institutions were governed usually provided that the inmates should piously recite their beads daily for the well-being, whether alive or departed this life, of the founder or founders.

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

             a Unitarian minister, was a native of Sandwich, N. H. He graduated at Harvard College in 1798; was ordained, and installed pastor of the Church in Wilton, N. H., March 2, 1803; was dismissed Jan. 15, 1829; and died in 1848. He published some single sermons. See Sprague, Annals of the Amer. Pulpit, 8:243.

## Bedeiah[[@Headword:Bedeiah]]

             (Heb. Bedeyah', בֵּדְיָה, for עֹבֵדאּיָהּ. i. q. “Obadiah,” servant of Jehovah; Sept. Βαδαϊvα), one of the family of Bani, who divorced his foreign wife on the return from Babylon (Ezr 10:35). B.C. 458.

## Bedel[[@Headword:Bedel]]

             a bidder; crier, or summoner. SEE BEADLE.

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

             a Baptist minister, was born in Maine about the year 1800. He became a member of the Church in Amherst, Me., from which he received a license to preach in 1824. He preached for some time as an itinerant minister, and in 1825 was successful in gathering the Church in Crawford, Me. He preached as an evangelist in this and neighboring towns till his ordination in 1832 as pastor of the First Church in Camden. In 1833 he removed to Gardiner, where he was pastor five years, 1833-38. On leaving this place he devoted himself to evangelistic work for several years. We have not learned the precise date of his death. See Millett, Hist. of the Baptists of Maine, p. 435. (J. C. S.)

## Bedell[[@Headword:Bedell]]

             derived by Spelman, Vossius, and others from Sax. Bidel, which signifies a crier; thus bishops, in many old Saxon MSS., are called the “Bedells of God,” praecones Dei. The name is now applied in England almost exclusively to the bedells of the. universities, who carry the mace before the chancellor or vice-chancellor. Martene says that the inferior apparitors, who cited persons to court, were also called bedells. — Landon, Eccl. Dict. 2, 121.

Bedell (2)

SEE BEADLE.

## Bedell, Gregory T., D.D[[@Headword:Bedell, Gregory T., D.D]]

             a distinguished minister of the Protestant Episcopal Church, was born on Staten Island, Oct. 28, 1793, and graduated at Columbia College 1811. After studying theology under Dr. How of Trinity, he was ordained by Bishop Hobart in 1814. His first charge was at Hudson, N. Y., where he remained from 1815 to 1818, when he removed to Fayetteville, N. C. Finding the climate unfavorable, he removed to Philadelphia in 1822, and a. new church (St. Andrew's) was organized, of which he remained the faithful and devoted pastor until his death in 1834. In 1830 he was made D.D. at Dickinson College. His zeal devoured his strength; no labor seemed too great, if he could win souls; and his memory is precious among Christians of all churches in Philadelphia. He wrote a number of small religious books, and was, for several years, editor of the “Episcopal Recorder.” His Sermons (Philippians 1835, 2 vols. 8vo) were edited by Dr. Tyng, with a sketch of his life. — Sprague, Annals, 5, 556; see also Tyng, Memoir of the Rev. G. T. Bedell ,(Philippians 1836, 2d ed.); Allibone, Dict. of Authors, 1, 154.

## Bedell, Mahlon[[@Headword:Bedell, Mahlon]]

             a minister of the Methodist Episcopal Church South, was born Oct. 10, 1806. He was reared by pious parents, and experienced conversion early in life. While young he began to preach in connection with the South Carolina Conference. On the formation of the Georgia Conference he became one of its active members, and on its division joined the Florida Conference, in which he labored until near his decease, Nov. 28, 1865. See Minutes of Annual Conferences of the M. E. Church South, 1866, p. 32.

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

             an Irish prelate, was born at Notley, Essex. 1570, and educated at Emanuel College, Cambridge, where he became B.D. 1599. His first preferment was St. Edmondsbury, Suffolk, which he left in 1604 to become chaplain to Sir Henry Wotton, ambassador at Venice. At Venice he spent 8 years, and was intimate with De Dominis (q.v.) and Father Paul Sarpi (q.v.); and, on returning to England, he translated Father Paul's History of the Council of Trent into Latin. In 1627 he was appointed provost of Trinity College, Dublin, and in 1629 bishop of Kilmore and Ardagh. He set himself to reform abuses, and gave an example by relinquishing one of his dioceses (Ardagh). Through his labors many Romanists, including priests, were converted; and he had the Bible and Prayer-book translated into Irish. In 1641 he was imprisoned by the rebels, and died in consequence, Feb. 7, 1642. His Life, with the Letters between Waddesworth and Bedell, was published by Bishop Burnet (Lond. 1685, 8vo). See Coleridge, Works, 5, 313.

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

             a Methodist Episcopal minister, was born at West Plattsburg, N. Y., Nov. 25, 1820. He was converted in 1840, and immediately began to prepare for the ministry. He was licensed as an ex. horter in 1842, a local preacher in 1844, and was admit ted to the Troy Conference in 1848. His ministry of thirty-three years was within the bounds of the Troy Conference, and included seventeen different appointments. On Jan. 23, 1881, he was stricken down with paralysis, and remained apparently unconscious until his death, four days later. He was unselfish, possessing a rich Christian experience, diligent in his labors, and many were converted under his ministry. See Minutes of Annual Conferences, 1881, p. 93.

## Bedera[[@Headword:Bedera]]

             (1) a hospital; (2) an ancient name for the dwelling-house or room of the chaplain to a religious community; (3) a residence for bedesmen.

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

             (surnamed Bury, from his birthplace, St. Edmundsbury), an English preacher and theologian, was an Augustine monk, and Iived about 1380. He gave himself to preaching, and also wrote several works, among which are, Questiones Theologice: — Commentarium in Magistrum Sententiarum: — Sermones per Annum et de B. Virgine. See Chalmers, Biog. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bederoll, Bedesman[[@Headword:Bederoll, Bedesman]]

             SEE BEDE.

## Bedford, Arthur[[@Headword:Bedford, Arthur]]

             an Oriental scholar of some note, was born in Gloucestershire 1668. He studied at Brazenose College, Oxford, where he passed A.M. in 1691. In 1692 he became vicar of Temple Church, Bristol, and in 1724 he was chosen chaplain to the Haberdashers' Hospital, London, where he died in 1745. Among his works are,

1. Evil and Danger of Stage-plays (Lond. 1706, 8vo): —

2. The Temple Music (Lond. 1706, 8vo): —

3. The Great Abuse of Music (8vo): —

4. An Essay on Singing David's Psalms (8vo): —

5. Animadversions on Sir Isaac Newton's Chronology (Lond. 1728, 8vo): —

6. A Sermon at St. Botolph's, Aldgate, against Stage-plays (1730, 8vo): —

7. Scripture Chronology (Lond. 1730, fol.): —

8. Eight Sermons on the Doctrine of the Trinity (Lond. 1740, 8vo): —

9. The Doctrine of Justification by Faith stated (1741, 8vo). — Hook, Eccl. Biog. 2, 217.

## Bedford, Hilkiah[[@Headword:Bedford, Hilkiah]]

             an English clergyman, was born in London, July 23, 1663. He was educated at Bradley, in Suffolk, and at St. John's College, Cambridge, of which he became a fellow. For refusing to take the oaths at the Revolution he was ejected from his preferment in Lincolnshire, and he afterwards kept a boarding-house for the Westminster scholars. In 1714 he was fined one hundred marks and imprisoned three years, for writing, printing, and publishing The Hereditary Right of the Crown of England Asserted (1713, fol.); the real author of which was George Harbin, another nonjuring clergyman. Bedford translated An Answer to Fontenelle's History of Oracles, and The Life of Dr. Barwick; andI published A Vindication of the Church of England (1710), and some other works. He died Nov. 26, 1724. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

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

             a distinguished English Wesleyan minister, was born at Rothwell, Wakefield, July 27, 1810. He was received into the ministry in 1831; was appointed assistant secretary to the General Chapel Committee in 1855; succeeded Wm. Kelk as general secretary in 1860; retired from office 1872; was appointed secretary to the Board of Trustees for Chapel Purposes in that year; was elected president of the Conference in 1867; and  died at Chorlton-cum-Hardy, near Manchester, Nov. 20, 1879. Mr. Bedford's diligence and punctuality were unfailing. His energy was felt in all the departments of his service. He was a fearless and ready debater, sometimes appearing hard and exacting. For many years he. was writer of the official Conference letters, and one of the assistant secretaries of the Conference. He published Letters on Doctrines and Systems of the Wesleyan Methodists (Bolton, 1842), against the reform movement in the Connection; and Funeral Sermons for the Duke of Wellington (Stockport, 1852) and Rev. Dr. Newton (ibid. 1854). See Minutes of the British Conference, 1880, p. 17.

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

             an English nonjuring clergyman, son of Hilkiah Bedford, was educated at Westminster School and St. John's College, Cambridge, where he was matriculated, Dec. 9, 1730. Being a nonjuror, he never took a degree; but, going into orders in his own party, officiated among them in Derbyshire, fixing his residence at Compton, near Ashbourne. He died at Compton in Feb. 1773.” He edited Simeon of Durham's De Exordio argue Procursu Durhelmensis Ecclesice (printed by subscription, 1732). He also published a Historical Catechism (2d ed. 1742). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

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

             an English Congregational minister, was born at Norwich, Dec. 16, 1790. He was converted:about the age of twenty; received his academical training at Old College, Homerton; and in 1820 was ordained pastor of the Independent Church at Narborough. Here he labored till 1860, and then retired to Great Snoring, Norfolk, where he died, Dec. 17, 1863. Mr. Bedford was noted for great liberality. His preaching was characterized by earnestness, fidelity, and an experimental acquainitance with Gospel truths. He excelled in letter-writing. He rarely lost an opportunity; either by voice or pen, of commending the Gospel of Christ. See (Lond.) Cong. Year- book, 1865, p. 220.

## Bedil[[@Headword:Bedil]]

             SEE TIN.

## Bedmar, Alphonso[[@Headword:Bedmar, Alphonso]]

             marquis de, a Spanish cardinal, was born in 1572. He was at first ambassador of Philip III before the republic of Venice, and united, it is said, in 1618, with the duke of Ossone, viceroy of Naples, and with don  Pedro of Toledo, governor of Milan, to destroy the state before which he represented his monarch. He collected the strangers in the city, and assured hiinself of their services by the power of his silver. The plan was to fire the arsenal of the republic and to seize the more important posts, but-the conspiracy was discovered. He died Aug. 2, 1655. There is attributed to him a treatise, in Italian, against the liberty of the republic of Venice, entitled Squittinio delta Liberta Veneta (Mirandele, 1612), and translated into French by Amelot of Houssaie (Ratisbon, 1677); but others, with more reason, attribute this to Velser. The Library of Lyons contains a MS. of Bedmar in Italian. This is a recital wade to Philip III, king of Spain, upon the ancient government, the revenues, the land and naval forces, the tribunals, the councils, the commercial and political reports of the republic of Venice. See Hoefer, Nouv. Biog. Generale, s.v.

## Bedolach[[@Headword:Bedolach]]

             SEE BDELLIUM.

## Bedrashi, Icdaja[[@Headword:Bedrashi, Icdaja]]

             SEE PENINI.

## Bedstead[[@Headword:Bedstead]]

             (עֶרֻשׂ, e'res, Deu 3:11; elsewhere couch,” “bed”). The couches of the Jews for repose and for the use of the sick were usually perhaps simply the standing and fixed divans such as those on which the Western Asiatics commonly make their beds at night. The divan is probably meant in 2Ki 1:4; 2Ki 21:2; Psa 132:4; Amo 3:12 (Hackett's Illustra. of Script. p. 58-60). The most common bedstead in Egypt and Arabia is framed rudely of palm-sticks such as was used in Ancient Egypt.' In Palestine, Syria, and Persia, where timber is more plentiful, a bed-frame of similar shape is made of boards. This kind of bedstead is also used upon the house-tops during the season in which people sleep there. It is more than likely that Og's bedstead was of this description (Deu 3:11). In the times in which he lived the palm-tree was more common in Palestine than at present, and the bedsteads in ordinary use were probably formed of palm-sticks. They would therefore be incapable of sustaining any undue weight without being disjointed and bent awry, and this would dictate the necessity of making that destined to sustain the vast bulk of Og rather of rods of iron than of the mid-ribs of the palm-fronds. These bedsteads are also of a length seldom more than a few inches beyond the average human stature (commonly six feet three inches), and hence the propriety with which the length of Og's bedstead is stated to convey an idea of his stature — a fact which has perplexed those who supposed there was no other bedstead than the divan, seeing that the length of the divan has no determinate reference to the stature of the persons reposing on it. There are traces of a kind of portable couch (1Sa 19:15), which appears to have served as a sofa for sitting on in the daytime (1Sa 28:3; Eze 23:41; Amo 6:4); and there is now the less reason to doubt that the ancient Hebrews enjoyed this convenience. Such couches were capable of receiving those ornaments of ivory which are mentioned in Amo 6:4, which of itself shows that the Hebrews had something of the kind, forming an ornamental article of furniture. A bed with a tester is mentioned in Jdt 16:23, which, in connection with other indications, and the frequent mention of rich tapestries hung upon and about a bed for luxuriousness and ornament, proves that such beds as are still used by royal and distinguished personages were not unknown under the Hebrew monarchy (comp. Est 1:6; Pro 7:16 sq.; Eze 23:41). There is but little distinction of the bed from sitting furniture among the Orientals; the same article being used for nightly rest and during the day. This applies both to the divan and bedstead in all its forms, except perhaps the litter. There was also a garden-watcher's bed, מַלוּנָה, melunah', rendered variously in the Auth. Ver. “cottage” and “lodge,” which seems to have been slung like a hammock, perhaps from the trees (Isa 1:8; Isa 24:20). SEE BED; SEE CANOPY.

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

             a learned English ecclesiast, was born in 1562. He was well-versed in the Oriental languages, and died May 5, 1632. He published, Commentarius Sal. Jarnchi, Aben-Ezrce et Dav. Kimnchi in Prophetamn Obadiam (London, 1601): — Description of Jottenham High Cross, woith ann Ancient Poem called the Tournament of Jottenham, by Ge. Pilkinton (ibid. 1631): Specimen Dictionarii Arabici (1599). This work is also found in manuscript at the National Library of Paris. See Hoefer, Nouv. Biog. Generale, s.v.

## Bedwini[[@Headword:Bedwini]]

             a Celtic bishop, whose name occurs in the stories about Arthur, is said to have lived at Cellwig. He is conjecturally connected with Bodmin. See Rees, Welsh Saints, p. 238; Whitaker, Cathed. of Cornwall, i, 45; ii, 234.

## Bee[[@Headword:Bee]]

             (דְּבוֹרָה, deborah', Gr. μέλισσα), a gregarious insect, of the family Apidae, order Hymenoplera, species Apis mellifica, commonly called the honey-bee, one of the most generally-diffused creatures on the globe. Its instincts, its industry, and the valuable product of its labors, have attained for it universal attention from the remotest times. A prodigious number of books have been written, periodical publications have appeared, and even learned societies have been founded, with a view to promote the knowledge of the bee, and increase its usefulness to man. Poets and moralists of every age have derived from it some of their most beautiful and striking illustrations.

The following is a mere outline of the facts ascertained by Swammerdam, Maraldi, Reaumur, Schirach, Bonnet, and Huber: — Its anatomy and physiology, comprehending the antennae, or tactors, by which it exercises at least all the human senses; the eye, full of lenses, and studded with hairs to ward off the pollen or dust of flowers, and the three additional eyes on the top of the head, giving a defensive vision upward from the cups of flowers; the double stomach, the upper performing the office of the crop in birds, and regurgitating the honey, and the lower secreting the wax into various sacklets; the baskets on the thighs for carrying the pollen; the hooked feet; the union of chemical and mechanical perfection in the sting; its organs of progressive motion; its immense muscular strength: — the different sorts of bees inhabiting a hive, and composing the most perfect form of insect society, from the stately venerated queen-regnant, the mother of the whole population and their leader in migrations, down to the drone, each distinguished by its peculiar form and occupations: — the rapidity of their multiplication; the various transitions from the egg to the perfect insect; the amazing deviations from the usual laws of the animal economy; the means by which the loss of a queen is repaired, amounting to the literal creation of another; their architecture (taught by the great Geometrician, who “made all things by number, weight, and measure”), upon the principles of the most refined geometrical problem; their streets, magazines, royal apartments, houses for the citizens; their care of the young, consultations. and precautions in sending forth a new colony; their military prowess, fortifications, and discipline; their attachment to the hive and the common interest, yet patience under private wrongs; the subdivision of labor, by which thousands of individuals co-operate without confusion in the construction of magnificent public works; the uses they serve, as the promoting of the fructification of flowers; the amazing number and precision of their instincts, and the capability of modifying these by circumstances, so far as to raise a doubt whether they be not endowed with a portion, at least, of intelligence resembling that of man.

The bee is first mentioned in Deu 1:44, where Moses alludes to the irresistible vengeance with which bees pursue their enemies. A similar reference to their fury in swarms is contained in Psa 118:12. The powerlessness of man under the united attacks of these insects is well attested. Pliny relates that bees were so troublesome in some parts of Crete that the inhabitants were compelled to forsake their homes, and AElian records that some places in Scythia were formerly inaccessible on account of the swarms of bees with which they were infested. Mr. Park (Travels, 2, 37) relates that at Doofroo, some of the people, being in search of honey, unfortunately disturbed a swarm of bees, which came out in great numbers, attacked both men and beasts, obliged them to fly in all directions, so that he feared an end had been put to his journey, and that one ass died the same night, and another the next morning. Even in England the stings of two exasperated hives have been known to kill a horse in a few minutes.

In Jdg 14:5-8, it is related that Samson, aided by supernatural strength, rent a young lion that warred against him as he would have rent a kid, and that “after a time,” as he returned to take his wife, he turned aside to see the carcass of the lion, “and, behold, there was a swarm of bees and honey in the carcass of the lion.” It has been hastily concluded that this narrative favors the mistaken notion of the ancients, possibly derived from misunderstanding this very account, that bees might be engendered in the dead bodies of animals (Virgil, Georg. 4), and ancient authors are quoted to testify to the aversion of bees to flesh, unpleasant smells, and filthy places. But it may readily be perceived that it is not said that the bees were bred in the body of the lion. Again, the frequently recurring phrase “after a time,” literally “after days,” introduced into the text, proves that at least sufficient time had elapsed for all the flesh of the animal to have been removed by birds and beasts of prey, ants, etc. The Syriac version translates “the bony carcass.” Bochart remarks that the Hebrew phrase sometimes signifies a whole year, and in this passage it would seem likely to have this meaning, because such was the length of time which usually elapsed between espousal and marriage (see Jdg 14:7). He refers to Gen 4:3; Gen 24:55; Lev 25:29-30; Jdg 11:4; comp. with Jdg 11:40; 1Sa 1:3; comp. with 1Sa 1:7; 1Sa 1:20; and 1Sa 2:19; and 1Sa 27:7. The circumstance that “honey” was found in the carcass as well as bees shows that sufficient time had elapsed since their possession of it for all the flesh to be removed. Nor is such an abode for bees, probably in the skull or thorax, more unsuitable than a hollow in a rock, or in a tree, or in the ground, in which we know they often reside, or those clay nests which they build for themselves in Brazil. Nor is the fact without parallel. Herodotus (5, 14) relates that a swarm of bees took up their abode in the skull of one Silius, an ancient invader of Cyprus, which they filled with honey-combs, after the inhabitants had suspended it over the gate of their city. A similar story is told by Aldrovandus (De Insectis, 1, 110) of some bees that inhabited and built their combs in a human skeleton in a tomb in a church at Verona. — In Sir 11:3, the production of honey by bees, and its use as food, are also mentioned. Bees must have been very common in Palestine to justify the title given to it of a land flowing with milk and honey. They are still abundant there (Shaw, Trav. p. 292 sq.; Oedmann, Samml. 6, 136), and mentioned in the Talmud (Chelim, 16, 7; Sabb. 24, 3). See Philo, Opp. 2, 633 Bochart, 3, 352. SEE HONEY.

The reference to the bee in Isa 7:18, has been misunderstood: “The Lord shall hiss for the fly that is in the uttermost parts of the river of Egypt, and for the bee that is in the land of Assyria.” Here the fly and the bee are no doubt personifications of those inveterate enemies of Israel, the Egyptians and Assyrians, whom the Lord threatened to excite against his disobedient people. But the hissing for them has been interpreted, even by modern writers of eminence, as involving “an allusion to the practice of calling out the bees from their hives, by a hissing or whistling sound, to their labor in the fields, and summoning them to return when the heavens begin to lower, or the shadows of evening to full” (Dr. Harris's Natural History of the Bible, London, 1825). No one has offered any proof of the existence of such a custom, and the idea will itself seem sufficiently strange to all who are acquainted with the habits of bees. The true allusion is, no doubt, to the custom of the people of the East, and even of many parts of Europe, of calling the attention of any one in the street , etc., by a significant hiss, or rather hist, as Lowth translates the word both here and in Isa 5:26, but which is generally done in this country by a short significant hem! or other exclamation. Hissing, or rather histing, is in use among us for setting a dog on any object. Hence the sense of the threatening is, I will direct the hostile attention of the Egyptians and Assyrians against you.

In the Septuagint version there is an allusion to the bee, immediately after that of the ant (Pro 6:8), which may be thus rendered — “Or go to the bee, and learn how industrious she is, and what a magnificent work she produces; whose labors kings and common people use for their health. And she is desired and praised by all. And though weak in strength, yet prizing wisdom, she prevails.” This passage is not now found in any Hebrew copy, and Jerome informs us that it was wanting in his time. Neither is it contained in any other version except the Arabic. It is nevertheless quoted by many ancient writers, as Clem. Alex. Strom. lib. 1; Origen, in Num. Hom. 27, and in Isai. Hom. 2; Basil, Hexameron, Hom. 8; Ambrose, 5, 21; Jerome, in Ezekiel 3; Theodoret, De Providentia, Orat. 5; Antiochus, Abbas Sabbae, Hom. 36; and John Damascenus, 2:89. It would seem that it was in the Hebrews copy used by the Greek translators. The ant and the bee are mentioned together by many writers, because of their similar habits of industry and economy. For the natural history and habits of the bee, see the Penny Cyclopaedia, s.v. SEE SWARM.

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

             Saint. SEE BEGA.

## Beebe, Abijah Pratt[[@Headword:Beebe, Abijah Pratt]]

             a Presbyterian minister, was born at Jackson, N.Y., 1813. He graduated from Oneida Institute in 1837; studied theology in Union Theological Seminary for three years, graduating in 1840. He was ordained May 2, 1843, was stated supply and pastor at Oriskany, N. Y., from 1842 to 1845; was an invalid at New York Mills for three years from 1845; and was located at Elgin, Ill., but still an invalid, during 1848-49. He died at Rome, N. Y., Sept. 6, 1849. See Gen. Cat. of the Union Theol. Sem. p. 25.

## Beebe, Alexander, LL.D.[[@Headword:Beebe, Alexander, LL.D.]]

             a distinguished editor in the Baptist denomination, was born at Newark, N. J., Sept. 29, 1783, and graduated from Columbia College, N. Y., in 1802. Shortly after, he became a law-student in the office of Ogden Hoffman, sen., his fellow-students being Washington Irving and James K. Paulding. Having been admitted to the law, he practiced his profession for a time in New York city, and then removed to Skeneateles, N. Y., where he practiced fifteen years, and, as a lawyer, advanced to a high position in his county. Soon after his conversion he retired from his profession, and in 1825 became the editor of the Baptist Register, which he conducted with great ability, retaining his connection with it until a short time before his death, in November, 1856. See Baptist Encyclop. p. 93. (J.C.S.)

## Beebe, Edmund Murphy[[@Headword:Beebe, Edmund Murphy]]

             a Methodist Episcopal minister, was born at Springfield, Mass., April 24, 1805. He was converted at the age of eighteen; in 1829 he entered the New England Conference, and in it did valiant service until his death, March 19, 1845. Mr. Beebe led a pious, blameless life. See Minutes of Annual Conferences, 1845, p. 616.

## Beebe, Warner[[@Headword:Beebe, Warner]]

             a Free-will Baptist minister, was born at Solon, Cortland Co., N.Y., about 1810. His father removed to Caitandaigua, N. Y., in 1812, and to Liverpool, Mediua Co, O., in 1823. The son was converted in 1825, licensed to preach by the Strouggsville Quarterly Meeting in March, 1834, and ordained Dec. 11, 1835. He died at Liverpool, Oct. 6, 1854. Mr. Beebe is said to have been a man of much decision of character; diligent, faithful, and prompt in the discharge of his duties. During the twenty years  he labored in the ministry, he sacrificed much and suffered many privations. See Free-will Baptist Register, 1856, p. 87. (J. C. S.)

## Beech, Hugh[[@Headword:Beech, Hugh]]

             an English Wesleyan minister, was born at Chesterton, near Newcastle- under-Lyme, June 3, 1787. He was converted in 1806, admitted into the ministry in 1810, and died in his last charge, Cheadle, Staffordshire, Feb. 22, 1856. He was cheerful, buoyant, generous, simple, beloved, an able preacher and faithful pastor. He conducted the singing in Conference for twenty years. See Life, by his son, Rev. John H. Beech (Lond. 1856); Minutes of the British Conference, 1856.

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

             an eminent English Methodist minister, was born in Lincolnshire, 1787. Converted at an early age, he united with the Methodists, and thereby lost the patronage of some friends who designed to educate him for the ministry in the Established Church. In 1815 he entered the Wesleyan ministry, and for sixteen years he labored in circuits with growing usefulness and esteem. His studious habits enabled him early to lay deep foundations in theological knowledge, and his fidelity in his work was equal to the breadth of his acquirements. In 1831 he was appointed one of the general secretaries of the Wesleyan Missionary Society, and in this highly responsible office he continued to labor, with the entire confidence of the Church, up to the time of his death. In administering foreign missions he combined largeness of views with careful attention to detail; and it is not too much to say that the wonderful success of the Methodist missions during the last quarter of a century is due largely to his skill and diligence. In 1855 he visited the eastern provinces of British North America, and died April 22, 1856. He wrote many of the missionary reports, and also An Essay on the Constitution of Wesleyan Methodism (Lond. 1850, 8vo). — Wesleyan Minutes (Lond. 1856), p. CO; Wesleyan Magazine, July, 1856.

## Beecher, Elijah Parkes[[@Headword:Beecher, Elijah Parkes]]

             a Methodist Episcopal minister, was born at Rensselaerville, N. Y., Dec. 7, 1810. He experienced conversion when about twentyfive, and in 1840 entered the Oneida Conference. After fifteen yars of laborious service, he was transferred (1855) to the Wisconsin Conference. In 1865 he was appointed agent of the American Bible Society, which office he held with credit four years, and then retired from all stated service, but held himself ready for volunteer work whenever health, and opportunity afforded a chance, until his decease, Nov. 3, 1877. Mr. Beecher was very earnest and enthusiastic, never allowing a winter to pass without gathering in!many from the ranks of sin, through extra revival services. See Minutes of Annual Conferences, 1878, p. 67.

## Beecher, Henry Ward[[@Headword:Beecher, Henry Ward]]

             an eminent Congregational minister, was born in Litchfield, Connecticut, June 24, 1813. Graduating from Amherst College in 1834, he then studied theology at Lane Seminary, of which his father was president. He married in 1837 and settled as a Presbyterian minister in Lawrenceburg, Indiana. In 1839 he removed to Indianapolis, and in 1847 accepted the call to become pastor of Plymouth Church, Brooklyn, where he remained until his death, March 8, 1887. After 1859 his sermons were published weekly. During his theological course in 1831 he was editor of the Cincinnati Journal, a religious weekly. While pastor at Indianapolis he edited the Farmer and Gardener. He was one of the founders, and for twenty years an editorial contributor, of the N.Y. Independent. In the summer of 1874 Theodore Tilton, formerly his associate in the editorship of that journal, charged him with criminal commerce with Mrs. Tilton. A committee of the Plymouth Church reported the charges to be without foundation; but Mr. Tilton brought a suit against Mr. Beecher, placing his damages at $100,000. The trial lasted six months. The jury failed to agree three standing for the plaintiff and nine for the defendant. Mr. Beecher was prominent as a public speaker. In April 1865, he delivered an address at Fort Sumter on the anniversary of its fall. In 1878 he was elected chaplain of the Thirteenth Regiment, N.G.S.N.Y. He delivered the first three annual courses of lectures in the Yale Divinity School, "Lyman Beecher Lectureship." He was very prolific as a writer, and a list of his works will be found in  Appletons' Cyclopcedia of American Biography. See also the Congregational Year-book, 1888, page 19.

## Beecher, Jacob[[@Headword:Beecher, Jacob]]

             a minister of the German Reformed Church, was born near Petersburg, Adams Co., Penn., May 2d, 1799, and studied first at an academy in Hagerstown, Md., and afterward in Jefferson College, Cannonsburg, Penn.; pursued his theological studies first at Princeton Seminary, and afterward continued them, in connection with the German language, in the newly- established Theological Seminary of the German Reformed Church, then located at Carlisle, Penn, He was licensed and ordained in 1826. He immediately took charge of the German Reformed Church of Shepherdstown, Va., together with several affiliated congregations. His health was always feeble. With the hope of improving it, he spent the winter of 1830-31 in the South, in the service of the American Sunday School Union. He died July 15th, 1831. Though his life and the period of his labors were brief, such were his piety and zeal that few ministers are more sacredly remembered in the German Reformed Church. He preached both in the German and English languages.

## Beecher, John Sydney[[@Headword:Beecher, John Sydney]]

             a Baptist minister, was born at Hinesburg, Vt., in 1820. Having completed his literary and theological education, he received an appointment as missionary to Burmah. In 1846 he commenced his labors in Arracan, where he remained for ten years. He then dissolved his connection with the Missionary Union. He subsequently came under the auspices of the Free Mission Society, and occupied himself in the work of preparing young men for the Christian ministry. On account of failing health, he left the field of his labor with the intention of returning to the United States, but died in England, Oct. 22, 1866. See Appletons' Annual Cyclop. 6:579. (J. C. S.)

## Beecher, Lyman, D.D[[@Headword:Beecher, Lyman, D.D]]

             an eminent Presbyterian minister, was born at New Haven, Conn., October 12th, 1775. His father, David Beecher, was a blacksmith, “whose strong, positive character, whose many eccentricities, and whose great dark eyes gave him a celebrity in all the country round. As a boy he was placed with his uncle, Lot Benton, to learn farming, but it was soon found that his bent did not lie that way, and he was sent to Yale College, where he graduated A.B. in 1797. During his college career he earned no distinction by scholarly acquirements, but was early noticed as a remarkably vigorous and original thinker and reasoner. In a debate on baptism, started among the students, he took the Baptist side, ‘because,' as he said, ‘no one else would take it.' He studied theology with Dr. Dwight for one year, and was licensed to preach by the New Haven West Association in 1798. In 1799 he was ordained, and installed as pastor at East Hampton, Long Island, where he remained eleven years, at a salary of $300 a year. In 1810 he removed to Litchfield, Conn., then the seat of a famous law-school, in which many of the statesmen of the last generation were trained. Here he spent sixteen years of indefatigable pastoral labor, and here, too, he wrote his famous ‘Six Sermons on Intemperance,' which were suggested by the sudden downfall of two of his most intimate friends.

In 1826 he accepted a call to the Hanover Street Church, Boston, where he spent six years of immense activity and popularity, distinguished also by the boldness and success with which he opposed Dr. Channing and grappled Unitarianism, which has never since been as dominant in Boston as before. In 1832 he accepted the presidency of Lane Theological Seminary, Cincinnati, in which service, and that of the Second Presbyterian Church, Cincinnati, he remained during twenty eventful years. In 1833 seventy students withdrew from the seminary on account of a stupid rule, adopted by the trustees in Dr. Beecher's absence, with regard to the discussion of slavery, and this secession laid the foundation of Oberlin College. Oddly enough, Dr. Beecher, himself an abolitionist, and the father of Abolitionists, was now the head of an institution stigmatized as ‘pro-slavery.' The doctrinal views of Dr. Beecher had always been moderately Calvinistic, and he was charged by some of the stronger Calvinists with heresy. A trial ensued, ending in 1835, by the adoption of resolutions to which Dr. Beecher assented; but the controversy went on until at last the Presbyterian Church (q.v.) was rent in twain by it. In 1852 Dr. Beecher resigned the presidency of the seminary and returned to Boston. His declining years were spent in Brooklyn, where he died Jan. 10th, 1863. He was three times married, and was the father of thirteen children, of whom several have risen to eminence.: Edward, Henry Ward, Charles, and Thomas as preachers, and Catherine and Harriet (Mrs. Stowe, the author of “Uncle Tom's Cabin”) as writers. He had a vigorous organization, both physical and mental, and was equally noted for boldness and kindness. As an orator, he was one of the most peculiar, brilliant, and effective of his day. By nature he was a strong reasoner, yet he reasoned rather in the style of an advocate, aiming at a point, than of a judge or a statesman, aiming to cover a whole field of discussion. He spoke and wrote always for some immediate purpose.” Albert Barnes states that “no oratory he ever heard equalled Beecher's in his grand flights.” Dr. Noah Porter (New Englander, 23, 354) characterizes Dr. Beecher as follows: “As a preacher, Dr. Beecher was deservedly eminent. But it would be a mistake to account him a ranter, or a fervid declaimer, or an energetic exhorter, or a devout rhapsodist. He was a thinker and a reasoner. His own sturdy and thoughtful intellect could be satisfied with no aliment less substantial than solid reasoning and sound common sense, and he could not bring himself to present to other minds any material different from that which he required for himself. But reasoning in a sermon for the sake of its ingenuity, or speculation for mere speculation's sake, his own soul abhorred. He must needs bring every argument to its practical conclusion, and then press it upon the conscience and the heart with all the power which fervor, and energy, and tact could furnish. Plain language, apt illustrations, and fervent appeals, were the investments with which his nice sense of adaptation and his apostolical love of souls led him to clothe his reasonings. He did not trust exclusively or chiefly to his extemporary power, rare and serviceable as this might be.

On many single discourses he bestowed the labor of weeks, and the felicity and choiceness of the language, as well as the arrangement and power of the thoughts, testify to the value of the labor and time expended. Some of his ablest occasional discourses will never cease to be models of the noblest kind of pulpit eloquence. As a reformer he was enterprising, bold, and judicious. The secret of his power and success lay in his firm faith in the power of truth as adapted to change the moral convictions of men, and thus to reform the sentiments and practices of society, and, as designed in the purposes of God, to accomplish great revolutions by means of its faithful proclamation. His policy was bold, because he believed in God. He was enterprising, because he was assured that the cause was not his own. He was judicious, because his heart was set upon the work to be accomplished, and not upon any traditional ways of procedure on the one side, or any novel devices on the other. Hence he was inventive and docile; skillful by his quiet discernment to judge when the old methods were outworn, and fertile to devise those untried expedients which were best fitted to the ends which he believed could and should be accomplished. He was all things to all men, in the good sense of the phrase, because the apostolic feeling was eminent in him, that by any means he might save some. But in all his reforming movements his public spirit was conspicuous in a large-hearted sympathy with the public interests, and an intense personal concern for the Church, his country, and his race.

This led him, when in an obscure parish on the farthest extremity of Long Island, to lay upon his own soul the responsibility for the practice of duelling, and to sound the trumpet note which rung throughout the land. This induced him to sympathize with the feebler churches in the thinly-peopled and decaying towns of Connecticut, and to lay the duty of sisterly sympathy and aid upon the wealthier parishes. This moved him to see and feel the wasting desolations of intemperance, not in this or that family or social circle in Litchfield alone, but to make this family and circle the image of thousands of families and communities throughout the country, till the word of the Lord was a fire in his bones, and he could not but lift his voice in the appalling energy of a commissioned prophet. The prevalence of dangerous error depressed and vexed his spirit till it found relief in plans, and protests, and movements which were felt through New England. As a theologian he was thoroughly practical, and his views of theology were moulded by a constant reference to its manifest adaptation to the great end for which a revelation was given to man.” His autobiography and life, edited by the Rev. Charles Beecher, appeared in 1864-5 (N. Y. 2 vols. 12mo). His writings, chiefly sermons, temperance essays, lectures, and review articles, were collected substantially, and published under his own supervision, in the Works of Lyman Beecher, D.D. (Boston, 1852, 3 vols. 8vo; vol. 1, Lectures on Political Atheism; vol. 2, Sermons.; vol. 3, Views in Theology). — Wilson, Presbyterian Almanac, 1861; Amer. Phrenological Journal, Feb. 1863; Autobiography of Dr. Lyman Beecher (N. Y. 1864-5, 2 vols. 12mo); Bibliotheca Sacra, April, 1852; New Englander, April, 1864.

## Beeck (Or Beliis), Jan (2)[[@Headword:Beeck (Or Beliis), Jan (2)]]

             a Dutch Protestant theologian, lived in the middle of the 17th century. Among other works, he wrote Verantwording voor de verdrukte Waerheyt (Amsterdam, 1683). See Hoefer, Nouv. Biog. Generale, s.v.

## Beeck, Jan (1)[[@Headword:Beeck, Jan (1)]]

             a Flemish painter, was born at Looz, and was a monk of the Convent of St. Lawrence, near Liege, of which he became the abbot in 1509. He died in 1516. He painted most of the pictures in the church of his convent, and is considered; after the brothers Van Eyck, to be the most eminent among the ancient painters of Liege.

## Beeck, Johann Martin[[@Headword:Beeck, Johann Martin]]

             a Protestant theologian of Germany, was born at Lilbeck, Dec. 2, 1665. He studied at Wittenberg and Jena; and in 1693 was called as pastor to Kurslack, near Lilbeck, where he died, Sept. 7, 1727. He wrote, Disputatio de Plagio Divinikus Prohibito Exo 21:16 : — Explanata Prophetarum Locsa Diffciliora (1688): — Universa Christologia, in Notabili Titulo, Filio Hominis, quoad Oraculum Joa. i, 51 Demzonstrata (Wittenberg, 1689). See Theiss, Hamburg. Gelehrten Geschichte; Jocher, Allgemeines Gelehrten Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Beede, Hugh[[@Headword:Beede, Hugh]]

             a Free- will Baptist minister, was born at Sandwich, N. H., Dec. 9, 1807. He became a Christian in 1833; was licensed in May, 1840; and ordained as pastor of the North Sandwich Church in 1841. His successive pastorates after leaving North Sandwich were Tamworth, Upper Gilmanton, Meredith, and New Hampton. In 1851 the state of his health was such as to lead him to retire from the pastorate and devote his time to farming during the week and to preaching on the Sabbath. In this way he labored with the Second Church in New Hampton, and the Third at Holderness, until 1859, when he returned to his native town and purchased a farm, which was his permanent home. He died Jan. 27, 1879. See Morning Herald, March 19, 1879. (J. C. S.)

## Beef[[@Headword:Beef]]

             SEE OX; SEE FOOD.

## Beeke, Henry, D.D.[[@Headword:Beeke, Henry, D.D.]]

             an English clergyman and political economist, was born in 1751. He was consulted in financial affairs by Mr. Pitt and Mr. Vansittart (afterwards Lord Bexley). He died in 1837. He published Observations on the Income Tax (1799), and A Letter on Peace with France (1798). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Beekman, Jacob T. B.[[@Headword:Beekman, Jacob T. B.]]

             a minister of the Reformed (Dutch) Church, graduated at Union College, N. Y., and at New Brunswick Seminary, N. J., in 1825. He was licensed by the Classis of Philadelphia in that year; served as pastor in the Presbyterian Church at Middletown, N. J., during 1825-36; was without charge in 1836- 47; and died in 1874, aged seventy years. See Corwin, Manual of the Ref. Church in America (3d ed.), p. 174.

## Beeks, Greenbury C.[[@Headword:Beeks, Greenbury C.]]

             a Methodist Episcopal minister, was born in Virginia, Nov. 7, 1809. He joined the Church in his boyhood; soon after with his parents moved to Brookville, Ind.; was early licensed to preach, and in 1836 was received into the Indiana Conference. His health failing shortly afterwards, he studied medicine, graduating at Indianapolis, and afterwards at Louisville, Ky., Medical College. For a few years he practiced his new profession, but his heart was not in his work, and in, 1856 he again entered the itinerant ranks. In 1860 he entered the Union army as chaplain, and afterwards became surgeon, where he served till he was brought home sick. After recovering, he removed to Fort Wayne, where he practiced medicine eight years, then travelled in search of more vigorous health, first in Texas and then in Florida, where he died, Oct. 23, 1878. Mr. Beeks was a very careful, methodical man, an able preacher, a genial companion, and an ardent friend. See Minutes of Annual Conferences, 1897, p. 55.

## Beeliada[[@Headword:Beeliada]]

             (Heb. Beelyada', בְּעֶלְיָדָע, whom Eaal knows; Sept. Ελιαδέ v. r. Βαλλιαδά), one of David's sons, born in Jerusalem (1Ch 14:7). B.C. post 1045. In the parallel lists (1 Samuel 5:16; 1Ch 3:8) he is called by the equivalent name ELIADA, El being, perhaps, originally in the name rather than Baal. SEE BAAL-.

## Beelsarus[[@Headword:Beelsarus]]

             (Βεέλσαρος), one of the chief Israelites (“guides”) that returned from Babylon with Zerubbabel (1Es 5:8); evidently the BILSHAN SEE BILSHAN (q.v.) of the genuine texts (Ezr 2:2; Neh 7:7).

## Beeltethmus[[@Headword:Beeltethmus]]

             (Βεέλτεθμος v. r. Βεελτεμώθ, Vulg. Balthemus), given as the name of an officer of Artaxerxes residing in Palestine (1Es 2:16; 1Es 2:25); evidently a corruption of בְּעֵל טְעֵם, lord of judgment, A. V. “chancellor;” the title of Rehum, the name immediately before it (Ezr 4:8).

## Beeltha[[@Headword:Beeltha]]

             was a goddess of the Sabaeans who is supposed to be identical with BAALTIS.

## Beelzebub[[@Headword:Beelzebub]]

             (Βεελζεβούλ, BEELZEBUL) is the name assigned (Mat 10:25; Mat 12:24; Mar 3:24; Luk 11:15 sq.) to the prince of the daemons. It is remarkable that, amid all the daemonology of the Talmud and rabbinical writers, this name should be exclusively confined to the New Testament. There is no doubt that the reading Beelzebul is the one which has the support of almost every critical authority; and the Beelzebub of the Peshito (if indeed it is not a corruption, as Michaelis thinks, Suppl. p. 205), and of the Vulgate, and of some modern versions, has probably been accommodated to the name of the Philistine god BAAL-ZEBUB SEE BAAL-ZEBUB (q.v.). Some of those who consider the latter to have been a reverential title for that god believe that Beelzebul is a wilful corruption of it, in order to make it contemptible. It is a fact that the Jews are very fond of turning words into ridicule by such changes of letters as will convert them into words of contemptible signification (e.g. Sychar, Beth-aven). Of this usage Lightfoot gives many instances (Hor. Hebr. ad Mat 12:24).

Beelzebul, then, is considered to mean בִּעִל זֶבֶל, i. q. dung-god. Some connect the term with זְבוּל, habitation, thus making Beelzebul = οἰκοδεσπότης (Mat 10:25), the lord of the dwelling, whether as the “prince of the power of the air” (Eph 2:2), or as the prince of the lower world (Paulus quoted by Olshausen, Comment. in Mat 10:25), or as inhabiting human bodies (Schleusner, Lex. s.v.), or as occupying a mansion in the seventh heaven, like Saturn in Oriental mythology (Movers, Phoniz. 1, 260). Hug supposes that the fly, under which Baalzebub was represented, was the Scarabaeus pillularius, or dunghill beetle, in which case Baalzebub and Beelzebul might be used indifferently. SEE BAALIM; SEE FLY.

Beelzebub (2)

“A few months since a peasant man found near Ekron, five miles southwest of Ramleh, on the great maritime plain of Philistia, a stone seal about one inch square on the face, bearing a peculiar device,and which I purchased for a trifle; not considering it of any great value. Since then many antiquarians, to whom impressions were sent, have pronounced the device an image of Beelzebub, the great Fly-god, and the only one ever discovered. He is represented as a man of the Assyrian type, with short beard and four wings. In his hands he holds two apes or monkeys, denoting, perhaps, his office as ‘prince of devils”' (De Hass, Travels in Bible Lands, p. 424).

## Beeman, Jacob[[@Headword:Beeman, Jacob]]

             a Methodist Episcopal minister, was born at Kent, Conn., March 12, 1780, of pious Baptist parents. He joined the Methodists in the morning of life; was licensed to preach in 1808; and in 1809 entered the New York Conference, wherein he labored twenty-six consecutive years. He then retired from active service, and finally died of paralysis, Feb. 15, 1868. He won the highest esteem of all. See Minutes of Annual Conferences, 1868, p. 99.

## Beer[[@Headword:Beer]]

             (Heb. Beer', בְּאֵר, a well), a local proper name, denoting, whether by itself or in composition, BEER-, the presence of an artificial well of water. SEE WELL. It was thus distinguished from the frequent prefix SEE EN- (q.v.), which: designated a natural spring. There were two places known by this name simply. See the compounds in their alphabetical order.

1. (With the art., הִבְּאֵר; Sept. ὁ φρέαρ.) A place in the desert, on the confines of Moab, where the Hebrew princes, by the direction of Moses, dug a well with their staves, being the forty-fourth station of the Hebrews in their wanderings from Egypt to Canaan (Num 21:16-18). It seems to have been situated in the south part of the plain Ard Ramadan, not very far north-east of Dibon. SEE EXODE. The “wilderness” (מִדְבָּר), which is named as their next starting-point in the last clause of Num 21:18, may be that before spoken of in 13, or it may be a copyist's mistake for מִבְּאֵר. So the Sept., who read καὶ ἀπὸ φρέατος — and from the well, i.e. “from Beer.” Probably the same place is called more fully Beer-elim in Isa 15:8. (See Ortlob, Defonte baculis fosso, Lpz. 1718.)

According to the tradition of the Targumists—a tradition in part adopted by the apostle Paul (1Co 10:4), this was one of the appearances, the last before the entrance into the Holy Land, of the water which had “followed” the people, from its first arrival at Rephidim, through their wanderings. The water, so the tradition appears to have run, was granted for the sake of Miriam, her merit being that, at the peril of her life, she had watched the ark in which lay the infant Moses. It followed the march over mountains and into valleys, encircling the entire camp, and furnishing water to every man at his own tent door. This it did till her death (Num 20:1), at which time it disappeared for a season, apparently rendering a special act necessary on each future, occasion for its evocation. The striking of the rock at Kadesh (Num 20:10) was the first of these; the digging of the well at Beer by the staves of the princes, the second. Miriam's well at last found a home in a gulf or recess in the sea of Galilee, where at certain seasons its water flowed, and was resorted to for healing purposes (Targums of Onkelos and Pseudo-Jon., Num 20:1; Num 21:18, and also the quotations in Lightfoot on Joh 5:4). — Smith, s.v.

2. (Sept. Vat. Βατνπ; the Alex. entirely alters the passage — καὶ ἐπορεύθη ἐν ὁδῷ καὶ ἔφυγεν εἰς ῾Ραρά; Vulg. in Bera.) A town in the tribe of Judah, to which Jotham fled for fear of Abimelech (Jdg 9:21). Eusebius and Jerome (Onomast. s.v. Βηρά, Bera) place Beer in the great plain eight Roman miles north of Eleutheropolis; perhaps the well near Deir Dubban. By many this place is identified with BEEROTH SEE BEEROTH (q.v.).

## Beer, Bernhard[[@Headword:Beer, Bernhard]]

             a Jewish writer, was born at Dresden in Saxony, July 20, 1801. Being the son of a wealthy family, he received an excellent education in the Bible and the Talmud, as well as in modern languages. In Mendelssohn's writings he found a great delight; and he regarded him as his example in life. He especially labored in behalf of his co-religionists, whose condition he tried to ameliorate. He founded societies for the benefit of his brethren, and contributed many valuable works to Jewish literature. In 1834 he took the degree of doctor of philosophy, and he was the first who preached in German in his native country. He died July 1, 1861. He wrote, besides a number of valuable contributions to different periodicals, אַמְרֵי יוֹשֶׁר moral religious discourses (Leisic, 1833): — Philosophie und philosophische Schriftsteller der Juden (translated from the French of Munk, with additions and notes, ibid. 1842): — Das Leben Abrahams nach Auffissung derjudischen Sage miit erlduternden Anmerkungen (ibid.  1859): — Das Buch der Jubilaen und sein Verhaltniss zu den Midraschim (ibid. 1856-57): — Abel, in Die Orient. vol. iv: — Aaron, in Wertheimer's Jahrbuch (Wien, 1855): — Leben Mosis in the Jahrbuch fur Geschichte der Juden und des Judenthums (Leipsic, 1863, 3 vols.). See Furst, Bibl. Jud. i, 96; Kayserling, Bibliothek jidischer Kanzel'redner, ii, 99 sq.; Frankel, D. B. Beer, ein Zeit- und Lebensbild, in his Monatsschrift, 1863, p. 41 sq., 81).121, 174, 245, 285, 325, 365, 405; Wolf, Dr. B. Beer, eine biographische Skizze (Berlin, 1863); id., the preface to Beer's Leben Mosis in the Jahrbuchfiiu Geschichte der Juden (Leipsic, 1863), p. 3-10; Zuchold, Bibl. Theol. i, 91. (B. P.)

## Beer, Friedrich Wilhelm[[@Headword:Beer, Friedrich Wilhelm]]

             a Hungarian Protestant theologian, was born at Presburg, Jan. 4, 1691, and died in 1756. His principal works are: Diss. de Pseudo-Theologis (Jena, 1713): — Sciagraphia Epistolarum Paulinarum et Relig. N. Testamenti - Tractatus de Philosophia Practica: — Linece Physices. These last- mentioned works are in manuscript. See Hoefer, Nouv. Biog. Gen., s.v.

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

             a German visionary, born at Schweidnitz, in Silesia, raised quite a tumult on account of the spirits he claimed to have seenl upon the Riesengebirg. He died in i600, leaving Gerwinn und Verlust himmlischer und irdischer Giiter (Almst. 1639) See Hoefer, Nouv. Biog. Generale, s.v.

## Beer, Peter[[@Headword:Beer, Peter]]

             a Jewish writer, was born Dec. 19, 1716, at Neubitschow, and died Nov. 9, 1838, as teacher of the Jewish High-school at Prague. He wrote, Israelitische Geschichte von der Schopfung bis nach dem Exil (Prague, 1796, and often): — Geschichte der Juden von ihrer Riickkehr aus der babylonischen Gefangenschaft bis nach Zerstorung des zweiten Tempels (Wien, 1808): — Das Judenthun oder Versuch einer Darstellung aller wesentlichen Glaubens-, Sitten- und Ceremoniallehren heutiger Juden (Prague, 1809-10, 2 vols.): — Handbuch der mosaischezn Religion (ibid. 1818): — Geschichte, Lehren und Meinungen aller bestandenen und noch bestehenden religiosen Sekten der Juden und der Kabbala (Brunn, 1822- 23, 2 pts.): — Leben und Wirken des Rabbi Mosis ben Maimon (Prague, 1834). See Fuirst, Bibl. Jud. i, 97; Winer, Handbuch der theol. Lit. i, 521;  Derenbourg, in Wissenschaftliche Zeitschrift fiir jidische Theologie, i, 97- 123, 210-224, 414-427. (B. P.)

## Beer-elim[[@Headword:Beer-elim]]

             (Heb. Beer'E'im', בְּאֵר אֵלִים, well of heroes; Sept. τὸ φρέαρ τοῦ Αἰλείμ; Vulg. puteus Elim), a spot named in Isa 15:8, as on the “border of Moab,” apparently the south, Eglaim being at the north end of the Dead Sea. The name points to the well dug by the chiefs of Israel on their approach to the promised land, close by the “border of Moab” (Num 21:16; comp. Num 21:13), and such is the suggestion of Gesenius (Jesaia. p. 533). SEE BEER simply. Beer-Elim was probably chosen by the prophet out of other places on the boundary on account of the similarity between the sound of the name and that of יְלָלָה— the “howling,” which was to reach even to that remote point (Ewald, Proph. p. 233).

## Beer-lahai-roi[[@Headword:Beer-lahai-roi]]

             (Heb. Beer' Lachay' Roi', לִחִי רֹאִי בְּאֵר, signifying, according to the explanation in the text where it first occurs, well of [to] life of vision [or, of the living and seeing God], i.e. survivorship after beholding the theophany; but, according to the natural derivation, well of the cheek-bone [rock] of vision; Sept. in Gen 16:14, φρέαρ οῦ ἐνώπιον εϊvδον; in Gen 24:62, τὸ φρέαρ τῆς ὁράσεως; Vulg. puteus viventis et videntis me), a well, or rather a living spring (A. V. “fountain,” comp. Gen 24:7), between Kadesh and Bered, in the wilderness, “in the way to Shur,” and therefore in the “south country” (Gen 24:62.), which seems to have been so named by Hagar because God saw her (רֹאִי) there (Gen 16:14). From the fact of this etymology not being in agreement with the formation of the name (more legitimately, רַאַי לְחַי), it has been suggested (Gesenius, Thes. p. 175) that the origin of the name is LEHI SEE LEHI (q.v.) (Jdg 15:9; Jdg 15:19), the scene of Samson's adventure, which was not far from this neighborhood. By this well Isaac dwelt both before and after the death of his father (Gen 24:62; Gen 25:11). In both these passages the name is given in the A. V. as “the well Lahai-roi.” Mr. Rowland announces the discovery of the well Lahai-roi at Moyle or Moilahi, a station on the road to Beersheba, ten hours south of Ruheibeh, near which is a hole or cavern bearing the name of Beit Hagar (Williams, Holy City, 1, 465); but this requires confirmation. This well is possibly the same with th at by which the life of Ishmael was preserved on a subsequent occasion (Gen 21:19), but which, according to the Moslems, is the well Zem-zem at Mecca.

## Beer-sheba[[@Headword:Beer-sheba]]

             (Heb. Beer' She'ba, בְּאֵר שֶׁבִע, in pause Beer' Sha'ba, בְּאֵר שֶׁבִע, well of swearing, or well of seven; Sept. in Genesis Φρέαρ τοῦ ὁρκισμοῦ or τοῦ ὅρκου; in Joshua and later books, Βηρσαβέε; Josephus, Ant. 1, 12, 1, Βηρσουβαί, which he immediately interprets by ὅρκιον φρέαρ), the name of one of the oldest places in Palestine, and which formed the southern limit of the country. There are two accounts of the origin of the name. According to the first, the well was dug by Abraham, and the name given, because there he and Abimelech, the king of the Philistines, “sware” (נִשְׁבְּעוּ) both of them (Gen 21:31). But the compact was ratified by the setting apart of “seven ewe lambs;” and as the Hebrew word for “seven” is שֶׁבִע, Sheba, it is equally possible that this is the meaning of the name. The other narrative ascribes the origin of the name to an occurrence almost precisely similar, in which both Abimelech, the king of the Philistines, and Phichol, his chief captain, are again concerned, with the difference that the person on the Hebrew side of the transaction is Isaac instead of Abraham (Gen 26:31-33). Here there is no reference to the ‘seven” lambs, and we are left to infer the derivation of Shibeah (שִׁבְעָה, Shibah', not “Shebah,” as in the Auth. Vers.) from the mention of the “swearing” (יִשָּׁבְעוּ) in Gen 26:31. These. two accounts, however, appear to be adjusted by the statement in Gen 26:18 that this was one of the wells originally dug by Abraham, to which Isaac, on reopening them, assigned the same names given them by his father.

Beersheba appears to have been a favorite abode of both these patriarchs. After the digging of the well Abraham planted a “grove” (אֵשֶׁל) as a place for the worship of Jehovah, such as constituted the temples of those early times; and here he lived until the sacrifice of Isaac, and for a long time afterward (Gen 21:33 to Gen 22:1; Gen 22:19). This seems to imply the growth of the place into a considerable town. Here also Isaac was dwelling at the time of the transference of the birthright from Esau to Jacob (Gen 26:33; Gen 28:10), and from the patriarchal encampment round the wells of his grandfather Jacob set forth on the journey to Mesopotamia which changed the course of his whole life. Jacob does not appear to have revisited the place until he made it one of the stages of his journey down to Egypt. He then halted there to offer sacrifice to “the God of his father,” doubtless under the ‘sacred grove of Abraham. From this time till the conquest of the country we only catch a momentary glimpse of Beersheba in the lists of the “cities” in the extreme south of Judah (Genesis 15:28) given to the tribe of Simeon (Gen 19:2; 1Ch 4:28). Samuel's sons were appointed deputy judges for the southernmost districts in Beersheba (1Sa 8:2), its distance no doubt precluding its being among the number of the “holy cities” (Sept.), to which he himself went in circuit every year (1Sa 7:16). By the times of the monarchy it had become recognised as the most southerly place of the country. Its position, as the place of arrival and departure for the caravans trading between Palestine and the countries lying in that direction, would naturally lead to the formation of a town round the wells of the patriarchs, and the great Egyptian trade begun by Solomon must have increased its importance. Hither Joab's census extended (2Sa 24:7; 1Ch 21:2), and here Elijah bade farewell to his confidential servant (מְשָׁרֵת) before taking his journey across the desert to Sinai (1Ki 19:3). From Dan to Beersheba (Jdg 20:1, etc.), or from Beersheba to Dan (1Ch 21:2; comp. 2Sa 24:2), now became the established formula for the whole of the Promised Land; just as “from Geba to Beersheba” (2Ki 23:8), or “from Beersheba to Mount Ephraim” (2Ch 19:4), was that for the southern kingdom after the disruption. After the return from ,the captivity the formula is narrowed still more, and becomes “from Beersheba to the Valley of Hinnom” (Neh 11:30). One of the wives of Ahaziah, king of Judah, Zibiah, mother of Joash, was a native of Beersheba (2Ki 12:1; 2Ch 24:1). From the incidental references of Amos, we find that, like Bethel and Gilgal, the place was, in the time of Uzziah, the seat of an idolatrous worship, apparently connected in some intimate manner with the northern kingdom (Amo 5:5; Amo 8:14). But the allusions are so slight that nothing can be gathered from them, except that, in the latter of the two passages quoted above, we have perhaps preserved a form of words or an adjuration used by the worshippers, “Live the ‘way' of Beersheba!” After this, with the mere mention that Beersheba and the villages round it (“daughters”) were reinhabited after the captivity (Neh 11:30), the name dies entirely out of the Bible records. In the New Testament it is not once mentioned; nor is it referred to as then existing by any writer earlier than Eusebius and Jerome, in the fourth century, who describe it as a large village (Onomast. κώμη μεγίστη, vicus grandis), and the seat of a Roman garrison.

The latter else. where (Quaest. ad Genesis 17, 30) calls it a “town” (oppidum). In the centuries before and after the Moslem conquest it is mentioned among the episcopal cities of Palestine (Reland, Palaest. p. 620), but none of its bishops are anywhere named. The site seems to have been almost forgotten (see De Vitriaco, Gesta Dei per Francos, p. 1070) till the fourteenth century, when Sir John Maundeville, Rudolf de Suchem, and William de Baldensel recognised the name at a place which they passed on their route from Sinai to Hebron. It was then uninhabited, but some of the churches were still standing. From that time till the recent visit of Dr. Robinson the place remained unvisited and unknown, except for the slight notice obtained by Seetzen from the Arabs (Zach's Monatl. Corresp. 17, 143). Dr. Robinson gives a clear idea of the southernmost district of Palestine, in which is Beersheba, and with which the book of Genesis has connected so many interesting associations. Coming from the south, he emerged from the desert by a long and gradual ascent over swelling hills scantily covered with grass. The summit of this ascent afforded a view over a broad barren tract, bounded on the horizon by the mountains of Judah south of Hebron: “We now felt that the desert was at an end. Descending gradually, we came out upon an open undulating country; the shrubs ceased, or nearly so; green grass was seen along the lesser water-courses, and almost greensward; while the gentle hills, covered in ordinary seasons with grass and rich pasture, were now burnt over with drought. In three quarters of an hour we reached Wady es-Seba, a wide water-course or bed of a torrent, running here W.S.W., upon whose northern side, close upon the bank, are two deep wells, still called Bir es-Seba, the ancient Beersheba. We had entered the borders of Palestine!” (Researches, 1, 301). There are at present on the spot two principal wells, and five smaller ones.

The former, apparently the only, ones seen by Robinson, lie just a hundred yards apart, and are so placed as to be visible from a considerable distance (Bonar, Land of Prom. p. 1). The larger of the two, which lies to the east, is, according to the careful measurements of Dr. Robinson, 12½ feet diam., and at the time of his visit (Apr. 12) was 44a feet to the surface of the water; the masonry which encloses the well reaches downward for 28.5 feet. The other well is 5 feet diam., and was 42 feet to the water. The curb-stones round the mouth of both wells are worn into deep grooves by the action of the ropes of so many centuries, and “look as if frilled or fluted all round.” Round the larger well there are nine, and round the smaller five large stone troughs, some much worn and broken, others nearly entire, lying at a distance of 10 or 12 feet from the edge of the well. There were formerly ten of these troughs at the larger well. The circle around is carpeted with a sward of fine short grass, with crocuses and lilies (Bonar, p. 5, 6, 7). The water is excellent, the best, as Dr. Robinson emphatically records, which he had tasted since leaving Sinai. The five lesser wells, apparently the only ones seen by Van de Velde, are, according to his account and the casual notice of Bonar, in a group in the bed of the wady, not on its north bank, and at a great distance from the other two. No ruins are at first visible; but, on examination, foundations of former dwellings have been traced, dispersed loosely over the low hills, to the north of the wells, and in the hollows between. They seem to have been built chiefly of round stones, although some of the stones are squared and some hewn, suggesting the idea of a small straggling city. There are no trees or shrubs near the spot. The site of the wells is nearly midway between the southern end of the Dead Sea and the Mediterranean at Raphaea, or twenty-seven miles south-east from Gaza, and about the same distance south by west from Hebron (20 Roman miles in the Onomast.; comp. Josephus, Ant. 8, 13, 7). Its present Arabic name, Bir es-Seba, means ‘well of the seven,” which some take to be the signification also of Beersheba, in allusion to the seven ewe-lambs which Abraham gave to Abimelech in token of the oath between them. There is no ground for rendering it by “seven wells,” as some have done. SEE SHEBAH.

## Beera[[@Headword:Beera]]

             (Heb. Beera', בְּאֵרָא, a Chaldaizing form = the well; Sept. Βεηρά), the last son of Zophah, a descendant of Asher (1Ch 7:37). B.C. long post 1612.

## Beerah[[@Headword:Beerah]]

             (Heb. Beerah', בְּאֵרָה, i. q. Beera, the well; Sept. Βεηρά v. r. Βεήλ), the son of Baal, a prince (נָשִׂיא) of the tribe of Reuben, carried into captivity by the Assyrian Tiglath-Pileser (1Ch 5:6). B.C. cir. 738.

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

             an English minister of the Society of Friends, was born at Weymouth, Dorset Co., in 1659, and professed his faith in Christ when a young man. At the age of thirty-four he entered upon the work of the ministry, confining his service chiefly to the county in which he lived. He was a faithful and acceptable preacher of the truth for ten years. He died July 5, 1703. See Piety Promoted, i, 359. (J. C. S.)

## Beeri[[@Headword:Beeri]]

             (Heb. Beeri', בְּאֵרִי, fontanus, according to Gesen.; enlightener, according to Furst; Sept. Βεήρ in Gen., Βεηρεί in Hos.), the name of two men.

1. The father of Judith, one of the wives of Esau (Gen 26:34). B.C. ante 1963. SEE ESAU. Judith, daughter of Beeri, is the same person that is called in the genealogical table (Gen 36:2) Aholibamah, daughter of Anah, and consequently Beeri and Anah must be the same person. SEE AHOLIBAMAH. Yet Beeri is spoken of as a Hittite, while Anah is called a Horite and also a Hivite. SEE ANAH. It is agreed on all hands that the name Horite (חֹרִי) signifies one who dwells in a hole or cave, a Troglodyte; and it seems in the highest degree probable that the inhabitants of Mount Seir were so designated because they inhabited the numerous caverns of that mountainous region. The name, therefore, does not designate them according to their race, but merely according to their mode of life, to whatever race they might belong. Of their race we know nothing, except, indeed, what the conjunction of these two names in reference to the same individual may teach us; and from this case we may fairly conclude that these Troglodytes or Horites belonged in part, at least, to the widely- extended Canaanitish tribe of the Hittites. On this supposition the difficulty vanishes, and each of the accounts gives us just the information we might expect. In the narrative, where the stress is laid on Esau's wife being of the race of Canaan, her father is called a Hittite; while in the genealogy, where the stress is on Esau's connection by marriage with the previous occupants of Mount Seir, he is most naturally and properly described under the more precise term Horite. SEE HORITE; SEE HIVITE; SEE HITTITE.

2. The father of the prophet Hosea (Hos 1:1). B.C. ante 725.

## Beeroth[[@Headword:Beeroth]]

             (Heb. Betroth', בְּאֵרוֹת, wells; Sept. Βηρώτ, Βεηρωθά, Βηρωθ), one of the four cities of the Hivites who deluded Joshua into a treaty of peace with them, the other three being Gibeon, Chephirah, and Kirjath-jearim (Jos 9:17). Beeroth was with the rest of these towns allotted to Benjamin (Jos 18:25), in whose possession it continued at the time of David, the murderers of Ishbosheth being named as belonging to it (2Sa 4:2). From the notice in this place (2Sa 4:2-3), it would appear that the original inhabitants had been forced from the town, and had taken refuge at Gittaim (Neh 11:34), possibly a Philistine city. Beeroth is once more named with Chephirah and Kirjath-jearim in the list of those who returned from Babylon (Ezr 2:25; Neh 7:29; 1 Esdras 5, 19). Besides Baanah and Rechab, the murderers of Ishbosheth, with their father Rimmon, we find Nahari “the Berothite' (2Sa 23:37), or “the Berothite” (1Ch 11:39), one of the “mighty men” of David's guard. SEE BEEROTH-BENE-JAAKAN.

The name of Beeroth is the plural of BEER, and it has therefore been taken by many for the same place. Eusebius and Jerome, however, both distinguish it from Beer (Onomast. s.v. Βηρώθ), although there has been much misunderstanding of their language respecting it (see Reland, Palaest. p. 618, 619). The former says that it could be seen in passing from Jerusalem to Nicopolis, at the seventh mile; a description that to this day is true of a place still bearing the corresponding name of el-Bireh, which, since Maundrell's time, has been identified with this locality (Journey, March 25). According to Robinson (Researches, 2, 132), the traveler in that direction sees el-Bireh on his right after a little more than two hours from Jerusalem. Jerome, on the other hand, apparently misconceiving Eusebius as meaning that Beeroth was on the road, from which he says it is visible, changes “Nicopolis” to “Neapolis,” which still leaves the distance and direction sufficiently exact. Bireh is mentioned under the name of Bira by Brocard (vii. 278), in whose time it was held by the Templars. By the Crusaders and the later ecclesiastics it was erroneously confounded with the ancient Michmash. Bireh is situated on the ridge, running from east to west, which bounds the northern prospect, as beheld from Jerusalem and its vicinity, and may be seen from a great distance north and south. It is now a large village, with a population of 700 Moslems. The houses are low, and many of them half underground. Many large stones and various substructions evince the antiquity of the site; and there are remains of a fine old church of the time of the Crusades (Richter, Wallfahrten, p. 54). According to modern local tradition it was the place at which the parents of “the child Jesus” discovered that he was not among their “company” (Luk 2:43-45); and it is a fact that the spring of el-Bireh is even to this day the customary resting-place for caravans going northward, at the end of the first day's journey from Jerusalem (Stanley, Palest. p. 215; Lord Nugent, 2:112).

## Beeroth-bene-Jaakan[[@Headword:Beeroth-bene-Jaakan]]

             (Heb. Beeroth' Beney'-Yaakan', בְּאֵרוֹת בְּנֵיאּיִעֲקָן, wells of the sons of Jaakan; Sept. Βηρώθ υἱῶν Ι᾿ακίμ), a place through which the Israelites twice passed in the desert, being their twenty-seventh and thirty-third station on the way from Egypt to Canaan (Num 33:31-32; Deu 10:6). SEE EXODE. From a comparison of these passages (in the former of which it is called simply. BENE-JAAKAN, and in the latter partly translated “Beeroth of the children of Jaakan”), it appears to have been situated in the valley of the Arabah, not far from Mount Hor (Mosera or Moseroth), in the direction of Kadesh-Barnea, and may therefore have well represented the tract including the modern fountains in that region, called Ain el-Ghamr, Ain el-Weibeh, el-Hufeiry, el-Buweirideh, etc., lying within a short distance of each other. Jaakan (or AKAN) was a descendant of Seir the Horite (Gen 36:27; 1Ch 1:42), and the territory designated by the name of his children may therefore naturally be sought in this vicinity (see Browne's Ordo Saeclorum, p. 270). Dr. Robinson (Researches, 2, 583) inclines to identify this place with Moseroth, on account of the statement of Eusebius and Jerome (Onomast. s.v.) that Beeroth Bene Jaakan was extant in their day ten Roman miles from Petra, on the top of the mountain-probably a conjectural tradition. Schwarz's confusion of Wady and Jebel Araif en-Nakah in the interior of the desert et-Tih with this place, under the name of Anaka (Palest. p. 213), is unworthy of farther notice.

## Beerothite[[@Headword:Beerothite]]

             (Heb. Beerothi', בְּאֵרוֹתִי; Sept. Βηρωθαῖος v. r. Βηθωραῖος), an inhabitant of BEEROTH SEE BEEROTH (q.v.) of Benjamin (2Sa 4:2; 2Sa 23:37).

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

             a Presbyterian minister, was born at Fairfield, Conn., Jan. 24, 1787. He received license to preach in 1812; was ordained pastor of a Church at Lexington, N. Y., in 1813; served the Church at Madison, N. J., for a few months in 1829; and died June 24, 1863. See Wilson, Presb. Hist. Almanac, 1864, p. 291; Tuttle, Hist. of the Presb. Church in Madison, N.J., p. 68; Aikman, Hist. Discourse Concerning the Presb. Church of Madison, N. J. (1876), p. 21.

## Beers, Ebenezer O[[@Headword:Beers, Ebenezer O]]

             a Methodist Episcopal minister, was born at Washington, Conn., June 24, 1818, of devoutparents. He experienced conversion at the age of ten; became successively class-leader, exhorter, and local preacher; and in 1840 entered the New York Conference, in which he labored with zeal and fidelity until his death, Feb. 9, 1847. See Minutes of Annual Conferences, 1847, p. 123.

## Beers, Hawley Baxter[[@Headword:Beers, Hawley Baxter]]

             a Methodist Episcopal minister, was born at Cold Spring Harbor, L. I., April 23, 1810. He was powerfully converted in 1831, and in 1836 entered the itinerant ranks of the Indiana Conference. When that conference was divided-he became a member of the North Indiana Conference. In 1866 his failing health obliged him to take the superannuated relation, which he sustained until his death, May 7, 1873. See Minutes of Annual Conferences, 1874, p. 52.

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

             a Methodist Episcopal minister, was born near Concord, Pa:, Feb. 13, 1806. He experienced religion in his twentieth year, and in 1835 joined the Baltimore Conference. In 1861, through illness, he was compelled to retire from active service, and taking a supernumerary relation, he remained such to the close of his life, Feb. 15, 1870. See Minutes of Annual Conferences, 1870, p. 56.

## Beersheba[[@Headword:Beersheba]]

             The last person who has carefully examined this locality is lieut. Conder, who thus describes it (Tent-work in Palestine, ii, 94 sq.):

“The scenery was tame and featureless, with a single dark tell in front, and white marl peaks capped with flint to the west.. We ascended the tell or mound of Seba, which is two and a half miles east of the wells of Beersheba, and thence we had a fine view of the great boundary valley which limited our work on the south, joiniing the long raville which comes down from Hebron, anil running west in a broad, flat, gravelly bed, between high walls of brown earth. The pebbles were white and dry, yet water-worn, for, as we found in the following spring, a river will occasionally flow for hours along the wady bed. East of us were remarkable chalk-hills called el Ghurrah, and on the west a low ridge shut out the maritime plain. To the north were the hills of Judah, dotted with lotus-trees; and to the south stretched the endless desert of the wanderings. The desert of Beersheial is a beautiful pasture-land in spring, when the grass and flowers cover the gray mud, as in the Jordan valley; but in November it is very desolate. Not a tree exists near the wells, and only the foundation of a once flourishing town of the 4th century remains. The sides of all the wells are furrowed with the ropes of the water-drawers; but we made one discovery which was rather disappointing, namely, that the masonry is not very ancient. Fifteen courses down, on the south side of the large well, there is a stone with an inscription in Arabic, on a tablet dated, as well as I could make out, A. H. 505, or in the 12th century. The stone must be at least as old as those at the mouth. The wells have no parapets.” SEE WELL.  Canon Tristram thus describes the ancient remains on the north of the wady (Bible Places, p. 22):

“Long lines of foundations mark the ancient city, or rather village — a very large, unwalled place with a garrison. The ruins are about half a mile in extent, but scattered, and include the foundations of a Greek church, with apse, sacristy, and aisles. Only a figment of the lapse remains above the pavement, although in the 14th century some of the churches were still standing among the ruins are the traces of a Jewish forrtress — a circular tower or keep of double walls, each four feet thick, and with a like space between them. There are manly fragments of pottery strewn about, with occasional bits of glass, and the squares or tesserae of Roman mosaics.”

## Beeshterah[[@Headword:Beeshterah]]

             (Heb. Beeshterah', בְּעֶשְׁתְּרָה, prob. house of Astarte; Sept. ἡ Βοσορά v. r. Βεεθαρά; Vulg. Bosra), one of the two Levitical cities allotted to the sons of Gershom, out of the tribe of Manasseh beyond Jordan (Jos 21:27). In the parallel list (1Ch 6:71) it appears to be identical with ASHTAROTH (q.v.). In fact, the name is merely a contracted form of Beth-Ashtaroth, the “temple of Ashtoreth” (Gesenius, Thes. p. 196; comp. 175).

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

             a learned Englishman of the Dominican order, who lived at the commencement of the 16th century, wrote, Lecturce Scholasticce: — Commentarium in Libros Sententiarumn. See Hoefer, Nouv. Biog. Generale, s.v.

## Beetle[[@Headword:Beetle]]

             ( חִרְגֹּלchargol', q. d. “leaper”) occurs only in Lev 11:22, where it is mentioned as one of four flying creeping things, that go upon all four, which have legs above their feet to leap withal upon the earth, which the Israelites were permitted to eat. The other three are the locust, the bald locust, and the grasshopper, respectively rendered by the Sept. Βροῦχος, ἀττάκη, and ἄκρις, while they translate chargol by ὀφιομάχης (q. d. “serpent-fighter”), which Suidas explains as being a wingless locust (εϊvδος ἀκρίδος, μὴ ἔχον πτερά). Pliny (9:29) and Aristotle (Hist. Anim. 9, 6) mention locusts that. are serpent-destroyers. This Hebrews word cannot mean the beetle. No species of scarabaeus was ever used as food by the Jews, or perhaps any other nation. Nor does any known species answer to the generic description given in the preceding verse: “This ye may eat of every winged creeper which goeth upon four (feet); that which hath joints at the upper part of its hind legs, to leap with them upon the earth” (comp. Niebuhr, Descrip. de l'Arabie, Copenhague, 1773, p. 33). Hence it is plain that the chargol is some winged creeper, which has at least four feet, which leaps with its two hind jointed legs, and which we might expect, from the permission, to find actually used as food. This description agrees exactly with the locust-tribe of insects, which are well known to have been eaten by the common people in the East from the earliest times to the present day. This conclusion is also favored by the derivation of the word, which signifies to gallop like the English grasshopper and French sauterelle. Although no known variety of locust answers the above description of Pliny and Aristotle, and, indeed, the existence of any such species is denied by Cuvier (Grandsaque's ed. of Pliny, Par. 1828, p. 451, note), yet a sort of ichneumon locust is found in the genus Truxalis (fierce or cruel), inhabiting Africa and China, and comprehending many species, which hunts and preys upon insects. It is also called the Truxalis nasutus, or long. nosed. May not, then, this winged, leaping, insectivorous locust, and its various species, be “the chargol, after its kind,” and the ὀφιομάχης of the Septuagint? or might the name have arisen from the similarity of shape and color, which is striking, between the Truxalis nasutus and the ichneumon; just as the locust generally is, at this time, called cavalette by the Italians, on account of its resemblance in shape to the horse? We know that the ancients indulged in tracing the many resemblances of the several parts of locusts to those of other animals (Bochart, Hieroz. pt. 2, lib. 4, c. 5, p. 475). It may be observed that it is no objection to the former and more probable supposition, that a creature which lives upon other insects should be allowed as food to the Jews, contrary to the general principle of the Mosaic law in regard to birds and quadrupeds, this having been unquestionably the case with regard to many species of fishes coming within the regulation of having “fins and scales,” and known to exist in Palestine at the present time—as the perch, carp, barbel, etc. (Kitto's Physical History of Palestine, article Fishes). The fact that the chargol is never made the means of the divine chastisements (for which purpose a locust preying upon insects could scarcely be used), concurs with this speculation. SEE LOCUST.

The beetle, however, was very common in Egypt, and is the species called by Linnaeus Blatta Egyptiacus, thought by many to be mentioned in Exo 8:21, etc., under the name עָרֹב, arob', where the A. V. renders it “swarms of flies.” SEE FLY. Beetles are, by naturalists, styled coleopterous insects, from their horny upper wings, or shard; the species are exceedingly numerous, differing greatly in size and color, and being found in almost every country. The order of Coleoptera is divided into many families, of which the scarabaeidae and blattae, or common beetles and cock-chaffers, are known to every one. These creatures, like many others in the insect world, deposit their eggs in the ground, where they are hatched, and the appearance of their progeny rising from the earth is by some writers supposed to have suggested to the Egyptian priesthood the doctrine of the resurrection of the dead. Certain it is that beetles were very common in Egypt, and one of them, thence styled by naturalists Scarabaeus sacer, was an object of worship; and this fact gives strength to the conjecture that this creature is meant in Exodus 8, as the sacred character of the object would naturally render its employment as a plague doubly terrible. Besides its being worshipped as a divinity, stones cut in the form of the beetle served as talismans among the Egyptians. The under surface was filled with figures cut in intaglio of solar, lunar, and astral symbols and characters. They were held, according to Pliny, to inspire the soldier with courage, and to protect his person in the day of battle, and also to defend children from the malign influence of the evil eye. There is little reason to doubt that the Hebrews learned the use of these things in Egypt, but they were prohibited by the Mosaic law. The Gnostics, among other Egyptian superstitions, adopted this notion regarding the beetle, and gems of gnostic origin are extant in this form, especially symbolical of His (q.v.).

## Beetylion (or Bmetylos)[[@Headword:Beetylion (or Bmetylos)]]

             is the name of an anointed stone worshipped among the Greeks, Phrygians, and other nations of the East; and supposed by modern naturalists to be the same with our ceraunia, or thunder-stone. The Batylos, among the Greeks, is represented as the same with the Abadir among the Romans. The Betylia of the ancient mythologists are considered by some as a kind of animated statues, invented by Coelus, in his war against Saturn. They were greatly venerated by the ancient heathen; many of their idols were no other; and in some parts of Egypt they were planted on both sides of the public roads. Though honored as being the mother of the gods, they were commonly shapeless stones. SEE STONEWORSHIP.

## Beeve[[@Headword:Beeve]]

             (בָּקָר, baker', horned animals, Lev 22:19; Lev 22:21; Num 31:28; Num 31:30; Num 31:33; Num 31:38; Num 31:44; elsewhere rendered “ox,” “bullock,” “herd,” etc.; in Arabic, alb kar), cattle, herds, applicable to all Ruminantia, the camels alone excepted; but more particularly to the Bovidae and the genera of the larger antelopes. SEE OX; SEE BULL; SEE DEER; SEE GOAT; SEE ANTELOPE, etc.

## Beg[[@Headword:Beg]]

             (בָּקִשׁ, bakash', so rendered Psa 37:25, elsewhere “seek,” etc.; שָׁאִל, shaal', Psa 104:10; Pro 20:4; elsewhere “ask,” etc.; ἐπαιτέω, Luk 16:3; προσαιτέω, Mar 10:46; Luk 18:35; Joh 9:8)

Beg

SEE BECC.

## Beg-bile[[@Headword:Beg-bile]]

             an Irish saint, son of Tigermach commemorated Oct. 12. Descended from Conall Galban, was related to St. Columba, and lived at the close of the 6th century. He was brother of St. Conan-dil.

## Bega (Beza, Beya, Begga, Or Bee), St.[[@Headword:Bega (Beza, Beya, Begga, Or Bee), St.]]

             a Cumbrian virgin of whom nothing is clearly known. According to Alban Butler (Sept. 6), she was an Irish virgin, an anchoret of the 7th century, and founded a monastery in Copeland. He also mentions a place in Scotland called Kilbees after her. According to the life of her seen by Leland (Colossians 3, 36), after founding her monastery in Cumberland, she founded another north of the Wear; then went to Hert, where she becomes identical with St. Hein, and then to Tadcaster; winding up her career at Hackness, as identical with St. Begu. The Aberdeen Breviary contains lessons for two saints, with either of whom she might be identified.

(1.) St. Bega, venerated at Dunbar, who lived on the island of Cumbria, where she was visited by St. Maura, and dying, Sept. 3, was buried on her island. The rector of Dunbar, attempting to remove her remains, was driven back by a storm.

(2.) St. Begga, an Irish princess, who, married against her will, fled to Oswald and Aidan in England, and became the first abbess of nuns in England, She lived on a desert island, and in old age resigned her abbacy to St. Hilda, under whose rule she ended her days, Oct. 31. After four hundred and sixty years her remains were removed to Whitby. Here are perhaps some reminiscences of St. Hein. She was probably a local saint of the 8th century. The monastery bearing her name was founded as a cell to St. Mary's at York, in the reign of Henry I. Under the name St. Begha she is honored at Kilbagie and Kilbucho, in Scotland; but her greatest foulndation was at St. Bee's, which takes its name from her. It was founded in A.D. 656. In treating of the Anglo-Saxon nuns, Montalembert, Monks of the West deals with the difficulties connected with St. Begha, but does not decide whether the traditions do not, really belong to two or more individuals.

## Begagh, St[[@Headword:Begagh, St]]

             SEE BEGHA.

## Begas, Karl[[@Headword:Begas, Karl]]

             a German painter, was born at Heinsberg, near Aix-la-Chapelle, Sept. 30, 1794. He studied first under Philippart, and then went to Paris, where he continued his studies under Gros. Among his earlier works was a Madonna della'Sedia, which attracted the attention of the Prussian king, and gained for the artist the position of painter to the Prussian court. He died in Berlin, Nov. 24, 1854. Among his best works are, Henry IV. at the Castle of Canossa; The Sermon on the Mount; and Christ on the Mount of Olives.

## Begault, Giles[[@Headword:Begault, Giles]]

             a French preacher, was born in 1660. He was canon and archdeacon of his native city. His contemporaries compare him to Flechier for eloquence. He died at Nismes about 1715. He wrote, Panegyriques et Sermons sur les Mysteres, avec des Discours Academiques, des Compliments et des Lettres (Paris, part i, ii, 1711; part 3, 1717; part 4 v, 1727). See Hoefer, Nouv. Biog. Generale, s.v.

## Begelmir[[@Headword:Begelmir]]

             in Scandinavian mythology, was the last of the ice-giants. He escaped destruction in the blood of Ymir, wherein all his brethren were drowned, by building a ship in which he and his wife took refuge. After the reconstruction of the earth, he repeopled it.

## Begeman, Augustus L. W.[[@Headword:Begeman, Augustus L. W.]]

             a German Reformed minister, was born July 14, 1810, at Bremerlehe, kingdom of Hanover, in North Germany, and emigrated to America in 1833. He was licensed to preach by the Classis of West Pennsylvania, at Pittsburg, and ordained to the ministry, April 30, 1834. From this time until 1836, he served several congregations in Ohio. He continued in this field of labor for four years, when he re moved to .Wayhe County, O., and there took charge of nine congregations. In 1843, he preached at Columbus for a Germain congregation. His health failing him, he was obliged to give up his charge. He removed to Mansfield in 1845, where he continued about two years. He died of epilepsy at Columbus, Sept. 4, 1848. See Harbaugh, Fathers of the Germ. Ref. Church, 4:290.

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

             a Scotch clergyman (son of Dr. Begg, of Monkland), graduated from Glasgow University; was licensed to preach in 1829; appointed assistant minister at North Leith in 1830; elected minister of lady Glenoreby's Chapel, Edinburgh, in 1831; promoted to Paisley the same year; joined the Free Secession in 1843; was elected moderator of the Free General Assembly in May 1865, and died September 29, 1883, aged seventy-four years. Dr. Begg was one of the foremost men in the Free Church of Scotland since the death of Dr. Chalmers. Among many other smaller works, he published, Are You Prepared to Die? (1845): — How to Promote and Preserve the Beauty of Edinburgh (1849): — Paupersism and the Poor Laws (eod.) National Education for Scotland Practically Considered (1850): — Reform in the Free Church (eod.): — Scotland's Demands for Electoral Justice (1857): — A Hand-book of Popery (1863): — The Art of Preaching (eod.): — Account of the Parish, etc. See Fasti Eccles. Scoticanae, pages 181, 117, 606.

## Beggar[[@Headword:Beggar]]

             (אֶבְיוֹן, ebyon', 1Sa 2:8; πτωχός, Luk 16:20; Luk 16:22; Gal 4:9; both terms elsewhere “poor,” etc.). The laws of Moses furnish abundant evidence that great inequality of condition existed in his time among the Hebrews, for recommendations to the rich to be liberal to their poorer brethren are frequently met with (Exo 23:11; Deu 15:11), but no mention is made of persons who lived as mendicants. The poor were allowed to glean in the fields, and to gather whatever the land produced in the year in which it was not tilled (Lev 19:10; Lev 25:5-6; Deu 24:19). They were also invited to feasts (Deu 12:12; Deu 14:29; Deu 26:12). The Hebrew could not be an absolute pauper. His land was inalienable, except for a certain term, when it reverted to him or his posterity. And if this resource was insufficient, he could pledge the services of himself or his family for a valuable sum. Those who were indigent through bodily infirmity were usually taken care of by their kindred. See POOR. In the song of Hannah (1Sa 2:8), however, beggars are spoken of, and such a fate is predicted to the posterity of the wicked, while it shall never befall the seed of the righteous, in the Psalms (Psa 37:35; Psa 104:10); so that the practice was probably then not uncommon. In the New Testament, also, we read of beggars that were blind, diseased, and maimed, who lay at the doors of the rich, by the waysides, and also before the gate of the Temple (Mar 10:46; Luk 16:20-21; Act 3:2). But we have no reason to suppose that there existed in the time of Christ that class of persons called vagrant beggars, who present their supplications for alms from door to door, and who are found at the present day in the East, although less frequently than in the countries of Europe. That the custom of seeking alms by sounding a trumpet or horn, which prevails among a class of Mohammedan monastics, called kalendar or karendal, prevailed also in the time of Christ, has been by some inferred from the peculiar construction of the original in Mat 6:2. There is one thing characteristic of those Orientals who follow the vocation of mendicants which is worthy of being mentioned; they do not appeal to the pity or to the almsgiving spirit, but to the justice of their benefactors (Job 22:7; Job 31:16; Pro 3:27-28). Roberts, in his Orient. Illustrations, p. 564, says on Luk 16:3 (“I cannot dig; to beg I am ashamed”), “How often are we reminded of this passage by beggars when we tell them to work. They can scarcely believe their ears; and the religious mendicants, who swarm in every part of the East, look upon you with the most sovereign contempt when you give them such advice. ‘I work! why, I never have done such a thing; I am not able.”‘ SEE ALMS.

## Begghe[[@Headword:Begghe]]

             ST., duchess of Brabant, daughter of Pepin the Old, died in 692 or 698. She married Anchises, son of Arnould, bishop of Metz, and was mother of Pepin Heristal. On her husband's death she devoted herself to a religious life, and founded the monastery of Ardenne in 680. See Hoefer, Nouv. Biog. Generale, s.v.

## Begging Friars[[@Headword:Begging Friars]]

             SEE MENDICANTS.

## Begh (Or Le Begue), Lambert[[@Headword:Begh (Or Le Begue), Lambert]]

             priest of the diocese of Liege, is often recognized as the founder of the Beguines (q.v.). He preached with zeal against the disorders of the clergy,  especially against simony, which particularly irritated the ecclesiastical body. Ralph, bishop of Liege, who carried on this vice to a scandlalous extent, arrested Begh, and imprisoned him for a long time at the chateau of Rivogne; then conveyed him to Rome, in order to make it appear that he had been guilty of preaching without authority. Pope Alexander III, informed of these motives, received Begh honorably, and permitted him to return to his country, with all the necessary power to exercise freely the functions of his office. On his return from Rome, he assembled all the daughters and widows in order to form a religious order. These were called Beguines. They were first established at Neville, in Brabant, whence they spread into Flanders, Holland, and Germany. Begh died in 1177. According to others, this person was a French socalled heretic, who lived near the close of the 13th century. He is said to have taught that man in this life is capable of perfection;. by which he probably meant a state of entire Christian purity. He refused to worship the popish host, and, according to his enemies, opposed the practice of the popular acts of piety. His doctrines were condemned at the Council of Vienna in 1311. See Hoefer, Nouv. Biog. Generale, s.v.

## Begha (Also Called Bez And Begagh), St.[[@Headword:Begha (Also Called Bez And Begagh), St.]]

             a Saxon virgin, in order to avoid a marriage fled into Scotland, and received the veil at the hand of bishop Aidan. SEE BEGA.

## Beghards Or Beguards[[@Headword:Beghards Or Beguards]]

             a religious association in the Roman Church, which formed itself, in the 13th century, in the Netherlands, Germany, and France, after the example of the Beguines (q.v.), whom they closely imitated in their mode of life and the arrangement of their establishments. They supported themselves mostly by weaving, but became neither so numerous nor so popular as the Beguines. More generally than the Beguines they associated with the heretical Fraticelli (q.v.), and the “Brethren and Sisters of the Free Spirit.” They were suppressed by the council of Vienna in 1311. Most of them joined the third orders of St. Francis or St. Dominic, but yet retained for a long time their name and their mode of life. For a time they found a protector in the Emperor Louis, but new decrees were issued against them by Charles IV (1367) and Pope Urban V (1369). In 1467 they became, by taking the usual solemn vows, a monastic association, which gradually united with several congregations of the Franciscan order. Their last convents and the name itself were abolished by Pope Innocent X in 1650.

The name Beghards was commonly given in the 13th and 14th centuries (just as “‘ Pietist” and ‘Methodist” were afterward used) to persons who opposed or revolted from the worldly tendencies of the Roman Church. The Waldenses, Wickliffites, and Lollards, in France and England, were so named. See Neander, Ch. Hist. 4, 303; Mosheim, De Beghard. et Beguin. (Lips. 1790); Mosheim, Ch. Hist. cent. 13, pt. in ch. 2, § 40. Other treatises on these orders have been written by Beier (Jen. 1710), Bruhns (Lub. 1719)a Gotze (ib. 1719), Houston (Antw. 1628). SEE BEGUINES; SEE BEGUE.

## Beginning[[@Headword:Beginning]]

             (בְּרֵאשַׁית, “in the beginning,” liter. ally at the head, Gen 1:1; Sept. and New Test. ἐν ἀρχῇ), besides its ordinary import, was with the He. brews an idiomatic form of expression for eternity, q. d. originally. In this sense it is employed alike by Moses and (in its Greek form) by the evangelist John (Joh 1:1). SEE CREATION.

Our Lord is also emphatically styled the Beginning (Α᾿ρχή) both by Paul and John (Col 1:18; Rev 1:8; Rev 3:14), and it is worthy of remark that the Greek philosophers expressed the First Cause of all things by the same word. SEE LOGOS.

## Begu[[@Headword:Begu]]

             a nun of Hackness, Yorkshire, for more than thirty years, is said to have had a supernatural intimation ofthe death of St. Hilda in 674. She has beeun sometimes supposed to be identical with St. Bega (q. v).

## Beguards[[@Headword:Beguards]]

             SEE BEGHARDS.

## Begue, Lambert[[@Headword:Begue, Lambert]]

             a French heretic, lived toward the close of the 12th century. Man, he said, is able to attain to the highest degree of perfection, and may then accord to his body all he wants. He also denied the adoration of the consecrated wafer. He is also said to have preached against the corrupt life of the clergy. SEE BEGHARDS and SEE BEGUINES. — Hoefer, Biographie Generale, 5, 157.

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

             a French Jesuit theologian, was born at Chateau Thierry, Oct. 14, 1608, and diel March 19, 1696. He wrote, De Veritate Divinitatis Jesu Christi (Paris, 1680): — Les Veritfs Fondainentales du Salut, en Forme de Meditations (ibid. 1686): — Retraite ou Exercices qu'il faut faire Touns les Mois pour se Disposer a Bien Mourir (Rheims, 1700). See Hoefer, Nouv. Biog. Generale, s.v.

## Beguin, Nicolas[[@Headword:Beguin, Nicolas]]

             a French theologian, who lived in the latter half of the 16th century, wrote Eucharistia, sive Dominicoe Conce Institutio et de Paschale Domini, adversus Misoliturgarum atque Calvinistaorumn Blasphemias atque Imposturas (Paris, 1564). See Hoefer, Nouv. Biog. Generale, s.v.

## Beguinage[[@Headword:Beguinage]]

             (Beguinarum domus), the residence of a society of BEGUINES SEE BEGUINES (q.v.).

## Beguines[[@Headword:Beguines]]

             a female association in the Roman Church. The origin of loth the name and the association is doubtful. A Belgian writer in the beginning of the 13th century derives it from a priest of Liege, Lambert le Begue. Later some beguinages traced their origin to St. Begga, daughter of Pipin of Landen, though without historical grounds. Other writers have derived the name from beggen, to beg, though the Beguines have never been mendicants. A document found in the 17th century at Vilvorde dates the establishment of a beguinage at 1056, and seems to overthrow the hypothesis of priest Lambert being their founder; but more thorough investigations have proved it to be spurious. The pretended higher age of some German beguinages rests on their being confounded with similar institutions.

The Beguines, whose number at the beginning of the thirteenth century amounted to about 1500, spread rapidly over the Netherlands, France, and Germany. There were often as many as 2000 sisters in their beguinages (beguinagiae, beguinariae), occupying in couples a small separate house. A hospital and church form the central points of the beguinage. The Beguines support themselves, and also furnish the chest of the community, and the support of the priests, the officers, and the hospitals, by their own industry. The president of a beguinage is called magistra, and is assisted by curators or tutors, usually mendicant friars. The vows are simple, viz., chastity and obedience to the statutes; and any beguine can be freed by leaving the community, after which she is at liberty to marry. As to dress, each beguinage chooses its particular color, brown, gray, or blue, with a white veil over the head. Black has become their general color, and to their former habit is added a cap in the shape of an inverted shell, with a long black tassel. The association made itself useful by receiving wretched females, by nursing the sick, and by educating poor children. In Germany they were therefore called soul-women. Like all the monastic orders, their community was invaded by great disorders, and the synod of Fritzlar in 1244 forbade to receive any sister before her fortieth year of age. Many were also drawn into the heresies of the Fraticelli, and the whole community had to atone for it by continued persecution. Clement V, on the council of Vienna, in 1311, decreed by two bulls the suppression of the Beguines and Beghards infected with heresy; but John XXII explained these bulls as referring merely to the heretical Beghards and Beguines, and interfered in favor of the orthodox Beguines in Germany (1318) and Italy (1326). The Reformation put an end to nearly all the beguinages in Germany and Switzerland; but all the larger towns of Belgium except Brussels have still beguinages, the largest of which is that at Ghent, which in 1857 counted about 700 inmates. — Mosheim, De Beghardis et Beguinabus (Lipsiae, 1790); Hallmann, Geschichte des Ursprunges der Belgischen Beguinen (Berlin, 1843). SEE BEGHARDS.

## Begundelli, Basso Antonio[[@Headword:Begundelli, Basso Antonio]]

             a canonist of the 17th century, who died October 9, 1713, general vicar at Freising, is the author of Bibliotheca Juris Canonico Civilis Practica. See Hurter, Nomenclator Literarius, 2:857 Historisch-pilitische Blotter, 72L585 sq.; Kreutzwald, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Behallok[[@Headword:Behallok]]

             in the mythology of India, was the second section of the infernal regions (Atal), the dark abode of evil damons.

## Beham (Or Bohem), Bartel (Or Barthelemy)[[@Headword:Beham (Or Bohem), Bartel (Or Barthelemy)]]

             a German painter, and a very distinguished engraver, was born at Nuremberg about 1496. He was the elder brother of the eminent Hans Sebald Beham, and resided in Italy, where he studied under Marc Antonio Raimoudi at Rome and Bologna. The following are some of his best prints: William, Duke of Bavaria; Bust of Leonarld von Eyck; Adam and Eve, with Death before the Tree; Judith Sitting on the Body of Holofernes; The Virgin Suckling the Infant, very fine;. Susamaa Brought before the Elders. See Spooner, Biog. Hist. of the Fine Arts, s.v.

## Beham, Hans Sebald[[@Headword:Beham, Hans Sebald]]

             an eminent German engraver, was born at Nuremberg in 1500, and was instructed by his younger brother Bartel. He engraved on wood and copper. The following are some of his prints: Adam and Eve in Paradise; The Death of Dido; A Woman Sitting on a Lion; The Virgin Holding the Infant Jesus in her Arms,; with a Parrot and an Apple. See Spooner, Biog. Hist. of the Fine Arts,. s.v.

## Behead[[@Headword:Behead]]

             (עָרִŠ, araph', applied to an animal, to break the neck, Deu 21:6; like πελεκίζω, Rev 20:4; but properly הֵסַיר הָראֹשׁ, αποκεφαλίζω, to take off the head, 2Sa 4:7; Mat 14:10; Mar 6:16; Mar 6:27; Luk 9:9), a method of taking away life, known and practiced among the Egyptians (Gen 40:17-19). This mode of punishment, therefore, must have been known to the Hebrews, and there occur indubitable instances of it in the time of the early Hebrew kings (2Sa 4:8; 2Sa 20:21-22; 2 Kings 10:68). It appears, in the later periods of the Jewish history, that Herod and his descendants, in a number of instances, ordered decapitation (Mat 14:8-12; Act 12:2). The apostle Paul is said to have suffered martyrdom by beheading, as it was not lawful to put a Roman citizen to death by scourging or crucifixion. SEE PUNISHMENT.

## Behem[[@Headword:Behem]]

             SEE BOHEIM.

## Behemb, Martin[[@Headword:Behemb, Martin]]

             a Lutheran theologian of Germany, was born Sept. 16, 1557, at Lauban, in Upper Lusatia. He studied at Strasburg, and was appointed in 1581 deacon in his native city. In 1586 he became pastor of Trinity Church, and preached there for about thirty-six years. He died Feb. 5, 1622. His sermons on the passion of our Lord were published in 1614, under the title, Spectaculum Passionis Jesu Christi. In manuscript he left sermons on the Psalms, on which he preached for eighteen years, under the title Urim and Thummim. Behemb was also a fine hymn-writer, and some of his hymns  are also translated into English, as, O Konigaller Ehren, Herr Jesus (in Winkworth's Lyra Germ. ii, 41: “King of Glory! David's Son!”) O Jesu Christ, mein's Lebens Licht (ibid. p. 276: “Lord Jesus Christ, my Life, my Light!”) See Hoffmann, Lycei Laubani Rector (Lauban, 1707); Noldeke's Biographical Sketch, prefixed to his edition of Behemb's Hymns in Schirk's Collection, ix (Halle, 1857); Koch, Gesch. d. deutschen Kirchenliedes, ii, 227 sq. (B. P.)

## Behemoth[[@Headword:Behemoth]]

             (Heb. behemoth, בְּהֵמוֹת, 15; Sept. θηρία; in Coptic, according to Jablonski, Pehemout) is regarded as the plural of בְּהֵמָה, behemah' (usually rendered “beast” or cattle”); but commentators are by no means agreed as to its true meaning. Among those who adopt elephant are Drusius, Grotius, Schultens, Michaelis, etc., while among the advocates of hippopotamus are Bochart (Hieroz. 2, 754 sq.), Ludolf (Hist. AEthiop. 1, 11), and Gesenius (Thes. Heb. p. 183). The arguments of the last in favor of his own view may be summed up thus:

(1.) The general purpose and plan of Jehovah's two discourses with Job require that the animal which in this second discourse is classed with the crocodile should be an amphibious, not a terrestrial animal, the first discourse (38, 39) having been limited to land-animals and birds.

(2.) The crocodile and hippopotamus, being both natives of Egypt and AEthiopia, are constantly mentioned together by the ancient writers (see Herod. 2:69-71; Diod. 1:35; Pliny 28:8).

(3.) It seems certain that an amphibious animal is meant from the contrast between Act 12:15; Act 12:20-22, and Act 12:23-24, in which the argument seems to be, “Though he feedeth upon grass,” etc., like other animals, yet he liveth and delighteth in the waters, and nets are set for him there as for fish, which by his great strength he pierces through.

(4.) The mention of his tail in Act 12:17 does not agree with the elephant, nor can זָנָב, as some have thought, signify the trunk of that animal; and

(5.), though בְּהֵמוֹתmay be the plural “majestatis” of בְּהֵמָה, beast, yet it is probably an Egyptian word signifying sea-ox, put into a Semitic form, and used as a singular.

The following is a close translation of the poetical passage in Job (Job 40:15-24) describing the animal in question:

Lo, now, Behemoth that I have made [alike] with thee! Grass like the [neat-] cattle will he eat. Lo! now, his strength [is] in his loins, Even his force in [the] sinews of his belly. He can curve his tail [only] like a cedar; The tendons of his haunches must be interlaced: His bones [are as] tubes of copper, His frame like a welding of iron. He [is the] master-piece of God:

his Maker [only] can supply his sword [i.e. tushes]. For produce will [the] mountains bear for him; Even [though] all [the] animals of the field may spors [there]. Beneath [the] lotuses will he lie, In [the] covert of [the] reedy marsh; Lotuses shall entwine him his shade. Osiers of [the] brook shall enclose him. Lo! [the] liver may swell-he will not start; He will be bold, although a Jordan should rush to his mouth. In his [very] eyes should [one] take him, Through [the] snares would [his] nose pierce.

“But in some respects this description is more applicable to the elephant, while in others it is equally so to both animals. Hence the term behemoth, taken intensively (for in some places it is admitted to designate cattle in general), may be assumed to be a poetical personification of the great Pachydermata, or even Herbivora, wherein the idea of hippopotamus is predominant. This view accounts for the ascription to it of characters not truly applicable to one species; for instance, the tail is likened to a cedar (provided זָנָב really denotes the tail, which the context makes very doubtful; see Zeddel, Beitr. z. Bibl. Zoolog'e), which is only admissible in the case of the elephant; again, “the mountains bring him forth food;” “he trusteth that he can draw up Jordan,” a river which elephants alone could reach; “his nose pierceth through snares, “certainly more indicative of that animal's proboscis, with its extraordinary delicacy of scent and touch, ever cautiously applied, than of the obtuse perceptions of the river-horse. Finally, the elephant is far more dangerous as an enemy than the hippopotamus, which numerous pictorial sculptures on the monuments of Egypt represent as fearlessly speared by a single hunter standing on his float of log and reeds. Yet, although the elephant is scarcely less fond of water, the description referring to manners, such as lying under the shade of willows, among reeds, in fens, etc., is more directly characteristic of the hippopotamus. The book of Job appears, from many internal indications, to have been written in Asia, and is full of knowledge, although that knowledge is not expressed according to the precise technicalities of modern science; it offers pictures in magnificent outline, without condescending to minute and labored details. Considered in this light, the expression in Psa 50:10, “For every beast of the forest is mine, and the cattle (behemoth) upon a thousand hills,” acquires a grandeur and force far surpassing those furnished by the mere idea of cattle of various kinds. If, then, we take this plural noun in the sense here briefly indicated, we may, in like manner, consider the LEVIATHAN SEE LEVIATHAN (q.V.) its counterpart, a similarly generalized term, with the idea of crocodile most prominent; and as this name indicates a twisting animal, and, as appears from various texts, evidently includes the great pythons, cetacea, and sharks of the surrounding seas and deserts, it conveys a more sublime conception than if limited to the crocodile, an animal familiar to every Egyptian, and well known even in Palestine.” SEE HIPPOPOTAMUS.

## Behesht[[@Headword:Behesht]]

             in Persian mythology, is the condition of blessedness in the abodes of Ormuzd, which the souls of the pious reach, while sinners are banished to the kingdom of Ahriman.

## Behistuin Or Bisutun[[@Headword:Behistuin Or Bisutun]]

             (Lat. Bagistanus; Persian, Baghistan, Place of Gardens), a ruined town of the Persian province of Irak-Ajemi. 21 miles east of Kirmanshah, lat. 340 18' N., long. 47° 30' E. Behistun is chiefly celebrated for a remarkable mountain, which on one side rises almost perpendicularly to the height of 1700 feet, and which was in ancient times sacred to Jupiter or to Ormuzd. According to Diodorus, Semiramis, on her march from Babylon to Ecbatana, in Media Magna, encamped near this rock, and, having cut away and polished the lower part of it, had her own likeness and those of a hundred of her guards engraved on it. She further, according to the same historian, caused the following inscription in Assyrian letters to be cut in the rock: “Semiramis having piled up one upon the other the trappings of the beasts of burden which accompanied her, ascended by these means from the plain to the top of the rock.” No trace of these inscriptions is now to be found, and Sir Henry Rawlinson accounts for their absence by the supposition that they were destroyed by Khusrau Parvis when he was preparing to form of this long scarped surface the back wall of his palace.” Diodorus also mentions that Alexander the Great, on his way to Ecbatana from Susa, visited Behistun. But the rock is especially interesting for its cuneiform inscriptions (q.v.), which within recent years have been successfully deciphered by Sir H. Rawlinson. The principal inscription of Behistun, executed by the command of Darius, is on the north extremity of the rock, at an elevation of 300 feet from the ground, where it could not have been engraved without the aid of scaffolding, and can now only be reached by the adventurous antiquary at considerable risk to his life. The labor of polishing the face of the rock, so as to fit it to receive the inscriptions, must have been very great. In places where the stone was defective, pieces were fitted in and fastened with molten lead with such extreme nicety that only a careful scrutiny can detect the artifice. “But the real wonder of the work,” says Sir H. Rawlinson, “consists in the inscriptions.

For extent, for beauty of execution, for uniformity and correctness, they are perhaps unequalled in the world. After the engraving of the rock had been accomplished, a coating of silicious varnish had been laid on, to give a clearness of outline to each individual letter, and to protect the surface against the action of the elements. This varnish is of infinitely greater hardness than the limestone rock beneath it.” Washed down in some places by the rain of twenty-three centuries, it lies in consistent flakes like thin layers of lava on the foot-ledge; in others, where time has honey-combed the rock beneath, it adheres to the broken surface, still showing with sufficient distinctness the forms of the characters. The inscriptions—which are in the three forms of cuneiform writing, Persian, Babylonian, and Median-set forth the hereditary right of Darius to the throne of Persia, tracing his genealogy, through eight generations, up to the Achaemenes; they then enumerate the provinces of his empire, and recount his triumphs over the various rebels who rose against him during the first four years of his reign. The monarch himself is represented on the tablet with a bow in hand, and his foot upon the prostrate figure of a man, while nine rebels, chained together by the neck, stand humbly before him; behind him are two of his own warriors, and above him, another figure [see cut]. The Persian inscriptions which Sir H. Rawlinson has translated are contained in the five main columns numbered in cut 1, 2, 3, 4, 5. The first column contains 19 paragraphs, and 96 lines. Each paragraph after the first, which commences, “I am Darius the Great King,” begins with, “Says Darius the King.” The second column has the same number of lines in 16 paragraphs; the third, 92 lines and 14 paragraphs; the fourth has also 92 lines and 18 paragraphs; and the fifth, which appears to be a supplementary column, 35 lines. A transcription, in Roman characters, of the Persian part, with a translation in English, is given in Rawlinson's Herodotus, 2, 490 sq. The second, fourth, and fifth columns are much injured. Sir H. Rawlinson fixes the epoch of the sculpture at 515 B.C. See Jour. of Asiatic Society, vol. 10; Norris, Behistun Inscription.

## Behm, Ernest Leopold Friederich[[@Headword:Behm, Ernest Leopold Friederich]]

             a French Protestant theologian, who was born at Wolfenbuittel, June 8, 1700, and died Dec. 20, 1742, is the author of Commentatio de Heinrich Heinecken (Lubeck, 1725): — Die Grundlehrehen des Christenthum (1729): — Interpretatio Locorum quorumdam guce in Luthero Aliisgue Theologio Sceculi Reformationis Nonnullis Dificultatem in Articulo Prcedestinatione Habere Videntur (Helmstiidt, 1729). See Hoefer, Nouv. Biog. Generale, s.v. Behm, Johann (1), a Lutheran theologian of Germany, was born June 23, 1578, at Konigsberg, in Prussia. He studied at Leipsic; obtained t.he degree of doctor of divinity at Wittenberg in 1608; and accepted a call in 1609 as professor of theology to his native place, where he died, April 27, 1648. He wrote, Thema Theologicum de Aterna Filii Dei Divinitate Ebionitarunm Blasphemiis Oppositum: — Disputationes viii de Voluntate Dei: — Disputatt. xx contra Osiandri Sententiarm de Justificatione: — Dissertatio de Qucestione: An Petrus Fuerit Romanus Episcopus aut Pontifex Porimuss?-De Qucestione: An Maria Absque Omni Peccato Coacepta, Nata et Afortua Sit ?-De Servo Arbitrio: — De Vero V. T. Deo, Uno Eodemgue cum, eo qui Pater est Domini Nostri Jesu. Christi: — De Termino a Quo et ad Quemn lxx Annorum Captivitatis Babylonice: — De Generatione Filii Dei ab ‘Eterno: — De περιχωρήσει Duarum in Christo Naturarum Personali, etc. See Witte, Memorice Theologorum; Arnold, Historie der konigsbergischen Universitat; Hartknock, Preussische Kirchen-Historie; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

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

             (2), a Lutheran theologian of Germany, great-grandson of the preceding, was born at Preussisch-Holland, April 17, 1687. He studied at Jena; became an adjunct to the philosophical faculty at Koinigsberg in 1712; was in 1717 professor of Greek and theology; in 1733, member of Consistory; and died Feb. 17, 1753. He wrote, De Antiqua Ratione Compellandi Episcopos per Coronam (Konigsberg, 1712): — De Lotione in Obeundis Sacris Gentilium Judeorum et Christianorum (ibid. 1715): — De Nimbo Sanctorum (ibid. 1716): — De Symbolo Lutheranobrum; Verbum Domini Manet in Eternum (ibid. 1717): — De Fidelium Paraclesi, in Heb 6:17 (ibid. 1745). See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. i, 515, 615, 638; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

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

             a Lutheran theologian of Germany, son of Johann (1), was born at Konigsberg, Sept. 29, 1612. He studied at different universities, and received the degree of doctor of divinity in 1638; was in 1639 adjunct of the theological faculty in his native place, and in 1640 professor of theology. In 1645 he attended the colloquy at Thoren as delegate of his university. He died Aug. 31, 1650. He wrote, De Qucestione, utrum Jesus se ob Missionem in Mundum Joh 10:36 Filium Dei Appeliaverit? — De Gratia et Libero Arbitrio ac Hominis-Conversione: — De Sacramento Baptismi: — De Sensu Vocis ἀναστήσας. See Witten, Memoir. theol. Dei (Francof. 1675), 6:761-769; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Koch, Gesch. des deutschen Kirchenliedes, 3, 204 sq. Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

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

             a Lutheran theologian of Germany, was born April 2, 1605, at Bernstadt, in Silesia. When twenty-five years of age, he was appointed courtpreacher to prince Henry Wenceslaw of Munsterberg, and pastor pimatius at Vielgutt. In 1638 he was called as court-preacher of Oels and counsellor of Consistory at Bernstadt, where he died, Feb. 9, 1657. He is the author of some hymns, one of which, Iaierr nu lass inFriede, was translated into English by C. Winkworfh, (Lyrta Geram. ii, 280: “Lord, now let thy servant”). See Sinapius, Olsnographia (Leipsic, 1707), ii, 487 sq.; Koch, Gesch. des deutscheni Kirchenliedes, 3, 56. (B. P.) Behmenists, a sect of  mystics which arose in Germany in the beginning of the 17th century, deriving its name from Jacob Behmen or Beshm (q.v.).

## Behmen[[@Headword:Behmen]]

             SEE BOEHME.

## Behra[[@Headword:Behra]]

             in the mythology of India, is the sea near Brahma's dwelling (Brahmaloga), which has the property of rejuvenating every one bathing there.

## Behram[[@Headword:Behram]]

             in Persian mythology, is the Ized of fire, the king of all beings,with a shining body, the assistant of Ardibehesht against the Deos. Behram appears in all possible forms, and is represented as the all penetrating, enlivening, and fructifying power. Thus, in the form of the wind, he loosens the fetters of winter; as a bull, he crushes the evil with his power; as a ram (the noblest Oriental symbol), he is represented as adorned with golden ears and horns; as a lamb (a symbol of abundance), he represents the wealth of pastoral people; as a horse, symbol of swiftness. He is also depicted as a camel, and as the bird of Ormuzd. Finally, as a youth, with flaming eyes, continually in victorious battle against the evil, he is one of the mightiest genii on the side of light. Behram is also the planet Mars.

## Behrendt, Johann Friederich[[@Headword:Behrendt, Johann Friederich]]

             a German theologian, was born at Lubeck. He was well-versed in philology, in Roman antiquities, and in Latin poetry. He died June 16, 1757. His principal work is, Harmonia Systematis de Hodierna Animarum Creatione cure Creatoris Sanctitate et Peccati Originalis Propagatione (Berlin, 1744). See Hoefer, Nouv. Biog. Gen., s.v.

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

             a German theologian,was born at Buxtehude, Sept. 22, 1657, and died at Wandsbeck, Jan. 5, 1728. His principal works are, Aitar der Heyden, der Atheisten der (Christen, etc. (Hamburg, 1692): — Die dreifache Welt der Christen, der Phdntasten und der Begmubeiten (ibid. 1697): — Das Recht der Natur aus der Natur (ibid. 1703). See Hoefer, Nouv. Biog. Generale, s.v.

## Beier, Hartmann[[@Headword:Beier, Hartmann]]

             a Protestant theologian of Germiany, wasbomr at-Frankfort-on-the-Main, Sept. 229, 1516. He studied at Wittenberg, where he formed a friendly alliance with Luther. He died Aug. 11, 1577. Besides his commentaries on the Bible, he wrote Questiones in Libellum de Sphere Joannis de Sacrobusto (Wittenberg, 1573). Also attributed to him is the book entitled Pro Fictitio Missce Sacrificio Argumenta Erronlea Sophistaarum Pontificiarum, cum Refutafionibus; published under the name of Andreas Epicimus (Magdeburg, 1551); translated into French (Lvons, 1564). See Hoefer, Nouv. Biog. Gen., s.v.; Biog. Universelle, s.v.

## Beierlenk (Or Beyerlinck), Laurent[[@Headword:Beierlenk (Or Beyerlinck), Laurent]]

             a Flem-ish theologian, was born at Antwerp in April, 1578. He studied at Louvain, entered the Jesuit order, and became professor of rhetoric in the College of Vaulx. For a short time he was curate of Herent, near Louvain, and taught philosophy in an adjoining monastery. He was next made assistant of the chief-priest at Louvain, and in 1605 was called to Antwerp as director of the seminary and chief canon of the city. He died there, June 7, 1627, leaving, among other works, Magnum Theatrum Vitne Humanoe: a farrago of theology, history, and philosophy, originally collected by Conrad Lycosthenes, and arrangedby Theodore and James Swingler, in alphabetical order (Cologne, 1631, 8 vols. fol.): — Biblia Sacra Variarum Translationum (Antwerp, 1616, 3 vols. fol.): Opus Chronographicum: from 1570 to 1612. See: Biog. Universelle, s.v.

## Beigwir[[@Headword:Beigwir]]

             in Norse mythology, was the servant of the god Freyr, as also was Beyla, his wife. When AEgir spread a feast for the deities, at which Loke caused much dispute, both sought as much as possible to add to the joy of the feast.

## Beio Lorenzo[[@Headword:Beio Lorenzo]]

             an Italian bishop and canonist, died in 1586. His principal works are, Tractatus de Mortuis Coemeterio Restituendis (Brescia, 1562; Venice, 1587): — Opusculum de Potestate Pontificia, etc., in manuscript at the Library of the Vatican. See Hoefer, Nouv. Biog. Generale, s.v.

## Beiram[[@Headword:Beiram]]

             a Turkish or Persian word meaning feast is the name applied to the two great Mohammedan festivals. The first of these, called generally the Greater Beiram, is the day following the Ramadan, or month of fasting. It lasts strictly for only one day, though the common people generally extend it to three, and is a period of great animation and enjoyment. What is called  commonly the Lesser Beiram follows the first at an interval of sixty days. It is the feast of sacrifies, at which all Mohammedans imitate the offerings of animals which are then being nmade at Mecca to commemorate Abraham's offering lof Isaac. It lasts four days, and is not of so sacred a character as the first Beiram.' See Encyclopedia Britannica (9th ed.), s.v.

Beiram

Haji, a saint highly revered among the Turks, whose name was perhaps derived by corruption from the Persian word baharam. He was sheik, and founder of an order of dervishes which he called Beirami. He was born at Sal, a village near Angora, not far from the river Chouboukfchou, and died in 876. His tomb is a spot to which frequent pilgrimages are made. See Hoefer, Nouv. Biog. Generale, s.v.

## Beirut[[@Headword:Beirut]]

             SEE BERYTUS.

## Beishwanr Atma[[@Headword:Beishwanr Atma]]

             in the mythology of India, is the fire of the universe. It has its head in both worlds; the sun is its eye, the wind its breath, the ether its thought, the water its marrow, the earth its foot. It is, therefore, the all-penetrating soul of the world.

## Beissar[[@Headword:Beissar]]

             in Oriental mythology, was the son of Kham (Ham), and the son-in-law of Essilimun, a mighty astrologer, who became superior to all those following a like profession. He saved himself and his whole family in Noah's ark. The most celebrated of his sons was called Mizraim, who was the progenitor of twenty-six Egyptian kings, and built Memphis.

## Beissel, Johann Conrad[[@Headword:Beissel, Johann Conrad]]

             a German minister, was born at Eberbach, in the Palatinate, in 1690. He studied at Halle, but, having joined the Dunkers, was obliged to remove to America, and came to Pennsylvania in 1720. He there became the founder of a religious community at Ephrata, Lancaster Co., over which he presided about thirty years. He established the new sect of Seventh-day Dunkers or German Seventh-day Baptists. Among his publications are hymn-books in German and Latin, and ninety-nine mystical oracles. He died at Ephrata in 1768.

## Beit-Allah[[@Headword:Beit-Allah]]

             (Arabic, the house of God), the appellation given by the Mohammedans to the Temple of Mecca, which is remarkable as containing the Kauba (q.v.). The temple of Mecca forms a very spacious square, about a quarter of a mile in each direction, with a triple or quadruple row of columns. A number of steps lead down into the interior, in which stands the Kaaba or house of the prophet, and with it the black stone brought down by the angel Gabriel to form its foundation. In the Koran. Mohammed says, “We have established a house or temple as a means whereby men may acquire great merit.” Such is the veneration in which Beit-Allah is held by the Mohammedans, that all sorts of criminals are safe within it, and the very sight of its walls from a distance imparts merit to a man. The ancient Arabians were accustomed to adorn this building by inscribing on the outside of it the works of their most distinguished poets, written in letters of gold or silk. The Mohammedans have always covered its walls and roof with rich brocades of silk and gold, formerly furnished by the caliphs, and afterwards by the governors of Egypt. The mosque or temple has nineteen gates, and is adorned in its interior with seven minarets, irregularly distributed. The Mohammedans, in whatever part of the world they may be, must pray with their faces towards the Beit-Allah at Mecca, which they call Keblah (q.v.)

## Beit-Ghomdan[[@Headword:Beit-Ghomdan]]

             was an ancient celebrated Arabian planet-temple in the city Sanaa, sacred to Venus.

## Beja, Francisco Luis[[@Headword:Beja, Francisco Luis]]

             an Augustine monk (surnamed Perestrello, probably from a village in Portugal of that name, where he was born), lived at.the commencement of the 17th century, and wrote, Responsa Casuum Conscientice (Bologna, 1587; Venice, 1591):Contractilius Libellariis: — Collegium Sacrum Bononiease: — De Venditione Rerumn Fructuosarum ad Terminum. See Hoefer, Nouv. Biog. Generale, s.v.

## Beja, Frey Antonio de[[@Headword:Beja, Frey Antonio de]]

             a Portuguese critic, was born in 1493. He entered into holy ders in 1517, and exercised a strange ministry, quite celebrated in his day, especially  writing a work against astrologers, which was printed by Germam Galharde in 1523. See Hoefer, Nouv. Biog. Generale, s.v.

## Bejaranus (Bejarano, Or Bexerano), Petrus[[@Headword:Bejaranus (Bejarano, Or Bexerano), Petrus]]

             a Spanish Dominican preacher, a native of Seville, lived at the commencement of the 17th century. Besides a volume of sermons, we have from him Resolucion de las Moneds y Especies dePerlas de la Isla Margarita (1600). See Hoefer, Nouv. Biog. Generale, s.v.

## Beka, Sibert[[@Headword:Beka, Sibert]]

             a Belgian Carmelite friar, a native of Gueldre, lived about 1320. He was highly learned in philosophy, history, and canonical law. His principal work is a commentary on Thomas Aquinas. See Hoefer, Nouv. Biog. Generale, s.v.

## Bekah[[@Headword:Bekah]]

             (בֶּקִע, be'ka, cleft, i.e. part), a Jewish weight of early use (Exo 38:26), being half a SHEKEL SEE SHEKEL (q.v.), the unit of value

(Gen 24:22, “half-shekel”). SEE METROLOGY. Every Israelite paid one bekah (about 31 cents) yearly for the support and repairs of the Temple (Exo 30:13). SEE DIDRACHMA.

## Bekaim[[@Headword:Bekaim]]

             SEE MULBERRY.

## Bekker, Balthasar[[@Headword:Bekker, Balthasar]]

             SEE BECKER.

## Bekorah[[@Headword:Bekorah]]

             SEE MISHNA.

## Bel[[@Headword:Bel]]

             (Heb. id. בֵּלּ, contracted from בְּעֵל, the Aramaic form of בִּעִל; Sept. Βήλ and Βῆλος) is the name under which the national god of the Babylonians is cursorily mentioned in Isa 46:1; Jeremiah 1, 2; Jer 51:44. The only passages in the (apocryphal) Bible which contain any farther notice of this deity are Bar 6:40, and the addition to the book of Daniel, in the Sept., 14:1, sq., where we read of meat and drink being daily offered to him, according to a usage occurring in classical idolatry, and termed Lectisternia (Jer 51:44?). But a particular account of the pyramidal temple of Bel, at Babylon, is given by Herodotus, 1:181-183. SEE BABEL. It is there also stated that the sacrifices of this god consisted of adult cattle (πρόβατα), of their young, when sucking (which last class were the only victims offered up on the golden altar), and of incense. The custom of providing him with Lectisternia may be inferred from the table placed before the statue, but it is not expressly mentioned. Diodorus (2, 9) gives a similar account of this temple; but adds that there were large golden statues of Zeus, Hera, and Rhea on its summit, with a table, common to them all, before them. Gesenius, in order to support his own theory, endeavors to show that this statue of Zeus must have been that of Saturn, while that of Rhea represented the sun. Hitzig, however, in his note to Isa 17:8, more justly observes that Hera is the female counterpart to Zeus-Bel, that she is called so solely because it was the name of the chief Greek goddess, and that she and Bel are the moon and sun. He refers for confirmation to Berosus (p. 50, ed. Richter), who states that the wife of Bel was called Ormorca, which means moon; and to Ammian. Marcell, 23:3, for a statement that the moon was, in later times, zealously worshipped in Mesopotamia. The classical writers generally call this Babylonian deity by their names, Zeus and Jupiter (Herod. and Diod. 1. c.; Pliny Hist. Nat. 6, 30), by which they assuredly did not mean the planet of that name, but merely the chief god of their religious system. Cicero, however (De Nat. Deor. 3, 16), recognises Hercules in the Belus of India, which is a loose term for Babylonia. This favors the identity of Bel and Melkart. SEE BAAL. The following engraving, taken from a Babylonian cylinder, represents, according to Munter, the sun-god and one of his priests. The triangle on the top of one of the pillars, the star with eight rays, and the half moon, are all significant symbols. SEE CUNEIFORM INSCRIPTIONS.

## Bel (Or Belius), Matthias[[@Headword:Bel (Or Belius), Matthias]]

             a Lutheran theologian and historian, was born at Otsova, in Hungary, March 24, 1684. He studied at Halle, and, after his return to his native country, he obtained the position of rector of the Protestant schools at Neusohl. He afterwards became historiographer of the emperor Charles VI. He died Aug. 29, 1749, being at the time a member of the London, Berlin, and St. Petersburg academies of sciences. His works, published in the Bohemian language, represent the translations of Arndt, Thomas Kempis, and other asceticalworks. He likewise prepared a translation of the N.T. He also wrote, in Latin, Prodromus fungarics Antiques et Hodiernem (Nuremberg, 1723): — Notitia Hungarics Novas Historico-geographica (Vienna, 1735-42): — De Vetere Litteratura Hunno-Scythica Exercitatio (Leipsic, 1718): — Amplissime Historico-critica Prsefationes in Scriptores' Rerum Hungaricarum. See Jocher, Allgemeines Gelehrten - Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Bel And The Dragon[[@Headword:Bel And The Dragon]]

             HISTORY OF, an apocryphal and uncanonical book of Scripture. SEE APOCRYPHA. It was always rejected by the Jewish Church, and is extant neither in the Hebrew nor the Chaldee language. Jerome gives it no better title than that of “the fable” of Bel and the Dragon; nor has it obtained more credit with posterity, except with the divines of the Council of Trent, who determined that it should form part of the canonical Scriptures. The design of this fiction is to render idolatry ridiculous, and to exalt the true God; but the author has destroyed the illusion of his fiction by transporting to Babylon the worship of animals, which was never practiced in that country. This book forms the fourteenth chapter of Daniel in the Latin Vulgate; in the Greek it was called the prophecy of Habakkuk, the son of Jesus, of the tribe of Levi; but this is evidently erroneous, for that prophet lived before the time of Nebuchadnezzar, and the events pretended to have taken place in this fable are assigned to the time of Cyrus. There are two Greek texts of this fragment; that of the Septuagint, ‘and that found in Theodotion's Greek version of Daniel. The former is the most ancient, and has been translated into Syriac. The Latin and Arabic versions, together with another Syriac translation, have been made from the text of Theodotion. — Davidson, in Horne's Introd. new ed. 1:639. SEE DANIEL (APOCRYPHAL ADDITIONS TO).

## Bela[[@Headword:Bela]]

             (Heb. id. בֶּלִע, a thing swallowed), the name of one place, three men, and one mythology figure.

1. (Sept. Βαλάκ.) A small city on the shore of the Dead Sea, not far from Sodom, afterward called ZOAR, to which Lot retreated from the destruction of the cities of the plain, it being the only one of the five that was spared at his intercession (Gen 19:20; Gen 19:30). It lay at the southern extremity of the Dead Sea, on the frontier of Moab and Palestine (Jerome on Isaiah 15), and on the route to Egypt, the connection in which it is found (Isa 15:5; Jer 48:34; Gen 13:10). We first read of Bela in Gen 14:2; Gen 14:8, where it is named with Sodom, Gomorrah, Admah, and Zeboiim, as forming a confederacy under their respective kings, in the vale of Siddim, to resist the supremacy of the King of Shinar and his associates. It is singular that the King of Bela is the only one of the five whose name is not given, and this suggests. the probability of Bela having been his own name, as well as the name of his city, which may have been so called from him. The tradition of the Jews was that it was called Bela from having been repeatedly ingulfed by earthquakes; and in the passage Jer 48:34, “From Zoar even unto Horonaim (have they uttered their voice) as an heifer of three years old,” and Isa 15:5, they absurdly fancied an allusion to its destruction by three earthquakes

(Jerome, Quaest. Heb. in Genesis 14). There is nothing improbable in itself in the supposed allusion to the swallowing up of the city by an earthquake, which בָּלִעexactly expresses (Num 16:30); but the repeated occurrence of בֶּלִע, and words compounded with it, as names of men, rather favors the notion of the city having been called Bela from the name of its founder. This is rendered yet more probable by Bela being the name of an Edomitish king in Gen 36:32. For further information, see De Saulcy's Narrative, 1, 457-481, and Stanley's Palestine, p. 285. SEE ZOAR.

2. (Sept. Βαλά, Βαλέ.) The eldest son of Benjamin, according to Gen 46:21 (where the name is Anglicized “Belah”); Num 26:38; 1Ch 7:6; 1Ch 8:1, and head of the family of the BELAITES. B.C. post 1856. The houses of his family, according to 1Ch 8:3-5, were Addar, Gera, Abihud (read Ahihud), Abishua, Naaman, Ahoah, Shupham, and Huram. The exploit of Ehud, the son of Gera, who shared the peculiarity of so many of his Benjamite brethren in being left-handed (Jdg 20:16), in slaying Eglon, the king of Moab, and delivering Israel from the Moabitish yoke, is related at length, Jdg 3:14-30. It is perhaps worth noticing that as we have Husham by the side of Bela among the kings of Edom, Gen 36:34, so also by the side of Bela, son of Benjamin, we have the Benjamite family of Hushim (1Ch 7:12), sprung apparently from a foreign woman of that name, whom a Benjamite took to wife in the land of Moab (1Ch 8:8-11). SEE BECHER.

3. (Sept. Βαλάκ.) A king of Edom before the institution of royalty among the Israelites; he was a son of Beor, and his native city was Dinhabah (Gen 36:32-33; 1Ch 1:43). B.C. perhaps cir. 1618. Bernard Hyde, following some Jewish commentators (Simon, Onomast. p. 142, note), identifies this Bela with Balaam, the son of Beor; but the evidence from the name does not seem to prove more than identity of family and race. There is scarcely any thing to guide us as to the age of Beor, or Bosor, the founder of the house from which Bela and Balaam sprung. As regards the name of Bela's royal or native city Dinhabah, which Fairst and Gesenius render “the place of plunder,” it may be suggested whether it may not possibly be a form of דִּהֲבָה, the Chaldee for gold, after the analogy of the frequent Chaldee resolution of the dagesh forte into nun. There are several names of places and persons in Idumaea which point to gold as found there as DIZAHAB, Deu 1:1, “place of gold;” MEZAHAB, “waters of gold,” or “gold-streams, “Gen 36:39. Compare Dehebris, the ancient name of the Tiber, famous for its yellow waters. If this derivation for Dinhabah be true, its Chaldee form would not be difficult to account for, and would supply an additional evidence of the early conquests of the Chaldees in the direction of Idumaea. The name of Bela's ancestor Beor is of a decidedly Chaldee or Aramaean form, like Peor, Pethor, Rehob, and others; and we are expressly told that Balaam, the son of Beor, dwelt in Pethor, which is by the river of the land of the children of his people, i.e. the river Euphrates; and he himself describes his home as being in Aram (Num 22:5; Num 23:7). Saul again, who reigned over Edom after Samlah, came from Rehoboth by the river Euphrates (Gen 36:37). We read in Job's time of the Chaldaeans making incursions into the land of Uz, and carrying off the camels, and slaying Job's servants (Job 1:17). In the time of Abraham we have the King of Shinar apparently extending his empire so as to make the kings on the borders of the Dead Sea his tributaries, and with his confederates extending his conquests into the very country which was afterward the land of Edom (Gen 14:6). Putting all this together, we may conclude with some confidence that Bela, the son of Beor, who reigned over Edom, was a Chaldaean by birth, and reigned in Edom by conquest. He may have been contemporary with Moses and Balaam. Hadad, of which name there were two kings (Gen 36:35; Gen 36:39), is probably another instance of an Aramaean king of Edom, as we find the name Ben-hadad as that of the kings of Syria or Aram in later history (1 Kings 20). Compare also the name of Hadad-ezer, king of Zobah, in the neighborhood of the Euphrates (2Sa 8:3, etc.). SEE EDOM; SEE CHALDAEAN.

4. (Sept. Βαλέκ.) A son of Azaz, a Reubenite (1Ch 5:8). B.C. post 1618. It is remarkable that his country too was “in Aroer, even unto Nebo and Baal-meon; and eastward he inhabited unto the entering in of the wilderness from the river Euphrates” (8, 9).

Bela

in Norse mythology, was a giant whom the god Freyr killed in a duel, by striking him on the head with the horns of a deer.

## Belah[[@Headword:Belah]]

             a less correct mode of Anglicizing (Gen 46:21) the name of BELA SEE BELA (q.v.), the son of Benjamin.

## Belaite[[@Headword:Belaite]]

             (Heb. with the art., hab-Bali', הִבִּלְעַי; Sept. ὁ Βαλαϊv), the patronymic of the descendants of BELA SEE BELA (q.v.), the son of Benjamin (Num 26:38).

## Belaksham (Or Bilaksham)[[@Headword:Belaksham (Or Bilaksham)]]

             in the mythology of India, is an island beyond the Dead Sea. Its circumference measures 200,000 gossinei (about four miles); on it there grows a tree 1100 gossinei high; many high mountains and large streams. traverse it; its inhabitants live one thousand years, are fire-worshippers, and their wives are made fruitful only by the look of the men. It is surrounded by bodies of sweet water.

## Belamia[[@Headword:Belamia]]

             is a vestment, probably a sort of tunic, mentioned in the second chapter of the Rule of Fontevrault, made by Robert d'Arbrissel.

## Belanger, Thierry[[@Headword:Belanger, Thierry]]

             a celebrated French painter, was born at Nancy about 1596, and was a friend of Callot, Leclerc, Chasseul, and all those artists who threw so mulch eclat on the peaceful reign of Charles III, dukeof Lorraine. He studied under Voult, in Paris. He painted in fresco the hall of the convent at Nancy, which was destroyed in 1718; The Twelve Caesars, in colossal grandeur, for the Chateau de Morainville; a Conception of the Virgin in the Church of Notre Dame. His greatest works, however, are in the Church of the Miuimes, at Nancy; among, these are, a figure of Christ; The Virgin on her Death-bed, Surrounded by the Apostles and Cherubim; The Assumption of the Virgin a very large painting. Belanger died at Nancy about 1660.

## Belatucadr[[@Headword:Belatucadr]]

             in Celtic mythology, was the surname of the god of war, only known by an inscription “Marti Balatucadro.”

## Belbog (Or Bolbog)[[@Headword:Belbog (Or Bolbog)]]

             in Wendian mythology, was the wise god of the good. At Julin he was worshipped, as also in Juterbog, as an old man, dressed in white, crowned with laurels, with a palm-branch in his hand. Everywhere sacrifices were brought to him, in order that he might protect from the evil purposes of Tschernebog. Among the Russians he was called Bielbog, and had a temple in Kiew, where he was held to be the god of thunder.

## Belcher Joseph[[@Headword:Belcher Joseph]]

             a Congregational minister, graduated from Harvard College in 1690; was ordained at Dedham, Mass., Nov. 29, 1693; and died suddenly April 27, 1723, aged fifty-three years. See Sprague, Annals of the Amer. Pulpit, 1, 219.

## Belcher, Joseph, D.D[[@Headword:Belcher, Joseph, D.D]]

             a distinguished Baptist minister, was born at Birmingham, England, April 5,1794, settled in the United States, and died July 10th, 1859. Among his numerous works are: The Clergy of America: — The Baptist Pulpit of the United States: — Religious Denominations of the United States: — George Whitfield, a Biography. He also edited The complete Works of Andrew Fuller, and the Works of Robert Hall, and was engaged in several other literary labors.

## Beldagon[[@Headword:Beldagon]]

             a form of the deity or demiurgus Bel, as the creator of life from the waters. He was represented as a divine being, half man and half fish, and he was practically the same deity as Oannes, or Dagon (q.v.)

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

             a Congregational minister, was born at Wilton, Conn., July 16, 1781. He first studied law, and was for a short time engaged in practice in Norwalk. He soon left this, and prepared himself for the ministry of the Gospel. In October, 1812, he was settled as pastor of the Congregational Church in Greenfield, where he remained until 1821, being at the same time engaged in teaching in the academy of that place. He went to Fairfield, and was there occupied a few years in teaching. In 1824 he went to New York city and opened a classical school, which he taught for several years. He was principal of one of the public schools, and subsequently an instructor in the Normal School in that city. These offices he continued to hold until 1853, when he resigned on account of advancing age. After 1858 he resided in Brooklyn. He died March 20, 1861. See Obituary Record of Yale College, 1861,

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

             a Presbyterian minister, was born at Weston, Conn., Aug. 20, 1811. He graduated at Union College in 1835, after which he entered the Union Theological Seminary, where he graduated in 1839. He remained as a resident licentiate one year, and was ordained by the New York Presbytery in 1840. He accepted a, call to Newark, N. J., and continued in this charge for two years. From thence he became a stated supply of the Church in Milford, Pa., which he occupied for two years, and resigned to accept the post of teacher in New York city in 1845. For twenty-seven years he labored unremittingly in this field, while at the same time he took an active  interest in the various enterprises of the Church. He died at Dover, N. J., June 18, 1874. (W. P. S.)

## Belejambe Pierre[[@Headword:Belejambe Pierre]]

             a modern French engraver, was born at Rouen in 1752. He executed some fancy subjects, and a few prints for the collection of the Palais Royal. Among others are the following: The Circumcision; The Adoration of the Magi; and The Holy Family.

## Belelli Fulgencio[[@Headword:Belelli Fulgencio]]

             SEE BELLELLI.

## Belemus[[@Headword:Belemus]]

             (Βήλεμος), one of the Samaritans who wrote hostile letters to the Persian king concerning the returned Jews (1Es 2:16); evidently the BISHLAM SEE BISHLAM (q.v.) of the genuine text (Ezr 4:7).

## Belenus (Or Belnus, Belis)[[@Headword:Belenus (Or Belnus, Belis)]]

             was the surname of Apollo on two inscriptions at Aquileja. The name is perhaps related to the Cretian-Pamphylian Abelius; also to the Gallic Abellis, and to the Laconian word Bela, brightness, sun's brightness.

## Belfast Society[[@Headword:Belfast Society]]

             is noted in the history of the Presbyterian Church in Ireland for its having intensely agitated the Church for many years upon the question of subscription to the Westminster Confession of Faith. It had its origin with Reverend John Abernethy, Jr., who became minister at Antrim in 1703. He  was a diligent student, and soon drew around him as associates Reverend William Taylor, of Randalstown, Reverend Alexander Brown, of Donegore, and Reverend James Kirkpatrick, of Templepatrick — all young men of much promise. They were soon joined by Reverend Thomas Orr, of Comber, Reverend Alexander Colville, of Dromore, licentiates and theological students, and a few laymen of Belfast. The object of the organization was theological improvement. They first gave their organization the name of Belfast Society in 1705. "At their meetings, generally held monthly, each member preached in succession; chapters out of the Old and New Tests., previously agreed upon, were read in the original languages, and their difficulties discussed; reviews and analyses of books read by the members since the previous meeting were given; and dissertations were read on important theological topics, specially on those questions which were then attracting the attention of divines elsewhere, and becoming the subjects of controversy." Their sermons treated of "the nature and Scriptural terms of the unity of the Christian Church, the nature and mischief of schism, the rights of conscience and of private judgment, the sole dominion of Christ in his own kingdom, the nature, power, and effects of excommunication, and other subjects of that kind."

Through Mr. Abernethy the latitudinarian notions on the inferiority of dogmatic belief and the nature of religious liberty, which had obtained currency on the Continent and in England, were introduced into the Belfast Society, and thus into Ireland. This society held and diligently promulgated their ideas, principal of which are the following error is innocent when not wilful; that every man's persuasion of what is true and right is the sole rule of-his faith and conduct; "that the Church has no right to require candidates for the ministry to subscribe to a confession of faith prepared by any man or body of men, and that such a required subscription is a violation of the right of private judgment, and inconsistent with Christian liberty and true Protestantism." There is much evidence which leads one to believe that this society was guilty of the heresy of Arianism; such was the prevalent impression at that time. Such views, held by some of the most learned of the Church, soon caused widespread alarm. The question of subscription became the topic of the day. The controversy was taken to the press, and over fifty pamphlets were published by the members of the society and their opponents.

In 1721 the General Synod met at Belfast, when the orthodox Calvinists attempted to enforce subscription. A law to that effect was passed by the synod, to which all conformed except the members of the Belfast Society; after which time the Belfast Society was principally  known by the appellation of non-subscribers. The synod, however, did not now expel, but passed pacific resolutions. The controversy still continued with unabated fury. The non-subscribers formed a presbytery (the Presbytery of Antrim). The subscribers refused communion with the non- subscribers. Finally, in 1726, the synod expelled the non-subscribers, some of whom established independent churches, others lost their following, and ceased from the ministry; thus a most unfortunate quarrel was settled, and the Belfast Society passed out of existence. In August 1727, the Belfast Society published a very valuable work; though partial and onesided, it contains an elaborate defence of their peculiar views. It contains compilations from original documents, and reports of the synod's debates, which are nowhere else preserved: A Narrative of the Proceedings of Seven General Synods of the Northern Presbyterians in Ireland, with Relation to their Differences in Judgment and Practice, from the Year 1720 to 1726, in which they Issued in a Synodical Breach. See Reid, Hist. of the Presb. Church in Ireland.

## Belfield James F[[@Headword:Belfield James F]]

             an English Wesleyan minister, was born in Manchester, Sept. 30, 1843. He united with the society in early life; was educated at Wesley College, Sheffiell, during the governorship of that institution by Dr. Waddy; entered the ministry in 1864; and died at Rugeley, Stafford, July 19, 1879. He was conscientious and devout. He was failing in health and the shadow of death was ever before him. See Minutes of the British Conference, 1879, p. 41.

## Belforti Michael Angelo[[@Headword:Belforti Michael Angelo]]

             an Italian monk of the Order of Olivetans, who lived at Perugia in the early half of the 18th century, wrote, Panegirici Lirici e Morali (Milan, 1716): — Brevis Chronologia Ccenobiorum, Vivorumque Illustri. Usu Congregationis Montis Oliveti (ibid. 1720). See Hoefer, Nouv. Biog. Generale, s.v.

## Belfour Hugo James (Or John)[[@Headword:Belfour Hugo James (Or John)]]

             an English clergyman and dramatic writer, was born in 1802, and died in 1827. He published, under the pseudonym of St. John Dorset, two dramatic pieces entitled The Vampire and Montezuma. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Belfrage Henry, D.D[[@Headword:Belfrage Henry, D.D]]

             minister at Falkirk, in Scotland, who was born in 1774, and died in 1835, published, Practical Discourses for the Young (1817): — Practical Exposition of the Assembly's Shorter Catechism: — A Monitor to Families (1823); and other works. See Allibone, Dict. of Brit. and Amer. Authors, s.v.; McKerrow, Life of Henry Belfrage (1837).

## Belfry[[@Headword:Belfry]]

             is a bell-tower, or campanile, usually forming part of a church, but sometimes detached from it, as at Evesham, Berkeley, Chichester Cathedral, Walton, Norfolk, and Ledbury, Herefordshire, etc. At Lapwortti, Warwickshire, the belfry is connected with the church by a covered passage. This term is also applied to the room in the tower in which the bells are hung. At Pembridge, in Herefordshire, there is a detached belfry built entirely of wood, the frame in which the bells are hulng rising at once from the ground, with merely a casing of boards. SEE TOWER.

## Belgic Confession[[@Headword:Belgic Confession]]

             (Confessio Belgica), a confession of faith framed by Guido de Bres, of Brabant, and others, about A.D. 1561 in French, and based on Calvinistic principles. It was translated into the vernacular in 1563, and was received as a symbolical book by the synods of Antwerp in 1566, of Dort in 1571, 1576, 1579, 1581, and 1619; and recognised by that of the Hague in 1651. The copy recognised by the synod of Middelburg in 1581 is an abridgment of the original by Festus Hommius, which afterward became the rule of the Synod of Dort. Both have the same number of articles, and differ only in form, not in spirit. The shorter form is given by Augusti, Corpus Libror. Syambolicor. (Elberf. 1827, 8vo); the longer in Niemeyer, Coll. Confessionum (Leips. 1840, 8vo). SEE CONFESSIONS.

## Belgium[[@Headword:Belgium]]

             (פִּעֲמוֹן, paamon', something struck; Sept. ῥοϊvσκος; Vulg. tintinnabulum; Exo 28:33-34; Exo 39:25-26; also מֵצַלָּה, metsillah', tinkling; Sept.

χαλίνος; Zec 14:20).

I. The first bells known in history are those small golden bells which were attached to the lower part of the blue robe (the robe of the ephod) which formed part of the dress of the high-priest in his sacerdotal ministrations (Exo 28:33-34; comp. Sirach 45, 11). They were there placed alternately with the pomegranate-shaped knobs, one of these being between every two of the bells. The number of these bells is not mentioned in Scripture; but tradition states that there were sixty-six (Clem. Alex. Stromata, p. 563), or, according to the Jews, seventy-two (Jarchi, in loc.) We need not seek any other reason for this rather singular use of bells than that which is assigned: “His sound shall be heard when he goeth into the holy place before the Lord, and when he cometh out, that he die not” (Exo 28:35); by which we may understand that the sound of the bells manifested that he was properly arrayed in the robes of ceremony which he was required to wear when he entered the presence-chamber of the Great King; and that as no minister can enter the presence of an earthly potentate abruptly and unannounced, so he (whom no human being could introduce) was to have his entrance harbingered by the sound of the bells he wore. This sound, heard outside, also notified to the people the time in which he was engaged in his sacred ministrations, and during which they remained in prayer (Luk 1:9-10). No doubt they answered the same purpose as the bells used by the Brahmins in the Hindoo ceremonies, and by the Roman Catholics during the celebration of mass (comp. Luk 1:21). To this (lay bells are frequently attached, for the sake of their pleasant sound, to the anklets of women. SEE ANKLET. The little girls of Cairo wear strings of them round their feet (Lane, Mod. Egypt. 2, 370), and at Koojar Mungo Park saw a dance “in which many performers assisted, all of whom were provided with little bells fastened to their. legs and arms.”

“BELLS OF THE HORSES” are mentioned in Zec 14:20, and may have been such as were attached to the bridles or foreheads, or to belts around the necks of horses trained for war, that they might thereby be accustomed to noise and tumult, and not by their alarm expose the riders to danger in actual warfare. Hence a person who had not been tried or trained up to any thing was by the Greeks called ἀκωδώνιστος, “one not used to the noise of a bell,” by a metaphor taken from horses. The mules employed in the funeral pomp of Alexander had at each jaw a golden bell. It does not appear, however, that this was a use of horse-bells with which the Jews were familiar. The Hebr. word is almost the same as מְצַלְתִּיַם, metsiltayim, “a pair of cymbals;” and as they are supposed to be inscribed with the words “Holiness unto the Lord,” it is more probable that they are not bells, but “concave or flat pieces of brass, which were sometimes attached to horses for the sake of ornament” (Jahn, Bibl. Arch. § 96). Indeed, they were probably the same as the שִׂהֲרֹנַים, saharonim', “ornaments;” Sept. μηνίσκοι (Isa 3:18; Jdg 8:21), lunulae of gold, silver, or brass used as ornaments, and hung by the Arabians round the necks of their camels, as we still see them in England on the harness of horses. They were not only ornamental, but useful, as their tinkling tended to enliven the animals; and in the caravans they thus served the purpose of our modern sheep-bells. The laden animals, being without riders, have bells hung from their necks, that they may be kept together in traversing by night the open plains and deserts, by paths and roads unconfined by fences and boundaries, that they may be cheered by the sound of the bells, and that, if any horse strays, its place may be known by the sound of its bell, while the general sound from the caravan enables the traveler who has strayed or lingered to find and regain his party, even in the night (Rosenmuller, Morgenl. 4, 441). That the same motto, Holiness to the Lord, which was upon the mitre of the highpriest, should, in the happy days foretold by the prophet, be inscribed even upon the bells of the horses, manifestly signifies that all things, from the highest to the lowest, should in those days be sanctified to God (Hackett's Illustra. of Script. p. 77). SEE BRIDLE.

It is remarkable that there is no appearance of bells of any kind on the Egyptian monuments. Quite a number of bronze bells, with iron tongues, were discovered, however, among the Assyrian ruins in a caldron at Nimroud by Mr. Layard, and are now in the British Museum. They vary in size from about 2 to 3 inches in height, and 1 to 2 inches in diameter, and in shape do not differ materially from those now in use among us (see Layard's Babylon and Nineveh, p. 150). II. Bells were not introduced into the Christian Church till a comparatively late period. Several inventions were common before the introduction of bells. In Egypt they seem to have used trumpets, in imitation of the Jews; and the same custom prevailed in Palestine in the sixth century. In some monasteries they took the office by turns of going about to every one's cell, and calling the monks to their devotions by the sound of a hammer: this instrument was called the night signal and awakening instrument. Paulinus, the bishop of Nola, in Campania, who died A.D. 431, is usually regarded as the inventor of bells; and hence the terms nola and campana are supposed to be derived. There is reason, however, to believe that this is a mistake, as it is remarkable that no mention of bells is made in his epistles, in his poems, or in the account of his life, which was compiled from his own works and the panegyrics of his contemporaries. The word campana is probably derived from ces Campanum, mentioned by Pliny, the metal preferred for bells. The use of bells was not known in the Eastern Church till the year 865, when Ursus Patrisiacus made a present of some to Michael, the Greek emperor, who first built a tower in the church of Sancta Sophia in which to hang them. It is generally thought that Sabinianus, who succeeded Gregory the Great in 604, introduced them into the Latin Church, and applied them to ecclesiastical purposes. Baronius speaks of the use of the, Tintinnabula in the earliest ages of the Church (Ann. A.D. 58 and 64), and Giraldus Cambrensis says that portable bells were used in England in the time of SS. Germanus and Lupus, i.e. about 430.

From all which it appears that small portable bells were in use in the Church in very ancient times, and that the large church-bells were not introduced until a later period. Certain it is, however, that there were bells in the church of St. Stephen, at Sens, in 610, the ringing of which frightened away the besieging army of King Clothaire II, which knew not what they were. Yet Bede, in his Ecclesiastical History (lib. 4, c. 23), about 670, says, “audivit subito in aere notum campanae sonum quo ad orationes excitari solebant.” A form of speaking which would imply that they were at that period in general use; and Stavely refers to Spelman's Concil. tom. 1, fol. 62, 64, where it is stated that Oudoceus, bishop, or archbishop, of Llandaff, about A.D. 550, took down the bells and crosses of his church as part of a sentence of excommunication. Ingulphus relates how Turketul, abbot of Croyland, who died about 870, gave one notable great bell to the abbey- church, which he called Guthlac, and afterward abbot Egelric gave six more, named Bartholomew, Bettelmus, Terketul, Tatwyn, Pega, and Bega; and he adds, “Non erat tune tanta consonantia campanarum in tota Anglia.” (See Maitland, Dark Ages, p. 251.) Proofs exist that bells were common in France as early as the Seventh and eighth centuries. During the reign of Charlemagne they became common in France and Germany. Bells were first hung in towers separate from the church (campanili); later, the tower was joined to the church. In Italy, Greece, the Ionian Isles, and Sweden, the towers are yet usually separate. As early as the eighth century bells were dedicated with religious ceremonies very similar to those used in baptism. They were sprinkled with holy water; exorcism was spoken over them, to free them from the power of evil spirits; a name was given them (as early as the tenth century); a blessing was pronounced; and they were anointed. Later, their ringing was supposed to drive away evil spirits, pestilence, and thunder-storms. Being thus made objects of religious faith and affection, they were ornamented in the highest style of the sculptor's art with scenes from the Bible and other religious subjects. The largest bells are the one at Moscow, 488,000 lbs.; at Toulouse, 66,000 lbs.; at Vienna, 40,000 lbs.; Paris, 38,000 lbs.; Westminster Abbey, 37000 lbs. The usual composition of bells is four parts of copper and one of tin. The proportions are sometimes varied, and bismuth and zinc added. Legends of large parts of silver in certain bells, as at Rouen, have been found by chemical analysis to be fabulous. Strength of tone in bells depends upon the weight of metal, depth of tone upon the shape. By varying these chimes are produced. (See Thiers, Des Cloches [Paris]; Harzen, Die Glockengiesserei [Weimar, 1854]; Otto, Glockenkunde [Leipzig, 1857]; Chrysander, Historische Nachrichten von Kirchenglocken.)

The BLESSING OF BELLS in the Romish Church is a most extraordinary piece of superstition. They are said to be consecrated to God, that he may bestow upon them the power, not of striking the ear only, but also of touching the heart. When a bell is to be blessed, it is hung up in a place where there is room to walk round it. Beforehand, a holy-water pot, another for salt, napkins, a vessel of oil, incense, myrrh, cotton, a basin and ewer, and a crumb of bread, are prepared. There is then a procession from the vestry, and the officiating priest, having seated himself near the bell, instructs the people in the holiness of the action he is going to perform, and then sings the Miserere. Next, he blesses some salt and water, and offers a prayer that the bell may acquire the virtue of guarding Christians from the stratagems of Satan, of breaking the force of tempests, and raising devotion in the heart, etc. He then mixes salt and water, and, crossing the bells thrice, in the name of the Father, the Son, and the Holy Ghost, pronounces over each, “God be with you.” This being done, he dips the aspergillum, or sprinkler, in the holy water, and with it washes the bell; during this ablution psalms are sung. After this, a vessel, containing what they call oil for the infirm, is opened by the dean, into which the officiating priest dips the thumb of his right hand, and applies it to the middle of the bell, signing it with the sign of the cross. The twenty-eighth psalm being then sung, the bell is marked with seven other crosses, during which the priest honors the bell with a sort of baptism, consecrating it in the name of the Trinity, and naming some particular saint, who stands godfather to the bell, and from that time it bears his name. It is then perfumed with incense and myrrh, which, in a prayer used on the occasion, is called the dew of the Holy Ghost. For the full forms, see Migne, Liturgie Catholique, p. 368; Boissonnet, Dict. des Ceremonies, 1, 886. The practice of consecrating and baptizing bells is a modern invention. Baronius refers the origin to the time of John 13, A.D. 968, who consecrated the great bell of the Lateran Church, and gave it the name of John. The practice, however, appears to have prevailed at an earlier period; for in the capitulars of Charles the Great it is censured and prohibited. The rituals of the Romanists tell us that the consecration of bells is designed to represent that of pastors; that the ablution, followed by unction. expresses the sanctification acquired by baptism; the seven crosses show that pastors should exceed the rest of Christians in the graces of the Holy Ghost; and that as the smoke of the perfume rises in the bell, and fills it, so a pastor, adorned with the fullness of God's spirit, receives the perfume of the vows and prayers of the faithful.

The TOLLING of bells at funerals is an old practice. It was a superstitious notion that evil spirits were hovering round to make a prey of departing souls, and that the tolling of bells struck them with terror. In the Council of Cologne it is said, “Let bells be blessed, as the trumpets of the church militant, by which the people are assembled to hear the word of God, the clergy to announce his mercy by day, and his truth in their nocturnal vigils; that by their sound the faithful may be invited to prayers, and that the spirit of devotion in them may be increased.” The fathers have also maintained that daemons, affrighted by the sound of bells calling Christians to prayer, would flee away, and when they fled the persons of the faithful would be secure; that the destruction of lightnings and whirlwinds would be averted, and the spirits of the storm defeated. Durand says, in his Rationale of the Roman Church, “that for expiring persons bells must be tolled, that people may put up their prayers. This must be done twice for a woman and thrice for a man; for an ecclesiastic as many times as he had orders; and at the conclusion a peal of all the bells must be given, to distinguish the quality of the persons for whom the people are to offer up their prayers.” The uses of bells, according to the Romish idea, are summed up in the following distich, often inscribed on bells:

“Laudo Deum verum; plebem voco; congrego cle' um; Defunctos ploro; pestem fugo; festaqua honoro.”

“I praise the true God; I call the people; I assemble the clergy; I lament the dead; I drive away infection; I honor the festivals.” The following are the names, kinds, and offices of bells used in churches and “religious houses:”

1. Squilla or scilla, a little bell hung in the refectory, near the abbot's seat, which he rang to signify the end of the repast. It was also used to procure silence when there was too much noise.

2. Cymbalum, used in the cloister.

3. Nola, in the choir.

4. Campana, in the Campanile (q.v.); perhaps used when there was only one church-bell.

5. Signum, in the church-tower. The Campana sancta, vulgarly called in the country the “Sance-bell,” was runs when the priest said the Sanctus, sanctus, sanctus, Dominus Deus Sabaoth.

Matthew Paris says that it was forbidden to ring the bells during a period of mourning; and the Church of Rome retains to this day the custom of not suffering the bells to sound during the period from Good Friday to Easter Day. For an amusing paper on “Bells,” see Southey's Doctor, vol. 1, Bergier, s.v. “Cloche;” Bingham, Orig. Eccles. bk. 8, ch. 7, § 15; Martene, De Ant. Eccles. Ritibus, t. 2; Landon, Eccles. Dictionary, s.v. “Bells;” Coleman, Ancient Christianity, ch. 13, § 9; Quarterly Review (Lond.), Oct. 1854, art. 2.

## Belgrado Giacopo[[@Headword:Belgrado Giacopo]]

             a learned Italian Jesuit, was born at Udine, Dec. 16, 1704, and died April 17, 1789. He published a large number of scientific works, of which the greater part are in Latin. The principal of these are, Ad Disciplinam Mechanicam Nauticam et Geographicam, Acroasis Critica et Geographica (Parma, 1741): — De Lignorum Equilibrio Acroasis (ibid. 1742): — De Analyseos Vulgaris Usu in Re Physice (ibid. 1761): — Theoria Cochlai Archimedis, (1767). At the age of eighty-one years, he gave a dissertation, full of new ideas, upon Egyptian architecture. See Hoefer, Nouv. Biog. Generale, s.v.

## Belgrave (Lat. Bellogravus), Richard[[@Headword:Belgrave (Lat. Bellogravus), Richard]]

             an English theologian, and monk of the Order of Carmelites, lived at the commencement of the 14th century, under the reign of Edward II. He wrote, Determinationes Theologicce: — Qucestiones Ordinarice. See Hoefer, Nouv. Biog. Generale, s.v.; Chalmers, Biog. Dict. s.v.

## Belhomme Humbert[[@Headword:Belhomme Humbert]]

             a learned French Benedictine of the Congregation of St.Vanne and St. Hidulphus, was born at Bar-le-Duc, Dec. 27 , 1653. He was distinguished for his eloquence, being the first who preached in the Cathedral of Strasburg after its cession to France. In 1703 he was made abbot of Moven-Moutier, and during his long superintendence of its affairs he rebuilt its structures, and collected the valuable library which was formerly there. He died Dec. 12, 1727. He wrote, Historia Mediani Monasterii (Strasburg, 1724, 4to): — also a Fragment of the Chronicle of Jean de Bayon; and some other historical pieces: — besides Remarks on some Decisions of the Rota concerning the Abbeys of St. Mihiel and Senones; published under the name of Dominique Doyen (Naples, 1700): — a small work concerning the Power of the Reformed Benedictines to Possess the Pespetual Benefices of their Order (without his name). See Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Beli[[@Headword:Beli]]

             (in Hindu mythology). SEE BALI.

Beli

(in Norse mythology). SEE BELA.

## Beligatti Cassio[[@Headword:Beligatti Cassio]]

             an Italian Capuchin, was born at Marcerata, in 1708. He remained as missionary for eighteen years in Thibet and in the kingdom of the Great Mogul. After his return, he edited, upon the invitation of cardinal Spinelli, prefect of the Propaganda, a Thibetian Alphabet (Rome, 1773); and two grammars, one of the language of Hindostan, the other of the Sanscrit idiom. He was the co-laborer of P. Giorgi who in his celebrated work explained the MSS. found in Tartary in 1721. He died at Rome in 1791. See Hoefer, Nouv. Biog. Generale, s.v.

## Belin, Alphonse[[@Headword:Belin, Alphonse]]

             a French theologian, lived in the latter half of the 17th century. He wrote, La Verite de la Religion Catholique, et la Faussete de la Religion Pretendue Reforme (Nevers, 1683). See Hoefer, Nouv. Biog. Generale, s.v.

## Belin, Gabriel De St[[@Headword:Belin, Gabriel De St]]

             a French jurist and theologian, was born at Champagne in 1546. He entered the Order of the Cistercians, and was appointed abbot of Marimond. He died Sept. 14, 1590. He published in 1580 the Coutume du Bassigny. See Hoefer, Nouv. Biog. Generale, s.v.

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

             a minister in the Methodist Episcopal Church South, was born in South Carolina in 1788. He entered the South Carolina Conference in 1811, and labored zealously until his sudden death, May 19, 1859. Mr. Belin was a good, pure-hearted, experimental preacher. He was charitable and exemplary in life. See Minutes of Annual Conferences of the M. E. Church South, 1859, p. 150.

## Belin, John Albert[[@Headword:Belin, John Albert]]

             a learned French prelate, was born at Besancon about 1610. He took the Benedictine vows at the Abbey of Faverney, Dec. 19, 1630. Having completed his studies, he was sent to the Abbey of Cluny, to the Priory of Charite-sur-Loire, then to Paris and other places, where he distinguished himself as a preacher. Having secured for the son of Colbert the vote of all the monks for the election to the Priory of Charite, he obtained of this minister the bishopric of Belley in 1666. He died in his diocese in 1677. He wrote, Les Emblemes Encharistiques (Paris, 1647): Les Fideles Pensees del'Ame pour la Porter a son Devoir <ibid. eod., 1660): —Pierre Philosophale (ibid, 1653): — Les ‘Aentures dut Philosophe inconnsu la Recherche et Invention de la Pierre Philosophale (Paris, 1664); an interesting work directed against the alchemists: — Preuves Convaincantes des Virites du Christianisme (Paris, 1666). See Hoefer, Nouv. Biog. Generale, S V.

## Beling Richard[[@Headword:Beling Richard]]

             SEE BELLING.

## Belingan[[@Headword:Belingan]]

             SEE BELLINGAN.

## Belinuncia[[@Headword:Belinuncia]]

             in Gallic mythology, was a poisonous plant, possessing a magic effect, sacred to Belenus or Belinus, from whom its name. The Gauls poisoned their arrows and lances with it. It was also said to produce rain and stormy weather, if dug up by a virgin at midnight during the new-moon, while if gathered during the full-moon it produced aridity.

## Belinus, Belis[[@Headword:Belinus, Belis]]

             SEE BELENUS.

## Belisana[[@Headword:Belisana]]

             in Gallic mythology, was the discoverer of the arts, and worshipped by the Gauls. All accounts about her are doubtful, as also the account that she is represented as. a maiden sitting on a tree-stump, on the famous eight- cornered pillar near Cussi la Colonne. She is thought to have represented Minerva.

## Belit[[@Headword:Belit]]

             an Assyrian goddess, analogous to the Accadian Nin-gelal.

## Belknap Giles N[[@Headword:Belknap Giles N]]

             a Methodist Episcopal minister, was born at Randolph, Vt., May 13 , 1811. He was converted in 1832; received license to preach in 1840; moved to Shiawasse County, Mich., in 1848, and in the same year entered the Michigan Conference. On account of ill-health he held a superannuated relation during 1857 and 1858. During the other years of his ministry he labored willingly and faithfully. He died April 13, 1866. Mr. Belknap excelled as a pastor. His preaching was direct, earnest, and full of pathos. See Minutes of Annual Conferences, 1866, p. 157.

## Bell[[@Headword:Bell]]

             The body of a Corinthian or Composite capital, supposing the foliage stripped off, is called the bell; the same name is applied also to the Early English and other capitals in Gothic architecture which in any degree partake of this form.

## Bell (Nee Wynn), Deborah[[@Headword:Bell (Nee Wynn), Deborah]]

             an English minister of the Society of Friends, was born at Bradford, York shire, in 1689. She became a Christian when quite young, and at the age of nineteen began her ministerial work with modesty and timidity, but grew  strong by experience. She visited many parts of England, Sacotland, and Wales, and was twice in Ireland. In 1738 she made her last visit to several places in Hertfordshire, where, though very feeble in body, she “was strong in spirit, and proved a great comfort to the Friends where she went.” She died Sept. 2, 1738. See Piety Promoted, ii, 258, 259. (J. C. S.)

## Bell, Alexander (1)[[@Headword:Bell, Alexander (1)]]

             an English Wesleyan minister, was born in 1788. He was converted when seventeen years of age, under Rev. William Bramwell, and was called to the ministry in 1810. He died Feb. 3, 1851. He occupied some of the most important circuits, and was an eminently useful minister and a burning and shining light. See Minutes of the British Conference, 1851; Wesleyan Centenary Takings, 1, 334.

## Bell, Alexander (2)[[@Headword:Bell, Alexander (2)]]

             a Methodist Episcopal minister, entered, in 1855, the Pittsburg Conference, in which he did excellent service for twelve years, when he was disabled by an attack of apoplexy. He soon manifested alarming symptoms of. insanity, and was removed to the Columbus Asylum, where he died, Nov. 18, 1867. Mr. Bell was an earnest, able, and acceptable minister. See Minutes of Annual Conferences, 1868, p. 112.

## Bell, Andrew, D.D[[@Headword:Bell, Andrew, D.D]]

             inventor of what is called the Lancasterian School System, was born at St. Andrew's, 1752, and educated at the University there. Taking orders in the Church of England, he was appointed chaplain at Fort St. George, and minister of St. Mary's church at Madras. Here he commenced instructing gratuitously the orphan children of the military asylum, and made the first attempt at the system of mutual instruction. On his return to England he published in London, in 1797, An Experiment made at the Mule Asylum at Malras, suggesting a System by which a School or Family may teach itself under the superintendence of the Master or Parent. The pamphlet attracted but little attention until, in the following year, Joseph Lancaster opened a school in Southwark for poor children, supported by subscription, and conducted upon this system. It was so successful that similar schools were established elsewhere. The education of the poor being undertaken on so large a scale by a sectarian, the subscribers being also in the main dissidents from the Church of England, caused some alarm in the leading members of that church. Bell was opposed to Lancaster, and in 1807 was employed to establish schools where the Church doctrine would be taught, and to prepare books for them. Funds were provided, and the rivalry, by stimulating both parties to exertion, resulted in nothing but good; though the particular feature, that of mutual instruction with the help of a master only, has been found to require very material modifications. Dr. Bell, as a reward for his labors, was made a prebendary of Westminster. He died at Cheltenham, January 28, 1832, leaving over $600,000 for educational purposes.

## Bell, Angus[[@Headword:Bell, Angus]]

             a Methodist Episcopal minister, was born in Scotland about 1827, of respectable, pious parents, who gave him a careful education. He spent several of his early years in marine life. Upon abandoning the sea he travelled through several of the Southern States, and finally settled at Evansville, Ind., where he was converted. Soon after he was licensed to preach, and labored as supply in various places in Indiana. In 1857 he entered the Kentucky Conference. In 1861 he was violently persecuted by secessionists, and his life was threatened; he therefore temporarily left his work. About this time he was attacked by hemorrhage of the lungs, and died Sept. 13, 1861. Mr. Bell was an excellent man, but subject to extreme elevations and depressions in his religious experience, though of unblemished character. He was somewhat eccentric, yet never offensive. See Minutes of Annual Conferences, 1862, p. 8.

## Bell, Ann Mercy[[@Headword:Bell, Ann Mercy]]

             an English minister of the Society of Friends, was born in London in 1706. For several years she was a teacher in a Friends' school in her native city. Her conversion took place in early life, and she was impressed that it was her duty to preach. Her ministry was at first in her own immediate vicinity, but gradually extended to many parts of England. It was not confined to  persons in her own denomination, but reached the various sects of Christians. In 1753 she went to London, where she was much occupied in preaching in the streets and market-places, and “such was her ardor and love for the people that she frequently preached three or four times a day in different places.” She died of apoplexy, Dec. 30, 1775. See Piety Promoted, 3, 105-106. (J. C. S.)

## Bell, Benjamin (1)[[@Headword:Bell, Benjamin (1)]]

             a Congregational minister, was born in Dutchess County, N. Y., Jan 21, 1752. He graduated from Yale College in 1779; was ordained pastor in Amesbury, Mass., Oct. 13, 1784; resigned his pastorate in March, 1790, and died in 1836. See Sprague, Annals of the Amer. Pulpit, 2, 87.

## Bell, Benjamin (2)[[@Headword:Bell, Benjamin (2)]]

             a Methodist Episcopal minister, was born in Montgomery County, N. C., Nov. 15, 1801. He experienced conversion in 1818; received license to preach in 1825, and in 1826 entered the South Carolina Conference, in which he was very successful, and only missed one year, and that on account of ill health, until his decease, June 27, 1838. Mr. Bell was an able, devoted, ardent Christian gentleman. See Minutes of Annual Conferences, 1839, p. 663.

## Bell, Book, and Candle[[@Headword:Bell, Book, and Candle]]

             In the Romish Church the ceremony of excommunication was formerly attended with great solemnity. Lamps or candles were extinguished by being thrown on the ground, with an imprecation that those against whom the excommunication was pronounced might be extinguished by the judgment of God. The summons to attend this ceremony was given by the ringing of a bell, and the curses accompanying it were pronounced out of a book by the priest. Hence the phrase of “cursing by bell, book, and candle.” The following account, from the articles of the General Great Curse, found at Canterbury A.D. 1562, is set down by Thomas Becon, in the Reliques of Rome. This was solemnly thundered out once in every quarter — that is, as the old book saith; — “‘The Fyrst Sonday of Advent, at comyng of our Lord Jhesu Cryst: The fyrst Sonday of Lenteen: The Sonday in the Feste pf the Trynyte: and Sonday within the Utas (Octaves) of the Blessed Vyrgin our Lady St. Mary.' At which Action the Prelate stands in the Pulpit in his Aulbe, the Cross being lifted up before him, and the Candles lighted on both sides of it, and begins thus, ‘By Authority God, Fader, Son, and Holy- Ghost, and the glorious Mother and Mayden, our Lady St. Mary, and the Blessed Apostles Peter, and Paul, and all Apostles, Martyrs, Confessors, Vyrgyne, and the hallows of God; All thos byn accursed that purchases Writts, or Letters of any Leud Court, or to let the Processe of the Law of Holy Chirch of Causes that longen skilfully to Christen Court, the which should not be demed by none other Law; And all that maliciously bereaven Holy Chirch of her right, or maken Holy Chirch lay fee, that is hallowed and Blessed. And also all thos that for malyce or wrathe of Parson, Vicare, or Priest, or of any other, or for wrongfull covetyse of himself withholden rightful Tyths, and Offerings, Rents, or Mortuaries from her own Parish Chirch, and by way of covetyse fals lyche taking to God the worse, and to hemself the better, or else torn him into another use, then hem oweth. For all Chrysten Man and Women been hard bound on pain of deadly Sin, not onlyche by ordinance of Man, but both in the ould Law, and also in the new Law, for to pay trulyche to God and holy Chirch the Tyth part of all manner of encrease that they winnen trulyche by the Grace of God, both with her travell, and alsoe with her craftes whatsoe they be truly gotten.' And then concludes all with the Curse it self, thus, ‘And now by Authoritie aforesaid we Denounce all thos accursyd that are so founden guyltie, and all thos that maintaine hem in her Sins or gyven hem hereto either help or councell, soe they be departed froe God, and all holi Chirch: and that they have noe part of the Passyon of our Lord Jhesu Cryst, ne of noe Sacraments, ne no part of the Prayers among Christen Folk: But that they be accursed of God, and of the Chirch, froe the sole of her Foot to the crown of her hede, sleaping and waking, sitting and standing, and in all her Words, and in all her Werks; but if they have noe Grace of God to amend hem here in this Lyfe, for to dwell in the pain of Hell for ever withouten End: Fiat: Fiat. Doe to the Boke: Quench the Candles: Ring the Bell: Amen, Amen.' And then the Book is clapped together, the Candles blown out, and the Bells rung, with a most dreadful noise made by the Congregation present, bewailing the accursed persons concerned in that Black Doom pronounced against them.”

## Bell, David L[[@Headword:Bell, David L]]

             a minister in the Methodist Episcopal Church South, was born in Kentucky. His father was a Baptist preacher. He was converted in 1841, and in 1842 entered the Arkansas Conference. In 1844 he was ordained deacon and transferred to the Texas Conference, where, soon after, from pecuniary embarrassment, he was obliged to locate. In 1849 he re-entered the active ranks, but was attacked by pneumonia on his return home and confined until his death, Jan. 25, 1850. Mr, Bell was an agreeable companion, a dauntless preacher, a conscientious Christian, and a faithful pastor. See Minutes of Annual Conferences of the M. E, Church South, 1850, p. 299.

## Bell, Fielding[[@Headword:Bell, Fielding]]

             a minister in the Methodist Episcopal Church South, was born in Stafford County;Va., June 19, 1801. He graduated at St. Mary's College, Md., and in 1832 moved to St. Louis, Mo., and entered upon the practice of medicine. In 1839 he moved to Floydsburg, Ky., where he received license to preach, and in 1840 entered the Kentucky Conference. In 1860 he was transferred to the Louisiana Conference, and appointed to the Concordia Mission, where he labored until the work was broken up by the war. In 1865 he resumed his service, and was appointed to Waterproof and St. Joseph, where he continued until within a few days of his decease, which occurred Aug. 28, 1867. See Minutes of Annual Conferences of the M. E. Church South, 1867, p. 135.

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

             a Calvinistic Methodist, who was the first of John Wesley's followers to make a division in the Methodist societies, was a local preacher in Southwark, a man of heated imagination, who said he possessed a miraculous discernment of spirits. His doctrinal sentiments were high Antinomianism, mixed with enthusiasm. He first separated from the Foundery Society, with the Reverend Thomas Maxfield, in February, 1763, and was a member of his church in Princes Street, Moorfields,but soon afterwards set up as preacher himself, and took one of Mr. Wesley's preaching places, situated in Baker's Court, near Gray's Inn Lane, London. There he had many followers, and preached there many years. Bell's fanaticism obliged Mr. Wesley to expel him from the Foundery Society. He afterwards prophesied the destruction of the world on a certain day, against which Mr. Wesley preached, as great fear was created by the prophecy. The failure did not disconcert Bell, who continued his wild enthusiasm. See Wilson, Dissenting Churches, 3:418-419.

## Bell, Hamilton[[@Headword:Bell, Hamilton]]

             a Presbyterian minister, was in May, 1740, taken on trial by Philadelphia Presbytery, and licensed Sept. 30. Having spent some time at Nottingham, he was received by Donegal Presbytery, Oct. 27, 1741, and April 7 he received a call to Nottingham, and was ordained Nov. 11, 1742. He was also invited to Donegal, to Lancaster, and to White Clay. The spring after being ordained, he was admonished, and in the fall suspended. In February, 1744, he published his renunciation of the presbytery in the newspapers. He appealed to the synod in May, 1744, and they appointed a committee to meet and determine the affair. It met at Donegal in June, and deposed him; and the synod approved the sentence in 1745. See Webster; Hist. of the Presb. Church in Amer. 1857.

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

             a minister in the Methodist Episcopal Church South, was born in North Carolina, Feb. 28, 1799. He was converted in early life, but did not join any religious sect until about thirty-five years of age. He moved to Tennessee when about eighteen, was licensed to preach in 1841, spent eleven zealous, laborious years in the local ranks, and then, in 1852, entered the Memphis  Conference, in which he served as health permitted, until his death, July 26, 1874. Mr. Bell had very limited educational privileges in early life, but by persistent .personal application became a well-read man. He was plain, practical, and forcible in his preaching, and-an exemplary Christian. See Minutes of Annual Conferences of the M. E. Church South, 1874, p. 64.

## Bell, Hiram[[@Headword:Bell, Hiram]]

             a Congregational minister, was born at Antrim, N. H., Dec. 16, 1807. His preparatory studies were pursued at the Kimball Union Academy, and he graduated from Williams College in 1836., In 1839 he graduated from East Windsor Theological Institute. From 1840 to 1850 he was pastor of the Church in Marlborough, Conn. In the latter year he was installed at Killingworth, Conn. remaining there until 1864; and from May of. that year until death, June 18, 1876, he was acting pastor of the Church in Westchester, Conn. See. Cong. Quarterly, 1877, p. 409.

## Bell, Jacob[[@Headword:Bell, Jacob]]

             an English minister of the Society of Friends, was born in London, April 17, 1737 (O.S.), where he resided the most of his life. He became a Christian in early life, and his” first appearance in public testimony” was in 1774, when he was about thirty-seven years of age. In the discharge of his ministerial: duties, he visited most of the meetings in Great Britain, also those in the Isles of Wight, Guernsey, and Jersey. He often held meetings among persons of Other religious denominations. He died at Plaistow, Essex Co., the place of his last residence, Dec. 19, 1806. See Piety Promoted, 2, 382-383. (J. C. S.)

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

             an Irish Wesleyan minister, was born in the north of Ireland, 1759. He was converted when after twenty. He was appointed to a circuit in 1790, and labored for thirty-seven years, chiefly as a missionary, preaching in the English and Irish tongues, oftentimes at fairs and markets, and exposed to much danger. When unable longer to fulfil the duties of the ministry, he retired to Dublin, where. he still did missionary work. He died Dec. 8, 1844. See Minutes of the British Conference, 1845.

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

             a Wesleyan minister in Canada, was born in the County of Wexford, Ireland, in 1810. He was converted in early life; came to Canada in 1831; entered the ministry of the then newly formed “Canadian Wesleyan Methodist Church” in 1834; retired from the active work in 1863; settled in London, Ont., in 1867; and died in that city, May 31, 1879. Bell was a mighty wrestler with God and an irresistible pleader with men. His whole soul sometimes seemed on fire; it flashed from his eyes, flamed from his tongue, and burned into the souls of those who heard him. He was a man of warm friendships and of uniform and unspotted integrity. See Minutes of London (Ont.) Conference (Toronto, 1879), p. 32.

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

             an English Wesleyan minister, of Episcopal parents, was born at Hull, Oct. 19, 1788. He united with the Church at the age of fourteen, and was received as a probationer in 1811; he was sent to Newfoundland in 1816, and labored in St. John's, island Cove, and Harbor Grace; returned to England in 1823; became a supernumerary in 1851, and died after much affliction, Oct. 26, 1855. He was a faithful pastor. See Minutes of the British Conference, 1856; Wilson, Newfoundland and its Missionaries (Cambridge, Mass, and Halifax, N. S., 1866, 12mo), p. 237.

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

             a Methodist Episcopal minister, was born in Accomac County, Va., in 1792 or 1793. He experienced conversion in his twenty-first year; soon was promoted to class-leader, exhorter, and local preacher; and in 1827 entered the travelling ministry. For two years previous to his decease he held a superannuated relation. He died Aug. 14, 1859. Mr. Bell did valiant work for the Church. He was humble, guileless, patient, courteous, and generous. See Minutes of Annual Conferences, 1860, p. 56.

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

             an English Wesleyan missionary was born at Stokesley, Yorkshire, Nov. 21, 1812. He was converted when twelve years old, entered the itinierancy in 1836 (Haslingden and Oakham circuits), and sailed for Antigua, W. I., Oct. 31, 1838. After a few months of earnest work, he was stricken with  yellow fever, of which he died, Aug. 16, 1839. See Minutes of the British Conference; Wesl. Meth. Mag. 1841, p. 979.

## Bell, John (4)[[@Headword:Bell, John (4)]]

             an English minister of the Society of Friends, was born in Cumberland County in 1681. He took up his residence in London in 1708, was a member of the Savoy meeting, from which he received a certificate approving him as a minister, and commending him to Friends in Holland, among whom he purposed to labor. For a time, he resided in Bradford, York County, and in 1715 removed to London, where he remained during the rest of his life, and died in 1761. He was the compiler of one volume of Piety Promoted. See Piety Promoted, 3, 205-206. (J. C. S.)

## Bell, John (5)[[@Headword:Bell, John (5)]]

             an English minister of the Society of Friends, was born in London in 1774, and became a Christian in early life. Engaging in secular pursuits, he was greatly prospered in his business, and, as a “steward” of God, generously distributed the good things which came into his hands. He began to speak as a minister in 1797, and subsequently, at different times, in company with other ministers he made religious visits in different parts of England and Scotland. He died Jan. 14, 1849. See Testimonies at Yearly Meeting, 1849, p. 28-31. (J. C. S.)

## Bell, John Foster[[@Headword:Bell, John Foster]]

             a Methodist Episcopal minister, was born near Lewistown, Pa., Oct. 16, 1844. He was converted at the age of thirteen; and in 1869 was licensed to preach and admitted into the Central Pennsylvania Conference, in which he labored with great energy and fidelity until his decease, March 5, 1878. Mr. Bell was a model young man, cultured in manner, mind, and spirit. See Minutes of Annual Conferences, 1878, p. 37.

## Bell, John W[[@Headword:Bell, John W]]

             a young Wesleyan missionary, died at Gambia, West Africa, of fever, accelerated by an imprudent journey through a dangerous swamp, Dec. 17, 1874. He had been but recently accepted by the Missionary Committee, and had scarcely entered upon the duties of his missions. See. Minutes of the British Conference, 1875, p. 35.

## Bell, L.G[[@Headword:Bell, L.G]]

             a pioneer Presbyterian minister, was born in Augusta County, Virginia, in 1788. He served in the war of 1812, and entered the ministry in 1827 in Tennessee, but afterwards devoted himself to missionary work in the West,  especially in Iowa, where he raised up numerous, churches. He died May 20, 1868. See Nevin, Presbyterian Encyclop. s.v.

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

             an English Wesleyan minister, was born at Leeds, June 4, 1820. He was converted when eighteen years of age; entered the ministry in 1849; became a supernumerary in 1873; took up his residence at Beverley; and died Nov. 14, 1874. Mr. Bell had a cultivated mind; his preaching was attractive and edifying; he promoted the religious instruction of the young; and his amiableness of disposition and blamelessness of life secured the esteem and love of the people. Mr. Bell wrote, The Claims of the Bible (3d ed. Lond. 1857, 12mo): — The Human Mind (Leicester, 1860, 12mo): — The Great Possession (Lond. 1867, 12mo, pp. 460): — Existence after Death (ibid. 12mo). See Minutes of the British Conference, 1875, p. 16; Osborne, Meth. Bibliography, s.v.

## Bell, Robert (1)[[@Headword:Bell, Robert (1)]]

             an Irish Methodist preacher, was born in 1815, in the County of Cavan. The Methodist preachers lodged and preached in his father's house, spoke kindly to the boy, and at the age of eighteen he was converted and joined the society. He began to preach soon afterwards, and entered the ministry in 1844. He died peacefully, Nov. 2, 1866. His preaching was earnest and powerful.

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

             an English Congregational minister, was born at Colne, Lancashire, July 11, 1806. He early became a Christian, and, showing unusual abilities as a public speaker, he was introduced by his pastor to Airedale College, where he made preaching his special study. His health was delicate, yet he settled at Stainland, and remained there eleven years, infusing new life into the people, and augmenting the Church both in numbers and in spiritual power. He subsequently labored at Sowerby Bridge, Brighouse, Salterforth, and Huddersfield, where he died, Dec. 12, 1869. See (Lond.) Cong. Year-book, 1871, p, 304.

## Bell, Samuel M.A., Ph.D[[@Headword:Bell, Samuel M.A., Ph.D]]

             an English Congregational minister, was born at Leeds, June 3, 1793. In his eighteenth year he became a member of the Church; in 1813 was admitted as student at Hoxton Academy, and at the close of his course was stationed at Wrexham. Here he preached five years; then removed to  Lancaster, where he labored twenty-two years; and then went to Stockwell, near London, where he conducted an academy for young gentlemen sixteen years. He died July 22, 1861. Mr. Bell was a devoted Christian, a man of strict conscientiousness and great benevolence. See (Lond.) Cong. Year-book, 1862, p. 222.

## Bell, T. H. D[[@Headword:Bell, T. H. D]]

             a Methodist Episcopal minister, was born in Coshocton County, O., March 7, 1836. He received a careful religious training; experienced conversion in his fourteenth year; spent. two years at West Bedford Academy as a student, and then engaged in school-teaching. He was an unusual and remarkable teacher. In some of his schools nearly every scholar was converted through his prayers and example. In 1864 he was licensed to preach, and in 1866 entered the North Ohio Conference, in which he served the Church valiantly, and died in the midst of his labors, March 31, 1878. Mr. Bell was an excellent man, a faithful and useful preacher; tall and manly in form, genial in spirit, and a loving companion. See Minutes of Annual Conferences, 1878, p. 37.

## Bell, Thomas M[[@Headword:Bell, Thomas M]]

             a Methodist Episcopal minister, was born in Pennsylvania, July 4, 1832. He removed to Indiana in early manhood; experienced conversion at the age of eighteen; soon became class-leader; worked at his trade until the breaking- out of the civil war, when he enlisted and served three years; and in 1869 entered the North. Indiana Conference. On account of his feeble health he was only able to labor six years. In 1875 he became superannuated, and died. Sept. 2, 1878. Mr. Bell was brave and true in the army, and watchful and zealous in his ministry. See Minutes of Annual Conferences, 1879, p. 56.

## Bell, W. W[[@Headword:Bell, W. W]]

             a Presbyterian minister, was born in Greene County, Tenn., July 30, 1799. He professed religion when quite young, and was licensed by the Knoxville Presbytery in 1834. In 1855 he removed to the West and joined the Missouri Presbytery; later he joined the Kansas Presbytery, of which he was a faithful member until his death, March 11, 1860. See Wilsar, Presb. Hist. Almanac, 1861, p. 234.

## Bell, Walter A[[@Headword:Bell, Walter A]]

             a Methodist Episcopal minister, was born in 1830. He received a careful religious training, and spent most of his youth in Claysville, O. He was converted at his father's family altar. Being poor his literary advantages were very limited, and to remedy them he, after toiling hard all day, pushed his intellectual labors far into the night. He was duly licensed to exhort and to preach, and finally entered the Pittsburg Conference, in which he labored as his health permitted until his decease, April 22, 1859. Mr. Bell was a  Christian gentleman of the finest sensibilities and most approved manners. See Minutes of Annual Conferences, 1859, p. 117.

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

             a Scottish prelate, was elected to the see of St. Andrews in 1332, but did not succeed in obtaining a confirmation. So the see of St. Andrews was vacant until 1341. See Keith, Scottish Bishops, p. 24.

## Bell, William (2), D.D.[[@Headword:Bell, William (2), D.D.]]

             an English clergyman, was born in the parish of St. Dunstan's-in-the-West, London, Feb. 4, 1625, and educated at Merchant Taylor's School, and at St. John's College, Oxford. In 1648 he was ejected from the university by the republicans, and afterwards travelled in France. About 1655 he had a small benefice in Norfolk conferred upon him, but was not admitted by the triers. At the Restoration be became chaplain in the Tower of London. In 1662 he became vicar of St. Sepulchre's, London, and in 1665 prebendary of St. Paul's. In 1667 he was promoted to the archdeanery of St. Albans, and made one of his majesty's chaplains in ordinary. In 1668 he became one of the lecturers of the Temple. He died July 19, 1683. His only publications were a few sermons. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

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

             a minister of the Church of Scotland, was born in 1704, and died Sept. 20, 1779.

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

             a Universalist minister, was born at Windsor, Vt., June 16, 1791. He was strictly trained in Calvinism; removed to South Hampton. N. H., in 1797; attended school at East Kingston and Concord, N. H., and at Newburyport, Mass.; learned the printing and silver-plating business; and in 1818 removed to Charlestown, Mass., and embraced Universalism. He received a private theological training under the Rev. Hosea Ballou, and began to preach in 1824 at Haverhill, Mass. He spent the first ten years of his ministry in Salem and Washington, N. H., and Springfield and Woodstock, Vt., during which period he edited and published five volumes of The Watchman and Christian Repository. Thence he removed to Lansingburg, N. Y.; thence to Bennington, Vt.; thence to Milford, Mass.;  thence to Lowell, where for a time he assumed the editorial labors of the Star of Bethlehem; and in 1849 to Boston, where, with the exception of three years spent in Charlestown, he remained until his death, April 30, 1871. Mr. Bell was not great in either natural endowments or acquirements, but a man of sound mind, amiable disposition, strong faith, and decided religious feeling. See Universalist Register, 1872, p. 130.

## Bell, William (5)[[@Headword:Bell, William (5)]]

             an English Wesleyan missionary, was born at Lowth, Lincolnshire. His zeal and steadfastness when a local preacher, as well as his bodily vigor, induced the conference to send him upon his entering the itinerancy in 1822 as a missionary on the River Gambia, West Africa. Shortly after his arrival he was assailed with a violent fever, which occasioned his death, March 15, 1822, aged twenty-seven. See Minutes of the British Conference, 1822.

## Bell, William Gilmor[[@Headword:Bell, William Gilmor]]

             a Presbyterian minister, was born at West Alexander, Pa., Dec. 11, 1812. His preparatory education was obtained in his native town, and he graduated from Washington College in 1836. He went directly from college to Princeton Seminary, where he studied between two and three years. He was licensed bv the Red Stone Presbytery in 1837, and ordained in 1840 by the Presbytery of Missouri, and on the same day installed pastor of the Church at Booneville, Mo., where he labored over fourteen years. During this period he had charge of a seminary for young ladies, which he organized in 1843, and presided over until 1858. After this he organized a Church at Union, fifteen miles from Booneville, and supplied it from 1848 to 1860. He then removed to Texas, and supplied the Warrensburg Church after his return. In 1869 he again removed to Texas, and engaged in the work of t.he American Bible Society, supplying the Georgetown Church. He next labored as a missionary, supplying various churches. In 1880 he was commissioned by the Board of Home Missions to labor at Fort Concho and vicinity, but was overtaken by sickness at Perkins Ranch, twenty-three miles west of Coleman, Texas, and died Sept. 23, 1880. See Necrological Report of Princeton Theol. Sem. 1881, p. 57. (W. P. S.)

## Bell, William, D.D[[@Headword:Bell, William, D.D]]

             an English divine, was born about 1731, and was educated at Magdalen College, Cambridge. He became prebendary of St. Paul's, and throughout a long life was noted for his piety, learning, and benevolence. In 1810 he founded eight new scholarships at Cambridge for the benefit of sons of poor clergymen. He died at Westminster in 1816. His writings include An Inquiry into the divine Mission of John the Baptist and of Christ (Lond. 1761, 8vo; 3d ed. 1810); Defence of Revelation (1756, 8vo); Authority, Nature, and Design of the Lord's Supper (1780, 8vo); Sermons on various Subjects (Lond. 1817, 2 vols. 8vo). — Darling, Cyclopedia Bibliographica, 1, 233; Allibone, Dictionary of Authors, 1, 161.

## Bell-clerks[[@Headword:Bell-clerks]]

             were two functionaries formerly attached to the pope's chapel at Rome. They probably derived their name from the duty being assigned them of ringing a bell when the pope was on a journery with the holy sacrament. While attending the pope on these occasions they were dressed in red, but at chapel their dress was purple and they wore surplices. It was necessary that one of them should be a priest, so that he could carry the sacrament from the horse to the place where it was to be used on a journey. It was their office to decorate the altar, light the wax tapers, cover the tables of the altar, prepare the seat for the officiating priest, arrange the benches and cushions in order, dress the assistant, take care of the censer, and present the wine and water to be made use of in the mass.

## Bell-gable (Bell-turret, or Bell-cot)[[@Headword:Bell-gable (Bell-turret, or Bell-cot)]]

             In small churches and chapels that have no towers there is very frequently a bell-gable or turret at the west end in which the bells are hung; sometimes these contain but one bell, sometimes two, and occasionally three, as at Radipole, near Weymouth. A few of these erections may be of Norman date, but the greater number are later; many of them are Early English, in which style they appear to have been very frequent. Besides the bell-gables above referred to, there is often found a smaller erection of very similar kind on the apex of the eastern end of the roof of the nave. This is for the sancte-bell (q.v.).

## Bella, Ardellio della[[@Headword:Bella, Ardellio della]]

             an Italian Jesuit and preacher who lived at Spalatro, in Dalmatia, near the commencement of the 18th century, wrote Dizzionario Italiano, Latino, Illirico (Venice, 1728). See Hoefer, Nouv. Biog. Generale, s.v.

## Bella, Geronimo[[@Headword:Bella, Geronimo]]

             an Italian theologian and poet, was born at Carra, in Piedmont, and lived in the latter half of the 17th century. He was prior of St. Andrews of Mondovi, chief-priest of Coni, doctor of civil and canon law, and vice- general of the Church of Salvees. He wrote, Il Genio Regale Appagato (Mondovi and Coni, 1646): — Il Sole Besneficio (ibid. 1647): — L'Aurora Opportuna (Coni, 1655): — Le Palme del Giacinto (ibid. 1661): — also some Panegyriques. These works of the poet breathe the spirit of the time. See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Bella, Stefano della[[@Headword:Bella, Stefano della]]

             a Florentine engraver, was born May 18, 1610. He was the son of a goldsmith,, and intended for that profession; but he soon manifested a genius for drawing, and was placed under the instruction of Cesare Dandini. He visited Paris in 1642, where he executed some plates for Heinrich, the uncle of Israel Sylvestre. He died at Florence, July 12, 1664. The following are some of his principal religious works: The Virgin Suckling the Infant Jesus; The Triumph of our Church; John the Baptist Getting Water with his Cup; The Virgin with the Infant Jesus on her Knee; The Holy Family; The Repose in Egypt, with St. Joseph Reading, Leaning against a Tree; a round plate of the Flight into Egypt, with the Heads of Angels. See Hoefer, Nouv. Biog. Generale, s.v.; Chalmers, Biog. Dict. s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

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

             a Methodist Episcopal minister, was born in North Carolina. At the age of twenty-two he was converted, and in 1816 entered the South Carolina Conference, in which for seventeen years he travelled and preached with zeal and usefulness, when failing health obliged him to desist from active service. He died in 1835. See Minutes of Annual Conferences, 1835, p. 345.

## Bellah, Morgan[[@Headword:Bellah, Morgan]]

             a minister of the Methodist Episcopal Church South, was born in Oglethorpe County, Ga., Nov. 24, 1799. His vigorous mind never had the discipline of a thorough education, but by diligent study he became a useful preacher. He joined the North Georgia Conference in 1833 and labored faithfully within its bounds until 1869, when he was superannuated. He died in Barnesville, Ga., March 26, 1880. He was a practical, earnest preacher, a safe expositor, and a spiritual exhorter. His manner was dignified and serious, his spirit humble and meek, his life true, loving, and pure. See Minutes of Annual Conferences of the M. E. Church South, 1880, p. 193.

## Bellaise Julien[[@Headword:Bellaise Julien]]

             a learned French Benedictine of the Society of St. Maur, was born at St. Symphorien, in the diocese of Avranches, in 1641. In concert with Lenourry and Jean Duchesne, he revised the manuscripts of St. Ambrose. His death prevented his completing a new edition of the Councils and Monuments of Normandy. He died at the Abbey of St. Ouen of Rouen, March 23, 1711. See Hoefer, Nouv. Biog. Generale, s.v.

## Bellaize Hugues Francois Regis De[[@Headword:Bellaize Hugues Francois Regis De]]

             a French prelate, was born in 1732, and died at Paris, Sept. 20, 1796. He became bishop of St. Brietic, and perished during the French Revolution. See Hoefer, Nouv. Biog. Generale, s;v.

## Bellamy, Adey[[@Headword:Bellamy, Adey]]

             an English minister of the Society of Friends, was born at Framlingham, Suffolk Co., in 1739, and in early life made a profession of his faith in Christ. For many years he resided in London, where he was engaged in  trade. He first appeared as a minister in the forty-first year of his age, “in which character he was well accepted by his friends.” He was useful in his vocation, not only in his native land, but also in the island of Guernsey, where he made two religious visits, and in the south of France. In the year 1789 he removed to High Wycombe. He died peacefully, March 29, 1810. See Piety Promoted, 4, 11, 15. (J. C. S.)

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

             a Baptist minister, was born in 1805. He became pastor of a Church in Skeneateles, N.Y., in 1833, and subsequently of a Church in Manlius. Ill-health compelled him to retire from the pastorate in 1839. He entered the service of the American and Foreign Bible Society, and the more active life he led while travelling for the society so far restored him that he again resumed his ministerial work, and became pastor of the Church in Ithaca, N. Y., and subsequently of the Stanton-street Church in New York city, with which he remained until 1846. He then united with others in the formation of what is now the Calvary Church in New York, and became its pastor, sustaining that relation for about three years. Afterwards he was pastor successively of churches in Arcadia, Mt. Morris, and Rome, where he died, Oct. 1, 1864. See Appletons' Annual Cyclop. v, 618.

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

             an English Wesleyan missionary, after preaching seven years in England, was sent as a missionary to the West Indies in 1817. Here four years of work and affliction was all he bore. He died in Demerara, Nov. 2, 1821. See Minutes of the British Conference, 1822.

## Bellamy, Joseph D.D[[@Headword:Bellamy, Joseph D.D]]

             a Congregational minister, was born at New Cheshire, Conn., in 1719. He graduated from Yale College in 1735, and soon after devoted himself to theological study. Two years after his graduation he was licensed to preach by the Association of New Haven County, Conn.: — For some time he supplied a small congregation in Bethlehem, then a parish in Woodbury. A revival followed his preaching in the latter place, and he was urged to become pastor of the church. Accordingly in the spring of 1740 he was duly ordained, and this pastorate continued until the close of his life, a period of fifty years. Soon after his ordination began the “great  awakening,” which extended through several years. Until 1742 he remained with his own people, but was so impressed with the magnitude of the work that, having procured a supply for his own pulpit, he went into different parts of the country, preaching everywhere with remarkable power. Not only in Connecticut, but in some of the neighboring colonies he aroused the people. It is said that he resembled Whitefield in respect to fervor, but exceeded him in logic. After being satisfied that these itinerant labors were no longer required, he devoted himself again to his parish work. Then he began the great undertaking of his life, as many think — his preparation for the press of the work entitled, True Religion Delineated. It was printed first at Boston, in 1750; was subsequently reprinted in Scotland, and its popularity was great, not only in Great Britain but in America. Somewhere about 1757 he received an invitation to become pastor of the First Presbyterian Church in New York city, which he declined. A considerable part of his usefulness consisted in preparing young men for the ministry, and he became distinguished as a theological teacher. He died at Woodbury, Conn., March 6, 1790. Besides the work already mentioned, Dr. Bellamy published a large number of sermons, essays, and letters. In 1811 his entire works were published in New York, in three volumes octavo. He is still considered one of the most distinguished and useful writers of his time. There was undoubtedly a great deal of the love of dominion his nature, which made him appear impatient of contradiction. He was a mortal enemy to Antinomianism. He was considered one of the most powerful preachers of his day, exercising perfect self-command and freedom of utterance, accompanied with impassioned gesture. See Sprague, Annals of the Amer. Pulpit, i, 404.

## Bellamy, Joseph, D.D[[@Headword:Bellamy, Joseph, D.D]]

             an eminent New England divine, was born at New Cheshire, Conn., 1719, and graduated at Yale College 1735. He began to preach at 18, and in 1740 was ordained pastor of the church in Bethlehem, Conn. In the great revival which soon after spread over New England, he was widely useful. He died March 6, 1790. His later years were spent (in addition to his pastoral labors) in teaching theology to students, who resorted to him in numbers. He was accustomed to give his pupils a set of questions, and also lists of books on the subjects of the questions; they were afterward made topics of examination on the part of the teacher, and of essays or sermons by the pupil. Many of the most prominent divines of New England in the last generation were Bellamy's students. He was less successful as a writer than as a teacher, though some of his books are still published. His True Religion delineated (Boston, 1750) went through many editions in this country and in Great Britain. He also published Theron, Paulinus, and Aspasia, or Letters and Dialogues upon the Nature of Love to God, etc. (1759); an Essay on the Nature and Glory of the Gospel of Jesus Christ, etc. (1762); The Half-way Covenant (1769); and a number of occasional sermons, with various controversial pamphlets, all of which may be found in his Works (N. Y. 1811, 3 vols. 8vo; 2d ed. Boston, 2 vols. 8vo), with memoir. A careful review of his writings, by Dr. Woodbridge, is given in the Literary and Theological Review, 2, 58. Sprague, Ann. 1, 504. SEE NEW ENGLAND THEOLOGY.

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

             an English Congregational minister, was born at Lincoln, April 4, 1803. He was converted early in life, joined the Congregational Church, received his collegiate discipline at Huxton Academy and Highhury College, and was ordained to the pastorate at Leeds in 1828. On resigning his charge at Leeds, Mr. Bellamy preached successively at Clutton, Somersetshire, ten years; ten years at Sheffield; seventeen. years at Buckingham; and finally retired to Sheffield, where he died, Nov. 23, 1877. Mr. Bellamy published The Betrayal, a sacred poem in five books; A Sermon on Baptismal Regeneration, and A Course of Lectures on the Prodigal Son. — See (Lond.) Cong. Yearbook, 1879, p. 298.

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

             a Presbyterian minister, was born- at Great Grimsbv; Lincolnshire, England, in 1804. He was licensed and ordained by Black River Congregational Association in 1831. He labored in the ministry for thirty years in Copenhagen, Evans's Mills, Penfield, Alexandria, and Charlotte, all in the state of New York, and died May 1, 1867. See Wilson, Presb. Hist. Almanac, 1868, p. 75.

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

             a French painter and engraver, was born at Chalons about 1610, and studied under Claude Henriot, a painter of Nancy, and Simon Vouet. As a painter, little is known of him. The following are his principal religious plates: The Annunciation; The Holy Family, with St. Catherine and St. John; The Adoration of the Magi; The Resurrection of Lazarus; Christ bearing his Cross; The Dead Saviour lying on the Knees of the Virgin Mary; The Martyrdom of St. Luciat. See Spooner, Biog. Hist. of the Fine Arts, s.v. Hoefer, Nouv. Biog. Generale. s.v.

## Bellarini (And Not Bellavini) Giovanni[[@Headword:Bellarini (And Not Bellavini) Giovanni]]

             An Italian theologian, a native of Castelnuovo, entered the Society of Barbanites in 1575, and was frequently associated with St. Charles Borromeo, whom he highly esteemed. He taught theology at Pavia and at Rome, and founded the houses of his order, of which he was superior, at Novara and Spoleto. He died at Milan in 1630. His principal works are, Praxis ad Omnes Veritates Evangelicas cum Certitudine Comprobandas (Milan, 1626): — Doctrina Concilii Tridentini et Catechismi Romani de Synibolo Apostolorum (Rome, 1630): — Speculum Humance atque Divince Sapientice (Milan, 1630): — Memorial des Confesseurs et des Penitents, tire Principalement de la Doctrine du Concile de Trente et duo Catechisme Romain (from the Italian by Remy, Paris, 1677). See Hoefer, Nouv. Biog. Generale, s.v.

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

             (Roberto Francesco Romulo Bellarmino), was born at Monte Pulciano, Tuscany, Oct. 4, 1542, being nephew, on his mother's side, of Pope Marcellus II. His father, intending him for civil life, sent him to the University of Padua; but the bent of his mind was toward theology, and in 1560 he entered the society of the Jesuits. His remarkable talents and progress in knowledge induced his superiors to order him to preach while ‘a yet he was only a deacon; and at Mondovi, Florence, Padua, and Louvain, his talents as a preacher were first known. In 1569 he was admitted to the priesthood, and in the year following lectured on theology at Louvain, being the first Jesuit who had done so. He preached also in Latin with great repute. Upon his return to Rome in 1576, Pope Gregory XIII appointed him lecturer in controversial divinity in the new college (Collegium Romanum) which he had just founded; and Sixtus V sent him with Cardinal Cajetan into France, in the time of the League, to act as theologian to that legation, in case any controversy should arise with the Protestants, for which his studies during his residence in the Netherlands had eminently fitted him. In 1598 he was elevated to the purple by Clement VIII, and in 1601 he was made archbishop of Capua. This see he held only four years, and resigned it on being appointed librarian of the Vatican, refusing to retain a bishopric at which he could not reside. He would have been elected pope had not the cardinals feared the degree of power which the Jesuits might have attained with one of their body on the papal throne. Bellarmine died on the 17th of September, 1621, aged sixty-nine, with the reputation of being one of the most learned controversialists in Europe. It is curious that the favorite maxim of such an acute and learned controversialist was, “that an ounce of peace is worth a pound of victory.” The chief work of Bellarmine is his Body of Controversy (“De Controversiis Christianae fidei,” etc.), first printed at Ingoldstadt, in 3 vols. fol., 1587-88-90. Another edition, corrected by himself, appeared at Venice, which was reprinted at Paris in 1602. In 1608 another edition (that of the Triadelphi) was put forth at Paris, corrected and augmented upon a Memoir published by the author at Rome in 1607, entitled Recognitio librorum omnium R. B. ab ipso edita. In this celebrated work Bellarmine generally lays down the positions of his adversaries fairly, without concealing their strength — a candor which, as Mosheim says, has exposed him to the reproaches of many writers of his own communion; and as, at the same time, he states the claims and dogmas of Rome unreservedly he is a much better source of information as to real Roman doctrine than such advocates as Bossuet and Mohler. Of this celebrated work vol. 1 contains three general controversies:

(1.) On the Word of God, which, he says, is either written or unwritten; the written word is contained in the New and Old Testaments, the canonicity of which he defends. He maintains that the Church alone is the lawful interpreter.

(2.) Of Jesus Christ, the Head of the Church; in which he proves the divinity of our Lord against the Arians; defends the Trinity; establishes the Procession of the Holy Spirit, and justifies the addition of the word Filioque to the Creed.

(3.) Of the Sovereign Pontiff, where he maintains that the government of the Church is purely monarchical; that St. Peter was the head of the Church, and that the popes succeed him in that quality; that they are infallible in their dogmatic judgments; that they have an indirect power over the temporal authorial of kings, etc.

Vol. 2 contains four heads:

(1.) Of the Councils and the Church: among general Councils he reckons eighteen approved, eight disapproved, and six only partly approved (among which are Frankfort, Constance, and Basle), and one (Pisa, 1509) neither approved nor disapproved. He gives to the pope the authority to convoke and approve councils, and makes him superior to a general council. In the third book he treats of the visibility and indefectibility of the Church, and of the Notes of the Church.

(2.) Of the Members of the Church, viz., clerks, monks, and laymen.

(3.) Of the Church in Purgatory: in this he states, and endeavors to prove, the Roman doctrine of purgatory.

(4.) Of the Church Triumphant, relating to the beatitude and worship of the saints. Vol. in relates to the sacraments in general and in particular; and vol. 4 treats of original sin; the necessity of grace, free-will, justification; the merit of good works, especially of prayer, fasting, and alms-giving; various matters disputed among the scholastic theologians, etc. Besides these works, we have of Bellarmine 3 vols. fol. of Opera Diversa, published at Cologne in 1617, containing,

1. Commentaries on the Psalms, and Sermons: —

2. A Treatise of Ecclesiastical Writers (often reprinted): —

3. Treatises on the Translation of the Empire; on Indulgences; the Worship of Images (against the synod of Paris); and on the judgment on a book entitled the “Concord of the Lutherans.” Also,

4. Four Writings on the Affairs of Venice: —

5. Two Writings against James I of England: —

6. A Treatise, De potestate summi pontificis in rebus temporalibus, against William Barclay, condemned in 1610 by the Parliament: —

7. Some Devotional Pieces: —

8. Treatises on the Duties of Bishops (reprinted at Wurzburg in 1749, 4to): —

9. His Catechism, or Christian Doctrine, which has been translated into many different languages: it was suppressed at Vienna by the Empress Maria Theresa. In his treatise De potestate summi Pontificis contra Barclaium (Romans 1610, 8vo), he maintains the indirect temporal authority of the pope over princes and governments. The best edition of his whole works is that of Cologne, 1620 (7 vols. fol.). The De Controversiis was reprinted at Rome, 1832-40 (4 vols. 4to). A good Life of Bellarmine is given in Rule's Celebrated Jesuits (Lond. 1854, 3 vols. 18mo). An Italian biography of Bellarmine, based on his autobiography, was published by Fuligatti (Rome, 1624). See also Frizon, Vie du Cardinal Bellarmine (Nancy, 1708, 4to); Niceron, Memories, vol. 31; Bayle, Dict. Crit. s.v.; Bellarmine's Notes of the Church Refuted (Lond. 1840, 8vo); Hoefer, Blog. Generale, 5, 222 Herzog, Real-Encyklopadie, s.v.; Landon, Eccles. Dict. 2, 128.

## Bellati Antonio Francesco[[@Headword:Bellati Antonio Francesco]]

             an Italian theologian and preacher of the Jesuit order, was born at Ferrara, Nov. 2, 1665. He took the sacred habit at sixteen years of age, and passed his novitiate at Bologna, where he continued his studies till 1688, completing his vows in 1699. He was one of the most famous preachers of  his time. He became rector of the college at Piacenza in 1712, and died March 1, 1742. A collection of his works was published at Ferrara in 1744, in four volumes the first containing, Le Prediche (1.744); the second, Oragioni e Discorsi (1745); the third, Trattati Sacri e Morali (1746); the fourth, Altri Trattati, Esortagioni Domestiche; altri Prediche, Lettere, e la Vita dell' Autore (1748). He was, of his kind, one of the best Italian writers of the 18th century. See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Bellator[[@Headword:Bellator]]

             a presbyter, and a friend of Cassiodorus, at whose request he wrote Commentaries on Ruth, appended by Cassiodorus to Origen's Exposition, to complete a comment on the Octateuch. He also wrote Commentaries on Tobit, Esther, Judith, Maccabees, and Wisdom, all of which have perished. He translated two books of Origen's Homilies on Esdras; and Huet regards him as the author of the extant Latin version of some of the works of that father. See Cassiodorus, De Inst. Div. c. i, 540, c. v, 542, etc.; Cave, Historia Literaria, i, 525; Sigebert, De Ill. Eccles. Script. c. 89.

## Bellay, Eustache du[[@Headword:Bellay, Eustache du]]

             a French prelate, nephew of Rente, became the successor of Jean du Bellay as bishop of Paris, and governed his diocese with great wisdom. He showed much zeal at the Council of Trent in sustaining episcopal rights, and opposed the introduction of the Jesuits into France. He died at Bellay, in Anjou, in 1565, after having resigned his see. See Biog. Universelle, s.v.

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

             an eminent French cardinal, was born in 1492; was made bishop of Bayonne, and in 1532 bishop of Paris. In 1533 he returned from England, whither, in 1527, he had been sent as ambassador to Henry VIII, who was then on the point of a rupture with the court of Rome, but who promised Du Bellay that he would not take the final step provided that he were allowed time to defend himself by his proctor. Du Bellay hastened to Rome, where he arrived in 1584, and obtained the required delay from Clement VII, which he sent instantly by a courier to England; but the courier not returning by the day fixed by the pope, sentence of excommunication was pronounced against Henry, and his kingdom laid under an interdict, in spite of the protestations of Du Bellay, at the instigation of the agents of Charles V. The courier arrived two days afterward. In 1535 the bishop was made cardinal, and served Francis I so effectually as his lieutenant general (!) that he made him successively bishop of Limoges (1541), archbishop of Bordeaux (1544), and bishop of Mans (1546). After the death of Francis Du Bellay was superseded by the Cardinal de Lorraine, and retired to Rome, when he was made bishop of Ostia, and died February 16th, 1560. Bellay was a friend of letters, and united with Budaeus in urging Francis I to establish the College de France. He wrote Poems, printed by Stephens (1560); Epistola Apologetica (1543, 8vo); and many letters. — Biog. Univ. tom. 4, p. 94; Niceron, Memoires, tom. 16; Hoefer, Biog. Generale, 5, 227.

## Bellay, Rene du[[@Headword:Bellay, Rene du]]

             a French prelate, younger brother of Jean, was first counsellor clerk at the Parliament of Paris, and in 1538 received the bishopric of Grasse, which he afterwards resigned in favor of Benedict Taillecorne, tutor of the children of France. He took charge of the offices of the Church of Paris during the absence of his brother, Jean, who went as ambassador to London (1533- 34). He was appointed bishop of Mans Sept. 27, 1535, and devoted his leisure to horticultural labors. He died in 1546. His garden at Tournaye was, according to C. Gesner, the most beautiful not only of France, but of continental Europe. The introduction of tobacco into France is probably due to him. Two unpublished letters of this learned bishop are found, addressed to his brother the cardinal, preserved in the National Library;  also Missale ad Usum Ecclesic Cenomanensis (Paris, 1541, 1546, 1548). See Hoefer, Nouv. Biog. Generale, s.v.

## Belle-Perche Pierre De[[@Headword:Belle-Perche Pierre De]]

             a French prelate and statesman, was born of very obscure parentage at Lucenai, in Nivernais. He was first doctor regent in civil law at Orleans, then counsellor of Parliament. Philip the Fair especially drew him into intimate relations with himself about 1296, and confided to him many important missions; Belle-Perche had charge of the negotiations of Flanders in 1300, then was sent to England, and afterwards to Rome. iHe  negotiated for the treaty of peace of Amiens in 1302. between France and England. In 1303 he returned to Rome, and in 1305 was sent to the archbishop of Bordeaux, who became pope under the name of Clement V, and accompanied him to Italy. In 1306 his important services gained for him the bishopric of Auxerre and the title of chancellor of France. He was well versed in canonical law, and was one of the principal counsellors of Philip the Fair, and took an important part in the enterprises of this prince, who passed a great part of his life in contest against, the spiritual power. He died at Paris, Jan. 17, 1307. See Hoefer, Nouv. Biog. Gen., s.v.

## Belle-vue, Armand De[[@Headword:Belle-vue, Armand De]]

             a Dominican, who took his doctor's degree in theology about 1325, and was made master of the Sacred Palace in 1327. He died in 1334, and left ninety-eight Conferences on the Psalms (Paris, 1519; Lyons, 1525; Brixen, 1610),with the title, “Sermones plane Divini.” ‘Also a collection of Prayers, and Mediations on the Life of our Lord (Mayence, 1503). — Landon, Eccl. Dict. s.v.

## Bellefonds Leonard Gigault De[[@Headword:Bellefonds Leonard Gigault De]]

             a monk of the 17th century, founded at Rouen the monastery of Notre Dame des Anges, of the Order of St. Benedict. His OEuvres Spirituelles were published at Paris in 1719. See Hoefer, Nouv. Biog. Generale, s.v.

## Bellegarde, Gabriel du Bac de[[@Headword:Bellegarde, Gabriel du Bac de]]

             a French theologian, was born Oct. 17, 1717. He was early made canon of Lyons, but his Port-Royalism and his severe principles shut him out from preferment and lost him his canonry. He retired to Holland, where he collected Memoires sur l'histoire de la Bulle Unigenitus dans les Pays Bas (4 vols. 12mo, 1755). He also wrote L'Histoire abregee de l'Eglise d'Utrecht (1765, 12mo); edited the works of Van Espen, with a life

(Lyons, 5 vols. fol. 1778), and a complete edition of the works of Arnauld (Lausanne, 1775-82, with prefaces, notes, etc., 45 vols. in 4to). — Hoefer, Biog. Generale, 5, 238.

## Bellegarde, Jean Baptiste Morvan de[[@Headword:Bellegarde, Jean Baptiste Morvan de]]

             a laborious French writer, known as the Abbe de Bellegarde, was born at Pihyriac, August 30th, 1648. He was a Jesuit 16 years, but was obliged to leave the society on account of his Cartesianism. He translated the Letters and Sermons of Basil, the Sermons of Asterius, the Moralia of Ambrose, many of the works of Leo, Gregory Nazianzen, and Chrysostom, the Imitatio Christi and other works of Thomas a Kempis, and various other writings. His translations betray great negligence. He died April 26, 1734. — Hoefer, Biog. Generale, 5, 39.

## Bellegarde, Octave de[[@Headword:Bellegarde, Octave de]]

             a French prelate, was born in 1585, and nominated to the archbishopric of Sens in 1623. He maintained with firmness the immunities of the French clergy at the Assembly of Mantes in 1640, and was exiled by the offended court. In 1639 he subscribed the condemnation of the two works entitled Traite des Droits et Libertes de l'Eglise Gallicane, and Preuves of the same rights and liberties. He approved and defended the sentiments of Arnauld expressed in his book De la frequente Communion. He wrote St. Augustinus per se ipsum docens Catholicos et vincens Pelagianos, and died in 1646. — Hoefer, Biog. Generale, 5, 239.

## Belleli Fulgencio (Or Francesco)[[@Headword:Belleli Fulgencio (Or Francesco)]]

             a pious and learned Italian theologian of the Order of the Augustins, of whom he became general, was born in 1675 at Buccino, in the diocese of Couza (kingdom of Naples), and died at Rome in 1742. In his work De Inventione coaporis Augustini (Venice, 1728), he maintained, contrary to the opinion of Muratori, that the body of St. Augustine existed at Pavia and was transported in the 8th century. He published two other works on Augustine, De Statu Creaturce ante Peccatum (Antw. 1711) and De Reparatione Natures post Lapsum (Rome, 1737, 2 vols.), the former of which was condemned by the Inquisition. See Hoefer, Nouv. Biog. Generale, s.v.; Wetzer u. Welte, Kirchen-lexikon, s.v.

## Bellemere Gilles De[[@Headword:Bellemere Gilles De]]

             a French canonist and prelate who died in 1409, was successively bishop of Lavaur, of Puy-en-Velay, and of Avignon. He left several works on jurisprudence (Lyons, 1548, 7 vols.; 1586, 6 vols.). See Hoefer, Nouv. Biog. Generale, s.v.

## Bellenden Adam[[@Headword:Bellenden Adam]]

             a Scottish prelate, was first minister at Falkirk in 1608, where he continued until 1615, when he was promoted to the see of Dunblane, and from there to the see of Aberdeen in 1635. Here he sat until 1638, when he was excommunicated with the rest of his order by the wild assembly at Glasgow. He went to England and died soon after. See Keith, Scottish Bishops, p. 181-182.

## Bellenghi (And Not Bellenchi) Filippo Maria Albertino[[@Headword:Bellenghi (And Not Bellenchi) Filippo Maria Albertino]]

             an Italian prelate and learned Camaldule, was born at Forlimpopoli (and not at Forli), Sept. 22, 1758. Having received the degree of doctor of theology and of canonical law at Rome, he was successively rector of the parishes of Faenza and Perugia, abbot of Sassoferrato and of Avellana. At last Bellenghi became procurator-general of his order, and Leon XII appointed him archbishop of Nicosia, and made him apostolic visitor of the orders of friars in Sardinia. He died March 2, 1839. Besides many of his works which remain in MS., we notice, De Veritate ac Divinitate Sacrse of Magorunm Historiie, Dissertatio Historico -theologico-critica (Pisauri, 1786): — De Jesu Christi Reliquiis, Dissertatio Theologico-critica (Faventiae, 1761): — Animadversiones in Sacrarum Reliquiarum Cultus Vetustatein, ac Prohibitatenm adversus Iconoclastas Protestantes, aliosque Religionis Catholicce Rituum Nuperos Criticos (ibid. eod.). See Hoefer, Nouv. Biog. Generale, s.v.

## Belleo Carlo[[@Headword:Belleo Carlo]]

             an Italian theologian and poet, was a native of Ragusa, and died at Padua in 1580. He wrote, De Secundarum Intentionum Natura Tractatus (Venice, 1589): — De Multiplici Sensu Scriptures Tractatus. See Hoefer, Nouv. Biog. Generale, s.v.

## Bellermann Christian Friederich[[@Headword:Bellermann Christian Friederich]]

             a Protestant theologian and scholar of Germany, son of Johann Joachim, was born at Erfurt, July 8, 1793. He was from 1818 to 1825 pastor of the Protestants of Lisbon; travelled in Portugal and Spain, and went to Naples in 1827 as chaplain of the Prussian ambassador; and returned to Berlin in 1835, in order to assume the pastoral charge of the parish of St. Paul. He died at Berlin, Feb. 6, 1874. His principal works are, Inhalt und uber die dltesten christlichen Legradbnissstdtten, und besonders die Katakomben zu Neapel mit ihren Wandgemdldens (Hamburg, 1839): — Katechisnmus der christlichen Lehre (Berlin, 1842; 2d ed. 1854): — Inhalt und Verfasser der einzelnen Buicher der heiligen Schrift (ibid. 1848): — Luther auf der Coburg (ibid. 1853): — Bugenhagen in Braunschweig (ibid. 1854): — Melanchthon in Heidelberg (ibid. 1855): — Das Leben des Johannes Bugenhagen (ibid. 1859): — ‘Ueber die reactioniren Bestrebungenz in der evany . gelischen Kirche (ibid. 1850). . See Hoefer, Nouv. Biog. Gen., s.v.; Zuchold, Bibl. Theol. i, 102. (B. P.)

## Bellermann, Johann Joachim[[@Headword:Bellermann, Johann Joachim]]

             a German theologian, was born at Erfurt on Sept. 23, 1754. After finishing his studies at the University of Gottingen, he accepted in 1778 a position as a private tutor in Russia. On his return in 1782 he became professor of theology in the University of Erfurt. After the suppression of this university he was called to Berlin as director of one of the colleges (“gymnasia”), and was at the same time appointed extraordinary professor at the University and consistorial councillor. He died Oct. 25, 1824. He is the author of numerous philological and theological works. The most important of the latter are Handbuch der biblischen Literatur (Erfurt, 1787, 4 vols.); Versuch einer Metrik der Hebraer (Berlin, 1813); Nachrichten aus dem Alterthume uber Essaer und Therapeuten (Berlin, 1821); Urim und Thummim, die altesten Gemmen (Berlin, 1824); Ueber die Gemmen der Alten mit dem Abraxasbilde (3 pamphlets, Berlin, 1817-'19). — Brockhaus, Conversationslexicon. s.v.; Hoefer, Biographie Generale, 5, 251.

## Bellerophon (Or Bellerophontes)[[@Headword:Bellerophon (Or Bellerophontes)]]

             in Greek mythology, was the son of the Corinthian king Glaucus and of Eurymede. He unintentionally killed his brother, and therefore fled to king Proetus in Argos. But, as the latter's wife became enamoured of him, and he did not favor her love, she accused him to her husband of evil intentions and violence to her person. The king did not care to avenge himself on his guest, but sent him with a letter to his wife's father, Jobates, king of Lycia, asking him to execute Bellerophon. Jobates likewise refused to kill him as a-guest, but exposed him to dangers to which he might fall a victim. The deities stood by him because of his innocence, and sent him the winged  horse Pegasus (q.v.), by the aid of which he subjected the Solymi, an Asiatic nation, the Amazons, and the Chimaera (q.v.). Jobates was so touched thereby that he gave Bellerophon his daughter Philonoe as a wife, and appointed him his successor. His end was not so happy as his life. The deities, out of envy; began to hate him, and threw him from his Pegasus; lame, he wandered about lonely and sad, in bitter anguish of heart fleeing the paths of men. Philonoe bore him three children, Isander, Hippolochus, and a daughter Laodamia. Mars slew the first in a battle; Diana robbed him of his daughter; but Hippolochus inherited his father's kingdom.

## Bellet Charles[[@Headword:Bellet Charles]]

             a French ecclesiastical writer, was born at Quercy in 1702, and became prebendary of the Cathedral of Montauban. He had great success in preaching, but, being silenced through the enmity of the Jesuits, he gave himself to literary labors. His principal works are L'Adoration Chritienne (Montauban, 1754): — Des Droits de la Religion (ibid. 1764). See' Hoefer, Nouv. Biog. Generale, s.v.

## Belli, Francesco (1)[[@Headword:Belli, Francesco (1)]]

             an Italian theologian and scholar, was born in 1577, at Arzignano, in Vicentin. He travelled in France and Holland, and died, in 1644. He wrote, La Caterina d'Alessandria, a tragedy in verse (Verona, 1621, 1622, 1660): — L'Esequie del Redentore, Sacra Rappresentazione, in Prosa (Vienna, 1653): — Le Osservazioni di Fr. Belline' suoi Viaggi d'Olanda et di Francia (Venice, 1632). See Hoefer, Nouv. Biog. Generale, s.v.

## Belli, Francesco (2)[[@Headword:Belli, Francesco (2)]]

             an Italian theologian (perhaps brother of the preceding), of the Order of Franciscans, a native of Sciacca, in Sicily, lived about 1600. He wrote Libro della Verita Christiania, vel quale s' apportano molte Figure dell' Antico Testamento Intorno a Misteri di Nostra Fide (Padua, 1601). See Hoefer, Nouv. Biog. Generale, s.v.

## Belli, Nicola[[@Headword:Belli, Nicola]]

             an Italian ecclesiastic, was born at Mazzara, in Sicily, and lived in the second half of the 17th century. He preached with success in many cities, and was superior of several houses of the Order of Hospital Priests, to which he belonged. He published two vols. of Panegyrics (Rome, 1669- 72). See Hoefer, Nouv. Biog. Generale, s.v.

## Belli, Paolo[[@Headword:Belli, Paolo]]

             an Italian Jesuit, was born at Messina in 1588; joined his order in 1603; and died at Messina, Jan. 15, 1658. He wrote, Gloria Messanensium, seu de Epistola DeipareeVirginis ad Messanenses (Messina, 1647): — Theatri' Mamertini Descriptio Poetica: — Historia Dominicce Passionis ex iv Evangel. contexta (Venice, 1643): — Sacrifizio d'Abramo (Rome, 1648). Cappellanum sen . Eleenzosynarium Christi pro Sancts Animabus Purgatorii (M'essina, 1654, 1677). He also left (MS. in 2 vols. fol.) Millelogium Encoiniasticon Marianum, Mille. — Titulis Totidemnque Elogiis in Laudem B. Marice Virginis. See Mazzuchelli, Scrittori d'ltalia (Brescia, 1753); Hoefer, Nouv. Biog. Gen., s.v.; Landon, Eccles. Dict. s.v. (B. P.)

## Bellievre, Albert[[@Headword:Bellievre, Albert]]

             a French prelate, elder son of Pomponne de Bellievre, chancellor of France, was made archbishop of Lyons in 1599. During his episcopate the convent of the Church of Ste. Clare was founded by Louise de Langes. Having fallen into a state of imbecility in 1602, he resigned his office, and died in 1621. See Hoefer, Nouv. Biog. Generale, s.v.

## Bellievre, Claude[[@Headword:Bellievre, Claude]]

             brother of the preceding, succeeded him as archbishop of Lyons in 1604. In 1606 he presided over an assembly of the clergy, and admitted into his  diocese the fathers of the third Order of St. Francis, better known as Tercellians or Picpus. He died April 26, 1612. See Hoefer, Nouv. Biog. Generale, s.v.

## Belling (Or Beling) Richard[[@Headword:Belling (Or Beling) Richard]]

             son of sir Henry Belling, was born near Dublin, and became distinguished among the Confederated Irish Roman Catholics. He was secretary to the council established at Kilkenny in 1641, and was sent to Rome to solicit aid. He died at Dublin in September, 1677. During the usurpation of Cromwell he retired into France, where he composed Vindiciarum Catholicorum Hibernice libri 2, under the assumed name of Philopater Irenceus. The first book treats of the affairs of Ireland, from 1641 to 1649. The second contains the refutation of a letter written by Paul King, a Franciscan, concerning those affairs. John Poncius, also a Franciscan, wrote against this work of Belling, who replied to him. The authorship of this work is also attributed to Dr. Callaghan. — Landon, Eccles. Dict. s.v.

## Bellingan (Or Belingan) Jean Baptiste[[@Headword:Bellingan (Or Belingan) Jean Baptiste]]

             a French Jesuit, rector of the House of the Professed, at Paris, was born at Amiens, Oct. 31, 1666, and died March 9, 1743, leaving, Retraite Spirituelle sur les Vertus de Jesus-Christ (Paris, 1731, 12mo): — De la Connaissance et de l'Amour de N. S. Jesus-Christ (ibid. 1734, 12mo): — Retraite Spirituelle pour Tous les Etats, a. I' Usage des Personnes du a Monde et des Personnes Reliqieuses (ibid. 1746, 12mo). See Hoefer, Nouv. Biog. Generale, s.v.

## Bellini, Jacopo[[@Headword:Bellini, Jacopo]]

             an old Venetian painter, was born about 1405, and studied under Gentile Fabriano, and is said by Ridolfi to have been one of the most reputable painters of his day. There are several of his works in the public edifices at Venice, which were highly esteemed at the time, especially in the Church of the Confraternity of St. John the. Evangelist, representing different subjects from the lives of our Saviour and the Virgin. He died in 1470.

## Bellini, Philippo[[@Headword:Bellini, Philippo]]

             an Italian painter, was born at Urbino, and flourished about 1594. Among his principal works are, the Martyrdom of St. Guadenzio; fourteen pictures  of the Works of Charity; The Marriage of the Virgin, in the Dome at Ancona.

## Bellino (or Bellini)[[@Headword:Bellino (or Bellini)]]

             an Italian painter little known, of the Venetian school, lived aboult 1500. He painted the Madonnas which are ordinarily attributed to Gentile and Giovanni. Bellini, the style of which he imitated perfectly. See. Hoefer, Noun. Biog. Generale, s.v.

## Bellisomi Carlo[[@Headword:Bellisomi Carlo]]

             an Italian prelate, was born at Pavia, Oct. 30, 1736. He was made cardinal in 1785 by Pius VI, and was sent, in 1801, by Pius VII to the Congress of Lyons, where he showed himself favorable to the project of forming the kingdom of Italy. Napoleon, in evidence of his satisfaction, sent him a snuff-box ornamented with his portrait. Bellisomi died Aug. 9, 1808. See Hoefer, Nouv. Biog. Generale.

## Bellman Henry Wise[[@Headword:Bellman Henry Wise]]

             a minister in the Methodist Episcopal Church South, was born in Lycoming County, Pa., March 11, 1824. He experienced religion when about sixteen; soon afterwards received license to preach, and in 1849 entered the Baltimore Conference. His health failed in 1853, and in 1856 he took a local relation. He studied law and practiced it until 1859, when he again entered the itinerancy, and toiled cheerfully and with great energy until his decease, in 1860. Mr. Bellman was an earnest, faithful, exemplary Christian. See Minutes of Annual Conferences of the M. E. Church South, 1860, p. 238.

## Bello Marco[[@Headword:Bello Marco]]

             an Italian painter of the first period of the Venetian school, was a native of Argiveta, and lived about the middle of the 15th century He painted The Circumcisioon of our Lord, at Rovigo. See Hoefer, Nouv. Biog. Generale, s.v.

## Bellochio Pietro[[@Headword:Bellochio Pietro]]

             an Italian theologian of the order of Reformed Franciscans, a native of Ancona, lived near the middle of the 17th century. His principal works are,  Esercizi Spirituali (Venice, 1623): — Amonizioni e Istruzioni peor le Giovani. Secolari che Desideorano Passare allo Stato Religioso (Rome, 1650). See Hoefer, Nouv. Biog. Generale, s.v.

## Bellogranus Richard[[@Headword:Bellogranus Richard]]

             SEE BELGRANUS.

## Bellona[[@Headword:Bellona]]

             in Greek and Roman mythology, was the sister of Mars, or his nurse, or his wife, or daughter, the goddess of war. When Mars went to the battle-field, she prepared for him his wagon and his horses. Her temple in Rome was greatly celebrated; the senate assembled in it when transactions were carried on with ambassadors of an enemy. The priests of this goddess were foreigners. At their festivals they cut themselves with knives. The common people held them as holy men. Bellona had two-other temples in the cities Comana in Pontus and in Cappadocia.

## Bellonarii[[@Headword:Bellonarii]]

             the priests of Bellona (q.v.), who were employed in offering sacrifices to her mingled with a portion of their own blood. Hence March 24, the day consecrated to this goddess, was called the day of blood.

## Belloni Giovanni[[@Headword:Belloni Giovanni]]

             an Italian theologian and jurist, was canon of Padua, and taught with honor moral philosophy in this place. He died int 1623. He wrote Discorso Incorso olle ninfe Najadi d'Omnero, Impresa degli Ricourati Academiadi Padova (Padua, 1601). See Hoefer, Nouv. Biog. Generale, s.v.

## Bellosteneczjohn[[@Headword:Bellosteneczjohn]]

             an Illyrian lexicographer and preacher, who died in 1675, wrote Gazophylazium Linguce Illyricce: — Sermons, in the Illyrian language. See Hoefer, Nouv. Biog. Generale, s.v.

## Bellows[[@Headword:Bellows]]

             (מִפֻּחִ, mappu'ach, blower; Sept. φυσήτηρ) only occurs in Jer 6:29, and with reference to the casting of metal. As fires in the East are always of wood or charcoal, a sufficient heat for ordinary purposes is soon raised by the help of fans, and the use of bellows is confined to the workers in metal. Such was the case anciently; and in the mural paintings of Egypt we observe no bellows but such as are used for the forge or furnace. They occur as early as the time of Moses, being represented in a tomb at Thebes which bears the name of Thothmes III. They consisted of a leathern bag secured and fitted into a frame, from which a long pipe extended for carrying the wind to the fire. They were worked by the feet, the operator standing upon them, with one under each foot, and pressing them alternately, while he pulled up each exhausted skin with a string he held in his hand. In one instance, it is observed from the painting that when the man left the bellows they were raised as if filled with air, and this would imply a knowledge of the valve. The earliest specimens seem to have been simply of reed, tipped with a metal point to resist the action of the fire (Wilkinson's Anc. Egyptians, 3, 338). Bellows of an analogous kind were early known to the Greeks and Romans. Homer (II. 18, 470) speaks of 20 φῦσαι in the forge of Hephaestus, and they are mentioned frequently by ancient authors (Smith's Dict. of Class. Ant. s.v. Follis). The ordinary hand-bellows now used for small fires in Egypt are a sort of bag made of the skin of a kid, with an opening at one end (like the mouth of a common carpet bag), where the skin is sewed upon two pieces of wood; and these being pulled apart by the hands and closed again, the bag is pressed down, and the air thus forced through the pipe at the other end.

## Bellows, Henry Whitney D.D[[@Headword:Bellows, Henry Whitney D.D]]

             an eminent Unitarian divine, was born in Boston, June 11, 1814. His ancestors were among the early colonists of Massachusetts Bay. The name is “said to be French in origin, and the French spelling to be Belles-eaux.”  Tradition assigns the same origin to the New England family of Ballou. Dr. Bellows's great-grandfather was the Bellows from whom Bellows Falls, Vt., takes its name. John, Bellows, the father of Dr. Bellows, was an eminent merchant of Boston. Losing his mother at the age of seven years, he was sent to a boarding-school at Jamaica Plains, near Boston; After spending a year or two at this school, he was sent into the country at Walpole, where he remained a year. Subsequently he spent four years at the celebrated school conducted by Dr. Cogswell and George Bancroft, at Round Hill, Mass. He embodied his grateful reminiscences of this seminary, in a paper contributed to The Harvard Register.

He entered Harvard College in 1828. Dr. Hale says: “He was a delicate boy. I have heard him say that he was indisposed to the sports of boys, shy and timid, small for his age, extremely sensitive to blame, rather dreamy and solitary, homesick at school and at college.” He was only fourteen when he entered college, but so well advanced was he that he had small occasion for study; and during two years he studied very little, but passed his days often in the practical pursuit of ornithology, in company with Mr. Nuttall, the naturalist, in the neighboring fields and marshes. After his entrance upon his junior year he read more and studied harder. He became also interested in religious matters, for which he had a natural proclivity. It is stated that when only seven years old he had resolved to be a clergyman. After graduation, Dr. Bellows occupied a year as an assistant in a school for girls kept by his brother John, at Cooperstown, N. Y., teaching French, German, Italian, Greek; and mathematics. He then entered the Divinity School at Cambridge, leaving it to go to Louisiana as the tutor of a young gentleman named Baldwin. His father, through commercial reverses,, had lost his wealth, and the son desired to support himself. He returned to Cambridge in 1835, and completed the course at the, Divinity School, supporting himself by teaching private pupils. After his graduation in divinity he went to take charge of a congregation at Mobile, Ala. As he proceeded to this station, he preached in various Southern cities. At Mobile his preaching met with considerable success, but Dr. Hale says that “the awfill shadow of slavery frightened him away.” Soon after his return to the North, Dr. Bellows was invited to become pastor of the First Congregational Church (Unitarian) in Chambers Street, New York. The salary offered him was not large, yet he accepted the invitation and went vigorously to his work. He was ordained in 1838, and kept his position until tne day of his death, a period of forty-four years. During this time the Church, always growing, has removed, first to Broadway, and afterwards  to the Church of All Souls. This success was attained only by hard work, by extraordinary devotion to the duties of his calling,. and by a persistence which overcame every obstacle. As a pastor he had few superiors; in his pulpit work. he was popular. He died Jan. 30, 1882.

Few men were more widely or more favorably known in New York than Dr. Bellows. He was eminently social, and his was a familiar and friendly face and speech at all times and upon all public occasions. He was naturally gregarious, and liked to feel himself near to the current of passing events and contemporary interests. When the War of the Rebellion broke out, Dr. Bellows suggested the Sanitary Commission, and he became its president. At first the Commission confined itself to distributing valuable tracts, but the scope of its operations was soon enlarged. It received generous gifts from wealthy citizens, while the poor gave their mite. It established hospital transports, wagons, ambulances, railway ambulance-cars. It aided the transferance of the wounded soldier from the battle-field to the hospital. On the railroads it had its hospital cars, kitchens, dispensaries, and surgeons' cars. It had its sanitary and hospital inspectors. It cared everywhere for sick or needy soldiers, in or out of active service. It had Homes for the wives, mothers, and children of soldiers. It had “feeding stations” where the tired and hungry soldier could receive a gratuitous meal. It looked after the payment of pensions, back-pay, and bounties. It printed hospital directories. It supplied, whenever permitted to do so, our prisoners at Andersonville, Salisbury, and Richmond. Its medicines, cordials, and provisions were upon every flag-of-truce boat. In the camps, it extended its mercies to the Confederate prisoners-of-war. It expended $3,000, 000 in money, and dispensed many millions' worth of supplies. Of this most useful and beneficent society Dr. Bellows was the persistent and active spirit. It is said that while travelling hither and thither in its behalf he never failed to preach on Sunday in the Church of All Souls, except when he went to California and brought back its gift of $1,000, 000 to the Commission. So wide was the range of its work that its affairs were not fairly closed until 1878, when Dr. Bellows deposited its archives in the Astor Library. Civil-service reform and like subjects found a strong advocate in Dr. Bellows. He was one of the founders of the Union League Club, and one of the original members of the Century Club. He was also a member of various other associations, such as the New England Society, the New York Historical Society, the Phi Beta Kappa Society, and the Harvard Alumni Association. His labors in connection with the Unitarian  Church in this country can hardly be overestimated. He was the first president of the National Unitarian Conf. when it was formed in 1865, which position he held until 1879.

Dr. Bellows was the chief originator of The Christian Inquirer, a Unitarian newspaper published in New York and started in 1846. He devoted himself with great energy to the establishment of Antioch College, in Ohio. In 1853 he delivered the Phi Beta Kappa oration at Harvard College. He also delivered the annual sermon before the Divinity School at Cambridge. In 1857 he gave a course of Lowell lectures in Boston on the “Treatment of Social Diseases,” which was published in book form. The same year he delivered another series of lectures in the Academy of Music, New York, on the “Relations of the Theatre to the Public Interest,” which was likewise printed in volume. In 1866 he was editor of The Christian Examiner, and kept this position until 1871. His Restatements of Christian Doctrine was published in 1860. After a journey abroad he published The Old World in its New Face (1868, 2 vols.). He also published a large number of pamphlets. His life has been too usefully busy to permit the production of many books. See N. Y. Tribune, Jan. 31, 1882; Duyckinek, Cyclop. of Amer. Lit. 2, 776. Bellows, Thomas, an English Wesleyan preacher, died April 16, 1833, aged twenty-four, and in the first year of his ministry, He was “a young man of deep piety and good abilities.” See Minutes of the British Conference, 1833.

## Belloy, Jean Baptiste De[[@Headword:Belloy, Jean Baptiste De]]

             cardinal-archbishop of Paris, was born October 9th, 1709, at Morangles, near Senlis. He entered the Church at an early age, was made archdeacon of Beauvais, and in 1751 became bishop of Glandeves. He was deputed to the Assembly of the clergy in 1755, where he sided with the moderate prelates, or Feuillants, as they were called, from their leader, the Cardinal de la Rochefoucault, who was minister de la feuille des benefices. The opposite party were called Theatines, from the old bishop of Mirepoix, who belonged to that order. M. Belloy was afterward made bishop of Marseilles, which diocese he governed for forty-five years. The revolution drove him into retirement at Chambly, near his native place, where he lived till 1802, when he was made archbishop of Paris, and in the following year he was created cardinal. He died June 10th, 1808, and Napoleon, who permitted his burial in the vault of his predecessors by a special privilege, desired that a monument should be erected “to testify the singular consideration which he had for his episcopal virtues.” Biog. Univ. tom. 4, p. 128; Landon, Eccles. Dictionary, S. V.

## Bellunello Andrea[[@Headword:Bellunello Andrea]]

             an old Venetian painter, was born at San Vito, in the Frioiil, where he flourished in the latter half of the 15th century, and where he was considered the Apelles of the age. Lallzi says his masterpiece is a Crucifixion in the council-chamber at Udine, and that his works, though possessing merit for the age, have neither beauty of form nor color.

## Belluti Buonaventura[[@Headword:Belluti Buonaventura]]

             a Sicilian theologian and philosopher, of the Franciscan order, was born at Catana in 1599. He travelled for a long time, and taught philosophy at Cracow, and in several cities of Italy. He died May 18, 1676. He wrote several philosophical treatises in Latin, at first published separately, but afterwards republished in two vols., under the title, Philosophies ad Lenten Scoti cursus Integer (Venice, 1678 and 1727). See Hoefer, Nouv. Biog. Generale, s.v.

## Bellville John Latta[[@Headword:Bellville John Latta]]

             a Presbyterian minister, was born at New Castle, Del., Dec. 21, 1800. His classical studies were pursued for four and a half years under his brother, while he at the same time aided his brother as assistant teacher in his school. He was licensed by the New Castle Presbytery in 1827, and in May following was commissioned by the Committee on Missions to labor in Dayton, O., and its vicinity. When he returned from Ohio he entered Princeton Seminary, and spent six months in study. Returning to Ohio, he was ordained by the Presbytery of Miami in 1828, and labored for two years as stated supply at Washington and Miamisburg. He first preached, in a log schoolhouse, and then in a cotton factory. He was installed pastor of the Washington Church in 1830, and labored with success for ten years. He preached at Middletown one Sabbath of every month. After the pastoral relation was dissolved, he accepted a call to the Bellfontaine Church, and labored with zeal and success until an attack of bronchitis compelled him to resign. His health was such that for two years he was wholly laid aside. After this he took charge of the academy at Centreville, Montgomery Co., O., where he taught four years, when his health again gave way, and he removed to Dayton, where he died, Sept. 21, 1880. See Necrological Report of Princeton Seminary, 1881, p. 27. (W.P.S.)

## Belly[[@Headword:Belly]]

             (usually בֶּטֶן, be'ten, κοιλία, especially the womb; also מֵעַים, meim', γαστήρ, especially the bowels). Among the Hebrews and most ancient nations, the belly was regarded as the seat of the carnal affections, as being, according to their notions, that which first partakes of sensual pleasures (Tit 1:2; Php 3:9; Rom 16:18). It is used likewise symbolically for the heart, the innermost recesses of the soul (Pro 18:8; Pro 20:27; Pro 22:18). The expression embittering of the belly signifies all the train of evils which may come upon a man (Jer 4:19; Jer 9:15; comp. Num 18:27). The “belly of hell” signifies the grave, or the under world. It is a strong phrase to express Jonah's dreadful condition in the deep (Jon 2:2).

## Belmaim[[@Headword:Belmaim]]

             (Βελθέμ v. r. Βελβαίμ, Vulg. Belma) a place which, from the terms of the passage, would appear to have been south of Dothaim (Jdt 7:3). Possibly it is the same as BELMEN SEE BELMEN (q.v.), though whether this is the case, or, indeed, whether either of them ever had any real existence, it is at present impossible to determine. SEE JUDITH. The Syriac has Abel-mechola.

## Belmas, Louis[[@Headword:Belmas, Louis]]

             bishop of Cambray, was born at Montreal (Aude). At the time of the Revolution he was one of the priests who took the oath demanded by “the Civil Constitution of the Clergy.” In 1801 he was appointed coadjutor to the “constitutional” bishop of Carcassonne, and in 1802 bishop of Cambray. When Napoleon was crowned, Belmas signed a formula of retractation. His pastoral letters during the reign of Napoleon showed him to be a very devoted partisan of imperialism. When, according to the Concordat of 1817, Cambray was to be made an archbishopric, the pope opposed it on account of the former views of Belmas. After the Revolution of 18S0 the government again intended to make him an archbishop, but the design was once more abandoned on account of the opposition of Rome. In 1841 he issued a pastoral letter strongly urging sincere submission to and recognition of the government of Louis Philippe. This letter made a profound sensation in France, and greatly offended the Legitimists. Belmas died on July 21, 1841, at Cambray. He was the last of the “constitutional” bishops — See Hoefer, Birgraphie Generale, 5, 290.

## Belmeis (Or Beaumes), Richard De (1)[[@Headword:Belmeis (Or Beaumes), Richard De (1)]]

             an English prelate in the reign of Henry I, was advanced to the see of London through the influence of Roger Montgomery, earl of Shropshire, and was consecrated July 26, 1108. He was three years warden of the marches between England and Wales, and lieutenant of the county of Salop. For a time he expended the entire revenue of his office in the building of St. Paul's cathedral; but subsequently directed his liberality towards the building of a convent of canons regular, called St. Osith de Chich, near Colchester. He died Jan. 16, 1127.

## Belmeis (Or Beaumes), Richard De (2)[[@Headword:Belmeis (Or Beaumes), Richard De (2)]]

             an English prelate in the reign of king Stephen, was nephew to the preceding. Before he came of age he was appointed by his uncle archdeacon of Middlesex. He became bishop of London in October, 1151, and died May 4, 1162, “leaving behind him a reputation for singular eloquence.” According to Dr. Richardson, be was the writer of the Codex  Niger, or Black Book of the Exchequer. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

Belmen (Jdt 4:4). For this place lieut. Conder proposes the present Bel'ameh (Tent-work, ii, 335), which he likewise gives as the representative of Baalhamon and Ibleam (ibid. p. 335, 337); in the last case, at least by a clear error for Jelameh.

## Belmen[[@Headword:Belmen]]

             (Βελμέν v. r. Βελμαίν and Βελμαίμ; Vulg. omits), a place named among the towns of Samaria as lying between Bethhoron and Jericho (Jdt 4:4). The Hebrew name would seem to have been Abel-maim, but the only place of that name in the O.T. was far to the north of the locality here alluded to. SEE ABEL-MAIM. The Syriac version has Abel-mehoclah, which is more consistent with the context. SEE ABEL-MEHOLAH; BELMAIM.

## Beloe William[[@Headword:Beloe William]]

             an English clergyman and author, was born at Norwich in 1756. His preliminary training was under Dr. Parr at Stanmore, and his subsequent education was at Corpu Christi College, Cambridge, where he graduated in 1779. For a time he assisted Dr. Parr in a school at Norwich, and was afterwards curate and vicar of Eltham. Not finding his income sufficient for his support, he began to write for the periodicals of London. During the American Revolution he advocated the cause of the colonies, but was on the conservative side during the French Revolution; and in 1793, in conj unction with archdeacon Nares, he established the British Critic as the organ of High-church principles. In 1796 he was presented to the rectory of Allhallows, London-wall. In 179.7 he became prebendary of Lincoln, and, in 1805, of St. Paul's. In 1804 he was appointed one of the assistant librarians to the British Museum. He died April 11, 1817. His literary works are numerous. Among them we note, his translation of Herodotus (1791): — Anecdotes of Literature and Scarce Books.(1806-12, 6 vols. 8vo): — and The Sexagenarian, or Memoirs of a Literary Life (published posthumously, 1817). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Belomancy[[@Headword:Belomancy]]

             SEE DIVINATION.

Belomancy

in Greek religion, was a certain way of fortune-telling, by means of sacred inscribed arrows. They were either mixed together and then one drawn as a lot, or one was thrown into the air and the fortune told by the direction it took. SEE DIVINATION.

## Belomo[[@Headword:Belomo]]

             SEE BELUOMO.

## Beloochee Version Of The Scriptures[[@Headword:Beloochee Version Of The Scriptures]]

             This dialect is spoken in Beloochistan, south of the Indus, on the Arabian Sea. A version into this dialect was commenced by the late Dr. Leyden. After his death it was transferred to the care of the Serampore missionaries, who availed themselves of the aid of the learned natives previously employed by Dr. Leyden. How much of the New Testament was translated we are unable to state, for the first three gospels were the only parts which were printed at Serampore in 1815. See Bible of Every Land, p. 74. (B. P.)

## Belothuron[[@Headword:Belothuron]]

             (βηλοθύρον) or Bemothuron (βημόθυρον) a Greek term for the veil in front of a church.

## Belpage, Henry, D.D[[@Headword:Belpage, Henry, D.D]]

             a minister of the Secession Church of Scotland, was born at Falkirk, May 24, 1774, where his father was minister of the Associate Church. He entered the University of Edinburgh in 1786, and made his theological studies under Dr. Lawson, at the secession seminary in Selkirk. He was licensed to preach at 19, and was ordained as colleague to his father in 1794, whom he succeeded as full pastor in 1798. His pulpit labors were very successful; he was one of the most popular and useful ministers of the day in Scotland. In 1814 he published Sacramental Addresses and Meditations (12mo, 5th edition, 1841, Edinb.); in 1817, Practical Discourses for the Young (8vo; several editions issued); in 1821, Sacramental Discourses, 2d series; 1822, Sketches of Life and Character; 1823, Discourses on Domestic Life (12mo); 1826, Discourses to the Aged; besides a number of smaller works, catechisms, etc. He died Sept. 16, 1834. — Jamieson, Cyclopoedia of Relig. Biography, p. 42.

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

             a Socinian divine of note, was born at Bedford, England, April 15, 1750. In 1778 he was settled as pastor of a dissenting congregation at Worcester, from which, however, he removed in 1781 to take charge of the Daventry Academy. Here his sentiments underwent a change so far that, in 1789, he avowed himself a Unitarian of the school of Priestley. He resigned his station, and immediately took charge of Hackney College, a Unitarian institution, which in a few years sunk for want of funds. In 1805 he became minister of Essex Street Chapel, London, where he remained during the rest of his life. He died at Hampstead, Nov. 11, 1829. After Dr. Priestley he was regarded as the leader of Unitarianism in England. The “Unitarian Society for promoting Christian Knowledge” was founded at his suggestion. He aided largely in preparing the Improved Version of the N.T. (Unitarian; Lond. 1808, 8vo). His principal writings are, A Calm Inquiry into the Scripture Doctrine concerning the Person of Christ, etc. (Lond. 1811, 8vo): — Evidences of Christianity: — Epistles of Paul translated, with Exposition and Notes (Lond. 1822, 2 vols. 4to); Discourses Doctrinal and Practical; Review of American Unitarianism (1815, 8vo): Letters to the Bishop of London in Vindication of the Unitarians (1815, 8vo). His Life and Letters, by J. Williams, was published in 1833 (Lond. 8vo). — Darling, Cyclop. Bibliographica, 1, 238; Allibone, Dictionary of Authors, 1, 163; Christian Examiner, 15, 69; Bennett, Hist. of Dissenters (Lond. 1839, 8vo).

## Belshar William[[@Headword:Belshar William]]

             an English Baptist minister, was born in 1765. He was converted in early life, and united with the Church in Green Walk, Blackfriars. He pursued his studies at Bristol Academy, and was ordained pastor of the Church in the Pithay, Bristol. From this place he removed to Worcester, where he was pastor twenty years, at the same time teaching. Subsequently, for a short time, he was pastor at Henrietta Street, London. and then at London Street, Greenwich. He died in 1849. See (Lond.) Baptist Hand-book, 1850, p. 40. (J. C. S.)

## Belshazzar[[@Headword:Belshazzar]]

             (Heb. and Chald. Belshatstsar' [on the signif. see below], בֵּלְשִׁאצִּר; Sept. Βαλτάσαρ) is the name given in the book of Daniel to the last king of the Chaldees, under whom Babylon was taken by the Medes and Persians (chap. 5, 1; 7:1; 8, ). B.C. 538. Herodotus calls this king, and also his father, Labynetus, which is undoubtedly a corruption of Nabonnedus, the name by which he was known to Berosus, in Joseph. contr. Apion. 1, 20. Yet in Josephus (Ant. 10, 11, 2) it is stated that Baltasar was called Naboandel by the Babylonians. Nabonadius in the Canon of Ptolemy, Nabonedus in Euseb. Chron. Armen. 1, 60 (from Alexander Polyhistor), and Nabonnidochus in Euseb. Praep. Evang. 9, 41 (from Megasthenes), are evidently other varieties of his name. The only circumstances recorded of him in Scripture are his impious feast and violent death (Daniel 5). During the period that the Jews were in captivity at Babylon, a variety of singular events concurred to prove that the sins which brought desolation on their country, and subjected them for a while to the Babylonish yoke, had not dissolved that covenant relation which, as the God of Abraham, Jehovah had entered into with them; and that any act of indignity perpetrated against this afflicted people, or any insult cast upon the service of their temple, would be regarded as an affront to the Majesty of Heaven, and not suffered to pass with impunity. The fate of Belshazzar affords a remarkable instance of this. He had had an opportunity of seeing in the case of his ancestors how hateful pride is, even in royalty itself; how instantly God can blast the dignity of the brightest crown, and consequently, how much the prosperity of kings and the stability of their thrones depend upon acknowledging that “the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.” But this solemn lesson was lost upon Belshazzar. According to the views of some, Isaiah, in representing the Babylonian dynasty as the scourge, of Palestine, styles Nebuchadnezzar a “serpent,” Evil-Merodach a “cockatrice,” and Belshazzar a “fiery flying serpent,” the worst of all (Isa 14:4-29); but there is no reason for supposing the prophet in this passage to allude to any other event than the overthrow of the Philistines in the time of Hezekiah (see Henderson, Comment. in loc.).'

The Scriptural narrative states that Belshazzar was warned of his coming doom by the handwriting on the wall that was interpreted by Daniel, and was slain during a splendid feast in his palace. Similarly Xenophon (Cyrop. 7, 5, 3) tells us that Babylon was taken by Cyrus in the night, while the inhabitants were engaged in feasting and revelry, and that the king was killed. On the other hand, the narratives of Berosus in Josephus (Apion, 1, 20) and of Herodotus (1, 184 sq.) differ from the above account in some in important particulars. Berosus calls the last king of Babylon Nabonnedus or Nabonadius (Nabu-nit or Nabo-nahit, i.e. Nebo blesses or makes prosperous), and says that in the 17th year of his reign Cyrus took Babylon, the king having retired to the neighboring city of Borsippus or Borsippa (Birs-i-Nimrud), called by Niebuhr (Lect. on Anc. Hist. 12) “the Chaldaean Benares, the city in which the Chaldaeans had their most revered objects of religion, and where they cultivated their science.” Being blockaded in that city, Nabonnedus surrendered, his life was spared, and a principality or estate given to him in Carmania, where he died. According to Herodotus, the last king was called Labynetus, a name easy to reconcile with the Nabonnedus of Berosus, and the Nabannidochus of Megasthenes (Euseb. Praep. Evang. 9, 41). Cyrus, after defeating Labynetus in the open field, appeared before Babylon, within which the besieged defied attack and even blockade, as they had walls 300 feet high and 75 feet thick, forming a square of 15 miles to a side, and had stored up previously several years' provision. But he took the city by drawing off for a time the waters of the Euphrates, and then marching in with his whole army along its bed, during a great Babylonian festival, while the people, feeling perfectly secure, were scattered over the whole city in reckless amusement. These discrepancies have lately been cleared up by the discoveries of Sir Henry Rawlinson; and the histories of profane writers, far from contradicting the scriptural narrative, are shown to explain and confirm it.

In 1854 he deciphered the inscriptions on some cylinders found in the ruins of Um-Kir (the ancient Ur of the Chaldees), containing memorials of the works executed by Nabonnedus (Jour. Sac. Lit. 1854, p. 252; Jan. 1862). From these inscriptions it appears that the eldest son of Nabonnedus was called Bel-shar-ezar, and admitted by his father to a share in the government. This name is compounded of Bel (the Babylonian god), Shar (a king), and the same termination as in Nabopolassar, Nebuchadnezzar, etc., and is contracted into Belshazzar, just as Neriglissar (again with the same termination) is formed from Nergal-sharezar. In a communication to the Athenaeum, No. 1377, Sir Henry Rawlinson says, “We can now understand how Belshazzar, as joint king with his father, may have been governor of Babylon when the city was attacked by the combined forces of the Medes and Persians, and may have perished in the assault which followed while Nabonnedus leading a force to the relief of the place was defeated, and obliged to take refuge in Borsippa, capitulating after a short resistance, and being subsequently assigned, according to Berosus, an honorable retirement in Carmania.” In accordance with this view, we arrange the last Chaldaean kings as follows: Nebuchadnezzar, his son Evilmerodach, Neriglissar, Labrosoarchad (his son, a boy, killed in a conspiracy), Nabonnedus or Labynetus, and Belshazzar. Herodotus says that Labynetus was the son of Queen Nitocris; and Megasthenes (Euseb. Chr. Arm. p. 60) tells us that he succeeded Labrosoarchad, but was not of his family. In Dan 5:2, Nebuchadnezzar is called the father of Belshazzar. This, of course, need only mean grandfather or ancestor. Now Neriglissar usurped the throne on the murder of Evilmerodach (Beros. ap. Joseph. Apion,1): we may therefore well suppose that on the death of his son Labrosoarchad, Nebuchadnezzar's family was restored in the person of Nabonnedus or Labynetus, possibly the son of that king and Nitocris, and father of Belshazzar. The chief objection to this supposition would be, that if Neriglissar married Nebuchadnezzar's daughter (Joseph. c. Revelation 1, 21), Nabonnedus would through her be connected with Labrosoarchad. This difficulty is met by the theory of Rawlinson (Herod. Essay 8, § 25), who connects Belshazzar with Nebuchadnezzar through his mother, thinking it probable that Nebu-nahit, whom he does not consider related to Nebuchadnezzar, would strengthen his position by marrying the daughter of that king, who would thus be Belshazzar's maternal grandfather. A totally different view is taken by Marcus Niebuhr (Geschichte Assur's und Babel's seit Phul, p. 91), who considers Belshazzar to be another name for Evilmerodach, the son of Nebuchadnezzar. He identifies their characters by comparing Daniel v with the language of Berosus about Evilmerodach (προτὰς τῶν πραγμάτων ἀνόμως καὶ ἀσελγῶς). He considers that the capture of Babylon described in Daniel was not by the Persians, but by the Medes, under Astyages (i.e. Darius the Mede), and that between the reigns of Evilmerodach or Belshazzar, and Neriglissar, we must insert a brief period during-which Babylon was subject to the Medes. This solves a difficulty as to the age of Darius (Dan 5:31; comp. Rawlinson, Essay 3, § 11), but most people will probably prefer the actual facts discovered by Sir Henry Rawlinson to the theory (though doubtless very ingenious) of Niebuhr. On Rawlinson's view, Belshazzar died B.C. 538, on Niebuhr's B.C. 559 (Gobel, De Belsasaro, Laub. 1757). SEE BABYLONIA.

## Belsta[[@Headword:Belsta]]

             in Scandinavian mythology, was the daughter of the giant Bolthorn, and the wife of Borr, the son of the first man.

## Belsunce De Castel Moron Henri Francois Xavier De[[@Headword:Belsunce De Castel Moron Henri Francois Xavier De]]

             a French prelate, was born at the Chateau of La Force, in Perigord, Dec. 4, 1671. He entered the Jesuit order, and became grand-vicar of Agen, and finally bishop of Marseilles in 1709. He signalized his zeal and charity during the pestilence which desolated that city in 1720 and 1721. He died there, June 4, 1755. Millevoye has celebrated him in a poem entitled  Belsunce, or La Peste de Marseille. The king, in order to recompense Belsunce, appointed him, in 1723, bishop of Laon; but he refused this in order to devote his life to the Church. He also refused, in 1729, the archbishopric of Bordeaux. He was indemnified by two rich abbeys, and the privilege of carrying to the grand-chamber of Parliament all the affairs concerning the benefices of his diocese. But to the close of his life Belsunce entertained, without doubt, a strong attachment for the Jesuits, and persecuted as Jansenists the faithful whom he had saved from the pestilence. This is the only blemish on his life, otherwise so glorious and virtuous. He published a large number of works, among which we cite L'Antiquite de l'Eglise de Marseille, et la Succession de ses Eveques (Marseilles, 1747-51). See Hoefer, Nouv. Biog. Generale, s.v.

## Belteshazzar[[@Headword:Belteshazzar]]

             (Heb. Belteshatstsar', בֵּלְטְשִׁאצִּר, Bel's prince, that is, whom Bel favors; Sept. Βαλτάσαρ), the Chaldee or Assyrio-Babylonish name, given to Daniel at the court of Nebuchadnezzar, in Babylon (Dan 1:7, etc). SEE DANIEL.

## Beltis (or Belat)[[@Headword:Beltis (or Belat)]]

             in Babylonian mythology, was the sister and consort of the deity Bel. She was the goddess of war as well as of nature, and was called “the Mother of the Gods.” According to Herodotus, every woman living in Babylon was compelled to prostitute herself to a stranger in the Temple of Beltis once in her life. Her analogue was the Mylitta of Greek mythology. SEE BAALTIS.

## Belton James S[[@Headword:Belton James S]]

             a minister in the Methodist Episcopal Church South, was born in Newbury District, S. C., Sept. 7, 1833. He was converted in 1850; licensed to preach in the year following; graduated at Lagralnge College in 1852; and in the latter part of the same year joined the Tennessee Conference, and was transferred to the Alabama Conference. After serving that conference one year he was appointed missionary to, China, and in 1855 sailed for that distant land, where he labored two years, and then was compelled by ill- health to return home. He landed in New York and there died, March 17, 1856. He was lovely in character, diligent in labor, and extraordinary in piety. See Minutes of Annual Conferences of the M. E. Church South, 1856, p. 708.

## Beltrand Hernando Domingo[[@Headword:Beltrand Hernando Domingo]]

             a Spanish Jesuit sculptor and architect, was born at Vittoria, in Biscay, about 1500, and studied in Italy, where he became so skilful that Palomino Velasco did not hesitate to place him above the most famous artists of his time. He formed his style by studying Michael Angelo; and many statues of  Christ, of natural grandeur, executed by Beltrand, appear worthy of being attributed to the illustrious master he had chosen. The Escurial and the Imperial College at Madrid, also the chapel of the same city, and the great altar of the College of Alcala de Herarez, were decorated with these statues. He died in 1590. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Beluomo (Or Belomo), Angelo[[@Headword:Beluomo (Or Belomo), Angelo]]

             an Italian theologian, who lived at Rocca-Contrada about 1625, wrote Theorica Justitice Aphorismis Comnprobata (Firmi, 1625). See Hoefer, Nouv. Biog. Generale, s.v.

## Beluomo, Gotard[[@Headword:Beluomo, Gotard]]

             an Italian theologian of the Jesuit order, a native of Castiglione, who lived in the early half of the 17th century, wrote, Microcosmus Immobilis seu Compendium Universse Philosophice (Mantua, 1655): — Initium Sapientice. Considerazioniper la Salute dell' Anima (Bologna, 1660): — Le Fiamme del Sanluario, osia Affetti Particolari nelle Meditazioni della Passione di G. — C. (Venice, 1627): — II Pregio e l'Ordine delle Orazioni Ordinarie e Mistiche (Modena, 1678). See Hoefer, Nouv. Biog. Gen., s.v.

## Belus[[@Headword:Belus]]

             (Βῆλος).

1. According to classical mythology, a son of Poseidon by Libya or Eurynome. He was twin brother of Agenor, and father of AEgyptus and Danaus. He was believed to be the ancestral hero and national divinity of several Eastern nations, from which the legends about him were transplanted to Greece, and became mixed up with Greek myths. (See Apollod. 2:1, 4; Diod. 1:28; Servius, ad AEn. 1:733.) SEE BAAL.

2. The father of the Carthaginian queen Dido, otherwise called Pygmalion. He conquered Cyprus and then gave it to Teucer. (See Virgil, AEn. 1, 621; Servius, ad AEn. 1, 625, 646.) By some he was thought to be the Tyrian king Eth-baal (q.v.), father of the Israelitish queen Jezebel (1Ki 16:31), from whose period (she was killed B.C. 883) this does not much differ, for Carthage was founded (according to Josephus, Apion, 1, 18) B.C. 861.

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

             (Βηλεύς), called also Pagqida by Pliny (v. 19), a small river of Palestine, described by Pliny as taking its rise from a lake called Cendevia, at the roots of Mount Carmel, which, after running five miles, enters the sea near Ptolemais (36:26), or two stadia from the city according to Josephus (War, 10, 2). It is chiefly celebrated among the ancients for its vitreous sand; and the accidental discovery of the manufacture of glass (q.v.) is ascribed by Pliny to the banks of this river, which he describes as a sluggish stream of unwholesome water, but consecrated to religious ceremonies (comp. Tacitus, Hist. 5, 7). It is now called Nahr Naaman, but the Lake Cendevia has disappeared. It is an ingenious conjecture of Reland (Palest. p. 290) that its ancient appellation may be connected with the Greek name for glass (ὑελός or ὑαλός), and it is possible that the name appears in the Scriptural one, Bealoth (q.v.), incorrectly rendered “in Aloth” (1Ki 4:16). For the temple of Belus, see BABEL.

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

             in Oriental mythology. The word signifies master among the Orientals, and is the surname of deities and kings. Thus the sun was called Belus amoung the Babylonians. SEE BAAL. There are three mythical persons known to us that carried this name:

(1) Belus was the first king of Assyria, who founded the culture of this country. He dried up the swamps, led off standing waters, dug channels, and thus made the country habitable and fruitful. He fixed the standard of reckoning times and seasons, and had his observations engraven in, burned tables of clay, and preserved in the so-called Babylonian tower. This Belus seems to be often identified with the god Baal.

(2) The Egyptian Belus was a son of Neptune and Libya, the father of Danaus and Egyptus; also, as some affirm, of Cepheus and Phineus. He led a colony to Babylon, according to Diodorus, and may possibly be one and the same with the former Belus.

(3) Belus was the father of Dido and Anna, as also of Pygmalion, among the Phoenicials.

## Belvedere Ferdinando[[@Headword:Belvedere Ferdinando]]

             an Italian theologian of the Franciscan order in the Marche d'Ancona, who lived in the early half of the 17th century, wrote, Simbolice Conclusioni (Ancona, 1628): — Discorsi Morali sui Precetti di Pittagora (Iesi, 1641). See Hoefer, Nouv. Biog. Generale, s.v.

## Belviso Giovanni Stefano[[@Headword:Belviso Giovanni Stefano]]

             an Italian theologian, a native of Vercelli, who lived in the early half of the 16th century, wrote Libro Degli nove iaqggi che Fece la Virgine Santissima con Gesu (Vercelli, 1570). See Hoefer, Nouv. Biog. Generale, s.v.

## Belvisoiti Lorenzo[[@Headword:Belvisoiti Lorenzo]]

             (called the venerable father Ignace), an Italian preacher, was born at Santia in 1686, and entered the Order of St. Francis in 1716. He devoted himself to preaching, and distinguished himself by his oratorical talents, his virtue, and his austerity of manner. He died at Turin in 1770. The municipal body of Turin demanded that he should be canonized. He wrote several treatises on practical religion, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Belvoir[[@Headword:Belvoir]]

             (fine view), a Frankish fortress mentioned in connection with the Crusades, as having been destroyed by Saladin after the capture of Safed in 1188, seems to be the Kaukab of the Arabian historians, and the present Kaukab el-Hawa (“meteor of the air”), on the heights west of the Jordan valley, between Beisan and the lake (Robinson, Bib. Res. 3, 178, 226).

## Belzarbi[[@Headword:Belzarbi]]

             was a form of the deity Bel, to whom a temple was erected at Babylon by Nabukudaruzur or Nebuchadnezzar.

## Bema[[@Headword:Bema]]

             (βῆμα, rostrum), the third or innermost part of the ancient churches, corresponding to what we now call the chancel. The bema was the whole space where stood the altar, the bishop's throne, and the seats of the priests in which sense Bingham understands the fifty-sixth canon of Laodicea, which forbids priests to go into the bema and take their seats there before the bishop comes (see Chrysost. Hom. 35, de Pentecost. tom. 5, p. 553). The name bema arose from its being more exalted than the rest of the church, and raised upon steps. As the bema was especially devoted to the clergy, they were called sometimes οἱ τοῦ βήματος, and τάξις τοῦ βήματος, or “the Order of the Bema.” — Bingham, Orig. Eccl. bk. 8, ch. 6; Suicer, Thesaurus, 1, 682; Landon, Eccl. Dict. 2, 143.

## Beman Nathan S. S., D.D[[@Headword:Beman Nathan S. S., D.D]]

             an eminent Presbyterian minister, was born at New Lebanon, N.Y., in 1785. He was educated at Middlebury College, where he graduated in 1807. He afterwards studied theology, and became pastor of a Congregational Church in Portland, Me., in 1810. A few years after this he went as a missionary to Georgia, and gave especial attention to establishing educational institutions. In 1822 be became pastor of the first Presbyterian Church of Troy, N. Y., where he remained more than forty years. In 1831 he was moderator of the Presbyterian General Assembly, and became the leader of the New-school branch in 1837. He resigned his pastorate in 1863, and during the remainder of his life resided either in Troy or at Carbondale, Ill., where he died, Aug. 8, 1871. He published numerous single sermons, addresses, and essays, and a volume entitled Four Sermons on the Atonement. He was also one of the compilers of the Hymn-book of the New-school Presbyterians. He was widely known as an active temperance reformer, and as a member of various missionary organizations. The American Board owed its success largely to the influence and labors of Dr. Beman and his associates. See The Presbyterian, Aug. 26, 1871.

## Bembo Pietro[[@Headword:Bembo Pietro]]

             (Lat. Petrus Bembus), a celebrated Italian prelate and scholar, wav born at Venice, May 20, 1470. He was son of a senator, who was distinguished for his learning. His father being sent as ambassador to Florence, young Bembo commenced his studies in that city. and afterwards continued them at home. His style was in accordance with that of the time. In order to study Greek, so much desired at that time in Italy, under a more highly renowned master, viz. the celebrated Lascaris, Bembo went to Messina, where, he spent two years. He at length finished his course of philosophy at Padua. Choosing a literary career, Bembo assumed the ecclesiastical garb, that he might the better devote himself to study. Among the princes of Italy who especially favored him was Alphonso d'Este, duke of Ferrara, and through him he gained the friendship of the famous Lucretia Borgia. In order to advance his education he spent some years at the court of Urbino, which was another literary resort. In 1502 he commenced to write a little in the Italian language, and published in 1525 a work entitled Prose. In 1512 he attached himself to Julian de Medicis, whom he accompanied to Rome, and obtained soon after the commandery of Bologne from Julius II. Leo X,  a pontiff more favorable to literature and art than Julius was, being on the throne, made Bembo his intimate secretary. The distinguished men, the cardinals Bibiena and Julius de Medicis, the poets Tebaldeo and Accolti, the artist Raphael, and the principal lords of Rome were the friends of Bembo. Many positions of ease and luxury were offered him. At the death of Leo X, his protector, the beautiful Morosina, who had borne Bembo several children, enabled him to erect at Padua a temple of the Muses; also a library, one of the most beautiful of the time, nind made a collection of medals and monuments of antiquity, among which we notice the famous Isiac table. On the accession of Clement VII, Bernbo returned to Rome to pay homage to the new pope; and aon his return to Padua he accepted the position of historiographer of Venice, and traced the history from 1486 to 1530, which history was not published until four years after his death. It was written in Latin, but has been translated and published in Italian under the title Istoria Vinizrana (Venice, 1552). This work naturally led to the appointment of Bembo as librarian. Being constituted cardinal by Paul III, he went to Rome, where he allied himself with one of the distinguished men of his time, the English cardinal Polus. Bembo now changed his course, renounced profane literature, and studied the fathers and theologians; and was successively made bishop of Gubbio and of Bergamo. He died Jan. 18, 1547. Many honors were bestowed upon him for his learning and merit. He was the chief of Ciceronians of his epoch. He was a purist in Italian as in Latin. In prose he wrote less his language than that of Boccaccio, and represented less his ideas than those of Petrarch. His works of various kinds were published under the title Opera di P. Bembo (Venice, 1729). See Hoefer, Nouv. Biog. Generale, s.v.; Chalmers, Biog. Dict. s.v.

## Bement William[[@Headword:Bement William]]

             a Congregational minister, was born at Ashfield, Mass., April 5, 1806. He was a graduate from Dartmouth College, and at once. in 1828, became a teacher in Mobile, retaining that position until 1830, when he entered Princeton Theological Seminary. After studying at this institution for two years, he completed his course in the Yale Theological Seminary in 1833. From 1833 to 1850 he was the ordained pastor of the Congregational Church at East Hampton, Mass. He was installed March 5, 1851, at Elmira, N.Y.; from which he was dismissed Nov. 7, 1854, and continued to reside in that city until the close of his life. Becoming interested in educational matters, he was chosen superintendent of the public schools in  Elmira in 1859, and held that position until 1866. He died in Manhattanville, N. Y., in August, 1876. He was a contributor to the New Englander and other periodicals. See Cong. Quar,, 1877, p. 409.

## Bemilucius[[@Headword:Bemilucius]]

             in Celtic mythology, according to some, was a national deity of the Gauls; according to others, it was a local surname of Jupiter. Near Flamigny, in Burgundy, there was found a statue which bore the name inscribed.

## Bemis Stephen[[@Headword:Bemis Stephen]]

             a Congregational minister, was born at Westminster, Mass., in 1774. He graduated from Dartmouth College in 1798; was ordained pastor of the Church in Harvard, June 3, 1801; resigned his charge, June 3, 1813; and died Nov. 11, 1828. Sea Sprague, Annals of the Amer. Pulpit, 1, 537.

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

             a Seminole Indian, converted to Christianity, and afterward instrumental in great good to his tribe. He was born in the year 1825, in Florida. When quite young he was brought to St. Augustine by his father, who perished there through the brutality of the whites. Bemo was kidnapped by a ship's crew, and carried on a several years' voyage, visiting Europe, Asia, and Africa. During this voyage he was thoroughly converted, through the agency of a pious sailor. After other voyages he attended school a year with the “Friends” in Philadelphia, and then commenced laboring with great success among his people, at their new location in the West, and by his appeals in the Eastern cities he kept them alive when threatened with starvation. Further facts are wanting. He was a greatly wronged boy, but an apostolic and blessed man. — Thomson, Biographical Sketches, p. 133.

## Ben[[@Headword:Ben]]

             (Heb. id. בֵּן, son; Sept. omits; Vulg. Ben), a Levite “of the second degree,” one of the porters appointed by David to the service of the ark, apparently as an assistant musician (1Ch 15:18). B.C. 1043.

Ben

in Norse mythology, was the god of the sea among ancient Angles and Saxons.

## Ben-[[@Headword:Ben-]]

             (בֶּןאּ, son of) is often found as the first element of Scriptural proper names (see those following), in which case the word which follows. it is always to be considered dependent on it, in the relation of our genitive. The word which follows Ben- may either be of itself a proper name, or be an appellative or abstract, the principle of the connection being essentially the same in both cases. Comp. AB-. As to the first class, the Syro-Arabian nations being all particularly addicted to genealogy, and possessing no surnames, nor family names in our sense, they have no means of attaching a definite designation to a person except by adding some accessory specification to his distinctive, or, as we would term it, Christian name. This explains why so many persons, both in the Old and New Testaments, are distinguished by the addition of the names of their father. The same usage is especially frequent among the Arabs; but they have improved its definiteness by adding the name of the person's child, in case he has one. In doing this, they always observe this arrangement-the name of the child, the person's own name, and the name of his father. Thus the designation of the patriarch Isaac would in Arabic run thus: Father of Jacob, Isaac, son of Abraham (Abu Ja'qub, Ishaq, ben Ibrahim). As to the latter class, there is an easy transition from this strict use of son to its employment in a figurative sense, to denote a peculiar dependence of derivation. The principle of such a connection not only explains such proper names as Ben- Chesed (son of mercy), but ap. plies to many striking metaphors in other classes of words, as sons of the bow, a son of seventeen years (the usual mode of denoting age), a hill, the son of oil (Isa 5:2), and many others, in which our translation effaces the Oriental type of the expression. All proper names which begin with Ben belong to one or the other of these classes. Ben-Aminadab, Ben-Gaber, and Ben-Chesed (1Ki 4:10-11), illustrate all the possibilities of combination noticed above. In these names “Ben” would, perhaps, be better not translated, as it is in our version; although the Vulgate has preserved it, as the Sept. also appears to have once done in 1Ki 4:8, to judge by the reading there.

These remarks apply also in part to BAR SEE BAR - (q.v.), the Aramaic synonyme of Ben-, as in the name Bar-Abbas.

The following are instances in which our translators have doubted whether the prefix Ben- should not be transcribed, and have therefore placed it in the margin, giving “son” in the text: Ben-Hur, Ben-Dekar, Ben-Hesed, Ben-Abinadab, Ben-Geber (1Ki 4:8-13) [for each of these, see the latter part of the name]. Of the following the reverse is true: Ben-Hanan, Ben-Zoheth (1Ch 4:20; Ben-o (1Ch 24:26-27); Ben-jamite (Psalms 7, title; Jdg 2:15; Jdg 19:16; 1Sa 9:1; 1Sa 9:4; 2Sa 20:1; Est 2:5).

## Ben- David, Abraham[[@Headword:Ben- David, Abraham]]

             SEE ABRAHAM BEN-DAVID.

## Ben-Abinadab[[@Headword:Ben-Abinadab]]

             SEE BEN-.

## Ben-Asher Aaron Ben-Moses[[@Headword:Ben-Asher Aaron Ben-Moses]]

             By way of supplement to the art. AARON BEN-ASER, we add the following. He was born at Tiberias in the beginning of the 9th century. He is noted for having placed the vowels and accents under the text of the Hebrew Bible known as the Asher-Codex (q.v.). His work on the accents, entitled ספר דקדוקי הטעמים, has lately been edited by S. Bar and H. L. Strack under the title Die Dikduke Ha-Teamim des Ahron ben-Mloscheh bei scher und andere alte granzmatisch- massoretische Lehrtiicke, etc. (Leipsic, 1879), and forms a very valuable, contribution to the history of the text of the Old Testament (B. P.)

## Ben-Chayim[[@Headword:Ben-Chayim]]

             SEE ABRAHAM BEN-CHAYIM.

## Ben-David[[@Headword:Ben-David]]

             SEE BEN-EPHRAIM.

## Ben-David, Lazarus[[@Headword:Ben-David, Lazarus]]

             a Jewish philosopher, was born at Berlin, Oct. 18, 1762. He studied philosophy and mathematics, and lectured on philosophy at the University of Vienna from. 1793 to 1798. He then went to Berlin, devoting his time to literary pursuits, and died there March 24, 1832. He wrote, On the Object of Critical Philosophy (Vienna, 1796): — Philotheos, or, the Origin of our Perceptioni (Berlin, 1802): — On the Religion of the Hebrews before Moses (ibid. 1812, 1872): — A History of the Jewish Calendar (1817): — On the Jewish Belief in a Future Messiah (1823): — besides a number of works relating to philosophy. See Furst, Bibl. Jud. i, 101 sq.; Gratz, Gesch; d. Juden, 11:151 sq.; Jost, Gesch. d. Judenth. u. s. Sekten, 3, 818. (B. P.)

## Ben-Dekar[[@Headword:Ben-Dekar]]

             SEE BEN-.

## Ben-Ephraim And Ben-David[[@Headword:Ben-Ephraim And Ben-David]]

             the names of two Messiahs expected by the modern Jews. To evade the express predictions of the Old-Test, prophets concerning the mean condition of the Messiah, they confidently speak of looking forward to the appearance of two Messiahs; the one Ben-Ephraim, whom they grant to be  a person of mean and afflicted condition in this world; and the other Ben- David, who shall be a powerful and victorious prince. SEE MESSIAH.

## Ben-Geber[[@Headword:Ben-Geber]]

             SEE BEN-.

## Ben-Gorion[[@Headword:Ben-Gorion]]

             SEE JOSEPH BEN-GORION.

## Ben-Hail[[@Headword:Ben-Hail]]

             (Heb. Ben-Cha'yil, בֶּןאּחִיַל, son of strength, i.e. warrior; Sept. translates οἱ υἱοὶ τῶν δυνατῶν), one of the “princes” of the people sent by Jehoshaphat to teach the inhabitants of Judah, and carry out the reformation begun by him (2Ch 17:7). B.C. 910.

## Ben-Hesed, Ben-Hur[[@Headword:Ben-Hesed, Ben-Hur]]

             SEE BEN-.

## Ben-Jacob Isaac[[@Headword:Ben-Jacob Isaac]]

             a Jewish writer, who died at Wilna, in Poland, July 2, 1863, is best known as the author of a large bibliographical work, entitled Ozar Ha-Sepharim, or Thesaurus Librorum lebraicorum tam Impressorum quam Manuscriptorum (Wilna, 1880, 3 vols.). This work, which has been edited by Wilson, is a very important contribution to Hebrew literature, inasmuch as it contains the titles of 17,000 works, published till the year 1863. Written in Hebrew, the titles are given according to the Hebrew alphabet. For his other writings, see Furst, Bibl. Jud. i, 103 sq. (B. P.)

## Ben-Shem-Tob, Ha-Levi[[@Headword:Ben-Shem-Tob, Ha-Levi]]

             a Jewish writer of Barcelona, was born about 1235, and died after 1300. He was a great authority and rabbi at Toledo. Being a good Talmudist he wrote some novellas on Talmudical treatises. He also wrote בֶּרֶק ה — בִּיַת, The Fixture of the House, a criticism on the תּוֹרִת ה — בִּיַת of Ben-Adrat, and the ס הִחַנּוּךְ, an exposition of the six hundred and thirteen precepts. It has, however, been questioned whether he is the author of the latter work. See Gratz, Gesch. 7:161 sq.; Rosin, Compendium der jud. Gesetzkunde aus dem XI V. Jarhdt. (Breslau, 1871); Neubauer, in Frankel-Gratz, Monatsschr. 1872. p. 179 sq., 184 sq.; Furst, Bibl. Jud 1:1; Jud 1:24 sq.; Finn, Sepharadim, p. 300. (B. P.)

## Ben-Zeb Jehuda Leb[[@Headword:Ben-Zeb Jehuda Leb]]

             a Jewish philologist, was born not far from Cracow, in 1766, and died at Vienna, Feb. 25, 1811. Having devoted himself entirely to the study of philosophy and philology, in which latter department he especially distinguished himself, he resorted in 1787 to Berlin, where, at the age of  twenty-one, he published the work of Saadia Gaon (q.v.), וָדֵעוֹת אמֵוּנוֹת, or Religion and Philosophy, with a two-fold commentary (Berlin, 1798). He then went to Breslau, where he remained about ten years, and published in 1796 his highly esteemed תִּלְמוּד לְשׁוֹן עַבְרַי, a Hebrew grammar, written in Hebrew, of which improved editions appeared at Vienna, 1806, 1818, 1825; Konigsberg, 1859. Two years later (1798), he issued from the press חָכְמִת יְהוֹשֻׁעִ בֶּןאּסַירָא, The Wisdom of Joshua the Son of Sirach in Syriac with Hebrew letters, a Hebrew and German translation, and a Hebrew commentary, of which improved editions appeared in Vienna, 1807, 1818, 1828, and 1844; and twelve months after, his מְגַלִּת יְהוּדַית, The Book of Judith, translated into Hebrew and German, with a Hebrew commentary (Vienna, 1799), of which another edition appeared in 1819. He then went to Vienna, where he published his famous school-book, בֵּית הִסֵּפֶר, composed of two parts (a) מְסַלִּת הִלַּמּוּד, Method of Learning Hebrew, and (b) לַמּוּדֵי מֵישָׁרַים, Ethics, of which improved editions appeared in 1809, 1825, and 1842. All his labors were, however, preparatory for his great work, his אֹוצִר הִשָּׁרָשַׁי, Hebrew Lexicon, which he published, taking Kimchi's lexicon for his basis, in 1797-98, in 3 vols. Improved editions of it appeared in 1804, 1807, 1816, 1839-40, and 1862- 64, after the edition of M. Letteris. He also wrote מָבוֹא אֶלאּמַקְרָאֵי קֹדֶשׁ, An Introduction to the Old Testament (Vienna, 1810, and since printed in the Vienna Bible Work, ibid. 1832-36, 19 vols.). See Furst, Bibl. Jud. i, 105 sq.; Steinschneider, Bibl. Handbuch, p. 20 sq.; Kitto, Cyclop. s.v.; Gratz, Gesch. d. Juden. 11:133; Delitzsch, Zur Geschichte der jiid. Poesie, p. 106, 110; Kalisch, Hebrew Grammar, ii, 40; Benjakob, Ozar Ha-Sepharim, i, 23, No. 458; ii, 287, No. 308; 293, No. 450; iii, 155, No. 613 (Wilna, 1880); Zuchold, Bibl. Theol. i, 107. (B. P.)

## Ben-ammi[[@Headword:Ben-ammi]]

             (בֶּןאּעִמַּי, son of my kindred, i.e. born of incest; Sept. repeats, Α᾿μμάν, υἱὸς γένους μου), the original form of the name AMMON SEE AMMON (q.v.), the son of Lot by his younger daughter (Gen 19:38).

## Ben-hadad[[@Headword:Ben-hadad]]

             (Heb. Ben-Hadad', בֶּןאּהֲדִד, son of Hadad; Sept. υἱὸς ῎Αδερ), the name of three kings of Damascene-Syria. As to the latter part of this name, Hadad, there is little doubt that it is the name of the Syrian god HADAD SEE HADAD (q.v.), probably the Sun (Macrob. Saturnalia, 1, 23), still worshipped at Damascus in the time of Josephus (Ant. 9, 4, 6), and from it several Syrian names are derived, as Hadadezer, i.e. Hadad has helped. The expression son of Hadad, which denotes dependence and obedience, not only accords with the analogies of other heathen names, but is also supported by the existence of such terms as “sons of God” among the Hebrews (comp. Psa 82:6). On account of the nationality of this name, the term “palaces of Ben-hadad” came to be equivalent to Damascus itself (Jer 49:27; Amo 1:4). SEE DAMASCUS.

1. The king of Syria, who was subsidized by Asa, king of Judah, to invade Israel, and thereby compel Baasha (who had invaded Judah) to return to defend his own kingdom (1Ki 15:18). B.C. 928. SEE ASA. This Ben-hadad has, with some reason, been supposed to be Hadad the Edomite who rebelled against Solomon (1Ki 11:25). Damascus, after having been taken by David (2Sa 8:5-6), was delivered from subjection to his successor by Rezon (1Ki 11:24), who “was an adversary to Israel all the days of Solomon.” This Ben-hadad was either son or grand- son to Rezon, and in his time Damascus was supreme in Syria, the various smaller kingdoms which surrounded it being gradually absorbed into its territory. Ben-hadad must have been an energetic and powerful sovereign, as his alliance was courted by Baasha of Israel and Asa of Judah. He finally closed with the latter on receiving a large amount of treasure, and conquered a great part of the north of Israel, thereby enabling Asa to pursue his victorious operations in the south. From 1Ki 20:34, it would appear that he continued to make war upon Israel in Omri's time, and forced him to make “streets” in Samaria for Syrian residents. SEE AHAB.

2. Another king of Syria, son of the preceding. Some authors call him grandson, on the ground that it was unusual in antiquity for the son to inherit the father's name. But Ben-hadad seems to have been a religious title of the Syrian kings, as we see by its reappearance as the name of Hazael's son, Ben-hadad III. Long wars with Israel characterized the reign of Ben-hadad II, of which the earlier campaigns are described under AHAB. His power and the extent of his dominion are proved by the thirty-two vassal kings who accompanied him to his first siege of Samaria. B.C. cir. 906. He owed the signal defeat in which that war terminated to the vain notion which assimilated JEHOVAH to the local deities worshipped by the nations of Syria, deeming Him “a God of the hills,” but impotent to defend his votaries in “the plains” (1Ki 20:1-30). Instead of pursuing his victory, Ahab concluded a peace with the defeated Ben-hadad. Some time after the death of Ahab, probably owing to the difficulties in which Jehoram of Israel was involved by the rebellion of Moab, Ben-hadad renewed the war with Israel; but all his plans and operations were frustrated, being made known to Jehoram by the prophet Elisha (2Ki 6:8). B.C. cir. 894. After some years, however, he renewed the war, and besieged Jehoram in his capital, Samaria, until the inhabitants were reduced to the last extremities and most revolting resources by famine. The siege was then unexpectedly raised, according to a prediction of Elisha, through a panic infused into the besiegers, who, concluding that a noise which they seemed to hear portended the advance upon them of a foreign host procured by Jehoram from Egypt or some Canaanitish cities, as Tyre or Ramoth, thought only of saving themselves by flight. Jehoram seems to have followed up this unhoped-for deliverance by successful offensive operations, since we find from 2Ki 9:1 that Bamoth in Gilead was once more an Israelitish town. SEE AHAB.

The next year Ben-hadad, learning that Elisha, through whom so many of his designs had been brought to naught, had arrived at Damascus, sent an officer of distinction, named Hazael, with presents, to consult him as to his recovery from an illness under which he then suffered. ‘The prophet answered that his disease was not mortal, but that he would nevertheless certainly die, and he announced to Hazael that he would be his successor, with tears at the thought of the misery which he would bring on Israel. On the day after Hazael's return Ben-hadad was murdered, as is commonly thought, by this very Hazael, who smothered the sick monarch in his bed, and mounted the throne in his stead (2Ki 8:7-15). SEE ELISHA; SEE JEHORAM.

The attributing of this murder to Hazael himself has been imagined by some to be inconsistent with his character and with Elisha's suggestion of the act. Ewald, from the Hebrew text and a general consideration of the chapter (Gesch. des V. I. 3, 523, note), thinks that one or more of Ben- hadad's own servants were the murderers: Taylor (Fragm. in Calmet) believes that the wet cloth which caused his death was intended to effect his cure, a view which he supports by a reference to Bruce's Travels, 3, 33. There appears, however, to be no good reason for departing from the usual and more natural interpretation (so Josephus, “Αδαδος, Ant. 9, 4, 6) which assigns the deed to Hazael himself. SEE HAZAEL.

Hazael succeeded him perhaps because he had no natural heirs, and with him expired the dynasty founded by Rezon. Ben-hadad's death was about B.C. 890, and he must have reigned some thirty years. SEE SYRIA. The Scriptural notices of this king are strikingly confirmed by the cuneiform inscriptions (q.v.) on the black obelisk found among the Assyrian monuments at Nimrud (see Rawlinson's Hist. Evidences, p. 113), and translated by Dr. Hincks

(Dublin Univ. Magazine, Oct. 1853). According to these annals, the Assyrian king Shalmanubar (reigned apparently B.C. cir. 900-860 or 850) had several campaigns against the nations of Palestine and its vicinity (in his 6th, 11th, 14th, and 18th years), among which the Hittites (Khatti) and Benidri (i.e. Ben-hader; comp. the Sept. υἱὸς ῎Αδερ, for Ben-hadad), king of Damascus, are particularly named, the latter being represented as defeated, although allied with at least twelve neighboring princes, and at the head of an immense army, consisting largely of cavalry and chariots (Rawlinson's Herodotus, 1, 371).

3. A third king of Damascus, son of the above-mentioned Hazael, and his successor on the throne of Syria. His reign was disastrous for Damascus, and the vast power wielded by his father sank into insignificance. In the striking language of Scripture, “Jehoahaz (the son of Jehu) besought the Lord, and the Lord hearkened unto him, for He saw the oppression of Israel, because the King of Syria oppressed them; and the Lord gave Israel a savior” (2Ki 13:4-5). This savior was Jeroboam II (comp. 2Ki 14:27); but the prosperity of Israel began to revive in the reign of his father Jehoash, the son of Jehoahaz. When Ben-hadad succeeded to the throne of Hazael, Jehoash, in accordance with a prophecy of the dying Elisha, recovered the cities which Jehoahaz had lost to the Syrians, and beat him in Aphek (2Ki 8:17), in the plain of Esdraelon, where Ahab had already defeated Ben-hadad II. B.C. 835. Jehoash gained two more victories, but did not restore the dominion of Israel on the east of Jordan. This glory was reserved for his successor Jeroboam. The misfortunes of Ben-hadad III in war are noticed by Amos (1, 4).

## Ben-hanan[[@Headword:Ben-hanan]]

             (Heb. Ben-Chanan', בֶּןאּחָנָן, son of one gracious; Sept. υἱὸς Α᾿νάν v. r. Φανά), the third named of the four “sons” of Shimon (? Shammai), of the tribe of Judah (1Ch 4:20). B.C. prob. post 1612. Perhaps the name ought to be translated “son of Hanan.” SEE BEN-.

## Ben-oni[[@Headword:Ben-oni]]

             (Heb. Ben-Oni', בֶּןאּאוֹנַי, son of my sorrow, otherwise of my strength, i.e. of my last effort, Hiller, Onomast. p. 300; Sept. translates υἱὸς ὀδύνης), the name given by Rachel in her expiring breath to her youngest son, in token of the death-pangs that gave him birth (Gen 35:18); afterward changed by his father to BENJAMIN SEE BENJAMIN (q.v.).

## Ben-zoheth[[@Headword:Ben-zoheth]]

             (Heb. Ben-Zocheth', בֶּןאּזוֹחִת, son of Zoheth; Sept. translates υἱοὶ Ζωάβ v. r. Ζωχάβ), a person named (1Ch 4:20) as the second of the sons of Ishi, a descendant of Judah (B.C. apparently post 1856), the other being given as Zoheth simply; but either the true name of the son of the Zoheth preceding seems to have fallen out of the text, or this individual is only mentioned patronymically as the grandson of Ishi, being son of Zoheth himself. SEE BEN-.

## Benaglia Cypriano[[@Headword:Benaglia Cypriano]]

             an Italian theologian, was born at Brescia, Aug. 26, 1676. He entered the Society of Modite Cassino; taught at Brescia, in 1699, mathematics and moral philosophy; was professor of canonical law at Padua in 1705, and filled several important offices in his order, especially that of prior. He died Feb. 28, 1750. He wrote, Examen Philosophice Nove et Veteris (Brescia, 1699): — Praelectiones in Jus Canonicum; still in MS. See Hoefer, Nouv. Biog. Generale, s.v.

## Benaiah[[@Headword:Benaiah]]

             (Heb. Benayah', בְּנָיָה, built [i.e. made or sustained] by Jehovah, 2Sa 20:23; 1Ch 4:36; 1Ch 11:22; 1Ch 11:31; 1Ch 27:14; 2Ch 20:14; Ezr 10:25; Ezr 10:30; Ezr 10:35; Ezr 10:43; Eze 11:23; elsewhere and oftener in the prolonged form, בְּנָיָהוּ, Benaya'hu; Sept. generally [also Josephus, Ant. 7, 11, 8] Βαναίας, in Chron. occasionally v. r. Βαναία, and in Ezra Βαναϊvα, rarely any other v. r., e.g. Βαναϊvας, Βαναϊv), the name of a large number of men in the O.T.

1. The son of Jehoiada a chief-priest (1Ch 27:5), and therefore of the tribe of Levi, though a native of Kabzeel (2Sa 23:20; 1Ch 11:22), in the south of Judah; set by David (1Ch 11:24) over his body-guard of Cherethites and Pelethites (2Sa 8:18; 1Ki 1:38; 1Ch 18:17; 2Sa 20:23), and occupying a middle rank between the first three of the Gibborim, or “mighty men,” and the thirty “valiant men of the armies” (2Sa 23:22; 2Sa 23:30; 1Ch 11:24; 1Ch 27:6; and see Kennicott, Diss. p. 177). The exploits which gave him this rank are narrated in 2Sa 23:20-21; 1Ch 11:22 : he overcame two Moabitish champions (“lions of God”), slew an Egyptian giant with his own spear, and went down into an exhausted cistern and destroyed a lion which had fallen into it when covered with snow. He was captain of the host for the third month (1Ch 27:5). B.C. 1046. Benaiah remained faithful to Solomon during Adonijah's attempt on the crown (1Ki 1:8; 1Ki 1:10; 1Ki 1:26), a matter in which he took part in his official capacity as commander of the king's body-guard (1Ki 1:32; 1Ki 1:36; 1Ki 1:38; 1Ki 1:44); and after Adonijah and Joab had both been put to death by his hand (1Ki 2:25; 1Ki 2:29-30; 1Ki 2:34), as well as Shimei (1Ki 2:46), he was raised by Solomon into the place of Joab as commander-in-chief of the whole army (1 Kings 2, 35; 4, 4). B.C. 1015. SEE DAVID.

Benaiah appears to have had a son called, after his grandfather, Jehoiada, who succeeded Ahithophel about the person of the king (1Ch 27:34). But this is possibly a copyist's mistake for “Benaiah, the son of Jehoiada.” — Smith, s.v.

2. A Pirathonite of the tribe of Ephraim, one of David's thirty mighty men (2Sa 23:30; 1Ch 11:31), and the captain of the eleventh monthly course (1Ch 27:14). B.C. 1044. SEE DAVID.

3. A Levite in the time of David, who “played with a psaltery on Alamoth” at the removal of the ark (1Ch 15:18; 1Ch 15:20; 1Ch 16:5). B.C. 1043.

4. A priest in the time of David, appointed to blow the trumpet before the ark when brought to Jerusalem (1Ch 15:24; 1Ch 16:6). B.C. 1043.

5. The son of Jeiel, and father of Zechariah, a Levite of the sons of Asaph (2Ch 20:14). B.C. considerably ante 890.

6. A Levite in the time of Hezekiah, one of the “overseers (פְּקַידַים) of offerings” (2Ch 31:13). B.C. 726.

7. One of the “princes” (נְשַׂיאַים) of the families of Simeon who dispossessed the Amalekites from the pasture-grounds of Gedor (1Ch 4:36). B.C. cir. 713.

8. The father of Pelatiah, which latter was “a prince of the people” in the time of Ezekiel (Eze 11:1; Eze 11:13). B.C. ante 571.

9. One of the “sons” of Parosh, who divorced his Gentile wife after the return from Babylon (Ezr 10:25). B.C. 458.

10. Another Israelite, of the “sons” of Pahathmoab, who did the same (Ezr 10:30). B.C. 458.

11. Another, of the “sons” of Bani, who did likewise (Ezr 10:35). B.C. 458.

12. A fourth, of the “sons” of Nebo, who did the same (Ezr 10:43). B.C. 458.

## Benan Hasha[[@Headword:Benan Hasha]]

             in Oriental mythology (the society of God). The Arabians understand by this all the deities which they worshipped previous to the founding of Islam by Mohammed.

## Benard Dominique Laurent[[@Headword:Benard Dominique Laurent]]

             a French ecclesiastic and theologian, was born at Nevers in 1573. Having become prior of the College of Cluny, he wished to revive the order of St. Benedict, which shortly after led to his conceiving the idea of a model  congregation, of which Louis XIII confided to him the direction. Thus was founded the Order of Benedictines of St. Maur. He died April 21, 1620. He wrote, Regles des Abbayes et MAonasteres des Filles Religieuses de l'Ordrae de Sainct Benoist., Traduites de Latin en FranFais (Paris,, 1608): b Parceneses Chrestiennes (Paris, 1616); and several a, other works. See Hoefer, Nouv. Biog. Generale, s.v.

## Benares[[@Headword:Benares]]

             the holy city of the Hindus, is the ecclesiastical metropolis of India, and the resort of pilgrims from all quarters. It is situated on the north bank of the river Ganges, in the province of Allahabad and presidency of Bengal. It may be said to form the grand depository of the religion and learning of Hindustan. This city is accounted so sacred that all who die within its precincts are assured of salvation, and for that reason it is a scene of extensive resort. There are said to be eight thousand houses in Benares occupied by Brahmins, who live upon the alms and offerings of the pilgrims. The banks of the river at this place are studded everywhere with shrines and temples, and in the city itself domes and minarets are seen in vast numbers. The greatest of these structures was levelled to the ground by Aurengzebe, who erected in its stead a mosque, which now forms the principal ornament of Benares. The houses of the mendicants are adorned with idols, while the principal streets are lined with mendicants of various Hindu sects, presenting every conceivable deformity. Some are seen with their legs or arms distorted by long continuance in one position; others with their hands clenched until the nails have grown through at the back. A stranger passing through the streets is saluted with the most pitiful cries from these swarms of beggars. Besides these there are many wealthy devotees, who have secured their wealth by dishonesty or oppression, or have come under political censure, who come to Benares to wash away their sins in the sacred waters of the Ganges, or expiate their crimes in gaudy ceremonies and extensive charity. Many thousands of dollars are given away by a single individual in the course of a year. Bulls are reckoned sacred among the Hindus, and are numerous in the streets of Benares; no one being permitted to disturb them in their occupancy of any part of the city. Monkeys are also held sacred, and may be seen clinging to the roofs and projections of the temples.

There are three missions in Benares — the Church of England, the London, and the Baptist Missionary Society. The mission in connection  with the Church of England was established in 1817, and has a church capable of holding three or four hundred persons, two normal schools for training Christian teachers, a large college, and several girls' schools. The mission of the London Missionary Society' was founded in 1821, and is situated in the suburbs of the city. A substantial church was erected about 1846. The mission of the Baptist Missionary Society originated in 1817, as an outpost of the Serampore mission. It maintains an orphanage for the support and education of native children. See Gardner, Faiths of the World, s.v.; Encyclopoedia Britannica (9th ed.), s.v.

## Benary Ferdinand[[@Headword:Benary Ferdinand]]

             a Protestant theologian and Orientalist of Germany, was born of Jewish parentage, March 22, 1805, at Cassel. He studied Oriental languages at Halle under Gesenius. In 1829 he joined the Christian Church, and in 1835 received the degree of doctor of divinity at the Halle University in consideration of his work De Hebrceorum Leviratu; accedunt Conjectanea qucedam in Vetus Testamentum (Berolini, 1835). About this time he received a call as professor of Oriental languages from St. Petersburg, but he declined this offer at the wish of the minister Altenstein, who appointed him professor of theology at the university in Berlin, where he lectured on Old-Test. exegesis, Shemitic languages, and paleography. He died Feb. 7, 1880. (B. P.)

## Benat Allah[[@Headword:Benat Allah]]

             (daughters of God), in ancient Arabian mythology, was the name of a multitude of inferior deities of the feminine gender. Their characteristics are not certainly known.

## Benatura[[@Headword:Benatura]]

             is an Italian term for a Holy-water Stoup (q.v.).

## Benazie[[@Headword:Benazie]]

             (Lat. Benasius), BERNARD DE LA, a French theologian, was born at Agen in 1634, and died there April 5, 1723, as canon of the Church. He.wrote a large number of antiquarian works, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Benbenaste Samuel[[@Headword:Benbenaste Samuel]]

             a Spanish rabbi of the 13th century, wrote, besides his grammatical works, a translation in Hebrew of the book De Consolatione Philosophies, by Boetius. See Hoefer, Nouv. Biog. Generale, s.v.

## Benbenista Ben-Jacob[[@Headword:Benbenista Ben-Jacob]]

             an Italian rabbi who lived in the latter half of the 17th century, wrote Pulcherrima Inquisitio Animce (Venice, 1685), in collaboration with some other members of his family. See Hoefer, Nouv. Biog. Generale, s.v. SEE BENVENISTE.

## Benbenista Vidal[[@Headword:Benbenista Vidal]]

             a Spanish rabbi, a native of the province of Aragon, lived in the early half of the 15th century. He was one of the sixteen Jews who took part in the controversy in the presence of pope Benedict XIII. He wrote and spoke Latin with elegance. A part of his argumentation is found in the Historia Judceorum of Gentius (p. 231). We also have from him a book entitled Message (Constantinople, 1517). See Hoefer, Nouv. Biog. Generale, s.v.

## Benbeniste[[@Headword:Benbeniste]]

             SEE BENVENISTE.

## Bence Jean[[@Headword:Bence Jean]]

             a French theologian, was born at Rouen in 1568. He was one of the first priests of the Congregation of the Oratory, and a member of the Sorbonne, and was one of those who contributed the most, with the cardinal of Berulle, towards the establishment of this congregation in France. Bence died at Lyons, April 24, 1643. He wrote, Manuale in Sanctum Jesu Christi' Evangelium (Lyons, 1626, 1682): — Manuale in Omnes D. Pauli Apostoli Epistolas; Itidem in Septen Canonicas Epistolas (ibid. 1628-38, 1679-82). See Hoefer, Nouv. Biog. Generale, s.v.; Landon, Eccles. Dict. s.v.

## Bench[[@Headword:Bench]]

             (קֶרֶשׁ, ke'resh), a plank (usually rendered “board”), once the deck of a Tyrian ship, represented (Eze 27:6) as inlaid with box-wood. SEE ASHURITE.

## Bench-table[[@Headword:Bench-table]]

             (bane) is a line of stone seats occurring in churches, cloisters, and porches. Mediaeval benches are found in England and France, but where in Spain and Italy, where kneeling only was permitted, as in England even in the time of archbishop Arundel, when all persons sat on the floor in sermon- time. When permanent pews, or benches for the purpose of hearing sermons, were built in the 15th century, the bench-table disappeared. In the latter part of the 17th century the French began to use fixed seats.

## Benci (Or Bencio), Georgio[[@Headword:Benci (Or Bencio), Georgio]]

             an Italian theologian, was born at Rimini, and entered the Company of Jesuits at Bologna in 1665. He was sent to Brazil in 1681, and died at Lisbon in 1708, leaving several works, among them, (Economia Christiana, sive de Ratione Agendi cum Servis (Rome, 1705, 12mo): — De Probabilitate Quoad Intellectum (ibid. 1713, 4to).

## Benci (or Bencio), Francesco[[@Headword:Benci (or Bencio), Francesco]]

             an Italian Jesuit, was born at Acquapendente in 1512. He pursued his studies under the celebrated Anthony Muret, and devoted himself  especially to Latin poetry and eloquence. His Latinity is pure and rich. He died May 6, 1594. He wrote, Annuarum Litterarum de Rebuts Soci etutis Tomi Quatuor (Rome, 1589): — Quinque Martyres e Societate Jesu in India, Poema Heroicum (Venice, 1591; Antwerp, 1612): — Carminzum Libri Quatuor, ejus: dem Ergarstus et Orationes Viginti Duce (Rome, 1590). See Hoefer, Nouv. Biog. Generale, s.v.; Chalmers, Biog, Dict. s.v.

## Bend Joseph Grove John, D.D[[@Headword:Bend Joseph Grove John, D.D]]

             a clergyman of the Protestant Episcopal Church, was born in the city of New York about 1762. For a time he resided with his parents on the island of Barbadoes, and received an excellent commercial education, as well as some knowledge of the classics. For a while he was book-keeper in a counting-house. In July, 1787, he was ordained deacon in New York, and elected assistant minister, in December following, of Christ Church and St. Peter's in Philadelphia. In 1789 he was a delegate of the diocese of Pennsylvania to the General Convention which completed the independent organization of the Church in the United States. On June 17, 1791, he was elected rector of St. Paul's in Baltimore, Md., and on the same day was made a member of the standing committee of the diocese. A second. Church was organized in 1796 under his charge, named Christ Church, to which an associate rector was appointed. He was one of the most active promoters of the Baltimore Library and of the Baltimore General Dispensary. The estimation in which he was held is manifest by his having been always elected a member of the standing committee, always a delegate to the General Convention, always a secretary of the Diocesan Convention and a member of its most important committees. He died in Baltimore, Sept. 13, 1812. See Sprague, Annals of the Amer. Pulpit, v, 353.

## Benden Alice[[@Headword:Benden Alice]]

             an English martyr, was brought before the judge in Cranbrook, in the county of Kent, Oct. 15, 1556, and asked why she would not go to church? She answered that she “could not do so with a good and clear conscience, because there was so much idolatry committed against the glory of God.” For this simple and truthful answer she was sent to prison, where she lay nine weeks in stocks, with only a little bread and water to nourish her. She was finally relieved of her sufferings by burning, June 19, 1557. See Fox, Acts and Monuments, 8:326.

## Bendidea[[@Headword:Bendidea]]

             a Thracian festival held in honor of the goddess Bendis (q.v.), and celebrated with great mirth and revelry. From Thrace the Bendidea were introduced into Athens, where they were celebrated annually on the 20th day of the Grecian month Thargelion.

## Bendideon[[@Headword:Bendideon]]

             was the temple erected to the worship of Bendis in the Pirseus at Athens.

## Bendis[[@Headword:Bendis]]

             in Greek mythology, was a goddess of the moon in Thrace, sometimes identified with Diana, sometimes with Proserpina. She had the surname Dilonchos, “the goddess with the double spear,” because she was represented with two spears in her hand. Her worship was extended from Thrace and Lemnos to the remainder of Greece. In the Piraeus near Athens a yearly festival was celebrated June 4, called Bendidea.

## Bendtsen (Or Bendt), Bernhard[[@Headword:Bendtsen (Or Bendt), Bernhard]]

             a Danish doctor of philosophy, and rector at Fredericksborg, was born there Feb. 3, 1763, and died Dec. 16, 1830. He is the author of Spec. Exercitatt. Crit. in Vet. Test. Libr. Apocryph. e Scriptis Patrum et Antiquarum Versionuum (Gottingen, 1789), and other works, for which see Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Bendtsen, Frederic Carl[[@Headword:Bendtsen, Frederic Carl]]

             brother of the preceding, was a Danish theologian. From 1798 to 1809 he performed various ecclesiastical functions. He wrote, De Venia Peccatorum (Copenhagen, 1794): — Num Extat Diabolus (ibid. 1797). See Hoefer, Nouv. Biog. Generale, s.v.

## Bene Leone Ben-David Del[[@Headword:Bene Leone Ben-David Del]]

             a Jewish writer, who died at Ferrara in 1677, is the author of דוד כסאות לבית, a philosophical dogmatic of Judaism, divided into eight sections, edited by De' Rossi (Verona, 1646). Basnage, in his History of the Jews (Engl. transl. by Taylor, p. 727), tells us: “He is accused of having taken it from his father, who also taught at Ferrara, and only changed the title; for he had entitled it The City of David — עיר דוד. He put his name to it, and assumed the honor of it.” See De' Rossi, Dizionario Storico (Germ. transl.), p. 56; Furst, Bibl. Jud. i, 102. (B. P.)

## Bene-Elohim[[@Headword:Bene-Elohim]]

             an expression which occurs only in Gen 6:2; Gen 6:4 (Heb. beney' ha- Elohim, בְּנֵי הָאֵֹלהַי, sons of God; Sept. υἱοὶ τοῦ θεοῦ; Vulg. filii Dei), and in Job 1:6; Job 2:1 (Sept. οἱ ἄγγελοι τοῦ θεοῦ; Vulg.W& ii .: ),. Dei); for the words so rendered elsewhere in the A. V. are somewhat different (Job 38:7, beney' Elohim, ְָבּנֵי אֵֹלחַיSept. ἄγγελοί μου; Vulg. fiii Dei: — Hos 1:10 [Heb 2:1], beney' il, ְָבּנֵי אֵלSept. υἱοὶ θεοῦ; Vulg. filii Dei: — Psa 89:6 [Hebrews 7], beney' elim, ְָבּנֵי אֵלַיSept. υἱοὶ θεοῦ; Vulg.filii Dei; A. “sons of the mighty”). Very remarkable, however, is the glimpse which we here get of the state of society in the antediluvian world. The narrative, it is true, is brief, and on many points obscure: a mystery hangs over it which we cannot penetrate. But some few facts are clear. The wickedness of the world is described as having reached a desperate pitch, owing, it would seem, in a great measure to the fusion of two races which had hitherto been distinct. Further, the marked features of the wickedness of the age were lust and brutal outrage. They took them wives of all “which they chose;” and “the earth was filled with violence.” “The earth was corrupt; for all flesh had corrupted his way upon the earth.”  “And it came to pass when men (the Adam) began to multiply on the face of the ground and daughters were born unto them; then the sons of God (the Elohim) saw the daughters of men (the Adam) that they were fair, and they took to them wives of all that they chose. And Jehovah said, My spirit shall not forever rule (or be humbled) in men, seeing that they are [or, in their error they are] but flesh, and their days shall be a hundred and twenty years. The Nephilim were in the earth in those days; and also afterwards when the sons of God (the Elohim) came in unto the daughters of men (the Adam), and children were born to them, these were the heroes which were of old, men of renown.” We will briefly review the principal solutions which have been given of the difficulties involved in this passage.

I. Sons of God and Daughters of Men. — Three different interpretations have from very early times been given of this most singular expression.

1. The “sons of Elohim” were explained to mean sons of princes, or men of high rank (as in Psa 82:6, bene ‘Elyon, sons of the Most High) who degraded themselves by contracting marriages with “the daughters of men,” i.e. with women of inferior position. This interpretation was defended by Psa 49:3, where “sons of men,” bene adam, means; “men of low degree,” as opposed to bene ish, “men of high degree.” Here, however, the opposition is with bene ha-,Elohin, and not with bene ish, and therefore the passages are not parallel. This is the interpretation of the Targum of Onkelos, following the oldest Palestinian Kabbala, of the later Targum, and of the Samaritan Vers. So also Symmachus, Saadia, and the Arabic of Erpenius, Aben Ezra, and R. Sol. Isaaki. In recent times this view has been elaborated and put in the most favorable light by Schiller (Werke, 10:401, etc.); but it has been entirely abandoned by every modern commentator of any note.

2. A second interpretation, perhaps not less ancient, understands by the “sons of Elohim,” angels. So some MSS. of the Sept., which, according to Procopius and Augustine (De Civit. Dei, 15:23), had the reading ῎Αγγελοι τοῦ Θεοῦ, while others had υἱοὶ τοῦ Θεοῦ, the last having been generally preferred since Cyril and Augustine; so Josephus, Ant. i, 3; - Philo, De Gigantibus; perhaps Aquila, who has υἱοὶ τοῦ Θεοῦ; of which, however, Jerome says, “Deos intelligens angelos sive sanctos;” the book of Enoch as quoted by Georgius Syncellus in his Chronographia, where they are termed οἱ ἐγρήγοροι, “the watchers” (as in Daniel); the book of Jubilees (translated by Dillmann from the Ethiopic); the later Jewish  Hagalda, whence we have the story of the fall of Shamchazai and Azazel, given by Jellinek in the Midrash Abchir; and most of the older fathers of the Church, finding probably in their Greek MSS. ἄγγελοι τοῦ Θεοῦ., as Justin, Tatian, Athenagoras, Clemens Alex., Tertullian, and Lactantius. This view, however, seemed in later times to be too monstrous to be entertained. R. Simon ben-Jochai anathematized it. Cyril calls it ἀτοπώτατον. Theodoret (Quaest. in Genesis): declares the maintainers of it to have lost their senses; ἐμβρόντητοι καὶ ἄγαν ἠλίθιοι; Philastrius numbers it among heresies, Chrysostom among blasphemies. Finally, Calvin says of it, “Vetus illud commentum de angelorum concubitu cum mulieribus sua absurditate abulide refellitur, ac mirum est doctos viros tam crassis et prodigiosis deliriis fuisse olim fascinatos.” Notwithstanding all this, however, many modern German commentators very strenuously assert this view. They rest their argument in favor of it mainly on these two particulars; first, that “sons of God” is everywhere else in the Old Testament a name of the angels; and next, that St. Jude seems to lend the sanction of his authority to this interpretation. With regard to the. first of these reasons, it is not even certain that in all other passages of Scripture where “the sons of God” are mentioned angels are meant. It is not absolutely necessary so to understand the designation either in Psa 29:1 or 89:6, or even in Job 1:2. In any of these passages it might mean holy men. Job 38:7, and Dan 3:25, are the only places in which it certainly means angels. The argument from St. Jude is of more force; for he does compare the sin of the angels to that of Sodom and Gomorrha (τούτοις in ver. 7 must refer to the angels mentioned in ver. 6), as if it were of a like unnatural kind. That this was the meaning of St. Jude is rendered the more probable when we recollect his quotation from the book of Enoch where the same view is taken. Further, that the angels had the power of assuming a corporeal form seems clear from many parts of the Old Testament All that can be urged in support of this view has been said by Delitzsch in his Die Genesis ausgelegt, and by Kurtz, Gesch. des AIten Bundes, and his treatise, Die Ehen der Sohne Gottes. It must be confessed that their arguments are not without weight. The early existence of such an interpretation seems, at any rate, to indicate a starting-point for the heathen mythologies. The fact, too, that from such an intercourse “the mighty men” were born, points in the same direction. The Greek “‘heroes” were sons of the gods; οὐκ οισθα, says Plato in the Cratylus, ὅτι ἡμίθεοι οἰ ἡρῶες; πάντες δήπου γεγόνασιν ἐρασθέντες ἢ θεὸς θνητῆς ἢ θνητοὶ θεᾶς. Even Hesiod's account of the birth of the giants, monstrous and fantastic  as it is, bears tokens of having originated in the same belief. In like manner it may be remarked that the stories of incubi and succubi, so commonly believed in the Middle Ages, and which even Heidegger (Hist. Sacr. i, 289) does not discredit, had reference to a commerce between daemons and mortals of the same kind as that narrated in Genesis. Thomas Aquinas (pars i, qu. 51, art. 3) argues that it was possible for angels to have children by mortal women. This theory, however, must be abandoned as scientifically preposterous. Two modern poets, Byron (in his drama of Cain) and Moore (in his Loves of the Angels), have nevertheless availed themselves of this last interpretation for the purpose of their poems.

3. The interpretation, however, which is now most generally received is that which understands by “the sons of the Elohim” the family and descendants of Seth, and by “the daughters of man (Adam),” the women of the family of Cain. So the Clementine Recognitions interpret “the sons of the Elohim” as “homines justi qui angelorum vixerant vitam.” So Ephrem, and the Christian Adam-book of the East; so also Theodoret, Chrysostom, Cyril of Alexandria, Jerome, Augustine, and others; and in later times Luther, Melancthon, Calvin, and a whole host of recent commentators. They all suppose that whereas the two lines of descent from Adam — the family of Seth who preserved their faith in God, and the family of Cain who lived only for this world — had hitherto kept distinct, now a mingling of the two races took place which resulted in the thorough corruption of the former, who. falling away, plunged into the deepest abyss of wickedness, and that it was this universal corruption which provoked the judgment of the Flood.

4. A fourth interpretation has recently been advanced and maintained with considerable ingenuity, by the author of the Genesis of the Earth and Man. He understands by “the sons of ‘the Elohim” the “servants or worshippers of false gods” [taking Elohim to mean not God but gods], whom he supposes to have belonged to a distinct pre-Adamite race. The “daughters of men,” he contends, should be rendered “the daughters of Adam, or the Adamites,” women, that is, descended from Adam. These last had hitherto remained true in their faith and worship, but were now perverted by the idolaters who intermarried with them. But this hypothesis is opposed to the direct statements in the early chapters of Genesis, which plainly teach the descent of all mankind from one common source.  Whichever of these interpretations we adopt (the third, perhaps, is the most probable), one thing at least is clear, that the writer intends to describe a fusion of races hitherto distinct, and to connect with this two other facts: the one that the offspring of these mixed marriages were men remarkable for strength and prowess (which is only in accordance with what has often been observed since — viz. the superiority of the mixed race as compared with either of the parent stocks); the other, that the result of this intercourse was the thorough and hopeless corruption of both families alike. SEE SON OF GOD.

II. Who were the Nephilim? — It should be observed that they are not spoken of (as has sometimes been assumed) as the offspring of the “sons of the Elohim” and “the daughters of men.” The sacred writer says, “the Nephilim were on the earth in those days,” before he goes on to speak of the children of the mixed marriages. The name, which has been variously explained, only occurs once again in Num 13:33, where the Nephilim are said to have been one of the Canaanitish tribes. They are there spoken of as “men of great stature,” and hence probably the rendering γίγαντες of the Sept. and “the giants” of our A. V. But there is nothing in the word itself to justify this interpretation. If it is of Hebrew origin (which, however, may be doubted), it must mean either “fallen,” i.e. apostate ones; or those who “fall upon” others, violent men, plunderers, freebooters, etc. Some have observed that if the Nephilim of Canaan were descendants of the Nephilim in Gen 6:4, we have here a very strong argument for the non-universality of the Deluge. — Smith. But it can hardly be inferred from these casual references that the name is intended as that of a race. It is rather used in a general way in both passages for burly fighters. SEE NEPHILIM.

## Bene-Kedem[[@Headword:Bene-Kedem]]

             (Heb. Beney'-Ke'dem, בְּנֵיאּקֶדֶם, “Children of the East”), an appellation given to a people,, or to peoples dwelling to the east of Palestine. It occurs in the following passages of the O.T.:

(1) Gen 29:1, “Jacob came into the land of the people of the East,” in which was therefore reckoned Haran.

(2) Job 1:3, Job was “the greatest of all the men of the East.” SEE JOB.

(3) Jdg 6:3; Jdg 6:3; Jdg 7:12; Jdg 8:10.

In the first three passages the Bene-Kedem are mentioned together with the Midianites and the Amalekites; and in the fourth the latter peoples seem to be included in this common name: “Now Zebah and Zalmunna [were] in Karkor, and their hosts with them, about fifteen thousand [men], all that were left of all the hosts of the children of the East.” In the events to which these passages of Judges relate, we find a “curious reference to the language spoken by these Eastern tribes, which was understood by Gideon and his servant (or one of them) as they listened to the talk in the camp; and from this it is to be inferred that they spoke a dialect intelligible to an Israelite- an inference bearing on an affinity of race, and thence on the growth of the Semitic languages.

(4) 1Ki 4:30, “Solomon's wisdom excelled the wisdom of all the children of the East country.”

(5) From Isa 11:1-14, it is difficult to deduce an argument, but in Eze 25:4; Eze 25:10, Ammon is delivered to the “men of the East,” and its city, Rabbah, is prophesied to become “a stable for camels, and the Ammonites a couching-place for flocks;” referring, apparently, to the habits of the wandering Arabs; while “palaces” and “dwellings,” also mentioned and thus rendered in the Auth. Vers., may be better read “camps” and “tents.”

The words of Jeremiah (Jer 49:28) strengthen the supposition just mentioned: “Concerning Kedar, and concerning Hazor, which Nebuchadrezzar, king of Babylon, shall smite, thus saith the Lord, Arise ye, go up to Kedar, and spoil the men of the East. Their tents and their flocks shall they take away: they shall take to themselves their curtains [i.e. tents], and all their vessels, and their camels.”

Opinions are divided as to the extension of the appellation of Bene-Kedem; some (as Rosenmuller and Winer) holding that it came to signify the Arabs generally. From a consideration of the passages above cited and that which makes mention of the land of Kedem, Gen 25:6, SEE ISHMAEL, we think (with Gesenius) that it primarily signified the peoples of the Arabian deserts (east of Palestine and Lower Egypt), and chiefly the tribes of Ishmael and of Keturah, extending perhaps to Mesopotamia and Babylonia (to which we may suppose Kedem to apply in Num 23:7, as well as in Isa 2:6); and that it was sometimes applied to the Arabs and their country generally. The only positive instance of this latter signification of Kedem occurs in Gen 10:30, where “Sephar, a mount of the East,” is by the common agreement of scholars situate in Southern Arabia. SEE ARABIA; SEE SEPHAR.

In the O.T., עֲרָבָ, “Arabia,” with its conjugate forms, seems to be a name of the peoples otherwise called Bene-Kedem, and with the same limitations. The same may be observed of ἡ άνατολή, “the East,” in the N.T. (Mat 2:1 sq.). The Hebrews word ‘Kedem,” with its adjuncts (in the passages above referred to), is translated by the Sept. and in the Vulg., and sometimes transcribed (Κεδέμ) by the former, except the Sept. in 1Ki 4:30, and Sept. and Vulg. in Isa 2:6, where they make Kedem to relate to ancient time. SEE EAST.

## Bene-berak[[@Headword:Bene-berak]]

             (Heb. Beney'-Berak, בְּנֵיאּבְרִק, sons of Berak or lightning [comp. Boanerges]; Sept. Βανηβαράκ v. r. Βαναιβακάτ; Vulg. et Bane et Baruch), one of the cities of the tribe of Dan, mentioned only in Jos 19:45, between Jehud and Gath-rimmon. The paucity of information which we possess regarding this tribe (omitted entirely from the lists in 1 Chronicles 2-8, and only one family mentioned in Numbers 26) makes it impossible to say whether the “sons of Berak,” who gave their name to this place, belonged to Dan, or were, as we may perhaps infer from the name, earlier settlers dispossessed by the tribe. The reading of the Syriac, Baal- debac, favors this latter foreign origin, but is not confirmed by any other version. It is evidently the Baraca, a “village in the tribe of Dan near Azotus,” mentioned by Eusebius and Jerome (in the Onomasticon, s.v. Barath, Βαρακαί), although they speak confusedly of its then existing name (Bareca, Βαρβά). It is doubtless the present Moslem village Buraka (Robinson, Researches, 3, App. p. 118), a little north of Ashdod (Van de Velde, Map). The same place appears to be referred to in the Talmud (Sanhedr. 32, 1), and was the residence of the famous Rabbi Akiba (q.v.). Schwarz, however, disputes this location (Palest. p. 141).

Bene-berak

Lieut. Conder regards this as identical with the present Ibn-Ibrak (Tent- work, ii, 335), a village laid down on the Ordnance map at 4.5 miles S. of E. from Jaffa; and Tristram coincides in this location (Bible Places, p. 51). It is the spot called Barak by Schwarz (Palest. p, 141).

## Bene-jaakan[[@Headword:Bene-jaakan]]

             (Heb. Beney' Yaakan', בְּנֵי יִעֲקָן, Children of Jaakan; Sept. Βαναία v. r. Βανικάν; Vulg. Benejaacan), a tribe who gave their name to certain wells in the desert which formed one of the halting-places of the Israelites on their journey to Canaan (Num 33:31-32). SEE BEEROTH-BENE- JAAKAN. The tribe doubtless derived its name from Jaakan, the son of Ezer, son of Seir the Horite (1Ch 1:42). SEE AKAN; JAKAN. In the time of Eusebius and Jerome (Onomast. s.v. Ι᾿ακείμ, Beroth fil. Jacin), the spot was shown ten miles from Petra, on the top of a mountain. Robinson suggests the small fountain et-Taiyibeh, at the bottom of the pass er-Rubay under Petra, a short distance from the Arabah (Researches, 2, 583). The word “Beeroth,” however, suggests, not a spring, but a group of artificial wells. In the Targum of Pseudo-Jonathan the name is given in Numbers as Akta (בֵּירֵי עִקְתָּא). The assemblage of fountains near the northern extremity of the Arabah is no doubt referred to. SEE EXODE.

## Benedet[[@Headword:Benedet]]

             SEE BENEZET.

## Benedetti, Maria[[@Headword:Benedetti, Maria]]

             an Italian priest and painter of the school of Modena, was born at Reggio about 1650. He was a pupil of Orazio Talami, and excelled in ornaments and perspective. His best work is the vault of the Church of St. Anthony at Brescia. See Hoefer, Nouv. Biog. Generale, s.v.

## Benedetti, Zaccaria[[@Headword:Benedetti, Zaccaria]]

             an Italian poet and theologian, lived in the early half of the 16th century. He belonged to the Order of Carthusians., and wrote, Vita Sancti Brunonis, in verse (Paris, 1524): — Origo Ordinis Cartusiani (ibid. eod.). See Hoefer, Nouv. Biog. Generale, s.v.

## Benedetto[[@Headword:Benedetto]]

             SEE BENEDICT.

## Benedetto Da Rovezzano[[@Headword:Benedetto Da Rovezzano]]

             an eminent Italian sculptor, was born at Rovezzano, near Florence, about 1480. In 1500 he executed the fine monument to Pietro Soderini and Oddo Altoviti, in the Church of the Carmine at Florence. He was employed conjointly with Sansovino: and Boccio Bandinelli, on the works of sculpture in the cathedral of that city. In 1515 he was employed by the monks of Vallombrosa to erect a fine monument to the memory of St. Jean Gualbert, the founder of their order. This work took him ten years to complete. He died about 1550. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Benedicamus Domino[[@Headword:Benedicamus Domino]]

             (Let us bless the Lord), a liturgical form of words, said by the priest at the end of all the canonical hours, with the exception of matins. The response to it is always Deo gratias. It is also said at the end of the mass in those masses in which Gloria in excelsis is not said, and which are not masses for the dead, in which the corresponding form is Requiescat in pace. The custom of substituting Benedicamnus for Ite missa est in these masses is derived from the old practice of the Church, according to which after masses for the dead, or those for penitential days, the people were not dismissed as at other times, but remnained for the recitation of the psalms, which were said after the mass.

## Benedicite[[@Headword:Benedicite]]

             or “the song of the three Hebrew children,” is a canticle appointed by the rubric of the Church of England to be said or sung at the morning service, instead of the hymn Te Deum, whenever the minister may think fit. It is a paraphrase of the forty-eighth Psalm. In the Book of Common Prayer published under the sanction of Edward VI, it was ordered that the Te Deum should be said daily throughout the year, except in Lent, when the Benedicite was to be used. The minister had no choice according to this appointment; but in the subsequent revision of the Prayer Book, the choice was left to the option of the minister to read the Te Deum or the Benedicite. This hymn was sung as early as the 3d century. Chrysostom speaks of it as sung in all places throughout the world. — Bingham, Orig. Eccles. bk. 14, ch. 11, § 6; Procter, On Common Prayer, p. 224.

Benedicite

(Bless ye) is part [ver. 35 to the middle of ver. 66] of the prayer of Azarias in the furnace, which occurs between the 23d and 24th verses of Daniel 3 in the Sept., but is not in the Hebrew. It is used in the lauds of the Western Church, both in the Gregorian, including the old English, and Monastic uses, among the psalms of lauds, on Sundays and festivals, immediately before Psalms 138-150. It usually has an antiphon of its own, though in some uses the psalms at lauds are all said under one antiphon. The antiphonal clause, “Praise him, and magnify him forever,” is only said after the first and last verses. Gloria Patri is not said after it, as after other canticles.

In the Ambrosian lauds for Sundays and festivals, Benedicite occurs with an antiphon varying with the day, and preceded by a collect which varies only on Christmas-day and the Epiphany. During the octave of Easter Hallelujah is said after each verse.

Benedicite also occurs in the private thanksgiving of the priest after mass; in the Roman office in full; in the Sarum the last few verses only.

In the Mozarabic breviary this canticle is found in the lauds for Sundays and festivals in a somewhat different form, with a special antiphon, and is called Benedicteus. It begins at ver. 29; the antiphonal clause is omitted altogether till the end; and the opening words of the Benedicite proper are never repeated after their first occurrence.

In the offices of the Greek Church this canticle is the eighth of the nine “Odes” appointed at lauds. The antiphonal clause is said after every verse, and a supplementary verse is added at the end. This canticle is sometimes called from the nature of its contents the Benedictio, in the same way as the last three psalms of the Psalter are known as the Laudes.

## Benedict[[@Headword:Benedict]]

             SEE BENEDETTI; SEE BENEDICTUS; SEE BENOIT.

Benedict

(Lat. Benedictus Britannicus), a Dominican OF BRESCIA, in Lombardy, who lived in the 15th century, left 53 sermons. Landon, Eccles. Dict. s.v.

## Benedict (Or Benedetto) Of Verona[[@Headword:Benedict (Or Benedetto) Of Verona]]

             a Dominican, is probably the same as LORENZO OF VERONA, also a Dominican, who was a celebrated preacher, about 1420, and who left Sermons on the Festivals, Creed, Decalogue, and Lord's Prayer.

## Benedict Abbot Of Peterborough[[@Headword:Benedict Abbot Of Peterborough]]

             in the 12th century, was educated at Oxford; took the monastic vows at Canterbury, where he became prior of the monastery of Christ Church, and in 1177, was made abbot of Peterborough. In 1191 he was made keeper of the great seal, and died on Michaelmas-day, in 1193. He wrote, Librum Unum Alterumve de Vita et Miraculis Thome Cantuariensis, a great part of which is inserted in the Quadrilogus: — also De Vita et Gestis Henrica II, et Ricardi I, of which a good edition was published by Hearne (Oxford, 1735, 2 vols.).

## Benedict Deacon Of The Church Of Mentz[[@Headword:Benedict Deacon Of The Church Of Mentz]]

             (known also as Benedictus Lerita), lived about the year 840. He continued the collection of the capitularia of Charlemagne, which the abbot Ansegisus had commenced.

## Benedict I[[@Headword:Benedict I]]

             Pope, surnamed Bonosus, a Roman, elected to the papal see after John III, June 3, 574. He occupied the see about four years, dying in 578. During his pontificate Rome suffered greatly from the inroads of the Lombards and from famine. Like his predecessors, he confirmed the fifth ecumenical council. An epistle to the Spanish bishop David, which has been ascribed to him, is not genuine.

II, Pope, also a Roman, succeeded Leo II, 26th June, 684, and died 7th May, 685. His incumbency was marked by nothing of note.

III, Pope, elected July 17, 855. His title was disputed by Anastasius, who was supported by the emperors Lothaire and Louis, whose deputies entered Rome, forcibly ejected Benedict, and imprisoned him. Rome was thrown into consternation at these acts; and the bishops, assembling in spite of the threats of the emperor's deputies, refused to recognize Anastasius. Benedict, removed from the church where he had been imprisoned, was carried in triumph by the people to the palace of Lateran. In unison with Ethelwolf, king of the Anglo-Saxons, he established an English school at Rome. He confirmed the deposition of Bishop Gregory of Syracuse, pronounced in 854 by a synod of Constantinople, which occasioned soon after the Greek schism. There are still extant four of his epistles (Mansi, 15:110-120). He held the see only two years and a half, and died April 8, 858.

IV, Pope, succeeded John IX, April 6, 900, and held the papacy nearly four years, dying Oct. 20, 903. He crowned, in 901, Louis, King of Provence, as Roman Emperor. There are still extant two of his epistles, one addressed to the bishops and princes of Gaul, and the other to the clergy and people of Langres, whose exiled bishop he reinstated (Mansi, 18:233236).

V, Pope, elected in 964. John XII, his predecessor, who had been protected by the Emperor Otho the Great against Berenger and Adalbert, ungratefully took the part of the emperor's enemies. Otho, justly irritated by this conduct, convoked a council at Rome in 963, where John was deposed and Leo VIII elected. John soon after repaired to Rome, held another council in 964, and in his turn deposed Leo; but soon after this John was assassinated, and his party elected Benedict V to succeed him. Otho soon appeared again on the scene, laid siege to Rome, and carried away Benedict (who consented to his deposition) captive into Germany. Leo VIII died at Rome in April, 965; the people demanded Benedict as his successor, and the emperor would probably have granted their request, but Benedict died July 5 of the same year. The historians of the Church of Rome are naturally very much puzzled in deciding whether Benedict was a lawful pope or not; but the question is generally compromised by recognising both Leo and Benedict.

VI, Pope, son of Hildebrand, supposed to have been elected pope on the death of John 13, A.D. 972. On the death of the Emperor Otho, he was strangled or poisoned in the castle of St. Angelo, 974. The papacy about this time was in a most degraded condition.

VII, Pope, son of a count of Tusculum, ascended the pontifical throne in 975, and died July, 984. He held two councils at Rome; in the one he excommunicated the antipope Boniface VIII; in the other, all those guilty of simony. A letter in which he confirms certain prerogatives of the bishop of Lorch is found in Lambecii, Biblioth. Caes. lib. 2. Several other bulls on the privileges of certain diocesan churches are given by Mansi, tom. 19.

VIII, Pope, son of Gregory, count of Tusculum, succeeded Sergius IV, June 17,1012. He was driven from Rome by his competitor Gregory, who in turn was expelled by Henry, King of Germany. In 1014 Benedict crowned Henry Roman Emperor, and presented him with a globe surmounted by a cross, which became henceforth one of the emblems of the empire. The emperor confirmed to the Church of Rome all the donations made by Charlemagne and the Othos, declared that the election of a pope would not require any longer the confirmation of the emperor, and reserved for himself and his successors only the right of sending commissaries to the consecration of the pope. At the request of the emperor, Benedict ordered the recital of the Constantinopolitan symbol during the mass, hoping that it would facilitate a reunion with the Greek Church. In 1016 the Saracens made an irruption into Italy, but were defeated by an army collected by Benedict's energy. He died July 10, 1024. — Gieseler, Ch. Hist. period 3, div. 2, § 22.

IX, the boy-pope, one of the worst monsters that ever held the papal throne. He was elected about June, 1033, but his vile conduct excited the Romans to expel him in 1045, and Silvester III was elected, who held it for about three months, when Benedict, through the influence of his family, succeeded for a time in recovering his dignity. However, he was again compelled to flee, and Johannes Gratianus was, A.D. 1045, put into his place, who took the style of Gregory VI. It is said, indeed, that Gratian bought his elevation from Benedict, who wished to marry an Italian princess. Thus there were three popes actually living at the same time, and Rome was filled with brawls and murders. To remedy this, Henry the Black, king of Germany, convoked a council at Sutri, near Rome, in December, — 1046, where Gregory VI was deposed, and, by the common consent of Germans and Romans, Suidger was elected pope, and consecrated under the name of Clement II. He, however, died at the end of nine months, i.e. October 9th, 1047; upon which Benedict came to Rome for the third time, where he held his ground till July, 1048, when he was replaced by Damasus II, the nominee of the emperor. Nothing is known for certain concerning him after this period, but he is believed to have died in 1054. — Biog. Univ. 4, 183.

X, (Giovanni di Velletri), was raised to the popedom by a faction in March, 1058, the instant Pope Stephen IX had closed his eyes. Benedict was so ignorant and obtuse that he obtained the surname of Mincio, stupid. Hildebrand, upon his return from Germany in 1059, caused Gerard to be elected under the name of Nicholas II, to whom Benedict quickly yielded. He died in confinement in 1059. — Biog. Univ. 4, 183,

XI, Pope (Nicolo Boccasini), was born at Treviso in 1240, entered, at the age of fourteen, the order of Dominicans, and became later the general of his order. Under Boniface he was made cardinal and bishop of Ostia. He was elected pope October 27, 1303, upon the death of Boniface VIII. When elected to the papal throne he was cardinal- bishop of Ostia. His pontificate was short, extending only to eight months. He took off the sentence of excommunication pronounced against the King of Denmark, and the interdict laid upon his kingdom, and annulled the bulls of Boniface VIII against Philippe-le-Bel of France. He died of poison at Perugia on the 6th or 7th of July, 1304, and was enrolled among the saints by Pope Clement XII, April 24th, 1736, his festival being marked on the 7th of July. He left Commentaries on Job, the Psalms, the Apocalypse, and Matthew, besides some volumes of Sermons and his Bulls.

XII (originally Jacques de Nouveau), a native of Saverdun, and monk of Citeaux, afterward bishop of Pamiers and of Mirepoix. pope from Dec. 1334, to April, 1342, was the third of the Avignon (q.v.) popes, the friend of Petrarch, and one of the most virtuous of the pontiffs. Scarcely was he elevated to the pontificate when a deputation was sent to him from Rome pressing him to return to the ancient seat; but circumstances induced him to remain at Avignon. He addressed the Castilian clergy on the necessity of reforming their lives, and endeavored; though with little success, to correct some of the more glaring evils of the Romish system. He died April 25, 1342, at Avignon. See his life in Baluze, Vies ds Papes d'Avignon.

XIII (A), Pope, was of a noble family of Aragon. His name was Pedro de Luna, and in 1375 he was made cardinal by Gregory IX. On the death of Gregory XI began the great Western schism, by the election of Urban VI at Rome and of Clement VII at Avignon. Pedro de Luna took part with the latter, who made him his legate in Spain. Upon the death of Clement, Pedro was chosen by the cardinals attached to the party at Avignon to succeed him on the 28th of September, 1394, and in the mean time Boniface VIII had ascended the throne at Rome. To put an end to the schism, it was agreed by all the sovereigns of Europe, except the king of Aragon, that a cession of the papal dignity should be made by both parties, but both Benedict and Boniface refused to resign; whereupon, in a national council held at Paris May 22d, 1398, it was agreed to withdraw from the obedience of Benedict. This example having been followed in almost all the countries of Europe, sixteen of the cardinals who had adhered to Benedict deserted him. He was besieged at Avignon by the Marechal de Boucicault, and with difficulty escaped. After this the aspect of his affairs for a time brightened; but at length, in the council of Pisa, convoked in 1409, both Benedict and Gregory XII were excommunicated and deposed. Benedict, driven from Avignon, retired to the little castle of Peniscola, in Valencia, retaining the support of Aragon, Castile, and Scotland. Thus the schism still remained; and it was necessary to call another council, which met at Constance in 1414, where Ottoneo Colonna was elected pope under the name of Martin V, who anathematized Benedict, but without producing any effect, since he continued in his rebellion till his death, which happened at Peniscola November 17th, 1424. So far did he carry his resolution to prolong the schism, that he exacted a promise from the two cardinals who continued with him that they would elect another pope to succeed him after his death: this was done in the person of Clement VIII. — Hist. of the Popes, p. 280.

XIII (B), Pope, originally Pietro Francisco Orsini, was born in 1649, and was raised to the papal chair May 29th, 1724. He was pious, virtuous, and liberal; but, unfortunately, placed too much confidence in Cardinal Coscia, his minister, who shamefully oppressed the people. A fruitless attempt which he made to reconcile the Romish, Greek, Lutheran, and Calvinist churches bears honorable testimony to his tolerant spirit. His theological works, including Homilies on Exodus, etc., were published at Rome (1728, 3 vols. fol.). He died in 1730. His Life was written by Alessandro Borgia (Rom. 1741). — Mosheim, Eccl. Hist. 2, 305, 370.

XIV, Pope, originally Prospero Lambertini, of a noble family of Bologna, was born in 1675, became in 1727 bishop of Ancona, in 1728 cardinal, in 1731 archbishop of Bologna, and succeeded Clement XII August 17th, 1740. He was a man of great ability, learning, and industry, and was especially distinguished in the canon and civil law. He died May 3, 1758, after having signalized his pontificate by the wisdom of his government, and his zeal for the propagation of Romanism. During the eighteen years of his reign Rome enjoyed peace, plenty, and prosperity, and half a century after his death the pontificate of Lambertini was still remembered and spoken of at Rome as the last period of unalloyed happiness which the country had enjoyed. His tolerance was remarkable; indeed, it exposed him to the censure of the rigorists among the college of cardinals. Without exhibiting any thing like indifference to the doctrines of the Church of which he was the head, he showed urbanity and friendliness toward all Christians of whatever denomination, whether kings or ordinary travelers, who visited his capital; and in Germany, France, and Naples his influence was constantly exerted to discourage persecution, and to restrain the abuse of ecclesiastical power. Benedict was learned not only in theology, but in history, in the classical writers, and in elegant literature, end he had a taste for the fine arts. His works were published at Rome in 12 vols. 4to (1747). The most remarkable are his treatise De Servorum Dei Beatificatione et Beatorum Cananizatione, in four books, a work full of historical and theological learning: — De Synodo Diocesana, which is also much esteemed: — Institutiones Ecclesiasticae: — De Missae Officio, libri 3; besides his Bullarium, or collection of bulls issued by him, and several letters and dissertations in Italian. Benedict was always opposed to the Jesuits, and, when he died, was preparing to suppress the order. — i.e. du pape Benoit XIV. (Paris, 1775); Ranke, Hist. of Papacy, 2, 287.

## Benedict Of Gloucester[[@Headword:Benedict Of Gloucester]]

             a monk of St. Peter's, in that city, probably flourished about 1130. He wrote the Life of St. Dubricius, archbishop of Caerleon, preserved in Cott. MS. Vesp. A. xiv; which Wharton, with some omissions, has published in his Anglia Sacra, 2, 654; and which is printed more fully in Dugdale's Monasticon (new ed. vol. 3, pt. i, p. 188).

## Benedict Of Nursia[[@Headword:Benedict Of Nursia]]

             the great organizer of Western monasticism, was born at Nursia (or Norcia), in Spoleto, of wealthy parents, about A.D. 480. He was educated at Rome, but at 17 years of age he determined to devote himself to a monastic life. He fled secretly from Rome, and retired to the desert of Subiaco, about forty miles distant, where he shut himself up in a dismal cave. There he continued for three years, unknown to any person save a monk (Romanus), who let down bread to him by a rope. By that time his fame had become spread abroad, and he was chosen by the monks of a neighboring monastery for their abbot; but he shortly returned to his solitude, whither multitudes flocked to see him and hear him preach. His hearers soon became his disciples, and, with his consent, continued with him. So great were the numbers who did so, that in a short time there were no less than twelve monasteries formed on the spot. Benedict occupied now too exalted a position to escape attacks; he was menaced and persecuted, and his life even threatened by poison. This, after a time, compelled him to remove, and he led his little army of followers to Monte Cassino, where he converted the temple of Apollo into an oratory, and laid the foundation of an order which, in an incredibly short time, spread itself over Europe. See MONTE CASSINO. Benedict died, as Mabillon thinks, March 21st, 543, though others place his death in the year 542, or as late as 547. His body remained at Monte Cassino until the irruption of the Lombards, who burned and destroyed the monastery, when, in all probability, his relics were lost, although the possession of them has been made a subject of great dispute between the Italian and Gallican monks. His Life, written by Gregory (Dialog. lib. 2), is full of extraordinary and absurd accounts of miracles. According to Dupin, the “Rule of St. Benedict,” Regula Monachorum, is the only work extant which is truly his. This Rule is divided into seventy-seven chapters, and is distinguished from others which preceded it by its mildness. A summary of it is given by Dupin (v. 45); — see also Martene, Comm. in Regulam S. P. Benedicti (Paris, 1690, 4to). It required no extraordinary macerations and mortifications, and contained such principles of conduct as were most likely to lead to the peace, happiness, and well-being of a community of men living like monks. “Three virtues constituted the sum of the Benedictine discipline: silence (with solitude and seclusion), humility, and obedience, which, in the strong language of its laws, extended to impossibilities. All is thus concentrated on self. It was the man isolated from his kind who was to rise to a lonely perfection. All the social, all patriotic virtues were excluded; the mere mechanical observance of the rules of the brotherhood, or even the corporate spirit, are hardly worthy of notice, though they are the only substitutes for the rejected and proscribed pursuits of active life. The three occupations of life were the worship of God, reading, and manual labor. The adventitious advantages, and great they were, of these industrious agricultural settlements were not contemplated by the founder; the object of the monks was not to make the wilderness blossom with fertility, to extend the arts and husbandry of civilized life into barbarous regions, but solely to employ in engrossing occupation that portion of time which could not be devoted to worship and to study.” “In the Rule, Benedict distinguishes four sorts of monks: (1) Caenobites, living under an abbot in a monastery; (2) Anchorites, who retire into the desert; (3) Sarabaites, dwelling two and three in the same cell. (4) Gyrovagi, who wander from monastery to monastery: the last two kinds he condemns. His Rule is composed for the Caenobites. First, he speaks of the qualifications of abbots. Then he notes the hours for divine service, day and night, and the order of it. After this he treats of the different punishments, i.e. separation from the brethren, chastisement, or expulsion. He directs that a penitent shall be received, after expulsion, as far as the third time; that the monks shall have all things in common, and that every thing shall be at the disposal of the abbot. The monks are to work by turns in the refectory and kitchen; to attend and be kind to the sick; to perform manual labors at stated hours, and to all wear the same dress.” — Cave, Hist. Lit. anno 530; Milman, Latin Christianity, 1, 414426; Neander, Ch. Hist. 2, 262; Dupin, Eccl. Writers, 5, 45; Lechler, Leben des heil. Benedict (Regensb. 1857); Montalembert, Moines d'Occident (Paris, 1860, tom. 2:1-73); Journal of Sac. Lit. July, 1862, art. 4; Landon, Eccl. Dict. 2, 152. SEE BENEDICTINES.

## Benedict Saint[[@Headword:Benedict Saint]]

             an Italian solitary, is mentioned by pope St. Gregory in his Dialogues, who states that he lived a holy and regular life at a place some twelve leagues from Rome, and that the Goths endeavored to destroy him and. his  monastery by fire; but that himself, his monks, and the building were miraculously preserved. He is inserted in the Benedictine Martyrology, but there is no reason whatever to suppose that he belonged to that order. He lived about the time of St. Gregory.

## Benedict of Aniane, or Agnana[[@Headword:Benedict of Aniane, or Agnana]]

             a monastic reformer, was born in Languedoc in 750. In 774, being saved from drowning, he resolved to abandon the world, and retired into the monastery of St. Sequanas, near Dijon. His fastings, prayers, and mortifications were almost incredible; but he soon saw the folly of excess, and moderated his extravagance. In 780 he returned into Languedoc, and a little hermitage near, on the Aniane. Here a monastery was soon built, and the brotherhood became eminent for sanctity; a large cloister and magnificent church were built, where, before long, more than three hundred monks were, gathered together. All the monasteries of the region now regarded him as their father and superior, and he took advantage of this feeling toward him to introduce the needful reforms into the various houses, and thus became the celebrated renovator of religious discipline im France. He collected a large library, and encouraged his monks to multiply copies of the books; and many of the secular clergy, induced by the fame of the establishment, repaired to the monastery of St. Sauveur, on the Aniane, to learn the duties of their calling. He obtained great influence with Charlemagne, and used it to promote monkery. In 779 and 780 Charlemagne sent him, with Leidradus of Lyons and Nephridius of Narbonne, to Felix of Urgel; and he composed several treatises on the Adoptianist (q.v.) controversy (given by Baluze, Miscell, 5, 1-62). In 814 he became abbot of the monastery of Inda, built by Louis near Aix-la- Chapelle on purpose to have Benedict at hand. He used his clerical and political influence in behalf of monkery up to his death in 821. His principal writings are,

1. Codex Regularum, edited by Holstenius at Rome (1661; Paris, 1664, 4to): — 2. Concordia Regularum, ed. Menard (Paris, 1638): —

3. Modus diversarun paenitentiarum (ed. Baluze, at the end of the Capitula ria of Charlemagne). — Cave, Hist. Lit. anno 801; Mosheim, Ch. Hist. 2, 75; Landon, Eccl. Dict. 2, 155.

## Benedict of Nursia[[@Headword:Benedict of Nursia]]

             (q.v.) having been induced by the representations of the priest Florentius to settle in the Campania, near Naples, found on a mountain, near the old Castrum Casinum, a temple of Apollo and a shrine of Venus, which were still resorted to by the heathen inhabitants. He converted them, destroyed the temple and shrine, and in their place erected a chapel dedicated to St. Martin, and soon after commenced building a convent for himself and his followers, which subsequently received the name of Monte Cassino. The undertaking succeeded in spite of difficulties of all kinds (it is said the devil made the stones so heavy that it was impossible to lift them, etc.!), and was terminated in 529. The convent was, of course, subject to the rule of Benedict, who remained its abbot until his death, March 21, 543. He was succeeded by the abbots Constantine, Simplicius, and Vitalis, under whose government the convent, although often invaded by the barbarians, continued to prosper, owing chiefly to the miracles performed by the relics of its founder. In 580 Monte Cassino was stormed by the Lombards. The abbot and monks, taking with them their most valuable ornaments, and the original copy of their rule, fled to Rome, where they were well received by pope Pelagius I. They soon built a new convent by the side of the Quirinal Palace, and remained in possession of it during 140 years. Gregory the Great proved particularly welldisposed towards the order, inciting them to turn their attention towards missions, and particularly to England, from whence they spread to Scotland, Ireland, and Germany. St. Willibrod introduced the order in Friesland, and under St. Bonifacius it acquired supremacy throughout Germany.

In 720 pope Gregory II appointed the Brescian Petronax to build a new convent and a church on the ruins of Monte Cassino, which was then only inhabited by hermits, and the church was consecrated by pope Zacharias himself in 748. Petronax was appointed abbot, and the pope confirmed all the donations made to the convent, exempting it at the same time from episcopal jurisdiction, and restoring to it the autograph rule of St. Benedict. But in the mean time the convent had met with an irreparable loss: a French monk, Aigulf de Fleury, had in 633 taken from the ruins the remains of the saint, and carried them to his own convent, which henceforth had taken the name of St. Benoit sur Loire. Abbot Petronax died May 6, 740. Under his successors Monte Cassino became a centre of learning. Prof. Leo, in his Gesch. v. Italien, says:  "Benevento and the convent of Monte Cassino must be considered as having been for a time, in the beginning of the Middle Ages, the most important abode of scientific activity. Africa, Greece, and the Western German countries met there; and from the meeting of the distinguished men of these different countries resulted naturally a higher intellectual life than could be found anywhere else; for there neither trade nor the coarse enjoyments of immoderate eating or drinking, which engross all in the sea- towns and on the northern coasts, were the adversaries of science" (2:21). Among its eminent men we may mention Paulus, the son of Warnefried, the historian of the Lombards, whom, after in sorrow at the fate of his country he had retired to Monte Cassino, Charlemagne repeatedly invited to his court, and who wrote the Homiliarium, and taught Greek to the clergy. Under his influence Charlemagne granted great privileges to the order, and subjected all the convents of his empire to their rule. The relations between Rome and Monte Cassino were always of the most friendly character; and while, down to the 8th century, it was Rome that encouraged and sustained the convent in its progress, the latter came in the troubled times of the 8th, 9th, and 10th centuries to be considered by the Romish clergy as the centre of scientific culture. However, in 884, the Saracens attacked the convent, slew the abbot, Bertharius, at the altar, and destroyed Monte Cassino and St. Salvator; and the monks had to flee with their treasures to the convent of Teano. In 886, monk Erchembert, at the head of some of the order, made an attempt to restore the convent; but they were driven off by Greek robbers, and remained until the death of abbot Leo in 915 at Teano, gradually losing their importance.

The count of Teano was thus enabled to seize without opposition some of the property of the convent; those of Capua appropriated also a part, and, finally, after the death of Leo, the young archdeacon, John of Capua, a cousin of the duke of Capua, became the abbot of the remaining Cassinites, who now removed to Capua. There they built the church of St. Benedetto, together with a rich college of canons. But they now commenced gradually relaxing the severity of their rule, and we find pope Agapetus II complaining bitterly of their insubordination. In 949 abbot Aligernus succeeded by his zeal in restoring Monte Cassino; through the protection of the princes of Capua he regained the possessions taken from it in former times; he invited colonists, with whom he concluded a "placitum libellari statuto," and built for them in several places churches and chapels. He obliged the monks to devote themselves to agriculture and to literary labors, and enforced the discipline. He obtained also from the emperors Otto I and II the confirmation of the  possessions and privileges of the convent, and used every exertion to restore it to its former splendor. He remained abbot thirty-five years, and is called the third founder of Monte Cassino. His successor, Manso (986), only sought to increase the temporal welfare of the convent, regardless of discipline. He led a princely life, and the disorder became so great during his administration that Nilus, visiting the convent, exclaimed: "Let us quickly, my brethren, leave this place, which will soon be visited by the anger of God." Manso, deceived by some of his own monks, died of grief in 996. Nothing particular occurred under the succeeding abbots Athenulph (1011-22), Theobald (1022-35), Richerius (1038-55), Frederick (1057-58). Under abbot Desiderius (1058-87) the order commenced to improve again; he was a son of a duke of Benevento, and had been educated in the convent De la Casa; Leo IX made him cardinal deacon of St. Sergius and Bacchus, and on March 26, 1059, Nicholas II appointed him cardinal priest of the title of St. Cecilia. The next day he was appointed abbot of Monte Cassino. He restored the building, the church was consecrated by pope Alexander II in person, and the number of the monks increased to two hundred. At the same time the discipline was strictly enforced, and scientific studies vigorously resumed (see Giesebrecht, De litt. studiis apud Italos primis medii cevi sceculis (Berol. 1845). Gregory VII himself designated Desiderius as his successor, and he was finally made pope, somewhat by force, in 1086, as Victor III. He ever regretted having left his convent, and finally returned to die in the place he loved so dearly, after reigning eight years. His successor as abbot was Oderisius I (1087-1105). Under him the convent received various valuable endowments, a hospital was added to the already existing buildings, and these completed in a very handsome manner. Pope Urban II confirmed by a bull all the donations which had been made to the convent, and replaced the abbey of Glanfeuil, in France, founded by St. Maurus, under the rule of Monte Cassino. Under the successors of Oderisius I the reputation of Monte.

Cassino gradually declined again, and was never regained. Among those who inhabited it are yet to be mentioned bishop Bruno of Segni (abbot 1107-11), cardinal Giovanni Gaetano, afterwards pope Gelasius II, and especially the learned Petrus Diaconus. In 1239 the emperor Frederick II dispersed the monks, and occupied the convent with his soldiers. Urban IV then appointed the wise and learned Bernard Ayglerius of Lyons abbot and reformer of the convent. He succeeded in regaining some of its lost possessions, and in subjecting the monks to the discipline, for which  purpose he composed the Speculum Monachorum (Venice, 1505), and a commentary on the rule of St. Benedict. Bernard died April 3, 1282. In 1294 pope Celestine V made an attempt to change the rule into that of the Celestines, and with that view appointed the Celestine Angelarius abbot of Monte Cassino; but Boniface VIII gave up the attempt. A bull of John XXII made the church of Monte Cassino a cathedral, the abbot bishop, and the monks cathedral canons. Still the order continued to sink and in 1359 there remained but a few monks living in huts built on the ruins of their convent. Pope Urban V sought to revive an interest in the convent, became himself its abbot, invited the assistance of the other Benedictine convents, had well-disciplined Benedictines imported from two other convents, and finally in 1370 appointed Andreas de Faenza, a Benedictine of the Camaldula, abbot of Monte Cassino. But the political troubles which were then agitating Italy, and particularly Naples, prevented prosperity in the convent, and pope Julius II incorporated it with the Benedictine convent of St. Justina.

The services which have been rendered to science by the convent of Monte Cassino are related by Dom Luigi Tosti in his Storia della Badia di Monte- Cassino, divisa in libri nove ed illustrata di note et documenti (Naples, 1842-43, 3 volumes). He concludes with the words: "At present there are some twenty monks dwelling in the vast convent, attending with praiseworthy diligence to the singing of psalms and their devotions; they take much trouble in educating a school of fifteen boys, who wear the monks' garb, and they direct the seminary of the diocese of Cassino, containing some sixty pupils. They occupy themselves, besides, in publishing old works contained in the archives of the convent." See Tosti's Archivi Casinese (Naples, 1847); Maclear's, Hist. Christian, Missions, page 172. SEE MONASTERY.

## Benedict, Amzi[[@Headword:Benedict, Amzi]]

             a Congregational minister, was born at New Canaan, Conn., May 19, 1791. He graduated at Yale College, 1814; studied theology at Andover, and was ordained as a home missionary in 1818. He served successively the churches in Vernon, Conn., 1824 to 1830; Pomfret, 1831 to 1834; Manlius, N. Y., 1837 to 1841; Norwich, Conn., 1845 to 1846; Yorktown, N. Y., 1855 to 1856, when he was disabled by an accident to a steam- engine at Stamford, and died three weeks after in the house of a son-in-law in Brooklyn, N. Y., Nov. 17, 1856. For a time he was principal of a female seminary in New Haven. He was “a discriminating theologian, a diligent student, a sound and earnest preacher, an assiduous pastor, and faithful friend.” Mr. Benedict published a work entitled A Biblical Trinity (1850). See Cong. Quarterly, 1860, p. 379.

## Benedict, Andrew D[[@Headword:Benedict, Andrew D]]

             a Protestant Episcopal clergyman of the Diocese of Wisconsin, was a missionary in Warsaw, N. Y., for a number of years, until about 1856; soon after, he became rector in Delhi, N. Y., serving St. John's Church in that place. In 1864 he was rector of St. Luke's Church, Racine, Wis., and, after serving there for a short time, retired from active work, though still residing in Racine. In 1870 he was engaged in teaching, being a tutor in the college. The following year he was missionary at Oak Creek and Springfield, Wis. The year succeeding he was missionary at Wilmot and Springfield, in which service he continued until the close of his life. He died Oct. 4, 1874, aged 56 years. See Prot. Episc. Almanac, 1875, p. 145.

## Benedict, Biscop, St[[@Headword:Benedict, Biscop, St]]

             was born of noble parents in Northumberland about the year 628. He was originally bred to the profession of arms, and served under king Oswy, who made him his minister, with an estate suited to his rank; but at the age of twenty-five he took leave of the court, and made a voyage to Rome, and upon his return home devoted himself to study and exercises of piety. About six years afterward he again traveled to Rome with Alfred, king Oswy's son, and subsequently retired into the monastery of Lerins in France, where he took the vows. Having spent two years in this retirement, he returned to England, upon occasion of Theodore's journey thither, who had been nominated to the see of Canterbury, and upon his arrival was made abbot of St. Augustine's at Canterbury. In 671 we find him again at Rome, when he brought back to England many liturgical works. Soon after this, i.e. in 674, he retired into the county of Northumberland, and there founded the monastery of St. Peter at Weremouth, and, ten years later, that of St. Paul at Jarrow. After this he again visited Rome and many of the Italian monasteries, seemingly for the purpose of collecting books, etc., and learning the customs and discipline of those houses. He is also said to have introduced into England the Gregorian method of chanting, and for that purpose to have brought with him from Rome the abbot John, precentor of St. Peter's. During the last years of his life Benedict was afflicted with palsy, and to such an extent that his body was quite deprived of all power of motion. In this state he continued for about three years, and died on the 14th of January, 690. He wrote a “Treatise on the Method of Celebrating Festivals,” and some other liturgical works, which are lost. — Bede, Vita Beatorum Abbatum; Landon, Eccl. Dict. 2, 235; Hook, Eccl. Biog. 2, 256.

## Benedict, David D.D[[@Headword:Benedict, David D.D]]

             the eminent historian of the Baptist denomination, was born at Norwalk, Conn., Oct. 10, 1779. Early in, life he developed a taste for historical reading, which grew almost into a passion with him. He became a member of the junior class in Brown University in 1804, and graduated in 1806. He commenced at once, on leaving the university, to preach for the First Baptist Church in Pawtucket, R. I., where he was ordained, and where he remained for twenty-five years. While pastor of this Church, and it was his only pastorate, he busied himself in collecting materials from various quarters — not only from this country, but from other countries — which he subsequently incorporated into his History of the Baptists. He spent the remainder of his life chiefly in gratifying his love for historical  investigations. He died in Pawtucket, R. I., Dec. 5, 1874. Dr. Benedict's published writings, in one form and another, are very numerous Among the principal of them are the following: History of the Baptists (1813): — Abridgment of Robinson's History of Baptism (1817): — Abridgment of his Own History of the Baptists (1820): — History of all Religions (1824): — History of the Baptists Continued (1848); Fifty Years Among the Baptists (1860). — At different times during the last fifteen years of his life, he occupied himself in a thorough study of the history of the Donatists, having finished his task only a few months before his decease. Shortly after his death, the book was published. He also made considerable progress in gathering the materials for a compendium of Church history from the beginning of Christianity. A vast amount of papers prepared on various subjects of historical interest were in his possession at the close of life, which have found their way into the collections of different historical societies. (J. C. S.)

## Benedict, Epenetus P[[@Headword:Benedict, Epenetus P]]

             a Presbyterian minister, was born in 1795. He was pastor of the Presbyterian Church at Patterson, N.Y., for forty years, and his ministry was attended with success. After his resignation, he continued to supply various pulpits until the close of his life. He died at Patterson, Aug. 15, 1870. See Presbyterian, Sept. 10, 1870. (W. P. S.)

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

             a Baptist minister, was born at Southeast, Dutchess Co., N. Y., April 15, 1795, but spent his childhood and youth in Danbury, Conn. He became a Christian at the age of twenty-two, and a member of the Second Baptist Church in Danbury, Sept. 21, 1817. He received a license from the Church of which he was a member, May 12, 1822, and Aug. 7, 1823, and was ordained pastor of the Church. Here he remained from 1823 to 1831, when he accepted a call to become the pastor of what was known as the Union Baptist Church, New York city. Success followed his labors, until in 1841 the number of the members of his Church was seven hundred and fifty-eight; he having himself baptized over six hundred of them. In February, 1841, the Church known as the Norfolk-street Church was constituted, with Mr. Benedict as its pastor. The same prosperity followed Mr. Benedict to his new field of labor, and a strong, efficient Church was built up under  his ministry. The last two years of his life were years of lingering sickness. He resigned in July, 1848, and died Oct. 28, 1848. He was one of the most successful ministers of his denomination in the city of New York. See New York Chronicle, Nov. 1848. (J. C. S.)

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

             a Presbyterian minister, was born at Norwalk, Conn., in 1792. He was licensed to preach and ordained pastor of the Church in Westport, Conn. He was subsequently installed pastor of the Church in Lansingburg, N. Y., and successively filled the churches of Galway and Stillwater in the same state. From this last he was called to take charge of the Church in Covington, Ky.; and after remaining there some time, he was installed pastor of the Bowery Church, New York city, where he remained two years. He was then called to the Church at Portchester, N. Y., as its first pastor. He labored here until the infirmities of age compelled him to resign. He died at Saratoga Springs, July 18, 1868. (W. P. S.)

## Benedict, Joel, D.D[[@Headword:Benedict, Joel, D.D]]

             a Congregational minister, was born at Salem, N. Y., Jan. 8, 1745, and graduated at the College of New Jersey 1765. In 1771 he was made pastor of the church in Newent, Conn. On account of ill health he resigned in 1782, but on partial recovery he became pastor of the church in Plainfield, Dec. 21, 1784. He was made D.D. at Union College, 1808, and died Feb. 13, 1816. He published a funeral sermon on Dr. Hart, 1811. — Sprague's Annals, 1, 682.

## Benedict, Lewis[[@Headword:Benedict, Lewis]]

             a Congregational minister, was born at Madison, N. Y., Jan. 14, 1815. In 1839 he graduated from Hamilton College, and in 1843 from Auburn Theological Seminary. The next year he was ordained at Whitewater, Wis. In Nov. 1845, he was installed pastor in Brockton, Ill., and remained six years. After supplying the pulpit in Aurora, Ill., for two years, he was installed its pastor in July, 1854, and held the position a little more than three years. From April, 1858, to Dec. 1859, he was acting pastor in Geneva; from Dec. 1859, to March, 1864, he held that office in Brimfield; from April, 1864, to Sept. 1870, the same at Lawn Ridge. The next three years he resided at Lake Forest, without charge, and subsequently at Aurora. He died Jan. 30, 1881. See Cong. Year-book, 1882, p. 23.

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

             a Congregational minister, was born at Danbury, Conn. He graduated from the College of New Jersey in 1757; was ordained at Woodbury, Vt., Oct. 22, 1760; was a fellow of Yale College from 1801 to 1812, and died September, 1813. See Sprague, Annals of the Amer. Pulpit, 1, 407; index of Princeton Review.

## Benedict, Rene[[@Headword:Benedict, Rene]]

             SEE BENOIT.

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

             a Baptist layman, the founder of the Benedict Institute, located at Columbus, S. C., was born at Milton, Saratoga Co., N. Y., Jan. 15, 1801. He removed to Pawtucket, R. I., in early life, and. for twenty-five years was a deacon of the First Baptist Church in that place. He died Dec. 25, 1868. He left by his will, $2000 to the American Baptist. Home Society, which was appropriated to the purchase of the estate in Columbus, S. C., now used for the education of colored preachers. See Baptist Encyclopedia, p. 95. (J. C. S.)

## Benedict, Thomas Newcomb[[@Headword:Benedict, Thomas Newcomb]]

             a Protestant Episcopal clergyman of the Diocese of Quincy, Ill., was born in Dutchess County, N. Y., in 1823. He graduated from the General Theological Seminary; and was rector in 1853 of a Church in Galena, Ill. Here he remained until 1859, when he removed to Ottawa, as rector of Christ Church. In 1866 he removed to Robin's Nest, as an instructor in Jubilee College, and held this position until 1869 or 1870, when he became rector of St. Luke's Church, Wyoming. About 1874, he was called to the rectorship of Trinity Church, in Geneseo, where he remained until his death, Sept. 25, 1879. See Prot. Episc. Almanac, 1880, p. 170.

## Benedict, Timothy[[@Headword:Benedict, Timothy]]

             a Methodist Episcopal minister, was born at Canaan, Conn., May 25, 1795, of devout parents, who gave him a careful religious training. At the age of nineteen he experienced conversion. He received license to preach in 1816, and in 1817 entered the New York Conference. Subsequently he became a member of the Troy Conference. In 1856 he removed to Illinois, where he remained until the close of his life, May 6, 1878. Mr. Benedict was a man of deep and uniform piety, modest and unassuming in manner, genial in disposition, a Christian gentleman. As a preacher he had few superiors. See Minutes of Annual Conferences, 1878, p. 43.

## Benedict, Traugott Friedrich[[@Headword:Benedict, Traugott Friedrich]]

             a Protestant theologian of Germany, was born July 3, 1756, at Annaberg. In 1783 he was called as rector of the gymnasium at Torgau.; and in 1814 to the same position in his native city, where he died, Oct. 25, 1833. He  wrote Theodicece (part 1-10, Leipsic, 1823). See Winer, Handbuch der theol. Lit. i, 426. (B. P.)

## Benedict, William Uriah[[@Headword:Benedict, William Uriah]]

             a Congregational minister, was born at Stamford, Conn., Sept. 25, 1808. After pursuing his preliminary studies at the Aurora (N. Y.) Academy, he graduated from Williams College in 1829, and in 1832 from the Auburn Theological Seminary. In 1834 he was ordained pastor of the Church at Ira, N. Y.; remaining until 1839, when he became the acting-pastor at Sweden; and in 1811 he assumed the same relation in the Church at Richmond. From 1843 until 1850 he served the Church at Vermontville, Mich., and was at the same time principal of its academy. Here he resided, supplying, for various periods, the Presbyterian churches of Roxana and Sunfield; and also lived for five years at Olivet, being treasurer of Olivet College. He died in Vermontville, Mich., Oct. 18, 1875. See Cong. Quarterly, 1876, p. 420.

## Benedicta, Of Origny Saint, Virgin, And Martyr[[@Headword:Benedicta, Of Origny Saint, Virgin, And Martyr]]

             suffered with St. Romana of Beauvais, and ten other companions. Tradition says that these holy virgins were of Rome, and that the fame of the martyrdom of SS. Quentin and Lucien, and their companions, attracted them to Gaul, with the hope of meeting with a similar reward. When they arrived at the border of Celtic Gaul and Belgium, they parted; Benedicta and Leoberia went to Laon, and Romana to Beauvais; whither their companions betook themselves is unknown. Romana was put to death at Beauvais, and Benedicta at Origny, on the Oise, in the diocese of Laon. In the diocese of Beauvais the festival of St. Romana is observed on the 3d of October, and that of Benedicta on the 8th. The history of these saints is altogether uncertain, and it should be remarked that the Acts of St. Benedicta are the same as those of St. Saturninus, and that the history of St. Romana is identical with that of St. Benedicta, except in the particular of her translation. See Baillet, 3, 112.

## Benedictine Nuns[[@Headword:Benedictine Nuns]]

             nuns following the order of Benedict. They claim St. Scholastica, the sister of Benedict, as their founder, but without historical grounds. All previous orders were gradually forced to adopt the Benedictine rule, and so it spread widely throughout Christendom. In France they possessed one hundred and sixteen priories and abbeys in the gift of the king alone, and in England seventy-four houses. In some of these houses the nuns followed the strictest rules, never touching meat, wearing no linen, and sleeping on the bare boards. Others admitted some relaxation of this severity. The Benedictine nunneries were rarely united in congregations, but remained single, under the jurisdiction of the diocesan bishops, rarely under that of the Benedictine monks. Irregularities and disorder spread among them earlier and more generally than among the monks; a great preference was given to the nobility, and some of the richest monasteries even changed themselves into secular institutions of ladies of nobility, which retained of the Benedictine order nothing but the name. Several congregations of reformed Benedictine nuns were founded, among which the most important were the congregation of Mount Calvary, founded in 1617, and the congregation of the Perpetual Adoration of the Sacred Sacrament, who, in addition to other austerities, are obliged to have perpetually one of their number kneeling day and night before the sacrament! They were founded by Catherine de Bar, a native of St. Die, in Lorraine, in 1615, and ratified by Innocent XI in 1676. Both have in recent times re-established several monasteries in France, the latter also in Italy, Austria, and Poland.

## Benedictines[[@Headword:Benedictines]]

             a monastic order of the Roman Catholic Church, founded by Benedict of Nursia in 515 (according to others, 529) in Monte Cassino. The leading ideas in the monastic rule of St. Benedict were, SEE BENEDICT OF NURSIA, that the monks should live in common a retired life, remain poor, and render unlimited obedience to their superiors. Benedict states explicitly (ch. 73) that his rule can lead only to the beginning of a holy life, while he refers his monks for perfectness to the Scriptures and the fathers. His aim was to give to repentant and religious men of the world a house of refuge, but he had no projects for a universal mission in the Church such as those entertained by the later mendicant orders. He received children into his convents, who, under the common superintendence of all the monks, and clothed in the monastic habit, were educated for the monastic life.

The spread of the order was very rapid. As early as 541 it was introduced into Sicily, and in 543 into France. The order began to take extraordinary dimensions through the exertions of Pope Gregory the Great, who lent the whole weight of his vast influence to its diffusion. Augustine introduced it into England and Ireland, and the followers of Cassian and Columban in large number exchanged their former rules for those of Benedict. When, in the eighth century, the bulk of the Germanic world entered into connection with the Roman Catholic Church, the prominent influence of Boniface, himself a Benedictine, secured for the principles of his order almost general adoption by the rising monastic institutions of Germany. As its wealth and power advanced, the Benedictine order by degrees almost monopolized the science and learning in the Christian Church, and established a large number of distinguished schools. Their many Irish teachers (known under the name of Scots) were the first to lay the foundation of the scholastic theology. As many of the convents amassed great riches, the strict rule and primitive purity of morals disappeared, and attempts at reform were called forth. The most remarkable among these were that of Benedict of Aniane (q.v.) in the eighth century, of Abbot Berno at Clugny 910, at Hirschau 1069, at Vallombrosa in the eleventh century, at Bursfield in 1425. These reforms introduced among the followers of Benedict the congregational system, combining several convents into a congregation, with a common government. The congregation of English Benedictines founded by Augustine was reformed by St. Dunstan in 900, again by Lanfranc in 1072, and finally suppressed by Henry VIII. The congregational government has since remained that of the Benedictines, who have never had a general and central government like the other orders. The efforts to introduce a greater centralization led, from the end of the tenth century, to the establishment of new orders. Thus arose, on the basis of the rule of St. Benedict, but with many alterations, the orders of Camaldoli, SEE CAMALDULES, Fontevrault (q.v.), Chartreux (q.v.), Citeaux, SEE CISTERCIANS, Humiliates, Olivetans, Tironeneans, SEE BERNARD OF TIRON, and others.

Benedict XII, in 1336, divided the Benedictines into 36 provinces, and decreed the regular holding of triennial provincial chapters and annual general chapters, but this Constitution could never be carried through. The rise of the mendicant orders (q.v.) deprived the Benedictines of a great deal of their influence, and their subsequent distinction lay almost wholly in the field of literary production. The Reformation reduced the number of their convents from 15,000 to 5000. After the Reformation, piety and discipline continued to be generally at a very low ebb throughout the Benedictine community, where it was more difficult than with other orders to find a remedy, as frequently laymen were made abbots (commendatory abbots), on account of the rich revenues of the monasteries. Still, it put forth some flourishing new branches, among which the congregation of St. Vanne and St. Hidulph, established by Didier de la Caeur (15501623), and the congregation of St. Maur [see MAUR, St.], the most learned of all monastic confraternities in the history of the Roman Catholic Church, are the most remarkable.

The reign of Joseph II in Austria, the French Revolution, and the suppression of monasticism generally in Spain, Portugal, and Sardinia, reduced also the number of Benedictine convents greatly. In Austria, however, the order was restored in 1802, and at present more than one half of its members are living in Austrian convents. In Bavaria, the order received, by a rescript of 1834, the charge of several state colleges. In France an attempt at reviving the congregation of St. Maur was made in 1833 by the establishment of a Benedictine community at Solesme. These new St. Maurines have already developed a great literary activity, but have as yet neither been able to extend themselves nor to attain the celebrity of their predecessors. In Switzerland the order has, besides several other convents, the convent of Einsiedeln, one of the most famous places of pilgrimages in the Roman Catholic Church. The order has also been re- established in England and Belgium. In the United States they have St. Vincent's Abbey, in the diocese of Pittsburg, which in 1858 elected for the first time an abbot for lifetime. Most of the Austrian abbeys followed, until very recently, a mitigated rule; and the endeavors of papal delegates, aided by the state government, to force a stricter rule upon them, led in 1858 to protracted and serious disturbances. At the general chapter of the congregation of Monte Cassino in 1858, to which also the convent of St. Paul's in Rome belongs, it was resolved to re-establish, for the benefit of all the monks of the Benedictine family who wish to study in Rome, the college of St. Anselm, such as it had been under the foundation of Pope Innocent XI.

According to the calculation of Fessler, the Benedictines count among their members 15,700 authors, 4000 bishops, 1600 archbishops, 200 cardinals, 24 popes, and 1560 canonized saints. Among the great literary names that adorn the order are those of D'Achery, Mabillon, and Montfaucon, all St. Maurines. The principal sources of information on the Benedictines are, Mabillon, Annales Ord. S. Benedicti (Paris, 1703-39, 6 vols. [carries the history up to 1157]); Ziegelbauer, Historia rei literariae Ord. S. Bened., (Aug. Vind. 1754, 4 vols. fol.). See also Helyot, Ordres Religieux, 1, 425 sq.; Montalembert, Les Moines d' Occident (Paris, 1860).

## Benediction[[@Headword:Benediction]]

             (1.) in the Romish Church, an ecclesiastical ceremony, whereby a thing is rendered sacred or venerable. It differs from consecration, in which unction is used. The Romanists consecrate the chalice and bless the pyx. Superstition in the Romish Church has introduced benedictions for almost every thing. There are forms of benediction for wax candles, for boughs, for ashes, for church vessels and ornaments, for flags and ensigns, arms, first-fruits, houses, ships, paschal eggs, hair-cloth of penitents, churchyards, etc. In general, these benedictions are performed by aspersions of holy water, signs of the cross, and forms of prayer, according to the nature of the ceremony. The forms of benediction are found in the Roman Pontifical and in the Missal. The beatic benediction (benedictio beatica) is the viaticum given to dying persons. For the history and forms of Romanist benediction, see Boissonnet, Dict. des Ceremonies, 1, 246 sq.; Migne, Liturgie Catholique, p. 149 sq.

(2.) In the Protestant Churches, the blessing of the people by the minister during divine service and at its close. In the Church of England it is given at the end of the communion service as well as at the conclusion of worship. The minister does not pretend to impart any blessing, but in effect prays that the'” peace of God” may keep the “hearts and minds” of the people. Christ says to his Church, “My peace I give unto you” (Joh 14:27): the officiating minister, the Church's organ, proclaims the gift in general, and prays that it may descend upon the particular part of Christ's Church then and there assembled. The benediction most used, at the close of worship, in Protestant churches, is taken chiefly from Scripture; the first part of it from Php 4:7, and the latter part being a paraphrase upon Num 6:24-25, viz.: “The peace of God, which passeth all understanding, keep your heart and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, — the Son, and the Holy Ghost, be amongst you and remain with you always. Amen.” The great Christian benediction is the apostolical one: “The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all” (2Co 13:14). In the ancient Church, short benedictions, such as “Blessed be God,” “Blessed be the name of the Lord” (never the Ave Maria, q.v.), were often used before sermon. After the Lord's Prayer, in the Eucharist, the benediction, “The peace of God be with you all,” was pronounced. See Bingham, Orig. Eccles. bk. 14, ch. 4, § 16; bk. 15, ch. 3, § 29; Coleman, Primitive Church, ch. 14; Bibliotheca Sacra, 1862, p. 707.

## Benediction Of Abbots[[@Headword:Benediction Of Abbots]]

             was formerly styled ordination. The second Council of Nicaea permitted abbots who had received the benediction to admit their own monks to the tonsure and to the four minor orders; but in after-ages they presumed so far as to extend the exercise of it to others than their own monks, so that  the Council of Trent (sess. 23, can. 10) reduced it to its original terms. This benediction of abbots differs from ordination chiefly in two points: first, that it is done upon the request of the monastery, whereas ordination is conferred upon the demand of the Church (“Postulat Sancta Mater”); secondly, because it is not accompanied by any invocation of the Holy Spirit. SEE ABBOT.

## Benediction, Apostolical[[@Headword:Benediction, Apostolical]]

             is the salutation which the popes use at the beginning of their bulls, in these terms: “Salutem et apostolicam benedictionem.”

## Benediction, Nuptial[[@Headword:Benediction, Nuptial]]

             Among the Jews special benedictions were in use, both for betrothal and actual marriage. A passage in Tob 7:13-14 indicates the close connection of the blessing with what we should term the marriage settlement. Certain heathen marriages being also accompanied with a benediction, it is but natural that the same custom should prevail in reference, to. Christian ones. St. Ambrose, writing against mixed marriages, says: “For since marriage itself should be sanctified by the priestly veil, and by benediction,” etc. Turning to the Eastern Church, we find that Chrysostom never indicates the existence of a marriage liturgy, or the indispensabIeness of sacerdotal benediction. Two letters of Gregory Nazianzen show clearly that such a benediction was looked upon rather as a solemn accompaniment to Christian marriage than a condition of it. The work Sanctions and Decrees, a singular document included, by some authorities, among those of the 4th century, evidently represented the practice, of the Greek Church. The second chapter forbids marriage with a person's nuptial paranymphs, with whom “the benediction of the crowns” is received. Benedictions are mentioned in other passages, but it is clear that the ceremony of the Greek ritual known as the benediction of the crowns, and not the Latin benediction of the marriage itself, is referred to. Justinian's legislation, minutely occupied as it is with Church matters, never once refers to the ecclesiastical benediction of marriage.

Probably between the 6th and 7th centuries the regular practice of an ecclesiastical benediction upon marriage, and the Greek ritual of marriage itself, became established. The canons of a council held in England towards the end of the 7th century, under archbishop Theodore, enact that “in a first marriage the priest should perform the mass and bless both” parties;  implying, it would seem, the practice set forth by the Sanction and Decrees, of confining the blessing to the as yet unmarried party only, where the other has been married already.

In the Carlovingian era, the priestly benediction entered into the civil law as an essential requisite of marriage; and the various spurious authorities from the annals of the Western Church were apparently invented for the purpose of carrying back to a remote period the ecclesiastical recognition of its necessity. By the first Capitulary of 802, hone are to be married before inquiry be made as to whether they are related; “and then let them be united with a benediction.” The reply of pope Nicolas to the Bulgarians, though belonging only to the latter, half of the 9th century, preserves to us probably the practice of the Roman Church on this subject from an earlier period. It evidently indicates a different ceremonial from that of the Greek Church, and, although dwelling on the formalities of betrothal, speaks of no blessing but the nuptial one.

To sum up:

(1.) There never was a period when the Christian Church did not rejoice to sanction the nuptial rite by its benedictions, and did not exhort the faithful to obtain them for their unions.

(2.) But having a profound faith in the primordial sanctity of marriage in itself, many centuries elapsed before the pronouncing of such a benediction was held essential to the validity of marriage, when duly contracted according to the municipal law, and not contrary to the special ethical rules of the Church in reference to marriage.

(3.) Hence the total absence of marriage liturgies from the early Christian rituals, extending to about the beginning of the 7th century; the genuineness of the one in the Gelasian Missal (end of the 5th century) being confessedly impugned by the absence of any in the Gregorian, a century later.

(4.) It may, however, be admitted that by the end of the 7th century the priestly benediction of marriage had probably become the rule in both great branches (not yet divisions) of the Church; and in the course of the 8th and 9th centuries it hardened into a legal institution within the domains of the great usurpers of the West, the Carlovingians, being now largely supported by supposititious Church-authorities, carried back as far as the beginning of the 2d century.

(5.) It is also possible that about this period a practice of sacerdotally blessing betrothals likewise grew up, and, promising to open a new source of income to the clergy and above all to the Roman pontiffs, was in like manner sought to be maintained by spurious authorities; but the date of this cannot be fixed earlier than A.D. 860, since pope Nicolas, in his reply to the Bulgarians, clearly speaks only of the nuptial benediction.

## Benedictional[[@Headword:Benedictional]]

             (1.) The name for an ancient Service-book, commonly containing those rites of benediction exclusively used by a bishop and given during mass. The Benedictional, properly so called, may be found in the well-known Exeter Pontifical of bishop Lacey. The rite of episcopal benediction during mass is not found in the Latin Church.

(2.) A term for the Pontifical. SEE BENEDICTIONS.

## Benedictions[[@Headword:Benedictions]]

             are an important element in ecclesiastical liturgy. SEE BENEDICTION.

I. Definition, etc. — Benediction, in contradistinction from the allied expressions, consecration, dedication, may be defined to be a certain holy action which, combined with prayer, seeks for God's grace for persons, and, in a lower degree, a blessing upon things, with a view whether to their efficiency. or safety. To dedicate is to offer a place to God, to bless and sanctify it. To consecrate is to separate things, utensils, vestments, etc., from common use for divine worship, so that they become holy things. Like many other points of ritual, the practice of benediction passed from the Jewish to the Christian Church. In the infancy of the former, under Aaron, we discover the existence of the blessing of the congregation by the priest after the morning and the evening sacrifice (Lev 9:22); and later notices may be seen in 1Ch 23:13; Sir 36:17; Sir 45:15; Sirach 1, 20. The actual form is prescribed in Num 6:22 sq.; comp. Psa 67:1.

The benediction, ordinarily pronounced by priests (as, e.g. in the case of Zacharias, for whose blessing the people waited, Luk 1:21), would on occasions of special solemnity be reserved for the high-priest. Even the king, as the viceroy of the Most High, might give the blessing (comp. 2Sa 6:18; 1Ki 8:55; 1Ch 16:2). It would appear that  Levites had ordinarily, though not invariably, the power of giving the blessing. Comp. 2Ch 30:27.

The actual formula referred to above does not occur in the New Testament, though our Lord is spoken of as blessing little children and his disciples (Mar 10:16; Luk 24:50), besides the blessing on the occasion of the institution of the Eucharist (Mat 26:26). Still the general tenor and form of the blessing must have been similar, and the familiar “peace” of the benediction is probably a relic of the old Aaronitic form.

II. Minister of Benediction. — It will be obvious, from the nature of the case, that a benediction is imparted by a superior to an inferior. (see Heb 7:7, where this is explicitly stated). Hence it is laid down in the Apostolic Constitutions, that a bishop may bestow the blessing, and receive it from other bishops, but not from priests; so, too, a priest may bless his fellow-priests and receive the blessing from them or from a bishop; the deacon merely receives and cannot impart the blessing. Thus, if a bishop be present, to him does the Benedictio super plebem appertain, and only in the absence of a bishop, unless special authority be given, is it permitted to the priest, whose blessing, however, is not held as of the same solemn import as that of the bishop. The ancient Sacramentaries do not distinguish between episcopal and sacerdotal blessings; while in later times a minutely developed system has been formed. The benedictions were divided into solemnes and communes, magnoe and parvoe, etc. The Benedictio solemnis appears to have belonged strictly to the bishop, and to his representative in his absence; other benedictions the priest may confer in the presence of the bishop; but they can in no case be imparted by a deacon or layman. Benedictio parva and Benedictio magna are thought by some to be the blessings conferred by the priest and bishop respectively; others say, that the former is a private benediction, while the latter is a public and solemn one. From the 8th century abbots who were priests have possessed sundry episcopal rights, including that of benediction within the limits of their own cloisters.

III. Objects of Benediction. — Benedictions are of the following classes:

1. Personal, i.e. such as are in immediate connection with various holy offices. and specially liturgical. These include (a) general blessing; the one communicated to the whole congregation in the dismission formula; or (b)  special; as those at the eucharist, baptism, ordination, marriage, penance, extreme unction, burial. The old Latin Sacramentaries agree in placing a benediction in the mass after the Lord's Prayer, and before the Communion. Up to this point the congregation was prohibited from leaving, as e.g. by the Council of Agde (A.D. 506), and the first and third councils of Orleans. Besides this there was also a short benediction at the end of the service. This long benediction is not found in the Eastern ritual, at the corresponding part of which occurs what is known as the Prayer of Inclination.” Some of the Eastern liturgies give a long benediction after the post-communion prayers of thanksgiving; also the Nestorian liturgy of Theodore the interpreter closes with a similar benediction. At the end of the Ethiopic liturgy is a prayer of the people, of the nature of a benediction.

Of non-liturgical blessings appertaining to persons, the general blessing was properly, though not exclusively, the episcopal prerogative. It would seem that, especially on the entrance of a bishop into a place, his blessing was reverently besought by the people. This blessing was eagerly sought for even by princes.

2. Benedictions of Things. — We call attention to the distinction between benediction and the stronger term consecration, in that in the one regard is had but to the bestowal of certain grace or efficacy, whereas in the other, a thing is not only destined for a holy use, but is viewed as changed into a holy thing. Augusti brings out this distinction by a comparison of the phrases panis benedictus and panis consecratus; and the Greek Church recognizes the same difference. Similar is the distinction between benedictiones invocative and benedictiones constitutive, sacrative, destinative; the names of which show that the one invoke God's grace, the other dedicate permanently to his service.

Under this head may be enumerated,

(1) Benedictio fontis, the blessing of the baptismal water, etc. SEE BAPTISM.

(2.) Benedictio aquce lustralis. SEE HOLY WATER.

(3.) Benzedictionpanis et vini, which substances when blessed bore the name of the saint on whose festival the benediction took place; as St. John's wine, St. Mark's bread, etc. SEE ELEMENTS.

(4.) Benedictio salis, SEE SALT, whether for admixture with holy water or otherwise.

(5.) “Benedictio lactis et mellis. SEE MILK AND HONEY.

(6.) Benedictio olei, whether for the catechumens at baptism or confirmation, or for the chrisma, or for the sick. SEE CHRISM; SEE OIL.

(7.) Benedictio incensi. SEE INCENSE.

(8.) Benedictio cereorum, as for the special feast of Candlemas-day, Feb. 2. SEE CANDLE.

(9.) Benedictio cinerum, of Ash Wednesday. SEE LENT.

(10.) Benedictio palmarum, of Palm Sunday processions.

(11.) Benedictio paschales, whether of Easter eggs or the paschal lamb or the Easter candles.

To these may be added an immense number of varieties of benedictions for almost every imaginable occasion, wherein the pious of past ages deemed that the Church could draw forth on their behalf from a rich store of blessing. Thus we may mention, in addition to those already cited, the following benedictions of things, occurring mainly in the Gregorian Sacramentary:

(1) Of a house; (2) of clusters or beans; (3) on new fruits; (4) on all things you have wished; (5) of flesh; (6) of a Well; (7) of cheese and eggs; (8) of fire; (9) of books.

IV. Mode of Imparting Benediction. — The Christian ritual was foreshadowed by the Jewish. In the commentary on Numbers and Deuteronomy known as Sifrey, we have further directions given:  (1) the blessing is to be pronounced in the Hebrew language; (2) the imparter of the blessing is to stand, and (3) with outstretched hands; (4) the sacred name (Jehovah) is to be used; (5) the priest must face the people, and (6) speak in a loud voice.

During the conferring of the blessing the people must not look at the priest, for at the time the glory of God is supposed to rest upon him. Also, his hands are disposed so that the fingers go in pairs, fore-fingers with middle fingers, ring-fingers with little fingers, with the tips of the two thumbs and of the two fore-fingers respectively touching each other, thus arranging the whole ten fingers in six divisions.

The foregoing points afford a very close parallel to the usages of the Christian Church, That the imparter of the blessing should stand is but in accordance with the natural order of things, and this is a point universally observed, so that the Latin Church does but stereotype usage when in the ritual of Paul V this attitude is prescribed. As to the kneeling of the recipients of the blessing, we may find ancient evidence in the Apostolic Constitutions, where the injunction is prefixed to the benediction, “. . and let the deacon say, kneel and be blessed.”

The order of the Jewish ritual that the priest should face the people is paralleled (to say nothing of unvarying custom) by the rubric before the benediction in the mass in ancient Sacramentaries; and that to pronounce the blessing in a loud voice by the equivalent command constantly met with in Greek service-books.

The lifting up of hands is an inseparable adjunct of benedictions. An occasional addition is that of the laying-on of hands; see Apostolic Constitutions, where the benediction upon penitents is associated with this act. The feeling of the greater worth and power of the right hand is shown by its use.

With this natural and almost universal gesture, the act of benediction is usually represented in ancient art. Thus the Lord extends his open hand over the dsemoniac in the bass-reliefs of a sarcophagus at Verona. In the Greek Church and in Greek paintings for the most part, the hand  outstretched in blessing has the thumb touching the tip of the ring-finger, while the forefinger, the middle, and the little finger are erected. According to Neale, this method “is supposed to symbolize the procession of the Holy Ghost from the Father alone; and according to others, to form the sacred name I H C by the position of the fingers.” In the Latin manner of benediction the erected fingers are the thumb, the forefinger, and the middle finger, with the other two doubled down on the palm of the hand. The hand of the Lord is thus represented in some monuments when he works a miracle; e.g. in the healing of the man born blind. It is, however, only in comparatively modern times that the rite of benediction has constituted a distinction between the Greek and Latin churches. For instance, in the most Roman of monuments, the Vatican confessio of St. Peter, the Lord gives the blessing in the Greek manner; in the triumphal arch of St. Mark's Church, in the Latin manner. On the other hand, the bass-relief of a Greek diptych represents St. Peter giving the blessing in the Latin manner, while St. Andrew blesses in the Greek manner.

V. Benedictionals. — It has already been shown that various early forms of benedictions are found interspersed in ancient Sacramentaries. In that attributed to pope Leo are found forms of blessing “for those ascending from the font,” and “of milk and honey,” as well as a “benediction of the font,” which is possibly a later addition. It is, however, in the somewhat later Sacramentary of Gregory the Great that we meet with specimens of benedictions on a more extended scale, in some MSS., variously interspersed through the book, and in some given separately, forming the so-called Benedictionale. This is the case with the very ancient MS., of the Caesarean Library. Another of somewhat different form is from two MSS. of the time of Charlemagne now in the Vatican. The Liber Sacramentorum of Ratoldus, of the 10th century, also contains numerous benedictions, but the fullest benedictional is that found in two MSS. of the Monastery of St. Theodoric, near Rheims, written about the year 900. A large collection of benedictions is also to be found in the: Pontifical of Egbert (archbishop of York, A.D. 732-66), published by the Surtees Society in 1853.

## Benedictions, Jewish[[@Headword:Benedictions, Jewish]]

             SEE SHEMONEH ESREH.

## Benedictis, Ben. Tetius de[[@Headword:Benedictis, Ben. Tetius de]]

             (surnamed Capra), an Italian jurist and theologian who lived in the early half of the 15th century, wrote, Volumen Conclusionium Legalium super Decretalibus, Libri V: — Conmentatria in Jus Canonicum: — Repetitiones in Canonico: — Volumen Conclusionum Regularium et Communium Opinionum et de Permulatione Beneiciorum (Venice, 1568): — Super Lecturas Testium Civilium: — Consilia seu Responsa (ibid. 1576). See Hoefer, Nouv. Biog. Generale, s.v.

## Benedictis, Giovanni Battista de[[@Headword:Benedictis, Giovanni Battista de]]

             an Italian theologian of the Jesuit order, was. born at Ostimt, Jan. 20, 1620. He made enemies for himself by obstinately sustaining the principles of the Peripatetic philosophy and of the scholastic theology against the partisans of Descartes, and against the new doctrines of the Jansenists and their partisans. He died May 15, 1706. His principal works are, Analecta Poetica, ex iis quce Sparsion ab Al is in Colleg. Soc. Jesu Neapoli Scripta Sunt (Naples, 1686, 1689): — Philosophia Peripatetica Totis Quinque Comprehensa (ibid. 1687-92; Venice, 1723): — Lettere Apologetiche in Difesa della Teologia Scolastica e della Filosofia Peripatetica di Benedetto Aletino (Naples, 1694). See Hoefer, Nouv. Biog. Generale, s.v.

## Benedictis, Jacobus (or Jacoponus) de[[@Headword:Benedictis, Jacobus (or Jacoponus) de]]

             SEE STABAT MATER.

## Benedictis, Luigi Vincenzio de[[@Headword:Benedictis, Luigi Vincenzio de]]

             an Italian theologian, a native of Modena, lived in the latter half of the 17th century. He was of the Dominican order. His principal works are, La Sibilla di Loreto: — La Corsa della Nave Vittoria di Santa Chiesa, per la Conquiste dell Anrme Cristiane nell' Ungaria ed Arcipelago. See Hoefer, Nouv. Biog. Generale, s.v.

## Benedictus[[@Headword:Benedictus]]

             is the liturgical name for the song of Zacharias contained in Luk 1:68-79, so called from its first word. This canticle has been said at lauds in the Western Church from early times every day throughout the year, whatever be the service. The introduction of the custom is attributed to St. Benedict. It is said with a varying antiphon which is doubled, i.e. said entire both  before and after the canticle, on double feasts; in the Roman, monastic, and other offices derived from a Gregorian or Benedictine origin, at the end of lauds, immediately before the collect, and occupies the same position at lauds which the Magnificat occupies at vespers. In the Ambrosian office it occurs, on the contrary, at the very beginning of the office, after the opening versicles. The Ambrosian rules, too, for the duplication of antiphons are different from the Roman. The Benedictus is also found elsewhere, e.g. in the Mozarabic lauds for the nativity of John the Baptist. In the Greek rite the Benedictus forms, together with and following the Magnificat, the last of the nine odes [see ODE] appointed for lauds. The introductory part of The Song of the Three Children, which precedes the Benedictiones, or Benedicite (q. v) proper, is also known as the Benedictus from its opening.

## Benedictus (Originally Ambarach), Petrus[[@Headword:Benedictus (Originally Ambarach), Petrus]]

             a celebrated Maronite, was born at Gusta, in Phoenicia, in 1663, of a noble family, and sent to the Maronite College at Rome when but nine years old, where he made great progress in the Oriental languages; but returned afterwards to the East, and applied himself to preaching the Gospel there. The Maronites of Antioch sent him back to Rome as a deputy from their Church. Cosmo III, grand-duke of Tuscany, invited Benedictus to his court, heaped many honors and favors upon him, and made him professor of Hebrew at Pisa. Clement XI appointed him one of the correctors of the Greek press. He entered among the Jesuits at the age of forty-four, and his amiable temper, integrity, and skill in the Oriental languages procured him the esteem of all the learned. He died Sept. 22, 1742, at Rome. He published the first volumes of that excellent edition of St. Ephraim which has been continued and finished by Assemani. See Chalmers, Biog. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Benedictus Britannicus[[@Headword:Benedictus Britannicus]]

             SEE BENEDICT OF BRESCIA.

## Benedictus Cyprianus[[@Headword:Benedictus Cyprianus]]

             SEE BENET.

## Benedictus Levita[[@Headword:Benedictus Levita]]

             SEE BENEDICT OF MENTZ.

## Benedictus Mediolanensis[[@Headword:Benedictus Mediolanensis]]

             (Benedict of Milan) was a contemporary of Benedict of Aniane, and, like him, was instrumental in the restoration of the old Nursian rule. He was made abbot of the Monastery of St. Ambrose at Milan, A.D. 784, by Peter,  archbishop of Milan; and his appointment was confirmed by Karl the emperor. See Bulteau, Hist. de l'Ordre de St. Benoist, 5, 76.

## Benedictus-Fossatensis[[@Headword:Benedictus-Fossatensis]]

             abbot of the Monastery of St. Maur des Fossez, was one of the monastic reformers in the latter part of the 8th and beginning of the 9th century. He is sometimes confounded with Benedict of Aniane; but the latter is never styled “Fossatensis.” The monastery over which he presided was the final resting-place of the relics of St. Maur, after frequent translations to escape the ravages of the Normans. Benedictus took an active part in the reformation of the monastery of St. Valdrille, near Rouen.

## Benefactor[[@Headword:Benefactor]]

             (εὐεργέτης). “The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors” (Luk 22:25). This word was employed as a title of hora or to kings and princes, corresponding to the Latin pater patriae. Ptolemy Euergetes, king of Egypt, affords an instance of the application of the word in this sense. According to Josephus and Philo, it was frequently applied to the Roman emperors (see Josephus, War, 3, 9, 8; Diod. Sic. 11:26; Xen. Anab. 7, 6, 38)

## Benefiali Marco[[@Headword:Benefiali Marco]]

             a Roman painter, was born in 1684. He received the honor of knighthood from the pope, and died in 1764. In the Academy of St. Luke is a fine picture of Christ at the Well of Samaria; in the Church of Stigmata, The Flagellation; in the Palazza Spada there is a saloon painted entirely by this artist, which is thought one of the finest works of his time.

## Benefice[[@Headword:Benefice]]

             I. Definition. — Benefice is defined by the canonists to be “Jus perpetuum percipiendi fructus ex bonis ecclesiasticis, clerico competens propter officium aliquod spirituale.” This term was, in its origin, applied to the lands which were given by the Romans to deserving soldiers out of the territories acquired by conquest. These soldiers were called milites beneficiarii, and the lands so given beneficium. Hence the term came in time to be applied to the possessions of the Church, when certain portions were appropriated to individuals to enjoy during their life as a recompense for their services. The word is now applied to all preferments in the Church of England except bishoprics, though more commonly used to signify such churches as are endowed with a revenue for the performance of divine service; it is also used for the revenue itself. The incumbents are said to enjoy the revenue of a living ex mero beneficio (from the pure kindness) of the patron.

II. In the Roman Church benefices are divided by the canon law

(1.) into secular and regular. “Secular” benefices are those held by secular clerks, e.g. bishoprics, and the dignities in cathedral chapters, viz. the offices of dean, archdeacon, chancellor, precentor, canon, prebend, etc.; also perpetual vicarages, simple cures, chapels, etc. All benefices are held to be secular in the absence of proof or long possession to the contrary, and secular benefices may be held by regulars elevated to the episcopate. “Regular” benefices are those which are conferred only on monks. Such are titular abbeys, all claustral offices enjoying an appropriated revenue, e.g. those of titular conventual prior, almoner, hospitaller, sacristan, cellarer, etc.

(2.) Into double (duplicia) and simple (simplicia). “Double” benefices are those to which is annexed the cure of souls; or any pre-eminence or administration of the property of the Church, e.g. pope, cardinal, dean, etc. “Simple” benefices are such as only carry the obligation to say the breviary or celebrate masses, such as secular priories, chapelries, etc.

(3.) Into benefices titular (titularia) and benefices in commendam. The former are those which are given in perpetuity; the latter for a time only, until a clerk, capable of discharging the duties, can be found. There area however, perpetual commendams, i.e. where the temporal revenues of a regular benefice are given to a secular clerk to hold perpetually.

There are six lawful ways of obtaining a benefice, viz.:

1. By the presentation of the patron, and subsequent institution;

2. by election, and the subsequent confirmation of the person elected;

3. by postulation, and the subsequent confirmation of the person postulated;

4. by free and voluntary collation;

5. by exchange;

6. by resignation in favorem, followed by collation. — Landon, Eccl. Dict. 2, 164

III. In the Church of England parochial benefices with cure are defined by the canon law to be a distinct portion of ecclesiastical rights, set apart from any temporal interest, and joined to the spiritual function, and to these no jurisdiction is annexed; but it is otherwise as to archdeacons and deans, for they have a jurisdiction, because they formerly took the confession of the chapter, and visited them. It is essential to a parochial benefice that it be bestowed freely (reserving nothing to the patron), as a provision for the clerk, who is only a usufructuary, and has no inheritance in it; that it have something of spirituality annexed to it, for where it is given to a layman it is not properly a benefice; that in its own nature it be perpetual — that is, forever annexed to the church; and all manner of contracts concerning it are void.

## Benefice Collative[[@Headword:Benefice Collative]]

             is (1) a benefice of which the patron may freely dispose, the nomination not needing the confirmation of any superior authority. Most benefices  collative are in the gift of the bishop of the diocese. (2.) Abenefice of that character to which a bishop is bound to give immediate institution, though in the gift of some independent patron.

## Benefice Compatible[[@Headword:Benefice Compatible]]

             is a benefice which the law will permit a clerk to hold in conjunction with another benefice.

## Benefice Consistorial[[@Headword:Benefice Consistorial]]

             is a term used in the Latin Church to designate certain clerical positions of eminent rank and importance, which are customarily and formally filled up by the pope in solemn consistory.

## Benefice Donative[[@Headword:Benefice Donative]]

             is a benefice which is exempt from the jurisdiction of the ordinary, and the giving of which is completed by a deed under the hand and seal of the patron. Very few of such now exist.

## Benefice Elective[[@Headword:Benefice Elective]]

             is a term used to designate a benefice to which the clerk in orders of it is elected. Such are generally in the gift of the two. great English universities, or sometimes in that of the parishioners.

## Benefice Incompatible[[@Headword:Benefice Incompatible]]

             is a benefice which the law will not permit a clerk to hold, either in conjunction with another benefice, or with any other position or dignity ecclesiastical.

## Beneficiary[[@Headword:Beneficiary]]

             in ecclesiastical usage, is the clerk in orders who receives the temporal benefit of an endowment.

## Benefield, Sebastian, D.D[[@Headword:Benefield, Sebastian, D.D]]

             an eminent Calvinistic divine, was born August 12th, 1559, at Prestonbury, Gloucestershire, and educated at Corpus Christi College, Oxford. In 1608 he was chosen Margaret professor of divinity in the university. Dr. Benefield was well versed in the fathers and schoolmen, and was remarkable for strictness of life and sincerity. He died August 24, 1630. His principal writings are, Doctrina Christiana (Oxford, 1610, 4to): — Sermons (Oxf. 1614-15, 2 vols. 4to): — Exposition of Amos (Oxf. and Lond, 1613, 1620, 1629, 4to). — Allibone, Dict. of Authors, 1, 164.

## Benefit of Clergy[[@Headword:Benefit of Clergy]]

             a privilege by which, in countries where popery prevailed, persons in holy orders were exempted, either wholly or partially, from the jurisdiction of lay tribunals. The privilege was created out of regard to the clerical order, but it was soon abused. It was originally designed for clerici (clerks); and at first none could be admitted to it but such as had the usual distinction, habitus et tonsura clericalis; but subsequently, in England, all persons who could read were by law declared to be clerks, and the number of claimants almost indefinitely increased. It was abolished by the 7th and 8th of Geo. IV, c. 28. “In America this privilege has been formally abolished in some of the states, and allowed only in one or two cases in others; while in others, again, it does not appear to have been known at all. By the act of Congress of April 30, 1790, it is enacted that ‘benefit of clergy shall not be used or allowed, upon conviction of any crime for which, by any statute of the United States, the punishment is or shall be declared to be death.'” See Blackstone, Commentaries, 4, 28.

## Beneplacitum Apostolicum[[@Headword:Beneplacitum Apostolicum]]

             is the name given to the papal approbation of and consent to the alienation of any property of the Church or other measure, and to the act or brief which contains such approbation.

## Benesch Jacob[[@Headword:Benesch Jacob]]

             a Lutheran theologian of Germany, who died March 3, 1873, at Prague, is the author of a History of the Protestant Cong. of the Augsburg Confession (Prague, 1856). See Zuchold, Bibl. Theol. i, 105. (B. P.)

## Benet[[@Headword:Benet]]

             a German martyr, was a citizen of Wetheringest, in Germany, and was persecuted severely because she would not attend mass and repeat the idle ceremonies of the Romish Church. She suffered in 1558. See Fox, Acts and Monuments, 8:467.

## Benet (Beneti Or Benedictus), Cypriano[[@Headword:Benet (Beneti Or Benedictus), Cypriano]]

             was a Dominican monk of Aragon, and, according to some accounts, a doctor of the University of Paris. He flourished from 1490 to 1520, and left, Illustrium Virorum Opuscula (Paris, 1500): — De Sacrosancto Eucharisties Sacramento et de Ejusdem Ministro, ad Julium II: — De non Mutando Paschate (Rome, 1515, 4to): — De Prima Orbis Sede; de Concilio; de Ecclesiastica Potestate; de Pontif. Max. Auctoritate (ibid. 1512, 4to), etc.

## Benet, Geronimo[[@Headword:Benet, Geronimo]]

             a reputable Spanish painter, was distinguished for pictures of the Virgin and Christ. He died at Valladolid in 1700. See Spooner, Biog. Hist. of the Fine Arts, s.v.

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

             an English martyr, was born at Cambridge, and was at the university made master of arts, and was thought by some to have been a priest. He was well learned, and of a godly disposition. In 1524, feeling disposed to go. where  he could worship in more freedom, according as his conscience dictated, he went to Devonshire, where he took charge of a school and did much towards instructing the children in the knowledge of Christ and his works. In 1525 he removed to Exeter, and started a school there for children; his spare time he devoted to the study of the Scriptures. But, as every tree and herb has its due time to bring forth its fruit, so did it appear by this good man. He saw daily the glory of God blasphemed, idolatrous religion so embraced and maintained, and that most false usurped power of the bishop of Rome so extolled, that he was so grieved in conscience and troubled in spirit that he could not be quiet, but uttered his mind to a number of persons. At one time he wrote his view, which was that the pope was Antichrist, and that we should worship God, not saints, and tacked it upon the doors of the cathedral church of the city. These bills being found, there was a great ado made, and a great search was made for the heretic who dared do such a bold thing. After a long search he was found and taken to prison; afterwards tried and condemned to be burned, Jan. 15, 1531. The mild martyr, rejoicing that his end was so near, “as the sheep before the shearer” yielded himself with all humbleness to abide and suffer the cross of persecution. After he reached his place of execution, near Exeter. he made his most humble confession and prayer to Almighty God, and requested all the people to do as he had done. This done, he was tied to a stake and fire was set to him. See Fox, Acts and Mon., v, 18.

## Benetelli Luigi Maria[[@Headword:Benetelli Luigi Maria]]

             an Italian theologian, was born Sept. 29, 1641. He belonged to the Franciscan order. After having studied at Padua, he taught philosophy and theology at Venice, and became censor of the inquisition. He also travelled in Germany, in company with Balthazar Stycher, and returned to preach in Italy. He especially devoted himself to making proselytes among the Jews. He died March 25, 1, 725. He wrote, Le Saette di Gionatta, Scagliate a Favor degli Ebrei: — (Venice, 1703-4): — Dardi Rabbicini in' Franti, Risposta alle Opposizioni degli Ebrei contra le Saette di Gionatta (ibid. 1705): — Trattato della Cabala, in the preceding work. See Hoefer, Nouv. Biog. Generale, s.v.

## Benevent[[@Headword:Benevent]]

             a town in Southern Italy, and see of a Roman Catholic archbishop. A considerable number of councils have been held there, among which the following are the most important: 1087, at which the Antipope Guibert was excommunicated, and the investiture by laymen forbidden; 1108, which again pronounced against the investiture by laymen; and 1117, at which Bishop Mauritius Verdinus (later Gregory VIII) was excommunicated.

## Benevento Immanuelo Di[[@Headword:Benevento Immanuelo Di]]

             a Jewish grammarian and Cabalist of Italy, who flourished in the middle of the 16th century, is the author of סֵ8 לַוְיִּת חֵן, a Hebrew grammar divided 1557). He also edited תַּקּוּנֵי זֹהִר, supplements to the Sohar (ibid. eod.); and ס8 מִעֲרֶכֶת הָאֶלָהוּתof Perez ha-kohen (ibid. 1558). See De' Rossi, Dizionario Storico (Germ. transl.), p. 56 sq.; First, Bibl. Jud. i, 103. (B. P.)

## Benevolence[[@Headword:Benevolence]]

             due (ἡ ὀφειλομένη εὔνοια, but best MSS. simply ἡ ὀφειλή), a euphemism for marital duty (1Co 7:3). SEE COHABITATION.

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

             an eminent philanthropist and opponent of slavery, was born at St. Quentin, Picardy, France, January 31, 1713. His parents, driven from France by Popish persecution, removed to London in February, 1715, and during their residence there became Quakers. The family came to Philadelphia in November, 1731. Anthony began a mercantile career early; but soon after his marriage, in 1740, when his affairs were in a prosperous situation, he left the mercantile business, and in 1742 he accepted the appointment of head of the Friends' English school of Philadelphia, which he held till 1782, when he resigned it to devote himself to teaching a school of colored children. “So great was his sympathy with every being capable of feeling pain, that he resolved toward the close of his life to eat no animal food. This change in his mode of living is supposed to have been the occasion of his death. His active mind did not yield to the debility of his body. He persevered in his attendance upon his school till within a few days of his decease, May 3,1784.” Men of all classes of society, and of all churches, as well as many hundred negroes, followed his remains to the grave. An officer who had served in the army during the war with Britain observed at this time, “I would rather be Anthony Benezet in that coffin than George Washington, with all his fame.” “Few men since the days of the apostles ever lived a more disinterested life; yet upon his death-bed he expressed a desire to live a little longer, ‘that he might bring down self.' The last time he ever walked across his room was to take from his desk six dollars, which he gave to a poor widow whom he had long assisted to maintain. By his will he devised his estate, after the decease of his wife, to certain trustees, for the use of the African school.” The chief object of Benezet's life, for many years, was to excite public opinion against slavery and the slave-trade. On the return of peace in 1783, he addressed a letter to the queen of Great Britain to solicit her influence on the side of humanity. At the close of this letter he says, “I hope thou wilt kindly excuse the freedom used on this occasion by an ancient man, whose mind, for more than forty years past, has been much separated from the common course of the world, and long painfully exercised in the consideration of the miseries under which so large a part of mankind, equally with us the subjects of redeeming love, are suffering the most unjust and grievous oppression, and who sincerely desires the temporal and eternal felicity of the queen and her royal consort.” He published many tracts on the subject, and also an Account of that Part of Africa inhabited by Negroes (1762); a Caution to Great Britain and her Colonies, in a short Representation of the Calamitous State of the Enslaved Negroes in the British Dominions (1767); Historical Account of Guinea, with an Inquiry into the Rise and Progress of the Slave-trade (1771); Short Account of the Religious Society of Friends (1780); Dissertation on the Plainness and Simplify of the Christian Religion (1782); Observations on the Indian Natives of this Continent (1784). It is said that Benezet's writings first awakened Thomas Clarkson's attention to the question of slavery. — Allen's Biographical Dictionary; Allibone, Dictionary of Authors, 1, 169; Le Bas, Dict. Encyc. de la France.

## Benezet, or Benedet, St[[@Headword:Benezet, or Benedet, St]]

             born at Hermillion; a shepherd. The popes, during their residence at Avignon, authorized his worship. “Benezet is said to have been directed by inspiration to proceed to the bishop of Avignon, in September, 1176, and tell him that his mission was to build the bridge of that city over the Rhone. The bishop, very naturally thinking him out of his mind, ordered him to be whipped. Benezet, however, is said to have shown his divine mission by supernatural proofs;and the bridge was commenced in 1177, and finished in 1188. He died in 1184, and was buried on the bridge, where afterward a little chapel was built over his remains. Subsequently a hospital was added, and a confraternity established for the care of his worship and of the repair of the bridge. These things are said to be ‘amply verified by the Acts drawn up at the time.' When the tomb was opened in 1670, owing to its ruinous state, it appears that the body was found in a perfect condition. The body was but four feet and a half long.” This is a specimen of the so-called “lives of the Saints!” — Landon, Eccl. Dict. s.v.

## Benfey Theodore[[@Headword:Benfey Theodore]]

             a German Orientalist, was born of Jewish parentage, Jan. 28, 1809, at Norten, near Gottingen. He was educated at the gymnasium at Gottin gen; studied in the universities of Gottingen and Munich; and was appointed professor at Gottingen in 1834, where he worked and lectured till his death, June 26, 1881. “In Theodore Benfey,” says a writer in the London Times,” we have lost the greatest Sanscrit scholar of our time; and, if one looks at his works and at the permanent results which they represent, one feels tempted to ask, Has there ever been any single scholar in Europe who, since the discovery of Sanscrit, has more advanced our knowledge of the language and literature of ancient India than Benfe?” His earliest work was the Griechisches Wurzel-lexicon (1839-42), and the elaborate article on “India” in Ersch und Gruber's Encyclopidie. After that, Benfey was one of the first to contribute to the revival of Sanscrit philology which began with the study of the Veda. In 1848 he published his text, translation, and glossary of the Samaveda, and he also gave a complete translation of the first volume of the Rig-Veda. His grammars on the Sanscrit are wellknown. In. 1859 he published his Pantschatantra, or Fiinf Biicher indischer Fabeln, Mdrchen, etc. (Leipsic, 2 vols.); in which he established on a safe basis, to the surprise of the world, not only the Indian origin of European fables, but, what.was even more important, the Buddhist origin of Indian fables. We also mention, Die persischen Keilinschriffen mit Uebersetzung und (Glossar (Leipsic, 1847): — Ueber das Verhiltniss der dgyptischen Sprache zun Semitischen Sprachstamm (ibid. 1844): — History of the Science of Language and Oriental Philology in Germany (Munich, 1869). He also edited Orient und Occident insbesondere in.ihren gegenseitigen Beziehungen (Gottingen, 1860-65). His contributions to the Transactions of the Royal Gottingen Society and to the Journal of Comparative Philology are very numerous, and contain very valuable materials for the student of comparative philology. Benfey was a member of the academies at esteemed by all who knew him. (B. P.)

## Benga Version Of The Holy Scriptures[[@Headword:Benga Version Of The Holy Scriptures]]

             The Benga is an African dialect, spoken by a people south of the Congo River. The gospels were originally translated each by a different missionary. Matthew was published by the Presbyterian Board in 1858, and the remaining gospels and the Acts by the American Bible Society at subsequent dates. In 1874, the Rev. R. H. Nassau, M.D., of the Gaboon and Corisco mission, was appointed to harmonize these versions and to prepare an edition embodying the results of improved scholarship and accuracy. In doing this, Matthew and Mark were entirely rewritten, and extensive corrections were made in the other portions. The new revised edition went through the press under Dr. Nassau's direction. Besides the four gospels, the book of Genesis and the Acts have also been published. (B.P.)

## Bengali Version Of The Scriptures[[@Headword:Bengali Version Of The Scriptures]]

             Among the Indian daughters of the Sanscrit none, except the Pali, approach so nearly the parent stock as the Bengali; and as for style and grammar, it bears the same relation to the Sanscrit as the Italian does to Latin. The commencement of the first Bengali version of the Scriptures may be dated from the year 1793, when Dr. Carey and his coadjutors quitted England to enter upon their labors in India. In 1801 he published the New Testament in Serampore, which was followed in 1806 by a second and in 1811 by a third edition. The Old Testament appeared between the years 1802 and 1809. A fourth and revised edition of the New Testament appeared in 1816, and in 1832 the eighth edition was committed to the press, shortly before the translator's death.

Another version of the New Testament was undertaken by Mr. Ellerton of the Church Missionary Society, which was printed in 1818 by the Calcutta Bible Society. Other editions followed. In the meantime, the attention of the Calcutta committee was drawn to the great improvements which have been made in the Serampore version of the New Testament by the critical revisions to which each successive edition had been subjected; and on a careful examination of Mr. Ellerton's version, it was determined by the committee either to subject it to a very minute and accurate revision, or to substitute some other version in its place. This led to the important version of the Scriptures in Bengali. With this view, a sub-committee was formed in 1830. composed of the best scholars of the different denominations of Christians friendly to the Bible Society in Bengal. They were appointed to execute a version of the entire Scriptures, and agreed to submit their labors to the suggestions of other distinguished scholars. They began with the book of Genesis, and published it in 1833. In the meantime a third version of the Bengali Scriptures had been prepared by Dr. Yates, and his New Testament was published in 1833. This version was pronounced by competent judges “an able and excellent translation.” The Old Testament was completed by Dr. Yates in 1844. In 1845 Dr. Haberlin offered to the Calcutta society a new version of the entire Bengali New Testament, and two hundred and fifty copies of the Gospel according to Mark, and the same number of the Epistle to the Ephesians, were printed as specimens of this version, to test its value.

In 1845 an inquiry was instituted by the Calcutta society respecting the state of the Bengali versions, and the practicability of obtaining a version which they might consider their own. It was finally decided to reprint Dr. Yates's New Testament, and an edition was published in 1847. Since that time Dr. Yates's translation of the New Testament has been revised by the Rev. J. Wenger, and editions of this revised version have been printed. The revision of the Old Testament was also undertaken by Mr. Wenger, and was completed in 1873. In addition to these three versions another was commenced by the Rev. R. P. Greaves, of the Church Missionary Society. His premature death, however, prevented his continuing the work. Only two of the gospels prepared by him had been printed, and another was complete. These translations were purely tentative, the object being to discover if it was possible to prepare a version which should be at once idiomatic and literal. The death of Mr. Greaves is the more to be lamented because he was a prominent member of a committee which had been appointed to consider the possibility of attaining greater uniformity in the renderings of religious terms among the Indian languages. As it was deemed desirable to prepare a special edition of portions of Scripture for the use of that large section of the Mussulman population of Bengal who, while they read the Bengali character, speak a dialect of the Bengali language which is largely mingled with Persian and other foreign terms, the gospels of Luke and John, in Mussulman-Bengali, were issued from the Calcutta press at the expense of the British and Foreign Bible Society, in  1855 and 1856. Luke, the first issued of the Mussulman-Bengali version, was prepared under the care of. the Rev. J. Paterson, who was followed by the Rev. S. J. Hill, of the London Missionary Society. Mr. Hill translated the Gospel of John and other portions of the Bible. In the report for 1858 we read:

“The propriety of rendering the Scriptures, or at least any further portions, into this mixed language having been called in question, your committee, aided by the opinion of missionaries resident in the districts where the dialect prevails, and where our books in it have been used, deliberated on the subject, and adopted the resolution, to maintain a supply of the publications already issued and ordered in the language, and to prepare also the two remaining gospels of Matthew and Mark, leaving it to future consideration whether any other parts of the New-Testament should be added.”

All that had been published in this mixed tongue were the four gospels and Acts, Genesis, Psalms, and Isaiah. In 1875 the work of translation was resumed again, and a sub-committee was appointed to prepare a new translation of Luke. This gospel was issued by the Calcutta Auxiliary in 1876, it being edited by the Rev. J. E. Payne, of the London Missionary Society. A number of copies were especially prepared to receive the criticisms of those best acquainted with the requirements of the Mussulmans of Lower and Eastern Bengal. See Bible of Every Land, p. 109 sq.

Linguistic helps have been prepared by Forbes, A Grammar of the Bengali Languages (Lond. 1861); Shama Churn Sircar, Introduction to the Bengalee Language (Calcutta, eod.); Yates, Introduction to the Bengali Language (edited by J. Wenger, ibid. 1847 and 1864); Carey, A Dictionary of the Bengalee Language (Seranpore, 1825, 2 vols.; and an abridged edition, ibid. 1871). (B. P.)

## Bengel, Ernst[[@Headword:Bengel, Ernst]]

             a Protestant theologian of Germany, was born March 12, 1735, at Denkendorf. For some time deacon at Tubingen, he was appointed in 1786 superintendent and preacher there, and died April 1, 1793. He wrote, Kurze Abhandlung uber John 5, 7 (Tubingen, 1772): — Chronologische Harmonie-Tajel uber die evangelische und apostolische Geschichte nach den Grundsdtzen des seligen D. Bengels herausgegeben (ibid. 1785). He  also edited the Novum Testamentum Gr. of J. A. Bengel (ibid. 1790). See Winer, Handbuch der theol. Lit. i, 42; Zuchold, Bibl. Theol. i, 105. (B. P.)

## Bengel, Ernst Gottlieb von[[@Headword:Bengel, Ernst Gottlieb von]]

             a Protestant theologian of Germany, was born Nov. 3, 1769, at Zavelstein, near Calw. He studied at Tubingen, and in 1792 was appointed assistant librarian at the theological seminary in that place. From 1792 he travelled in Germany for literary purposes, and in 1800 he was appointed deacon at Marbach. In 1804 he was called to Ellwangen, and in 1806 to a professorship in Tibingen. Here he remained for the remainder of his life, highly honored by the civic and ecclesiastical authorities, and died March 23, 1826. He published, Diss Inaug. ad Introductiones in Librum Psalmorum Sup. plementa Qucedam Exhibens (Tubingen, 1806): — Diss. Historico-theologica, quid in Augenda Immortalitatis Doctrina Religioni Christiance ipsi hujus Conditores Tribuerint (ibid. 1808): — Diss. Historico-theologica, quid Doctrina de Animarum ‘Immortalitate Religioni Christians Debeat? (pt. i-vi, ibid. 1809-17): — Pror. Interpretatio Loci Paulini, Rom. ii, 11-26 (ibid. 1813): — Ueber das Alter der jiidischen Proselytentaufe (ibid. 1814): Archiv fuir die Theologie und ihre neueste literatur (ibid. 1814-21, 5 vols.): — Progr. Operis in Sacris Reformandis Peracti Indolet Religiosa Magis quam Politica Defenditur et Commendatur (ibid. 1817): — Progr. Observationes de Pauli ad Rem Christianam Conversione Acf. 9:1-16; 22:3-16;. 26:9-20 Narrata (ibid. 181920): — Diss. Symbolarum ad Solvendam Qucestionem, an Juddei Jesu et Apostolis Antiquiores iisque et Quales Naturam Divinam vel Humanam Saltern Majorem in Messia Apparituram Prcestolati Sint (ibid. 1822-23): — Progr. de Logo Johanneo (ibid. 1824). See Doring, Die gelehrten Theologen Deutschlands, i, 70 sq.; Winer, Handbuch der theol. Lit. i, 11, 18, 81, 141, 474, 604; ii 378. (B. P.)

## Bengel, Johann Albrecht[[@Headword:Bengel, Johann Albrecht]]

             a German theologian of profound critical judgment, extensive learning, and solid piety. He was born June 24,1687, at Winnenden, Wurtemberg, where his father was pastor; and from him the boy received his early education. After the death of his father he was received into his tutor's house; and from 1699 to 1703 he studied at the Gymnasium of Stuttgart, then admirably kept. Thoroughly prepared in philological elements, he entered the University of Tubingen in 1703, and devoted himself especially to the study of the sacred text. From his childhood he had been earnestly pious; and his favourite reading, while at the university, apart from his severer studies, consisted of the pietist writers, Arndt, Spener, and Francke. At the same time, he did not neglect philosophy. According to his own account, he studied Spinoza thoroughly, and it was not without mental struggles that he arrived at clearness of view on the relations of philosophy to faith. was strengthened against the fear of death by Psa 118:17, “I shall not die, but live, and declare the works of the Lord.” He returned to his studies with greater zeal, and with a deeper religious life. After a year spent in the ministry as vicar at Metzingen, he became theological repetent at Tubingen; and in 1713 he was appointed professor at the cloister-school of Denkendorf, a seminary for the early training of candidates for the ministry. During this year he made a literary journey, visiting several of the schools of Germany, and among them those of the Jesuits. His theological culture, by all these means, became many-sided. An illustration of the spirit, both of his studies and of his teaching, is afforded by the theme chosen for his inaugural at Denkendorf, viz'. “True godliness the surest road to true science.” He remained in this post for twenty-eight years-years of labor, zeal, and success as teacher, preacher, student, and writer. Here he published, for the use of his pupils, an edition of Ciceronis Epist. ad Familiares, with notes (Stuttgart, 1719); also, Gregorii Thaumaturgi Panegyricus ad Originem, Gr. et Lat. (1722); and Chrysostomi libr. vi. de Sacerdotio (1725). But his chief toil was given to the New Testament; for the results of which, see below. In 1749 he was appointed councillor and prelate of Alpirsbach, with a residence in Stuttgart, where he died, Nov. 2, 1751.

Bengel was the first Lutheran divine who applied to the criticism of the New Testament a grasp of mind which embraced the subject in its whole extent, and a patience of investigation which the study required. While a student, he was much perplexed by the various readings, which led him to form the determination of making a text for himself, which he executed in a very careful and scrupulous manner, according to very rational and critical rules, excepting that he would not admit any reading into the text which had not been previously printed in some edition. In the book of Revelation alone he deviated from this rule. His conscientious piety tended greatly to allay the fears which had been excited among the clergy with respect to various readings, and to him belongs the honor of having struck out that path which has since been followed by Wetstein, Griesbach, and others. His Gnomon N.T. was so highly valued by John Wesley that he translated most of its notes and incorporated them into his Explanatory Notes on the N.T. The least valuable part of Bengel's exegetical labors is that which he spent on the Apocalypse. His chief works are: 1763, 4to): —

2. Gnomon Novi Testamenti. 3d ed. adjuv. Steudel (Tubing. 1850, 2 vols. 8vo):

3. An Explication of the Book of the Revelation of St. John (Stuttg. 1710, 1746, 8vo); translated by Robertson (Lond. 1757, 8vo): —

4. Harmony of the Gospels (Tubing. 1736, 1747, 1766, 8vo): —

5. Ordo temporum a principio per periodos aeconomiae divinae, etc. (Stuttg. 1753): —

6. Cyclus sive de anno magno solis, ad incrementum doctrine propheticae (Ulm, 1745, 8vo).

His chronological works, endeavoring to fix the “number of the beast,” the date of the “millennium” (he was positive in fixing the beginning of the millennium at the year 1836), etc., have rather detracted from iis reputation for solidity of judgment. His fame will permanently rest on his Gnomon, which, as a brief and suggestive commentary on the New Testament, remains unrivalled. New editions, both in Latin (Berlin, 1860; Tubingen, 1860; Stuttgart, 1860) and German, have recently appeared, and an English translation was published in Clark's Library (Edinburgh, 1857-58, 5 vols. 8vo), of which a greatly improved and enlarged edition has been issued in this country by Professors Lewis and Vincent (Philadelphia, 1860- 61, 2 vols. 8vo). His Life and Letters, by Burk, translated by Walker, appeared in 1837 (London, 8vo); and a brief biography, by Fausset, is given in the 5th volume of the English translation of the Gnomon. An able article on his peculiar Significance as a Theologian was published in the Jahrbucher fur deutsche Theologie, 1861, and translated in the British and Foreign Evangelical Review, April, 1862. A new Life has just appeared (1865) under the title J. A. Bengel's Lebensabriss, Charakter, etc., von Dr. O. Wachter (Stuttgart, 8vo), which gives a large amount of new material, found in Bengel's MS. diary and other papers, which have only recently been given up by his family for publication. Among other curious facts, it appears that Bengel had the use of but one eye during his life-long studies, and that he sedulously concealed this privation even from his wife! In a supplement to the volume are given a number of Bengel's sermons, addresses, and poems. Dr. Wachter also published a volume containing “Remarks on Bengel as an exegetical writer, and in particular on the Gnomon” (Beitrage zu J. A. Bengel's Schrifterklarung, etc., Leipzig, 18(f5). See Hagenbach, German Rationalism, 126; Herzog, Real- Encyklopadie, 2, 57.

## Benger Johann Michael, D.D[[@Headword:Benger Johann Michael, D.D]]

             a Roman Catholic theologian of Germany, was born in 1823 at Bockum, near Crefeld. In 1845 he was made priest and chaplain at Erkelenz; in 1847 he was appointed cathedral vicar and secretary to the archbishop Geissel at Cologne, and in 1848 professor at the clerical seminary there. In 1854 he joined the Congregation of the Holy Redeemer at Altotting, whose leader he became. He died Feb. 27, 1870, at Vilsbiburg, in Lower Bavaria, as rector of the Redemptorists. He wrote, Pastoraltheologie (Regensburg,  1861-63, 3 vols.): — Compendium der Pastoraltheologie (ibid. 1868). See Literarischer Handweiser fur das kathol. Deutschland, 1863, p. 399; 1868, p. 330; 1870, p. 152. (B. P.)

## Bengtson Johann[[@Headword:Bengtson Johann]]

             archbishop of Upsal, was born in Sweden in 1417. He took the part of Christian of Oldenburg against Charles Canutson Bonde, proclaimed king under the name of Charles VIII, collected troops, fought against Charles, who withdrew to Dantzig, and obtained a bull of the pope in order to hold the reins of government until Christian should be called to the throne of Sweden. The archbishop having accorded an amnesty to the peasants revolting in the diocese of Upsal, Christian caused him to be arrested and conducted to Copenhagen. The dissatisfaction of the clergy and the complaints of the court of Rome were useless. Kettil, bishop of Linkoping, and parent of Bengtson, armed the insurgent peasants, and demanded the liberty of the archbishop. Charles Canutson, taking advantage of circumstances, returned to Sweden, where he was proclaimed king in 1464. Seconded by Kettil, Bengtson again put Charles to flight. The two prelates were then masters of the government. Kettil having died, Bengtson was sole administrator, and he alienated himself by his harshness. Charles was recalled the third time, and maintained his position on the throne until his death. Abandoned by his friends, the archbishop retired to the isle of Oeland, and died in 1467. See Hoefer, Nouv. Biog. Generale, s.v.

## Benham, Hugo[[@Headword:Benham, Hugo]]

             a Scottish prelate, went to Rome, and was consecrated bishop to the see of Aberdeen in 1267. He consented to a charter of foundation by Alexander Cumin, earl of Buchan, for building a hospital at Turriff, a village in the shire of Aberdeen, in 1272. He died at Loch-Goul in 1279. See Keith, Scottish Bishops, p. 108.

## Benham, John B[[@Headword:Benham, John B]]

             a Methodist Episcopal minister, was born at Rome, N. Y., Sept. 20, 1806. He experienced religion at the age of sixteen, and, after spending a year at Cazenovia Seminary, was appointed as a missionary to the Indians of  Upper Canada in 1828. In 1834 he returned and entered the Oneida Conference, and, after having filled several appointments, he was sent to take charge of the Liberia mission, Africa. He was naturally vigorous in body, but that insalubrious climate soon undermined his constitution, and in two years obliged his return. He was enabled to do effective work for some time after coming back. He died at Newfield, May 1, 1868. — Mr. Benham was a model minister in fidelity, zeal, and piety. See Minutes of Annual Conferences, 1869, p. 127; Simpson, Cyclop. of Methodism, s.v.

## Benham, John Raymond[[@Headword:Benham, John Raymond]]

             a Universalist minister was born in 1812. He experienced religion among the Free-will Baptists; began preaching for them early in life; embraced Universalism in 1831, and for forty years was a zealous advocate of that faith in various parts of Canada. He died at East Brome, province of Quebec, April 19, 1876. Mr. Benham was an upright, faithful man. See Universalist Register, 1877, p. 109.

## Beni-Israel[[@Headword:Beni-Israel]]

             (Heb. for Sons of Israel), a peculiar class of people found in India, who practice a mixture of Jewish and Hindu customs. They claim that their ancestors came from a country to the northward of India about sixteen centuries ago, and consisted of seven men and, seven women who were saved from shipwreck near Chaul, about thirty miles southeast of Bombay. They found a refuge at a place called Navagaum, where they were permitted to settle, and from which, gradually increasing in numbers, they spread among the villages of the Konkan, particularly those near the coast. In that locality and also in Bombay, where they began to settle after it came into the possession of the English, their descendants are found in numbers variously estimated at from five thousand to eight thousand. They resemble when applied to them, as a term of reproach. They are fairer than the other natives of the same rank, but they somewhat resemble them in dress. They have no sheudi like the Hindus on the crown of their heads; but they preserve a tuft of hair above each of their ears. Their turbans and shoes are like those of the Hindus, and their trousers like those of the Mussulmans. They give to their children each two names, one from the Hebrew scriptures, conferred on the occasion of circumcision, the other of Hindu origin, given about a month after birth.

The Beni-Israel all profess to adore Jehovah, the God of Abraham, of Isaac, and of Jacob. Many of them, however, secretly worship the gods of the Hindils, while open idolatry was formerly quite common among them. In their synagogues there is no Sepher-Torah, or manuscript of the law, as the Jews have; but they admit the divine authority of all the books of the Old Testament. From the Arabian Jews they have received the Hebrew Liturgy of the Sephardim, which they partially use in their religious services. The Pentateuch forms the standard of their religious law, though the divine statutes are but partially regarded. The weekly Sabbath is in some degree observed by about a third of the population. At six in the morning they assemble for worship in the masjid, where they remain for two or three hours, chiefly engaged in. reciting prayers or parts of Scripture after the hazzan or reader, and practicing genuflections. Some of the more devout remain in the masjid for a longer time. The evening service, which commences about six o'clock, is best attended. It lasts for about two hours, and is frequently concluded by the persons present merely touching with their lips the cup of blessing. Several facts have been thought to combine to indicate that the Beni-Israel belong to the “lost tribes” of Israel. The want of a MS. Sepher-Torah, or Book of the Law, places them in a situation unknown to any congregation of Jews throughout the world. The almost universal repudiation among them of the designation Jew, of which they doubtless would have been proud had they merited it; the distinctive appellation of Beni-Israel, which they take for themselves; the non-occurrence among them of the favorite Jewish names Judah and Esther, and the predominance of the name Reuben, as well as other names principally connected with the early history of the children of Israel, strongly indicate that they are a remnant of the posterity of the Israelitish tribes which were removed from their homes by the Assyrian kings.

## Beni-Khaibir[[@Headword:Beni-Khaibir]]

             (Heb. for Sons of Keber), an Arabic tribe, supposed to be the descendants of the Rechabites (q.v.).

## Benignus[[@Headword:Benignus]]

             is commemorated in the old Roman martyrology on April 3 as a martyr at Fomi, in Scythia.

Benignus

a name appearing in both Scotch and Irish hagiography.

1. Dempster, at Aug. 9, 436, gives a Benignus, presbyter at Lesmahago, on the authority of the long-lost Collectanea of Gilbert Brown, abbot of Sweetheart. See Forbes, Kal. of Scott. Saints, p. 278.

2. Brother of St. Cethechus, and a disciple of St. Patrick, by whom he was made abbot of the Monastery of Drumlias, which he ruled for twenty years. Colgan (Acta SS. p. 788, etc.) doubts whether this Benignus may not be the Benignus who is venerated at Glastonbury, Eng. Some imagine that it was Benignus of Armagh who went to Glastonbury. See Ussher, De Brit. Eccl. Prim. (Dublin, 1639) p. 876; Lanigan, Ecclesiastical Hist. of Ireland, 1, 318.

3. The most famous is St. Benignus (or Benen), son of Sescnen, and primate of Armagh (commemorated Nov. 9). Tradition says that when St. Patrick landed at Colp he came first to the house of Sescnen, and, Benignus, whom he also took along with him. St. Benignus succeeded to Armagh A.D, 455, and in the lists of the Coarbs of St. Patrick is usually placed third after that saint. Most Irish authorities date the arrival of St. Patrick and the baptism of St. Benignus at A.D. 432. Benignus died in 468, and is counted the special apostle and patron of Connaught. See O'Conor, Rer. Hib. Script. ii, 109, 112; O'Curry, Lect. on Anc. Ireland, ii, 25, 46, 66; O'Donovan, Four Masters, 1, 134.

## Benignus Saint[[@Headword:Benignus Saint]]

             the apostle of Burgundy, is said to have been a pupil of Polycarp, who sent him to France to preach the Gospel there. He came thither, it is said, accompanied by St. Andochius, a priest, and St. Thyrs, a deacon, about the beginning of the reign of Marcus Aurelius. They landed at Marseilles, and passed through Lyons to Autun; thence they proceeded to Langres, and, after preaching in the adjacent country, Benignus received the crown of martyrdom at Dijon, with his two companions, being thrust through by a lance, in 178. Some martyrologies place his death on the 2d or 3d of April; but the common belief assigns Nov. 1 as the day of his martyrdom. In 512 the Abbey of St. Benignus of Dijon was erected over these martyrs' tomb, which was richly endowed by Charles the Bold. See D'Achery, Spicilegiumo, 1; Roget de Belloguet, Origines Dijonnaises (1851); Bougaud, Etude sur Saint Benigne et sur l' Origine des Egl. de Dijon, d'Autun et de Langres (Autun, 1859); Lichtenberger, Encyclopedie des Sciences Religieuses, s.v. (B. P.)

## Benilda St[[@Headword:Benilda St]]

             was, according to tradition, the companion in martyrdom of St. Anastasius, a monk and priest of Spain, who suffered in 853, on the 14th of June. St. Benilda was put to death on the day following.

## Benin Religion Of[[@Headword:Benin Religion Of]]

             The country which bears the name of Benin is a large tract of coast in western Africa, extending upwards of two hundred miles, and presenting a succession of broad estuaries, now discovered to be all branches of the Niger, of which this country forms the delta. It is a country of great, commercial importance. The king is not only an absolute despot, but a fetish or god in the eyes of his subjects; and all offences against him are punished in the most cruel and summary manner, not only as treason, but impiety. It is a crime to believe that he either eats or sleeps, and at his death numerous human victims are sacrificed that they may accompany him to the other world, and wait on him there. Every year three or four human beings are presented as votive offerings at the mouth of the river, with the view of attracting ships and commerce. Fetishism and Devil-worship are the leading forms of religion, although on great occasions they call upon the Supreme Being, whom they address as Canon. They place implicit confidence in fetishes or charms, which they wear about the body or hang from some part of their houses; and they have also their Fetissero, or fetish-man, by whose assistance they consult their fetishes on all important occasions. They worship the spirits of the dead, which they consider as taking a deep interest in all human affairs. They believe that these spirits reside in the woods, and hence when a person is in difficulty or danger he retires to the forest that he may implore the aid of the souls of deceased friends. They make offerings to the evil spirit to appease his wrath and prevent him from inflicting injury. They practice circumcision, and sprinkle the blood of animals on the door-posts of their houses, and upon all places where their fetishes are kept.

## Bening Francois[[@Headword:Bening Francois]]

             a French Jesuit preacher of the 17th century, was born at Avignon, and is especially known for a funeral oration, published in 1616 at Avignon and at Lyons, under the title, Le Bouclier d'Honneur, oia sont representes les beaux Faicts de tres-genereux et puissant Seigneur feu Messire Louis de Berton, Seigneurn de Crillon, appendu a son Tombeau pour l'immortelle Memoire de sa Magnanimite. This is a sample of his works. See Hoefer, Nouv. Biog. Generale, s.v.

## Beninu[[@Headword:Beninu]]

             (Heb. Beninu', בְּנַינוּ, our son; Sept. confounds with Bani preceding, and translates both υἱοὶ Βανουαϊv v. r. Βανουαιαϊv), one of the Levites who sealed the covenant on the return from Babylon (Neh 10:13). B.C. 410.

## Benisch Abraham[[@Headword:Benisch Abraham]]

             a Jewish rabbi, who was born in 1813 at Drosau, in Bohemia, and died in London, July 31, 1878, is the author of, Is the Moral Law of Divine Origin, and therefore Binding upon the Jews? (Loud. 1842): — Two Lectures on the Life and Writings of Maimonides (ibid. 1847): —Judaism Surveyed, being a Sketch of the Rise and Development of Judaism from Moses to our Days (ibid. 1874): — Bishop Colenso's Objections Critically Examined: — The Principal Charges of Dr. McCaul's Old Paths against Judaism (ibid. 1858); The Question at Issue between Judaism and Christianity, and Israel's Mission (ibid. eod.): — - בכורי הלמודA Primer and Progressive Reading-book with an Interlinear Translation, preparatory to the Study of the Hebrew Scriptures. Besides editing the Jewish Chronicle, he also published an English translation of Petachia's (q.v.) travels, and an English translation of the Old Testament. See Lippe, Bibliographisches Lexicon (Vienna, 1881), p. 32 sq. (B. P.)

## Benish-Days[[@Headword:Benish-Days]]

             a name given by the modern Egyptians to three days of the week, which are devoted more completely to pleasure than the other four, and in which they feel less bound to observe religious duties. They are so called because the benish is worn more especially on these days, being a garment of common use, and not of ceremony. The Benish-days are Mondays, Wednesdays, and Saturdays. See Gardner, Faiths of the World, s.v.

## Beniti Philip, Saint[[@Headword:Beniti Philip, Saint]]

             founder of the Order of Servites, was born at Florence at the beginning of the 13th century. He studied at Florence and Paris, and took his degree of doctor of divinity at Padua. After returning home he entered a chapel  belonging to the confraternity of the Annonciada, in order to hear mass. He saw at this time a vision of the Blessed Virgin, who seemed to invite him to join her company, at the same time presenting him with the black habit of the Annonciada. He was received as a lay associate of the house, and after some time was sent to Sienna, where he entered the priesthood. Passing rapidly through all the offices of his order, he was created superior-general; and, upon the death of pope Clement IV, fled in order not to be elected his successor. After the election of Gregory X, Sept. 1271, he returned, and devoted himself to the extension of his order and to preaching. He passed through a great part of France, the Low Countries, Friesland, Saxony, and Upper Germany, where he established many houses of the Servites. At a general chapter at Borgo, Italy, he was constrained to take the generalship of the order; and at the Council of Lyons, 1274, he obtained the confirmation of the rules and statutes. He died at Todi, Aug. 22, 1285, and was canonized in 1671, by Clement X. His festival; which is one of obligation, is on Aug. 23. See Butler, vol. 8; Baillet, 2 350.

## Benitier[[@Headword:Benitier]]

             the French name for the vessel for holding the so-called holy water, placed at the entrance of Romanist places of worship. SEE HOLY WATER.

## Benivieni Dominico[[@Headword:Benivieni Dominico]]

             a Florentine theologian (surnamed Scottino, on account of his deep research in theology), was professor of logic at Pisa in 1479, and canon at Florence in 1491. He was on terms of intimate friendship with Marsilio Ficino and Jerome Savonarola. He died Dec. 3, 1507, leaving, Trattato in Defensione e Probazione dellan Doctrina e Profezie Predicate e Frate Jeronimo Savonlarola nella citta di Firenze (Florence, 1496): — Dialogo della Verita della Doctrina Predicata da F'rate Jeronimo (Florence): — Trionfo della Croce (ibid. i497): — Epistolke V Morales, and Lucerna Religiosorum et Commentar-ii in Sacras Omnes Ecclesic Hymnos (unpublished). See Hoefer, Nouv. Biog. Generale, s.v.

## Benjamin[[@Headword:Benjamin]]

             (Heb. Binyamin', בַּנְיָמַין, i. q. Felix [see below]; Sept., Joseph., and New Test. Βενιαμίν), the name of three men.

1. The youngest son of Jacob by Rachel (Gen 35:18), and the only one of the thirteen (if indeed there were not more; comp. “all his daughters,” Gen 37:35; Gen 46:7) who was born in Palestine. His birth took place on the road between Bethel and Bethlehem, a short distance-”a length of earth” — from the latter. B.C. 1889. His mother died immediately after he was born, and with her last breath named him בֶּןאּעוֹנַי, BEN-ONI (“son of my pain”), which the father changed into BENJAMIN, a word of nearly the same sound, but portending comfort and consolation “son of my right hand, “probably alluding to the support and protection he promised himself from this, his last child, in his old age. SEE JAMIN. This supposition is strengthened when we reflect on the reluctance with which he consented to part with him in very trying circumstances, yielding only to the pressure of famine and the most urgent necessity (Genesis 42). This interpretation is inserted in the text of the Vulgate and the margin of the A.V., and has the support of Gesenius (Thes. p. 219). On the other hand, the Samaritan Codex gives the name in an altered form as בנימים, “son of days,” i.e. “son of my old age” (comp. Gen 44:20), which is adopted by Philo, Aben-ezra, and others. Both these interpretations are of comparatively late date, and it is notorious that such explanatory glosses are not only often invented long subsequently to the original record, but are as often at variance with the real meaning of that record. The meaning given by Josephus (διὰ τὴν ἐπ᾿ αὐτῷ γενομένην ὀδύνην τῇ μητρί, Ant. 1, 21, 3) has reference only to the name Ben-Oni. However, the name is not so pointed as to agree with the usual signification, “son of,” being בַּנְאּ, and not בֶּןאּ. But the first vowel has here probably supervened (for בְּנְאּ) merely because of the perfect coalescence of the two elements into a single word. Moreover, in the adjectival forms of the word the first syllable is generally suppressed, as בְּנֵיאּיְמַינַיor הִיְּמַינַי, i.e. “sons of Yemini” for sons of Benjamin; אַישׁ יְמַינַי, “man of Yemini” for man of Benjamin (1Sa 9:1; Est 2:5); יְמַינַי אֶרֶוֹ, “land of Yemini” for land of Benjamin (1Sa 9:4);as if the patriarch's name had been originally יָמַיןYamin (comp. Gen 46:10), and that of the tribe Yeminites. These adjectival forms are carefully preserved in the Sept. The prefix Ben seems to be merely omitted in them for brevity, as being immaterial to the reference. Usually, however, the posterity of Benjamin are called BENJAMITES (Gen 35:18; Gen 49:27; Deu 33:12; Jos 18:21-28; 1Ki 12:16-24; Jdg 3:15; Jdg 19:16, etc.). SEE BEN-; SEE JEMINI.

Until the journeys of Jacob's sons and of Jacob himself into Egypt we hear nothing of Benjamin, and, so far as he is concerned, those well-known narratives disclose nothing beyond the very strong affection entertained toward him by his father and his whole-brother Joseph, and the relation of fond endearment in which he stood, as if a mere darling child (comp. Gen 44:20), to the whole of his family. Even the harsh natures of the elder patriarchs relaxed toward him.

In Gen 46:21 sq., the immediate descendants of Benjamin are given to the number of ten, whereas in Num 26:38-40, only seven are enumerated, and some even under different names. This difference may probably be owing to the circumstance that some of the direct descendants of Benjamin had died either at an early period or at least childless. Considerable difficulty occurs in the several Biblical lists of the sons and grandsons of Benjamin (Gen 46:21; Num 26:38-40; 1Ch 7:6-12; 1Ch 8:1-7), which may be removed by the following explanations. As Benjamin was quite a youth at the time of the migration to Canaan (Gen 44:20; Gen 44:22), the list in Genesis 56 cannot be merely of Jacob's descendants at that time, since it contains Benjamin's children (comp. the children of Pharez, Genesis 56:12, who was at that time a mere child, see Gen 38:1), but rather at the period of his death, seventeen years later (Gen 47:28). SEE JACOB.

Yet the list could not have been made up to a much later period, since it does not contain the grandchildren of Benjamin subsequently born (1Ch 8:3 sq.). The sons of Benjamin are expressly given in 1Ch 8:1-2, as being five, in the following order: Bela (the same in the other accounts), Ashbel (otherwise perhaps Jediael), Aharah (evidently the same with Ahiran of Numbers, and probably the Aher of 1Ch 7:12, since this name and Ir are given apparently in addition to the three of 1Ch 7:6, and probably also the Ehi of Genesis), Nohah (who is therefore possibly the same with Becher, and probably also with Ir, since Shupham [Shuppim or Muppim of the other] and Hupham [Huppim], enumerated as the sons of the latter, although they do not appear in the list of Becher's sons, must be such under other names, but-like Bela's in the same list-undistinguishable, as Jediael had but one son, and the rest are otherwise identified), and finally Rapha (who can then be no other than Rosh). See all the names in their alphabetical place.

TRIBE OF BENJAMIN. — The history of Benjamin to the time of the entrance into the Promised Land is as meagre as it is afterward full and interesting. We know indeed that shortly after the departure from Egypt it was the smallest tribe but one (Num 1:36; comp. Num 1:1); that during the march its position was on the west of the tabernacle, with its brother tribes of Ephraim and Manasseh (Num 2:18-24). In the desert it counted 35,400 warriors, all above twenty years of age (Num 1:36; Num 2:22), and, at the entrance of Israel into Canaan, even as many as 45,600. We have the names of the “captain” of the tribe when it set forth on its long march (Num 2:22); of the “ruler” who went up with his fellows to spy out the land (Num 13:9); of the families of which the tribe consisted when it was marshalled at the great halt in the plains of Moab by Jordan-Jericho (Num 26:38-41; Num 26:63), and of the “prince” who was chosen to assist in the dividing of the land (Num 34:21). But there is nothing to indicate what were the characteristics and behavior of the tribe which sprang from the orphan darling of his father and brothers. No touches of personal biography like those with which we are favored concerning Ephraim (1Ch 7:20-23); no record of zeal for Jehovah like Levi (Exo 32:26); no evidence of special bent as in the case of Reuben and Gad (Numbers 32). The only foreshadowing of the tendencies of the tribe which was to produce Ehud, Saul, and the perpetrators of the deed of Gibeah, is to be found in the prophetic gleam which lighted up the dying Jacob, “Benjamin shall raven as a wolf;:in the morning he shall devour the prey, and at night he shall divide the spoil” (Gen 49:27). From this passage some have inferred that the figure of a wolf was the emblem on the tribal standard.

1. Geography. — The proximity of Benjamin to Ephraim during the march to the Promised Land was maintained in the territories allotted to each. Benjamin lay immediately to the south of Ephraim, and between him and Judah. The situation of this territory was highly favorable. It formed almost a parallelogram, of about 26 miles in length by 12 in breadth. Its eastern boundary was the Jordan, and from thence it mainly extended to the wooded district of Kirjath-jearim, about six miles west of Jerusalem, while in the other direction it stretched from the valley of Hinnom, under the “Shoulder of the Jebusite” on the south, to Bethel on the north. Thus Dan intervened between this tribe and the Philistines, while the communications with the valley of the Jordan were in its own power. On the .south the territory ended abruptly with the steep slopes of the hill of Jerusalem; on the north it almost melted into the possessions of the friendly Ephraim. SEE TRIBE.

In Joshua 18, from Jos 18:12-14, is sketched the northern boundary-line (mostly repeated in chap. 16:1-5), and from 15 to 20 the southern (repeated in chap. Jos 15:6-9, in a reverse direction). Within the boundaries described in these few verses lay a district rather small, but highly cultivated and naturally fertile (Josephus, Ant. 5, 1, 22; Reland, p. 637), containing twenty-six chief towns (with their villages, in two main sections), which are named in Jos 18:21-28; and the principal of which were Jericho, Bethhogla, Bethel, Gibeon, Ramah, and Jebus or Jerusalem. This latter place subsequently became the capital of the whole Jewish empire, but was, after the division of the land, still in possession of the Jebusites. The Benjamites had indeed been charged to dispossess them, and occupy that important town; but (Jdg 1:21) the Benjamites are reproached with having neglected to drive them from thence, that is, from the upper, well-fortified part of the place Zion, since the lower and less fortified part had already been taken by Judah (Jdg 1:8), who in this matter had almost a common interest with Benjamin. The Jebusite citadel was finally taken by David (2Sa 5:6 sq.). A trace of the pasture- lands may be found in the mention of the “‘herd” (1Sa 11:5); and possibly others in the names of some of the towns of Benjamin, as hap- Parah, “the cow;” Zela-ha-eleph, “the ox-rib” (Jos 18:23; Jos 18:28). In the degenerate state of modern Palestine few evidences of the fertility of this tract survive. But other and more enduring natural peculiarities remain, and claim our recognition, rendering this possession one of the most remarkable among those of the tribes.

(1.) The general level of this part of Palestine is very high, not less than 2000 feet above the maritime plain of the Mediterranean on the one side, or than 3000 feet above the deep valley of the Jordan on the other, besides which this general level or plateau is surmounted, in the district now under consideration, by a large number of eminences — defined, rounded hills — almost every one of which has borne some part in the history of the tribe. Many of these hills carry the fact of their existence in their names. Gibeon, Gibeah, Geba or Gaba, all mean “hill;” Ramah and Ramathaim, “eminence;” Mizpeh, “Watch-tower;” while the “ascent of Beth-horon,” the “cliff Rimmon,” the “pass of Michmash” with its two “teeth of rock,” all testify to a country eminently broken and hilly. The special associations which belong to each of these eminences, whether as sanctuary or fortress, many of them arising from the most stirring incidents in the history of the nation, will be best examined under the various separate heads.

(2.) No less important than these eminences are the torrent beds and ravines by which the upper country breaks down into the deep tracts on each side of it. They formed then, as they do still, the only mode of access from either the plains of Philistia and of Sharon on the west, or the deep valley of the Jordan on the east — the latter steep and precipitous in the extreme, the former more gradual in their declivity. Up these western passes swarmed the Philistines on their incursions during the time of Samuel and of Saul, driving the first king of Israel right over the higher district of his own tribe, to Gilgal, in the hot recesses of the Arabah, and establishing themselves over the face of the country from Michmash to Ajalon. Down these same defiles they were driven by Saul after Jonathan's victorious exploit, just as in earlier times Joshua had chased the Canaanites down the long hill of Bethhoron, and as, centuries after, the forces of Syria were chased by Judas Maccabaeus (1Ma 3:16-24). It is perhaps hardly fanciful to ask if we may not account in this way for the curious prevalence among the names of the towns of Benjamin of the titles of tribes. Ha-Avvim, the Avites Zemaraim, the Zemarites; ha-Ophni, the Ophnite; Chephar ha-Ammonai, the village of the Ammonites; ha-Jebusi, the Jebusite, are all among the — names of places — in Benjamin; and we can hardly doubt that in these names is preserved the memory of many an ascent of the wild tribes of the desert from the sultry and open plains of the low level to the fresh air and secure fastnesses of the upper district.

The passes on the eastern side are of a much more difficult and intricate character than those on the western. The principal one, which, now unfrequented, was doubtless in ancient times the main ascent to the interior, leaves the Ghor behind the site of Jericho, and, breaking through the barren hills with many a wild bend and steep slope, extends to and indeed beyond the very central ridge of the table-land of Benjamin, to the foot of the eminence on which stand the ruins of the ancient Beeroth. At its lower part this valley bears the name of Wady Fuwar, but for the greater part of its length it is called Wady Suweinit. It is the main access, and from its central ravine branch out side valleys, conducting to Bethel, Michmash, Gibeah, Anathoth, and other towns. After the fall of Jericho this ravine must have stood open to the victorious Israelites, as their natural inlet to the country. At its lower end must have taken place the repulse and subsequent victory of Ai, with the conviction and stoning of Achan, and through it Joshua doubtless hastened to the relief of the Gibeonites, and to his memorable pursuit of the Canaanites down the pass of Beth-horon, on the other side of the territory of Benjamin. Another of these passes is that which since the time of our Savior has been the regular road between Jericho and Jerusalem, the scene of the parable of the Good Samaritan. Others lie farther north, by the mountain which bears the traditional name of Quarantania; first up the face of the cliff, afterward less steep, and finally leading to Bethel or Taiyibeh, the ancient Ophrah. These intricate ravines may well have harbored the wild beasts which, if the derivation of the names of several places in this locality are to be trusted, originally haunted the district-zeboim, hyenas (1Sa 13:18), shual and shaalbim, foxes or jackals (Jdg 1:35; 1Sa 13:17), ajalon, gazelles. (See Stanley, Sinai and Palestine, ch. 4.)

Such were the limits and such the character of the possession of Benjamin as fixed by those who originally divided the land. But it could not have been long before they extended their limits, since in the early lists of 1 Chronicles 8 we find mention made of Benjamites who built Lod and Ono, and of others who were founders of Aijalon (12, 13), all which towns were beyond the spot named above as the westernmost point in their boundary. These places, too, were in their possession after the return from the captivity (Neh 11:35).

The following is a list of all the Scriptural localities in the tribe of Benjamin, with their probable modern representatives, except those connected with the topography of Jerusalem (q.v.).

Abel-mizraim. Village. SEE BETH-HOGLAH.

Ai. Town. Tel el-Hajar.

Ajephim. Village. [W. of Wady Sidr]?

Alemeth. Town. Almit.

Allon-bachuth. Oak. SEE BAAL-TAMAR.

Ammah. Hill. [Spring N.E. of el-Jib]?

Ananiah. Town. Beit-Hanina?

Anathoth. do. Anata.

 Arabah. do. SEE BETH-ARABAH.

Atad. Threshing-floor: SEE ABEL-MIZRAIM.

Aven. Town. SEE BETH-AVEN.

Avim. do. See Ai.

Azmaveth. do. [Hizmeh]? Baal-hazor. do. SEE HAZOR.

Baal-perazim. Hill. [Jebel Aly]?

Baal-tamar. Town. [Erhah]?

Bahurim. do. Deir es-Sid?

Beeroth. do. El-Bireh.

Beth-arabah. do. [Kusr-Hajlo]?

Beth-aven. do. Burj-Beitin?

Beth-azmaveth. do. SEE AZMAVETH.

Beth-car. Hill. SEE EBENEZER.

Beth-el. Town. Beitin.

Beth-hoglah. do. Ain Hajla.

Bozez. Cliff. In Wady Suweinit.

Chephar-haammonai. Town. [Ain-Yebrud]?

Chephirah. do. Kefir. Cherith. Brook. Wady Kelt?

Chidon. Threshing-floor. [Khurbet el-Bistun]?

Ebenezer. Stone. . [Biddu]?

El-Bethel. Town. SEE BETHEL.

Eleph. do. [Katamon]?

Emmaus. do. El- Kubeibeh?

En-shemesh. Spring. Bir el-Khot?

Ephraim, or Ephron. Town. SEE OPHRAH.

Gaba. do. SEE GEBA.

Gallim. do. [Khurbet Haiyeh?

Geba. do. Jiba. Gebim. do. [El-Isawiyeh]?

Geliloth. do. SEE GILGAL.

Giah. Village. [Bir-Nebala]?

Gibeah. Town. Tuleil el-Ful.

Gibeon. do. El-Jib.

Gidom. Plain. [N.E. of Michmash]?

Gilgal. Town. Moharfer?

Hai. do. See Ai.

Hazor. Town. Tell Azur?

Helkath-hazzurim. Plain. E. of El-Jib?

Irpeel. Town. [Kustul]? (Town. W. of er-Riha. Jericho. — Waters. Ain es-Sultan.

Plain. [El- Wadiyeh.]

Jerusalem. City. El-Khuds.

Keziz. Valley. Wady el-Kaziz.

Menukah. Town. [Hill E. of Gibeah]?

Michmash. do. Mukmas. Migron. do. [Ruins S. of Deir Diwan]?

Mizpeh. do. Neby Samwil? Moza. do. Kulonich?

Naarath, or Naaran. do. [E-Nejemeh]?

Naioth. do. SEE RAMAH.

Nob. do. [Kurazeh]?

Ophni. do. Jifna. Ophrah. do. Tayibeh?

Parah. do. Farah. Ramah. do. Er-Ram. Rekem. do. [Deir Yesin]l?

Rephaim. Valley. Plain S.W. of Jerusalem.

Rimmon. Rock. Rummon.

Sechu. Well. SEE RAMAH.

Seneh. Cliff. In Wady Suweinit?

Shalim. Region. SEE SHUAL.

Shen. Rock. [Beit Enan]?

Shual. Region. [El-Aliya]?

Taralah. Town. [Beit Tirsa]?

Zelah or Zelzah. do. Beit Jala.

Zemaraim. City and Hill. Es-Sumrah?

2. History. — In the time of the Judges the tribe of Benjamin became involved in a civil war with the other eleven tribes for having refused to give up to justice the miscreants of. Gibeon that had publicly violated and caused the death of a concubine of a man of Ephraim, who had passed with her through Gibeon. This war terminated in the almost utter extinction of the tribe, leaving no hope for its regeneration from the circumstance that not only had nearly all the women of that tribe been previously slain by their foes, but the eleven other tribes had engaged themselves by a solemn oath not to marry their daughters to any man belonging to Benjamin. When the thirst of revenge, however, had abated, they found means to evade the letter of the oath, and to revive the tribe again by an alliance with them (Jdg 19:20-21). That frightful transaction was indeed a crisis in the history of the tribe; the narrative undoubtedly is intended to convey that the six hundred who took refuge in the cliff Rimmon, and who were afterward provided with wives partly from Jabesh-gilead (Jdg 21:10), partly from Shiloh (Jdg 21:21), were the only survivors. The revival of the tribe, however, was so rapid that, in the time of David, it already numbered 59,434 able warriors (1Ch 7:6-12); in that of Asa, 280,000 (2Ch 14:8); and in that of Jehoshaphat, 200,000 (2Ch 17:17). SEE CHENAANAH.

This tribe had also the honor of giving the first king to the Jews, Saul being a Benjamite (1Sa 9:1-2). After the death of Saul, the Benjamites, as might have been expected, declared themselves for his son Ishbosheth (2Sa 2:8 sq.), until, after the assassination of that prince, David became king of all Israel. David having at last expelled the Jebusites from Zion, and made it his own residence, the close alliance that seems previously to have existed between the tribes of Benjamin and Judah (Jdg 1:8) was cemented by the circumstance that, while Jerusalem actually belonged to the district of Benjamin, that of Judah was immediately contiguous to it. Thus it happened that, at the division of the kingdom after the death of Solomon, Benjamin espoused the cause of Judah, and formed, together with it, a kingdom by themselves. Indeed, the two tribes stood always in such a close connection as often to be included under the single term Judah (1Ki 11:13; 1Ki 12:20). After the exile, also, these two tribes constituted the flower of the new Jewish colony in Palestine (comp. Ezra 11:1; Ezr 10:9).

3. Characteristics. — The contrast between the warlike character of the tribe and the peaceful image of its progenitor has been already noticed. That fierce ness and power are not less out of proportion to the smallness of its numbers and of its territory. This comes out in many scattered notices.

(a) Benjamin was the only tribe that seems to have pursued archery to any purpose, and their skill in the bow (1Sa 20:20; 1Sa 20:36; 2Sa 1:22; 1Ch 8:40; 1Ch 12:2; 2Ch 17:17) and the sling (Jdg 20:16) are celebrated.

(b) When, after the first conquest of the country, the nation began to groan under the miseries of a foreign yoke, it is to a man of Benjamin, Ehud, the son of Gera, that they turn for deliverance. The story seems to imply that he accomplished his purpose on Eglon with less risk, owing to his proficiency in the peculiar practice of using his left hand — a practice apparently confined to Benjamites, and by them greatly employed (Jdg 3:15, and see 20:16; 1Ch 12:2).

(c) Baanah and Rechab, “the sons of Rimmon the Beerothite, of the children of Benjamin,” are the only Israelites west of the Jordan named in the whole history as captains of marauding predatory “bands” (גְּדוּדַים); and the act of which they were guilty — the murder of the head of their house — hardly needed the summary vengeance inflicted on them by David to testify the abhorrence in which it must have been held by all Orientals, however warlike.

(d) The dreadful deed recorded in Judges 19, though repelled by the whole country, was unhesitatingly adopted and defended by Benjamin with an obstinacy and spirit truly extraordinary. Of their obstinacy there is a remarkable trait in 1Sa 22:7-18. Though Saul was not only the king of the nation, but the head of the tribe, and David a member of a family which had as yet no claims on the friendship of Benjamin, yet the Benjamites resisted the strongest appeal of Saul to betray the movements of David; and after those movements had been revealed by Doeg the Edomite (worthy member — as he must have seemed to them — of an accursed race!) they still firmly refused to lift a hand against those who had assisted him (see Niemeyer, Charakterist. 3, 565 sq.).

Several circumstances may have conduced to the relative importance of this small tribe (see Plesken, De Benjamin parvo, Wittenb. 1720). The Tabernacle was at Shiloh, in Ephraim, during the time of the last judge, but the ark was near Benjamin, at Kirjath-jearim. Ramah, the official residence of Samuel, and containing a sanctuary greatly frequented (1Sa 9:12, etc.), Mizpeh, where the great assemblies of “all Israel” took place (1Sa 7:5), Bethel, perhaps the most ancient of all the sanctuaries of Palestine, and Gibeon, specially noted as “the great high place” (2Ch 1:3), were all in the land of Benjamin. These must gradually have accustomed the people who resorted to these various places to associate the tribe with power and sanctity, and they tend to elucidate the anomaly which struck Saul so forcibly, “that all the desire of Israel” should have been fixed on the house of the smallest of its tribes (1Sa 9:21).

The struggles and contests that followed the death of Saul arose from the natural unwillingness of the tribe to relinquish its position at the head of the nation, especially in favor of Judah. Had it been Ephraim, the case might have been different; but Judah had as yet no connection with the house of Joseph, and was, besides, the tribe of David, whom Saul had pursued with such unrelenting enmity. The tact and sound sense of Abner, however, succeeded in overcoming these difficulties, though he himself fell a victim in the very act of accomplishing his purpose; and the proposal that David should be “king over Israel” was one which “seemed good to the whole house of Benjamin,” and of which the tribe testified its approval and evinced its good faith by sending to the distant capital of Hebron a detachment of 3000 men of the “brethren of Saul” (1Ch 12:29). Still, the insults of Shimei and the insurrection of Sheba are indications that the soreness still existed, and we do not hear of any cordial co-operation or firm union between the two tribes until a cause of common quarrel arose at the disruption, when Rehoboam assembled “all the house of Judah, with the tribe of Benjamin, to fight against the house of Israel, to bring the kingdom again to the son of Solomon” (1Ki 12:21; 2Ch 11:1). Possibly the seal may have been set to this by the fact of Jeroboam having just taken possession of Bethel, a city of Benjamin, for the calf- worship of the northern kingdom (1Ki 12:29). Bethel, however, was on the very boundary-line, and centuries before this date was inhabited by both Ephraimites and Benjamites (Jdg 19:16). On the other hand, Rehoboam fortified and garrisoned several cities of Benjamin, and wisely dispersed the members of his own family through them (2Ch 11:10-12). The alliance was farther strengthened by a covenant solemnly undertaken (2Ch 15:9), and by the employment of Benjamites in high positions in the army of Judah (2 Chronicles 16:17). But what, above all, must have contributed to strengthen the alliance, was the fact that the Temple was the common property of both tribes. True, it was founded, erected, and endowed by princes of “the house of Judah,” but the city of “the Jebusite” (Jos 18:28), and the whole of the ground north of the Valley of Hinnom, was in the lot of Benjamin. In this latter fact is literally fulfilled the prophecy of Moses (Deu 33:12): Benjamin “‘dwelt between” the “shoulders” of the ravines which encompass the Holy City on the west, south, and east (see a good treatment of this point in Blunt's Undes. Coincidences, pt. 2, § 17).

Although thereafter the history of Benjamin becomes merged in that of the southern kingdom, yet that the tribe still retained its individuality is plain from the constant mention of it in the various censuses taken of the two tribes, and on other occasions, and also from the lists of the men of Benjamin who returned with Zerubbabel (Ezra 2; Nehemiah 7), and took possession of their old towns (Neh 11:31-35). At Jerusalem the name must have been always kept alive, if by nothing else, by the name of “the high gate of Benjamin” (Jer 20:2). (See below.) That the ancient memories of their house were not allowed to fade from the recollections of the Benjamites, is clear also from several subsequent notices. The genealogy of Saul, to a late date, is carefully preserved in the lists of 1 Chronicles (1Ch 8:33-40; 1Ch 9:39-44); the name of Kish recurs as the father of Mordecai (Est 2:5), the honored deliverer of the nation from miseries worse than those threatened by Nabash the Ammonite. The royal name once more appears, and “Saul, who also is called Paul,” has left on record under his own hand that he was “of the stock of Israel, of the tribe of Benjamin.” It is perhaps more than a mere fancy to note how remarkably the chief characteristics of the tribe are gathered up in his one person. There was the fierceness in his persecution of the Christians, and there were the obstinacy and persistence which made him proof against the tears and prayers of his converts, and “ready not to be bound only, but also to die for the name of the Lord Jesus” (Act 21:12-13). There were the force and vigor to which natural difficulties and confined circumstances formed no impediment; and, lastly, there was the keen sense of the greatness of his house in his proud reference to his forefather “Saul, the son of Cis, of the tribe of Benjamin.”

## Benjamin (bishop)[[@Headword:Benjamin (bishop)]]

             succeeded Tobias as sixth bishop OF JERUSALEM. He is one of the fifteen enumerated by Eusebius (Hist. Ecc 4:5) before Hadrian's days “all of the circumcision.”

## Benjamin (monk)[[@Headword:Benjamin (monk)]]

             a monk of SCETIS in the 4th century, of great repute for effecting miraculous cures (Pallad. Hist. Laus. 13; Sozom. Hist. 6:29; Niceph. Hist. 11:35).

## Benjamin Of Rome[[@Headword:Benjamin Of Rome]]

             SEE ROME, BENJAMIN OF.

## Benjamin Of Tudela[[@Headword:Benjamin Of Tudela]]

             SEE TUDELA, BENJAMIN OF.

## Benjamin Saint[[@Headword:Benjamin Saint]]

             a deacon and martyr in Persia, was one of the most celebrated of thlose who suffered in the persecution commenced in 420 under Yezdejerd, and continued under Bahram, or Varanes (surnamed Gour, or the wild ass), his son and successor. Benjamin was first thrown into prison for having spoken boldly in defence of the true faith before the king. Here he remained two years, at the end of which time the ambassador of the emperor, Theodosius the younger, obtained his release under promise of certain conditions — viz. that the prisoner should never again speak to the people of the court of our Blessed Lord, nor of his religion. To these conditions, however, Benjamin refused to accede, and began to preach Jesus Christ to all persons as soon as he was released. This he continued for a year, when the king, exasperated, caused him to be arrested again, and proposed to him, as his only choice, death or apostasy. St. Benjamin hesitated not an instant, and the king, after exposing him to tortures fearful even to read of, caused him to be put to death. His festival is marked in some martyrologies on April 4. The Roman, however, places it on March 31. See Ruinart, p. 605; Baillet, 1, 385, March 31; Butler, March 31.

## Benjamin Seeb, Ben-David[[@Headword:Benjamin Seeb, Ben-David]]

             who lived in the 18th century, is the author of Shaare Benjamin (שערי בנימן), a dictionary to the Bible, Talmud, Midrash, and the writings of the Cabalists, etc. (Zolkiew, 1752). See Steinschneider, Bibliogr. Handbuch, p. 21; Furst, Bibl. Jud. i, 117. (B. P.)

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

             a Protestant Episcopal clergyman of the diocese of New York, began his ministry as rector of Christ Church, Ramapo, N. Y., in 1862. In 1864 he was assistant minister of St. Ann's, New York city; in 1868 he officiated in New York without a regular charge; in 1870 was rector of the Church of the Holy Light, New York city, a position which he retained until 1872, continuing thereafter to reside in New York. He died Sept. 8, 1874, aged thirty-eight years. See Prot. Episc. Almanac, 1875, p. 145.

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

             an American Baptist missionary, was born at Rodman, N. Y., Feb. 2, 1819, and was a graduate of Brown University in the class of 1846. He studied theology at the Newton Theological Institution one year (1846-47), and was ordained at Providence, R. I., Oct. 13, 1848, being under appointment as a missionary to Burmah. Sailing from Boston Oct. 21 of that year, he reached Tavoy, Burmah, April 9, 1849. He remained here about one year, and then removed, March, 1850, to Mergui, about ninety miles from Tavoy, which had become a missionary station in 1829. Here he devoted himself to the Salongs, collecting a vocabulary of twelve hundred words of their language, in which a Primer and Catechism were prepared. He was engaged in missionary work at this station nearly four years. He returned to the United States early in. 1854, and died at Boston, Feb. 20, 1855. See The Missionary Jubilee, p. 238. (J. C. S.)

## Benjamite[[@Headword:Benjamite]]

             (Heb. prop. Ben-Yemini', בֶּןאּיְמַינַי, son of Jemini. 1Sa 9:21; 1Sa 22:7; 2 Samuel 16:51; 2Sa 19:17; 1Ki 2:8; 1Ch 27:12; “of Benjamin.” Psalms 7, title; but simply Yemini', יְמַינַי, in Jdg 3:15; Jdg 19:16; 1Sa 9:1; 1Sa 9:4; 2Sa 20:1; Est 2:5; elsewhere the usual name Benjamin with some other prefix, SEE BENJAMIN ), the patronymic title of the descendants of the patriarch Benjamin (q.v.).

## Benkert, Franz Georg[[@Headword:Benkert, Franz Georg]]

             a Roman Catholic theologian of Germany, was born at Nordheim, September 25, 1790, studied at Wurzburg, and received holy orders in 1816. In 1823 he took the degree as doctor of theology by presenting his dissertation, De Duplici Missa Catechumenorum et Fidelium. In 1832 he was appointed regent of the clerical seminary, and in 1838 succeeded the famous Mohler as cathedral-dean of Wtirzburg? He died May 20, 1859. In 1822 he commenced the publication of the Religionsfreund, a periodical for systematic theology, literature, and contemporaneous history. For practical theology he founded Athanasia in 1827. In 1840 he resigned his connection with these two periodicals to devote himself entirely to the history of Franconia, and published as the result of his studies several interesting treatises in the Archiv des historischens Vereins von Unterfranken. See Stamminger, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Benn William[[@Headword:Benn William]]

             an English Nonconformist divine, was born at Egremont, in Cumberland, in November, 1600. He was educated at St. Bees, and at Queens College, Oxford. On leaving the university, he became rector of Oakingham, Berkshire, and afterwards chaplain to the marchioness of Northampton. In 1629 he obtained the rectory of All Saints, Dorchester, and continued in that capacity until Bartholomew's day, when he was ejected for nonconformity. “In 1654 he was one of the assistants to the commissioners for ejecting such as were called scandalous, ignorant, and insufficient ministers and schoolmasters.”  After his own ejectment, he continued to preach occasionally, and was sometimes fined and imprisoned. He died March 22, 1680. He, published an Answer to Mr. Francis Bampfield's Letter, in Vindication of the Christian Sabbath Against the Jewish (Lond. 1672), and a volume of sermons on Soul Prosperity (1683). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Benner Johann Hermann[[@Headword:Benner Johann Hermann]]

             a Protestant theologian of Germany, was born Dec. 15, 1699, at Giessen, where he also studied. In 1729 he accepted the position as afternoon preacher; in 1731 he received permission to deliver theological lectures, and in 1735 was appointed professor of theology. In 1739 he received a call from the Gbttingen University, but as his landgrave: would not let him go, he was obliged to remain in his native place. In 1753 he was appointed superintendent, and in 1770 ecclesiastical counsellor. He died July 8, 1782. He published, Diss. de Majestate Christi Divina (Gisse, 1732): — Diss. de Exustione Mundi Suprema, ad Petri Sententiam Conformata 2 Petr. iii. 10, 12 (ibid. 1733): — Diss. de Baptismo Ephesinoruim in Nomen Christi, e Pervulgata Sententia non Interpretando ad Actor. 19:4 (ibid. eod.): — Diss. de Palo ex Carne Pauli Extracto 2Co 12:7 sq. (ibid. 1734): — Progr. quo de Illis, qui Loco Defunctorum Initiantur 1Co 15:29 non Nihil Exponit, etc. (ibid. eod.): — Diss. Specimen: Eloquentice Sacrce in Sermone Pauli, Materna Pietate Concitati Gal 4:19-20 (ibid. eod.): — Progr. de Armis in Causa Christi Victticibus (ibid. 1735): — Diss. de Gemitu Ecclesice — Suspirantis Libertatem Rom 8:19-23 (ibid. 1737), etc. See Doring, Die Gelehrten Theologen Deutschlands, 1, 78 sq.; Jocher, Allgemeines Gelehrten- Lexikon, s.v. (B. P.)

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

             a Presbyterian minister, was born at Wellesburgh, Leicestershire, 1674, and was for many years pastor of a Presbyterian church at Newcastle-upon- Tyne. He was an industrious and successful pastor, and still more eminent as a writer. He published Memorials of the Reformation (Lond. 2d ed. 1721, 8vo); Irenicum, a Review of Controversies on the Trinity, Church Authority, etc. (1722, 8vo); Christian Oratory, or the Devotions of the Closet (many editions); Discourses against Popery (1714, 8vo); Sermons on Inspiration (1730, 8vo). — Darling, Cyclop. Bibliographica, 1, 243; Allibone, Dict. of Authors, 1, 165.

## Bennet, Benjamin (2)[[@Headword:Bennet, Benjamin (2)]]

             a Baptist minister, was born in New Jersey in 1762. He received a public school education, studied theology, and was ordained as a minister of the Gospel at Middletown, N. J. Subsequently he was elected a representative from New Jersey to the Fourteenth Congress, and was re-elected to the Fifteenth Congress. His term of service continued from Jan. 15, 1816, to March 3, 1819. His death took place at Middletown, Oct. 8, 1840. See Poore, Congressional Directory, p. 280. (J. C. S.)

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

             at one time a Dissenting minister, subsequently in the Church of Scotland, published a work Against a Pretence of Reform (Lond. 1796): and Olam Haneshenioth, or a View of the Intermediate State as it Appears in the Records of the Old and New Testaments, the Apocryphal Books, in Heathen Authors, the Greek and Latin Fathers (ibid. 1801). See Allibone, Dict of Brit. and Amer. Authors, s.v.

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

             a Scottish prelate, was chosen by the canons of St. Andrew's bishop of that see in 1328, and he obtained his episcopate by the collation of pope John XXII, before there was any account of the election. In 1329 he performed the office of setting the crown upon the head of David II, and soon afterwards was constituted chamberlain of Scotland. When Edward Baliol and his party prevailed, Bennet was forced to flee to Flanders, where he died, at Bruges, Sept. 22. 1332. See Keith, Scot. Bishops, p. 23.

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

             an early English Wesleyan preacher, was a native of Derbyshire. He was converted under David Taylor, and commenced his itinerant labors in 1747. He labored in Derbyshire, Lancashire, and Cheshire, where he was impressed; his tact and bearing, however, soon gaining his release. On Dec. 26, 1752, he separated from the connection, taking a considerable part of the society with him, and formed an independent congregation at Bolton- le-Moors, Lancashire.

He died May 24, 1759, according to some, of leprosy. Bennet was a man of superior talents and education, attended the first conference, introduced the Scotts into Derbyshire (Smith, 1, 220), was one of the companions of Wesley (id. 1, 239), and originated quarterly meetings (id. 1, 250, 251). He married Grace Murray, to whom John Wesley made overtures of marriage. She lived in Christian retirement, near Chapel-en-le-Frith, and maintained a class-meeting in her house for many years, being partial to Methodist usages to the last. She died in 1803, aged eighty-nine. See Life and Times of Lady Huntingdon, i, 45; Atmore, Meth. Memorial s.v.; Smith, Hist. of the Wesl. Methodists, 1 (see index, vol. 3); Stevens, Hist. of Methodism, 1, 136, 224, 270, 352.

## Bennet, R[[@Headword:Bennet, R]]

             an English Baptist minister, was born in the village of Beaulieu, Hants, in 1790, and was brought up to the trade of a shoemaker. His mind was awakened by the Spirit of God, and he finally met with Isaac Tinsley, through whose efforts he was converted. In 1813 he was baptized and joined the Church in Lymington; and in 1817 was one of twenty persons who were formed into a Church, at what was called Beaulieu Rails. In 1822 a prayer-meeting was started at Exbury, of which Mr. Bennet took the charge. Gradually he began to preach. At length a Church was formed at Blackfield Common, near by, and he was called to be its pastor, which position he held until his death, May 16, 1857. See (Lond.) Baptist Hand- book, 1857, p. 46, 47. (J. C. S.)

## Bennet, Robert D.D[[@Headword:Bennet, Robert D.D]]

             an English Nonconformist divine, was educated at Oxford, and was presented to the rectory of Wadesden, Buckingham, where he continued till he was ejected for nonconformity in 1662. He afterwards settled at Aylesbury, where he preached privately to a small congregation, and from thence removed to Abington, where he died, April 6, 1687. He wrote “an excellent work,” entitled A Theological Concordance of the Synonymous Words in Scripture (1657). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

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

             an eminent English divine, was born at Salisbury in 1673. He took his M.A. degree at Cambridge in 1694. He was made rector of St. James's at Colchester 1700, and in 1716 vicar of St. Giles's in London, where he died in 1728. He was highly esteemed by Hoadley, although he differed from him in his opinions. He wrote various works against the Romanists and Dissenters, An Essay on the Thirty-nine Articles (Lond. 1715, 8vo), A Paraphrase on the Book of Common Prayer (Lond. 1709, 8vo), Brief History of Forms of Prayer (Camb. 1708, 8vo), etc. — Biog. Britannica.

## Bennet, William Crosby[[@Headword:Bennet, William Crosby]]

             a minister of the German Reformed Church, was born on Long Island, N. Y., April 14, 1804. He came to Pennsylvania when quite young; studied at York, Pa., and was ordained in 1832, and sent as missionary to the Carolinas. After laboring there successfully for five years, he returned to the North, and exercised his ministry in several fields in Pennsylvania, principally in Cumberland County. He died in 1870. “He was a genial companion, and a warm friend. His appearance was venerable and dignified.” See Harbaugh, Fathers of the Ref. Church, 4:266-270. (D. Y. H.)

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

             a Baptist minister, was born at Mansfield, Conn., Sept. 26, 1780. He was licensed to preach in 1806. In 1828 he accepted an appointment by the  Board of Foreign Missions to visit churches and congregations, and he permanently gave himself to this work in 1832. He died May 10, 1851. An intellectual, well-balanced, and far-reaching mind gave him high rank among his denomination. He published a sermon entitled The Kingdom of Christ Distinguished from the Kingdom of Caesar. See Sprague, Annals of the Amer. Pulpit, 6:535.

## Bennett, Archibald[[@Headword:Bennett, Archibald]]

             a Free-will Baptist minister, was born at Byron, N. Y., in 1807. He was converted at the age of twenty-two, and united with the Church in Byron. In 1840-41 he was especially interested in bringing about a union between the Free Communion and Free-will Baptists. In 1848 he moved to the West, and preached in several churches — viz. Paw Paw, Waverly, Jackson, etc., Mich., until the close of his life. He was engaged in about twenty revivals, witnessed over a thousand conversions, and baptized several hundreds. He died in Waverly, Oct 22, — 1869. See Free-will Baptist Register, 1870, p. 80. (J. C. S.)

## Bennett, Asa[[@Headword:Bennett, Asa]]

             a minister of the Reformed (Dutch) Church, graduated from New Brunswick Seminary, 1824, and was licensed by the Classis of New Brunswick in the same year. His charges were, Schodack, Rensselaer Co., N. Y., 1824 to 1828; Ovid, Seneca Co., 1828 to 1838; Constantine, St. Joseph Co., Mich., 1843 to 1845. The date of his death is not known. See Corwin, Manual of the Ref. Church in America, s.v.

## Bennett, Charles E[[@Headword:Bennett, Charles E]]

             a clergyman of the Protestant Episcopal Church, was born in Rhode Island. His earlier years were devoted to the profession of music. Ordained by bishop Henshaw, he went to Crompton Mills under the direction of the Rhode Island Convocation. In the spring of 1849 he removed to Stonington, Conn., where he rendered gratuitous service to the rector of Calvary Church residing there. He died at Stonington, Conn., Jan. 26, 1850. See Amer. Quar. Church Rev. 1850, p. 158.

## Bennett, Charles Wesley, D.D[[@Headword:Bennett, Charles Wesley, D.D]]

             an educator, was born at East Bethany, N.Y., July 18, 1828. Graduating from Wesleyan University in 1852, he taught until 1862, when he entered the Methodist ministry. In 1864 he became principal of Genesee Wesleyan Seminary at Lima, N.Y.; in 1866-69 studied at the University of Berlin; in 1871 became professor of history and logic in Syracuse University, and in 1885 professor of historical theology in Garrett Biblical Institute. He died April 17, 1891. He was for a time art editor of the Ladies' Repository, and was the author of Christian Archaeology.

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

             an English Congregational minister, was born in London, May 22, 1774. He was designed for business by his father, but on his conversion, in his  nineteenth year, he resolved to enter the Christian ministry, and preached his first sermon near Bath, in November, 1792. His ministerial preparation was received at Gosport, and in 1796 he accepted a call to Romsey, Hampshire, where he labored twenty-seven years. Mr. Bennett threw himself heartily into the great movements of the day, while at the same time he prosecuted his studies with untiring diligence. His talents soon attracted notice, and his influence was felt throughout the county. In 1823 he was invited to become the principal and theological tutor of Rotherham College, and to be the minister of Masborough Chapel. In 1815 he preached a sermon on “The Claims of London on the Zeal of Christians;” maintaining that London ought to have the services of the best ministers that could be found; and shortly afterwards, on earnest and unanimous solicitation, he accepted the pastorate of Silver-street Chapel, in that: city. His labors in the pulpit, on the platform, and for the press, were incessant, and such only as with a sinewy frame and marvellous health could have been accomplished. In 1840 he was chosen chairman of the Congregational Union, and in 1860 he retired from public life. He died Dec. 4, 1862. Dr. Bennett's life furnishes a noble example for the imitation of students for the ministry. Without early educational advantages, he reached an extent of real and useful scholarship which few ministers have possessed. He valued time aright. He lost no moments. He rose at five o'clock A.M. all the year round, and was incessantly and unweariedly industrious in his studies and public duties. He was an eminently devout man, and conscientious in all his labors. Dr. Bennett was a voluminous author; besides several sermons, preached on special occasions, he published. Life of the Rev. Risdon Darracott (the “Star of the West”) (Taunton): — Lectures on the Evidences of Revelation: — Lectures on the History and Preaching of' Christ (4 vols. 8vo): — and On the Acts of the Apostles (1 vol.): — The Congregational Lecture for 1841, on the Theology of the Early Christian Church: — The History of Dissenters, jointly with Dr. Bogue. He also wrote various smaller works. as well as tracts on controversial topics, in all of which the close thinker, keen logician, and terse writer are manifest. See (Lond.) Cong. Year-book, 1863, p. 206.

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

             an English Congregational minister, was born at Wellington, Somersetshire; March 12, 1803. His father was a soldier, a man of vigorous mind, and a “Unitariani;” his mother was a pious “Evangelical.” To the latter he attributed his early conversion to God. Although his early  schooling was very limited, by diligent and prayerful self-culture he became an intelligent, earnest, and successful village preacher. His earliest formal connection with ministerial life was as a home missionary — sometimes walking more than thirty miles on Sunday. Subsequently he was pastor at Braunton a short time, and twenty-five years at Castle Hill, Northampton, when he resigned his charge, and, after living a few years at Slough, removed to Dalston, where he died, April 10, 1870. He was a laborious student; this, with his large-heartedness and his fidelity, made him an able minister of the New Testament. See (Lond.) Cong. Year-book, 1871, p. 304.

## Bennett, Leonard[[@Headword:Bennett, Leonard]]

             a Methodist Episcopal minister, was born in Dublin. Ireland, June 16, 1786. He experienced religion in 1806; landed in America in 1807, and entered the New England Conference in 1810. He labored faithfully until 1833, when he became superannuated. In 1841 he removed to Illinois, and died there in 1847. See Minutes of Annual Conferences, 1847, p. 126.

## Bennett, Lucian S[[@Headword:Bennett, Lucian S]]

             a Methodist Episcopal minister, was born at Norwich, N. Y., Feb. 22, 1810. He experienced religion at the age of twenty, and in 1834 entered the Oneida Conference. Having spent eleven years upon laborious charges, and three as a superannuate, he died, Aug. 3, 1851. Mr. Bennett was a man of much feeling and great success in the ministry. See Minutes of Annual Conferences, 1852, p. 151.

## Bennett, Moses G[[@Headword:Bennett, Moses G]]

             a Methodist Episcopal minister, was born in Monmouth County, N. J., Jan. 29, 1820. He received the best Christian culture in early life; was converted at the family altar at the age of thirteen; and soon began laboring for the salvation of his associates and acquaintances. In 1845 he moved to Ohio, whither he appears to have fled to get rid of preaching. He even declined committing himself as a professor of religion, but was soon called out of his uunfaithfulness by being asked by the pastor of the place if he ever enjoyed religion. From that time he resumed his Christian activity, and in 1847 entered the Ohio Conference, wherein he served, as health permitted, with zeal and fidelity until his death, March 8, 1857. Mr. Bennett was a man of indefatigable energy and impassioned eloquence. His social qualities  were of the first order, and as a friend he was devoted. See Minutes of Annual Conrferences, 1857, p. 444.

## Bennett, Perry[[@Headword:Bennett, Perry]]

             a Baptist minister, was born at Stonington, Conn., in 1824. He early evinced more than ordinary intellectual ability, and attained a high degree of scholarship without graduating from college. He was baptized in 1849, while principal of the academy at Wickford, R. I. In 1852 he was ordained pastor of the Church in Lebanon, Conn., where he remained two years; was pastor at Cold Spring, N. Y., one year; and in the spring of 1856 removed to Winchester, Ill., and was pastor five years; then went to Berlin, Sangamon Co., in which county he labored for thirteen years with great success. The last two years of his life he had charge of a school in Springfield, supplying, for most of the time, the pulpit of the North Church in that city. He died Sept. 5, 1873. See Minutes of Ill. Anniversaries, 1873, p. 15, 16. (J. C. S.)

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

             a Wesleyan minister in Nova Scotia, was born in England in 1770. He was sent out in 1800 as a missionary to Nova Scotia, there being at that time in the whole of British North America only three Wesleyan Methodist preachers besides himself. He travelled for twenty years and preached almost incessantly. “Among the sparse settlements of Cumberland County, in the forests of Hants, the valley of Annapolis, along the rocky southern shore, in the province of New Brunswick and in the rising towns, he watched over the flocks gathered by Black and the brothers Mann, and formed many new societies.” He became a supernumerary in 1820; resided at Newport, N. S., until 1839; removed to Halifax in that year, was chaplain of the penitentiary, and died in that city, Nov. 6, 1858. Mr. Bennett was trustworthy and faithful to the interests of the Church. See Huestis, Memorials of Wesleyan Preachers in Eastern British America (Halifax, 1872), p. 19.

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

             a German Reformed minister, was born on Long Island, N. Y., April 14, 1804. His early life was devoted chiefly to the missionary cause in the South. In 1834 he began his ministerial labors. In 1837 he came North and took charge of a congregation at Shippenburg, Pa., which he continued to  serve until 1844. He died at Boiling Spring, Pa., April 12, 1870. See Harbaugh, Fathers of the Germ. Ref. Church, 4:266.

## Bennett, William Wallace, D.D[[@Headword:Bennett, William Wallace, D.D]]

             a minister of the Methodist Episcopal Church, South, was admitted to the Virginia Conference in 1842, and graduated from the University of Virginia in 1850. In 1862 he became a chaplain in the Confederate army, and in 1866 editor of the Richmond Christian Advocate. In 1877 he was elected president of Randolph Macon College, which position he held until 1886; He died July 6, 1887. He was a member of every General Conference of his church since 1858, and delegate to the OEcumenical Conference of 1881. See Minutes of Annual Conferences of the M.E. Church, South, 1887, page 105.

## Bennie, Archibald, D.D[[@Headword:Bennie, Archibald, D.D]]

             a Scotch clergyman, was born November 1, 1797. He graduated from the Glasgow University, where he obtained three prizes; was licensed to preach in 1820, and appointed assistant and successor at the Free Chapel of Ease, Glasgow, in 1823; promoted to the third charge at Stirling in 1824; presented to the living at Lady Yester's Chapel, Edinburgh, in 1835; appointed a chaplain in ordinary to the queen of England and a dean of the Chapel Royal in 1841, and died at Dulnoon, September 21, 1846. He published five sermons from 1825 to 1839: — A Letter to Patrick A rkley, Advocate, Edinburgh ( 1846): — Discourses, with a Memoir (1847); and he edited, for two years (1836-37), The Edinburgh Christian Instructor. See Fasti Eccles. Scoticanae, 1:64; 2:34.

## Benno (Or Bennor)[[@Headword:Benno (Or Bennor)]]

             a German writer and prelate, lived in the second half of the 11th century. He was raised to the cardinalate by the anti-pope Guibert, who styled himself Clement III, and in return he wrote a satire on Sylvester II and Gregory VI. See Hoefer, Nouv. Biog. Generale, s.v.

## Benno, St[[@Headword:Benno, St]]

             descended from the counts of Woldenburgh in Saxony, was born at Hildesheim in 1010, and became, in 1060, bishop of Meissen. He eagerly exerted himself for the conversion of the pagan Sclavonians. In the struggle between the Emperor Henry IV and Gregory VII he was an unflinching adherent of the latter, and therefore expelled by the emperor from his see in 1085, but afterward reinstated. He died June 16, 1107. His canonization, in 1523, called forth the spicy pamphlet of Luther, Against the new Idol and old Devil who is to be set up in Meissen. His Life was written by Emser (Leipz. 1512). See also Seyffarth, Ossilegium Bennoms (Munich, 1765); Ranke, History of the Reformation, 1, 90.

## Bennu[[@Headword:Bennu]]

             in Egyptian mythology, was the sacred bird of Osiris, probably a kind of lapwing. From its being supposed to accompany the soul through its journeys in the lower life, it was gradually accepted as its emblem, the emblem of its resurrection. It was further also a symbol of a period of time, the great cycle of 1265 years, which gave rise to the Grecian fable of the phoenix.

## Beno[[@Headword:Beno]]

             (Heb. Beno', בְּנוֹ, his son; Sept. υἱοὶ Βοννί in v. 2:26, and translates literally υἱοὶ αὐτοῦ in v. 2:27) is given as the only son, or the first of the four sons of Jaaziah the Levite, of the family of Merari, in 1Ch 24:26-27; but there is much confusion in the whole passage. B.C. perh. 1014. SEE BEN-.

## Benoist[[@Headword:Benoist]]

             bishop OF MARSEILLES in the first half of the 13th century, was one of the first Minorite Brothers, and also, it is said, a disciple of Francis of Assisi. In 1229 he was chosen arbitrator by the cardinal of San Angelo between the Marseilleans and the Monastery of St. Victor. He wrote a treatise entitled, De Summa Trinitate, etc. (published by Baluze in his Miscellanies, vol. vi). He undertook two journeys to Palestine, one in 1239, the other in 1261. See Hoefer, Nouv. Biog. Generale, s.v.

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

             canon of the Church OF ST. PETER, at Rome, lived near the middle of the 12th century, under pope Innocent II. He wrote a treatise entitled, De Ecclesiastico Ordine Totius Anni et Praecipue Apostolices Dignitatis et Totius Curice (Paris, 1689, in the Museum Italicum, ii, 118). See Hoefer, Nouv. Biog. Generale, s.v.

## Benoist (Or Benoit)[[@Headword:Benoist (Or Benoit)]]

             an English theologian and biographer, entered the Order of St. Benedict, was prior of the Monastery of Canterbury, and afterwards priest of Peterborough. In 1189 he assisted at the coronation of Richard I, and in 1191 he was elected guard of the grand seal. He died in 1193, or, according to bishop Nicholson, in 1200. He wrote, Life of Thomas a Becket: History of Henry II and Richard I, from 1170 to 1192 (Oxford, 1735, 2 vols., ed. Hearne). The English considered this the best history of the epoch. See Hoefer, Nouv. Biog. Generale, s.v.

## Benoit[[@Headword:Benoit]]

             SEE BENEDICT; SEE BENOIT.

## Benoit Dianiane Saint[[@Headword:Benoit Dianiane Saint]]

             a reformer of monastic discipline, was born at Languedoc, about 750. He was the son of Aigulfe, count of Maguelonne, and was at first cup-bearer of Pepin and of Charlemagne. In 774 he retired to the Abbey of St. Seine, where the friars desired to make him priest, but he refused, and withdrew to his native place near Aniane. He constructed a small hermitage near the chapel of St. Saturnin, upon the river of Anian. The strictness and sanctity of the life of this hermit drew around him a large number of disciples, so that in 782 he added a new monastery to the one already constructed. Louis the Debonnaire placed him in charge of all the monasteries of the kingdom of Aquitania, and charged him to establish everywhere the rules of the founder. He died in 821, at the monastery near Aix-la-Chapelle. His chief work was, Codex Regularum (Rome, 1661; Paris, 1663), in three parts: the first containing the rules of the Oriental fathers, the second those of the fathers of the West, and the third those of the fathers of the Church, for the friars and nuns. See Hoefer, Nouv. Biog, Generale, s.v.

## Benoit Michel[[@Headword:Benoit Michel]]

             a learned French Jesuit missionary, was born at Aututn, Oct. 8, 1715. He studied especially mathematics, astronomy, and physics, and departed for China in 1745. He executed several hydraulic works which the emperor Kien-Long intrusted to him, and made known to this prince the telescope, the pneumatic machine, the graving-tool, etc. These sciences aided him in accomplishing his object, which was the conversion of the people. At his death, which occurred Oct. 25 1774, the Christians of Pekin mourned for him, and the emperor Kien-Long keenly lamented him. See Hoefer, Nouv. Biog. Generale, s.v.; Landon, Eccles. Dict. s.v.; Biog. Universelle, s.v.

## Benoit or Benedict, Rene[[@Headword:Benoit or Benedict, Rene]]

             curate of the church of St. Eustache at Paris, was born near Angers in 1521. In 1566 he distinguished himself by a French translation of the Bible, published in that year at Paris in fol., and in 1588 in 2 vols. 4to. He was accused of having pretended to make his translation from the Greek and Hebrew, of which languages he knew nothing, and of having, in fact, followed the Geneva Bible, making a few verbal alterations. In spite of his defense, he was expelled from the faculty of theology by a decree dated October 1st, 1572, and the censure passed by that society on his works was confirmed by Gregory XIII; the author was subsequently compelled to submit, was readmitted into the faculty, and made dean. Benoit had been confessor to the unhappy Mary, Queen of Scots, whom he accompanied into Scotland. He died at Paris March 7th, 1608. He published an immense number of works, among which may be specified,

1. Stromata in Universa Biblia (Cologne, 1508, 8vo): —

2. A Catholic Apology (showing that the profession of the Protestant faith was not a sufficient and lawful reason for excluding the heir from the throne of France): —

3. Examen pacifique de la Doctrine des Huguenots. (This curious work was printed at Caen in 1590, and is intended to show that the Council of Trent, not having been fully received in France, was not of sufficient authority there to condemn the Huguenots.) — Hoefer, Biog. Gen. 5, 395.

## Benoit, Elie[[@Headword:Benoit, Elie]]

             a Protestant French theologian, was born at Paris on Jan. 20,1640. Having studied theology at Paris and Montauban, he became, in 1665, minister at Alencon. Here he had repeatedly theological disputations with Roman Catholic priests, especially the Jesuit La Rue, who tried to excite the mob against the Protestants. In consequence of the revocation of the Edict of Nantes he had to leave France; he went to Holland, and became pastor at Delft, where he died Nov. 15, 1728. He was highly esteemed as a meek, peaceable man, who did not seek controversies, but did not flee from them when forced upon him. His chief work is the History of the Edict of Nantes (Histoire de l'Edit de Nantes, Delft, 1693-95, 5 vols. 4to). This work is distinguished for its accuracy, and still remains a chief source for the history of the Reformed Church of France. Among his other works are the following: Histoire et Apologie de la Retraite des Pasteurs (Francfort, 1687, 12mo; and a defense of this Apology, Francfort, 1688, 12mo); Melange de Remarques critiques, historiques, philosophiques, et theologiques contre deux ecrits de Loland (Delft, 1712, 8vo).Herzog, Supplement, 1, 174; Hoefer, Biog. Generale, 5, 394.

## Benoit, Jean (1)[[@Headword:Benoit, Jean (1)]]

             a French theologian, native of Evreux, entered the Dominican order about 1510, and afterwards taught, with great success, theology at Paris. Being appointed priest of the Valley of Ecoliers by Henry II, he introduced a new course of discipline. He was a distinguished mathematician and architect, and assisted, it is said, in the construction of the chateau of Anet. He died in 1563, leaving, Introductiones Dialecticoe (Paris, 1538). See Hoefer, Nouv. Biog. Generale, s.v.

## Benoit, Jean (2)[[@Headword:Benoit, Jean (2)]]

             a French historian and preacher of the Dominican order, was born at Carcassonne in 1632. Not unacquainted with French and Latin literature, he devoted himself particularly to an evangelical career, and preached with success in the principal cities of Midi. He died May 8, 1705, leaving, Probleme de la Victoire et de la Paix, a poem (Paris, 1687): — Histoire des Albigeois' et de Vaudois (ibid. 1691): — Suite de Histoire ‘des Albigeois (Toulouse, 1693). See Hoefer, Nouv. Biog. Generale, s.v.

## Bensaiten[[@Headword:Bensaiten]]

             in Japanese mythology, is the goddess of flowers and fruits, whose cherry- festivals are celebrated with plays, feasts, and dances, lasting a number of days.

## Benser Theodor[[@Headword:Benser Theodor]]

             a Lutheran minister, was born at Uelzen, in Hanover, July 9, 1848. He received his early education at a German gymnasium, came to this country in 1869, and after completing his academical studies at Watertown, Wis., he entered the theological seminary at St. Louis, Mo. In 1873 he accepted a call to Springfield, Ill.; went in 1875 to Davenport, Ia., and from thence in 1878 to El Paso, Ill. He died March 13, 1881, at Memphis, Tenn. (B. P.)

## Bensi Bernardo[[@Headword:Bensi Bernardo]]

             an Italian theologian of the Jesuit order, was born at Venice, July 16, 1688. He was for a long time professor of ethics at Venice, and died in 1760. His principal works are, Praxis Tribunalis Conscientice (Bologna, 1742): —  Dissertatio de Casibus Reservatis (Venice, 1743). This last work made quite a sensation, and the author was obliged to publish a refutation. See Hoefer, Nouv. Biog. Generale, s.v.

## Bensley John[[@Headword:Bensley John]]

             an English Methodist preacher, a native of Norwich, was born Dec. 17, 1806. Brought up by his Methodist parents to love God, he was converted at fifteen, and soon afterwards was made a local preacher. He continued among the Wesleyans till the Warrenite disruption in 1834. when he united with the New Connection, and the same year entered their ministry, going out as a supply to Truro. He travelled nineteen years, in. thirteen circuits, to the edification and delight of his hearers. He was a man of culture, mental-power, and piety. His health failed in 1852, and he removed to Sheffield as a supernumerary, where he died of typhus fever, Nov. 1, 1853. See Minutes of the Conference.

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

             a Methodist Episcopal minister, was born Dec. 6, 1807. He embraced religion in 1827; received license to exhort in 1828, and in 1830 entered the Philadelphia Conference. He filled various appointments faithfully until 1836, when a pulmonary disease induced him to visit the South. He died at Cambridge, Md., in October, 1840. See Minutes of Annual Conferences, 1841, p. 154.

## Benson, George, D.D[[@Headword:Benson, George, D.D]]

             a learned and eminent English Dissenter, was born at Great Salkeld 1699; studied at Glasgow, and settled as pastor at Abingdon about 1721. In 1729 he went to London, and in 1740 was chosen pastor of the church in Crutched Friars, where he remained until his death in 1763. He was trained a Calvinist, but his views in later years were tinged with Arianism. He published The Design and End of Prayer (Lond. 1737, 8vo, 2d ed.): — Paraphrase and Notes on Paul's Epistles, after Locke's Manner (Lond. 1752-56, 2 vols. 4to, best ed.): — History of the first Planting of the Christian Religion (Lond. 1756, 2 vols. 4to, best ed.). After his death, his Life of Christ, with a memoir of the author by Amory, appeared (Lond. 1764, 4to). — Allibone, Dict. of Authors, 1, 166.

## Benson, John Henry[[@Headword:Benson, John Henry]]

             a Methodist Episcopal minister, was born in Boston, Mass., Aug. 10, 1797, and lived there and in New York city until he was twenty-three, when he went to the West. He experienced religion in 1825, and in. 1828 was admitted into the Illinois Conference, wherein he labored diligently until his decease, Feb. 5, 1843. Mr. Benson was very highly honored and esteemed. He was amiable, but was never known to jest. See Minutes of Annual Conferences, 1843, p. 423.

## Benson, Joseph[[@Headword:Benson, Joseph]]

             one of the most eminent of the early Methodist ministers in England, was born at Melmerby, in Cumberland, Jan. 25, 1748. His father designed him for the “ministry in the Established Church, and had him taught Greek and Latin by the Rev. Mr. Dean, of Parkhead, under whom he made great proficiency. At sixteen he fell in for the first time with the Methodists and was converted. In 1766 Mr. Wesley appointed him classical master at Kingswood School. He devoted himself closely to philosophy and theology, studying constantly and zealously. In 1769 he was made head-master of Lady Huntingdon's Theological College at Trevecca; but in 1771 he left it, because of its becoming a thoroughly Calvinistic school. Mr. Benson was then, and always after, a decided Arminian.

While engaged in these seminaries he still regularly kept his terms at St. Edmund Hall, Oxford. In August, 1771, he was admitted into the Methodist Conference, and soon became one of the ablest preachers in the body. He filled the chief stations, such as Edinburgh, Newcastle, Sheffield, Hull, Birmingham, and London, and crowds attended his preaching wherever he went. After a life of great clerical and literary industry, he died Feb. 16, 1821, at London. Dr. Clarke calls him “a sound scholar, a powerful and able preacher, and a profound theologian.” Besides editing for many years the Methodist Magazine, he published A Defence of the Methodists (Lond. 1793, 1-2mo): — A Farther Defence of the Methodists (1794, 12mo): — Vindication of the Methodists (Lond. 1800, 8vo): — Apology for the Methodists (Lond. 1801, 12mo): — Sermons on various Occasions (Lond. 1836, 2d edit. 2 vols. 12mo): — A Commentary on the Holy Scriptures (Lond. 1848, 6th edit. 6 vols. 8vo). Life of John Fletcher (New York, 1 vol. 8vo). His life has been twice written, once by Macdonald (New York, 8vo), and again by Treffry (New York, 12mo).

## Benson, Martin D.D[[@Headword:Benson, Martin D.D]]

             an English prelate, was born in Herefordshire in 1689. He became prebendary of Salisbury in 1720, archdeacon of Berks in 1721, prebendary of Durham in 1723, and bishop of Gloucester in 1734, and died Aug. 30, 1752. He published a Sermon before the House of Lords (1738), and  Sermons (173640). See Le Neve, Fasti; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Bent John[[@Headword:Bent John]]

             an English martyr, was a tailor living in Urchevant, who was burned in the town of Devises, Wiltshire, for denying the sacrament of the altar, in 1532. See Fox, Acts and Monuments, 4. 706.

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

             was born at Ely in 1707, and was educated at Christ Church, Oxford, from whence, in 1723, he removed to Corpus Christi College, and in 1731 was chosen fellow of Oriel. In 1743 he obtained a prebend in the cathedral of Hereford. In 1749 he proceeded to D.D., and in 1754 was made canon in his cathedral. On the death of Dr. Fanshaw he was nominated regius professor of divinity in the university. He died in 1776. Besides some single sermons, Dr. Bentham published,

1. An Introduction to Moral Philosophy, 8vo: —

2. A Letter to a young Gentleman on Study; with a Letter to a Fellow of a College, 8vo: —

3. Advice to a young Man of Rank upon coming to the University: —

4. Reflections on Logic, with a Vindication of the same, 8vo: —

5. Funeral Eulogies upon military Mens, from the Greek, 8vo: —

6. De Studiis Theologicis Praelectio: —

7. Reflections upon the Study of Divinity, with Heads of a Course of Lectures, 8vo: —

8. De Vita et Moribus Johannis Burton, S. T. P.: —

9. An Introduction to Logic, 8vo. —

10. De Tumultibus Americanis deque eorum concitatoribus similis meditatio. — Biog. Brit.; Hook, Eccl. Biog. 2, 250.

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

             an English clergyman, was born at Ely in 1708. He was educated at Cambridge, and after several rectorships he obtained a stall in the cathedral of that city, and published, at Cambridge, in 1771, The History and Antiquities of the Cathedral Church of Ely, from 675 to 1771. See Chalmers, Biog. Dict. s.v.

## Bentham, Jeremy[[@Headword:Bentham, Jeremy]]

             was born in London, February 15, 1748. He received his early education at Westminster School; and when yet a boy, being little more than twelve years of age, he went to Owen's College, Oxford, where he took his master's degree in 1766. He studied law, and was called to the bar in 1772, but devoted himself entirely to study, and became an able and voluminous writer on government and legislation. His name is mentioned here in view of his writings on morals, which, however, are less original and valuable than those on government. In all his writings, utility is the leading and pervading principle; and his favorite vehicle for its expression is the phrase, “the greatest happiness of the greatest number,” which was first coined by Priestley, though its prominence in politics has been owing to Bentham. “In this phrase,” he says, “I saw delineated for the first time a plain as well as a true standard for whatever is right or wrong, useful, useless, or mischievous in human conduct, whether in the field of morals or politics.” Accordingly, the leading principle of his ethical writings is, “that the end of all human actions and morality is happiness. By happiness, Bentham means pleasure and exemption from pain; and the fundamental principle from which he starts is, that the actions of sentient beings are wholly governed by pleasure and pain. He held that happiness is the ‘ summum bonum,' in fact, the only thing desirable in itself; that all other things are desirable solely as means to that end; that therefore the production of the greatest possible amount of happiness is the only fit object of all human exertion.” He died in Westminster, June 6, 1832. SEE ETHICS; SEE MORALS.

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

             an English Wesleyan minister, was born at Dent, Yorkshire, in 1791. His parents designed him for the ministry of the Established Church, and gave him a liberal education. He was for a short time classical tutor in a private school. In 1812 he was admitted into the Methodist ministry, and labored for twenty-eight years. He died Sept. 15, 1843. He was an instructive preacher.

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

             bishop of Lichfield and Coventry, was born in Yorkshire about 1513. He became a fellow of Magdalen College, Oxford, in 1543, and distinguished himself in Hebrew. He early sided with the Reforming party, and became prominent as a zealous opponent of the superstitions of popery. On the accession of Mary, he disdained to conceal or retract his sentiments, and he was deprived of his fellowship in 1553 and compelled to go abroad. At Zurich and Basle he preached to the English exiles. Even during the height of Mary's persecutions he returned to London to take charge of a Protestant congregation. In the second year of Queen Elizabeth he was raised to the see of Lichfield and Coventry, and was consecrated in 1559. Had Bentham been supreme, the English Reformation would have been far more thorough than it was, and the Christian Church would have avoided much evil. He died Feb. 19,1578. He translated the Psalms, Ezekiel, and Daniel in the “Bishop's Bible.” — Hook, Ecclesiastical Biography, 2, 249.

## Bentis[[@Headword:Bentis]]

             in Slavonic mythology, was a deity of the Poles, to whose protecting care travellers commended themselves by sacrifices and promises.

## Bentivoglio Guido[[@Headword:Bentivoglio Guido]]

             an eminent Italian ecclesiastical statesman and historian, was born at Ferrara in 1579. He was educated at Padua, and then went to reside at Rome, where he was favorably received by pope Clement VIII, who made him a prelate. He was sent as nuncio into Flanders, and afterwards to France; aid when he returned to Rome he was intrusted by Louis XIII with the management of French affairs at that court. In 1621 he was made a cardinal, and in 1641 bishop of Terracina. He was the intimate friend of pope Urban VIII, and on the death of that pontiff public opinion was directed to Bentivoglio as his successor; but before  the election took place, he died suddenly in 1644. He wrote, an Account of the War in Flanders (1632-39): — a volume of Memoirs (1648):and a collection of Letters (1631). See Chalmers, Biog. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.; Encyclop. Brit. (9th ed.), s.v.

## Bentivoglio, Cornelio[[@Headword:Bentivoglio, Cornelio]]

             an Italian prelate, was born at Ferrara in 1668. Pope Clement XI made him chaplain, afterwards titular archbishop of Carthage, and legate at the French court. His zeal against the Jansenists gained for him the favor of Louis XIV, but when the latter died he was recalled. In 1719 he was made cardinal, and in 1720 legatus a latere for Ravenna and the Romagna.  Under Benedict XIII he was appointed by the king of Spain, in 1726, as his representative at the papal curia. He died in 1732. See Kaulen, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

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

             a Congregational minister, was born at South Tringham, now Monterey, Mass., April 1, 1799. He was converted at the age of eighteen, and immediately began preparation for the Christian ministry maintaining himself at Phillips Academy, Andover, Mass. His first year of college life was spent at Williams, and the last three at Amherst, from which he graduated in 1824. After a year of theological study with Rev. Allen McLean, of Simsbury, Conn., he was licensed to preach in 1825, and in the following year was ordained pastor at Middle Haddam. Thence he removed to Granby, where he was installed in 1833, and remained for six years. For eleven years, from 1839, he was pastor in Harwinton; after which, in 1850, he was installed pastor in Green's Farms. His fifth and last pastorate was in Willingtoni, and lasted for eight years, when he was constrained by the infirmities of age to resign his office, and soon after removed to Berlin, where he died July 23, 1869. Mr. Bentley was one of the most successful ministers of his day, and several very remarkable revivals occurred during his ministrations. For a number of years he was one of the trustees of the Theological Institute of Connecticut, and was otherwise deeply interested in the educational work of his church. See Cong. Quarterly, 1870, p. 56.

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

             an English Methodist preacher, was born at Greenhow Hill, Pateley Bridge, about 1824. He was converted when young, joined the Methodist Society, and became a local preacher at seventeen. In 1844 he removed into the Bakewell Circuit, where his preaching made him very popular. In 1849 he entered into business, but in 1854 gave it up, and in 1855 was accepted as an itinerant minister in the Methodist Free Church, travelling in twelve circuits as an earnest, active, and successful preacher. He had a valuable library of old theology well studied. Going to Lancaster in 1877 in feeble health, his weakness increased, but he continued to preach on the Sabbath till his death by apoplexy, May 16, 1868. He was a genial, benevolent, godly man. See Minutes of the 22d Annual Assembly.

## Bentley, Richard, D.D[[@Headword:Bentley, Richard, D.D]]

             called, in philological criticism, “the British Aristarchus,” was born at Oulton, near Wakefield, Jan. 27, 1662, and admitted at St. John's College 1676. He accepted the mastership of the grammar-school of Spalding, in Lincolnshire, early in 1682. In 1683 he became private tutor to the son of Dr. Stillingfleet, afterward bishop of Worcester. He accompanied his pupil to Oxford, where he was admitted M.A. At Oxford he had access to the MSS. of the Bodleian Library. At this time he meditated two very laborious undertakings-a complete collection of Fragments of the Greek Poets, and an edition of the three principal Greek lexicographers, Hesychius, Suidas, and the Etymologicum Magnum, to be printed iab parallel columns on the same page. Neither scheme, however, was carried into effect. To the edition of Callimachus, published by Graevius in 1697, Bentley contributed a collection of the fragments of that poet. But his reputation for scholarship was established by a performance of a much more confined nature-a dissertation on an obscure chronicler named Malala, which was published as an Appendix to Chilmead and Mill's edition of the author in 1691. This showed such an intimate acquaintance with Greek literature, especially the drama, that it drew the eyes of foreign as well as British scholars upon him, and obtained a warm tribute of admiration from the great critics Graevius and Spanheim to this new and brilliant star of British literature. Bentley was ordained deacon in March, 1690. In 1692, having obtained the first nomination to the Boyle lectureship, he chose for his subject the confutation of atheism, directing his arguments more especially against the system of Hobbes. In these lectures Bentley applied the principles and discoveries of Newton's Principia to the confirmation of natural theology. The Principia had been published about six years; but the sublime discoveries of that work were yet little known, owing not merely to the obstacles which oppose the reception of novelty, but to the difficulty of comprehending the proofs whereby they are established. To Bentley belongs, as bishop Monk remarks, the undoubted merit of having been the first to lay open these discoveries in a popular form, and to explain their irresistible force in the proof of a Deity. This constitutes the subject of his seventh and eighth sermons — pieces admirable for the clearness with which the whole question is developed, as well as for the logical precision of their arguments.

Among other topics, he shows how contradictory to the principles of philosophy is the notion of matter contained in the solar system having been once diffused over a chaotic space, and afterward combined into the large bodies of the sun, planets, and secondaries by the force of mutual gravitation; and he explains that the planets could never have obtained the transverse motion, which causes them to revolve round the sun in orbits nearly circular, from the agency of any cause except the arm of an almighty Creator. From these and other subjects of physical astronomy, as well as from the discoveries of Boyle, the founder of the lecture, respecting the nature and properties of the atmosphere, a conviction is irresistibly impressed upon the mind of the wisdom and benevolence of the Deity. We are assured that the effect of these discourses was such that atheism was deserted as untenable ground; or, to use his own expression, the atheists were ‘silent since that time, and sheltered themselves under deism.' This work gave him great reputation, and in 1692 he was made canon of Worcester by bishop Stillingfleet. In 1699 he was appointed master of Trinity College, Cambridge; and in the following year the archdeaconry of Ely was conferred upon him. Of his contributions to Greek literature we have not room to speak; but, in the midst of personal quarrels, his literary activity for many years was wonderful. In 1713 he published, under the signature of Philoleutheros Lipsiensis, a reply to Collins's Discourse of Freethinking; and in none of his writings are his accurate learning and matchless faculty of disputation more signally displayed. In 1717 he was chosen regius professor of divinity at Cambridge. In 1720 he issued proposals for a new edition of the N.T. in Greek, with the Latin version of Jerome. Taking up that father's observation that in the translation of the Holy Scriptures “the very order of the words is mystery,” he conjectured that if the most ancient Greek manuscripts were compared with Jerome's Latin, they might be found to agree with that version both in the words and order; and, upon trial, his ideas were realized even beyond his expectations. He stated also in these proposals that he believed he had recovered, with very few exceptions, the exemplar of Origen, the great standard of the most learned fathers for more than two hundred years after the Council of Nice; and observed that, by the aid of the Greek and Latin manuscripts, the text of the original might be so far settled that, instead of thirty thousand different readings, found in the best modern editions, not more than two hundred would deserve much serious consideration. But so much opposition was made to his plan that he dropped it. Bentley died July 14, 1742. His Works, collected and edited by the Rev. Alexander Dyce, were published in London in 1836 (3 vols. 8vo), but unfortunately the collection is incomplete. His Life and Writings, by bishop Monk, were published in London in 1830; and his Correspondence, edited by Wordsworth, in 1842 (2 vols. 8vo). See Foreign Quarterly Review, July, 1839; North American Review, 43, 458; Edinburgh Review, 2, 321; Allibone, 1:169; Hook, Ecclesiastica l Biography, 2, 253.

## Bentley, Samuel N[[@Headword:Bentley, Samuel N]]

             a Baptist minister, was born at Upper Stearacke, N. S., July 4, 1822. He pursued his college studies at Acadia College, N. S., and took the full three years' course of theological study at Newton (1847-50). A little more than a year after he completed his theological studies, he was ordained, in November, 1851, and became pastor of the Church in Livermore, N. S., where he remained not far from five years (1851-56). From Livermore he removed to Halifax, N. S., where he was pastor three years (1856-59). He died Nov. 26, 1859. See Newton General Catalogue, p. 35. (J. C. S.)

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

             a Unitarian minister, was born in Boston, Mass., June 22, 1759. He graduated at Harvard College in 1777, and was immediately employed as an assistant in the Boston Grammar-school, in which he had been fitted for college. In 1779 he was preceptor of the North Grammar-school in Boston. In 1780 he was appointed Latin and Greek tutor in Harvard College, and held the office until 1783, devoting a portion of his time to the study of theology, with a view to entering the ministry. In September, 1783, he was ordained as colleague pastor with the Rev. James Dimon over the East, or second formed, Church in Salem, Mass. On the decease of his colleague in 1788, he became sole pastor, and continued so as long as he lived. In 1794, when the Salem Gazette was published, he aided by writing a summary of news for the paper. He was once elected chaplain to Congress, but declined the honor. In 1805 he was appointed to the presidency of the college established by Mr. Jefferson in Virginia. This he also declined. He had one of the largest libraries in the country, which he bequeathed to Meadville College, Pa., and to the American Antiquarian Society at Worcester, Mass. He died Dec. 2, 1819. He published a great many single sermons. See Sprague, Annals of the Amer. Pulpit, 8:154.

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

             a Baptist minister, was born at Newport, R. I., March 3, 1775. He removed to Boston, Mass., at the age of fourteen, and joined the Baptist Church in 1791. He commenced preaching in 1806; served as pastor at Woburn and at Maiden, and became a settled pastor at Tiverton, R. I. He was ordained at Salem, Mass., Oct. 9, 1807. He subsequently preached at Worcester, Mass., and at Wethersfield, Conn. He died Dec. 24, 1855. See Sprague, Annals of the Amer. Pulpit, 6:636; Baptist Encyclop. p. 96.

## Benton, Byron[[@Headword:Benton, Byron]]

             a minister in the Methodist Episcopal Church South, was born in Caldwell County, Ky., Dec. 18, 1812. He removed to Port Gibson, Miss., in 1820, and was converted there in 1827. He was a printer by trade, and assisted in publishing the Mississippi Christian Herald, at Natchez, and at the same time was editor and proprietor of the Natchez Courier. In 1837 he published the Southron, at Port Gibson. In 1838 he was licensed to preach and admitted into the Mississippi Conference. In its active ranks he travelled until 1842, when, on account of ill-health, he located. In 1845 he re-entered the conference, and remained as faithful as health would admit until his sudden death, June 28, 1851. Mr. Benton was a pure man, zealous, devoted, unostentatious, generous, and much beloved. See Minutes of Annual Conferences of the M. E. Church South, 1851, p. 363.

## Benton, Carlendo N[[@Headword:Benton, Carlendo N]]

             a Presbyterian minister, was born at Franklin, Delaware Co., N. Y., Jan. 29, 1827. He was educated at the Union Theological Seminary of New York. He was licensed by Tioga Presbytery, and began his work as a missionary under the American Sunday School Union. He was ordained as pastor of the Presbyterian Church at Appalachin, N. Y., in 1857. He was killed on the battle-field at Newbern, N. C., March, 1862. See Wilson, Presb. Hist. Almanac, 1863, p. 289.

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

             a clergyman of the Protestant Episcopal Church, was rector of Christ Church, Rockfish, N. C., and died at that place, July 15, 1862, aged fifty- four years. See Amer. Quar. Church Rev. April, 1863, p. 149.

## Benton, Samuel Austin[[@Headword:Benton, Samuel Austin]]

             a Congregational minister, was born at Waterford, Vt., May 3, 1807. He worked upon a farm until twenty-one years of age, but afterwards pursued academical studies and entered Amherst College, and subsequently Middlebury, where he graduated in 1836. After teaching two years in the academy at Randolph, Vt., he supplied the Church in Stafford ten months, and was ordained at Saxton's River, Vt., in 1840. From 1842 to 1855 he labored in Michigan, under the Home Missionary Society, and the eight years following was pastor at Anamosa, Ia. He then received a commission  as chaplain of the 31st Iowa regiment, and remained in that service till the close of the war. He died in Barnet, Vt., Nov. 19, 1864. Mr. Benton was “a ready and powerful speaker, and his labors among the Western churches were greatly blessed.” See Cong. Quarterly, 1866, p. 208.

## Benton, Sanford[[@Headword:Benton, Sanford]]

             a Methodist Episcopal minister, was born at Tolland, Conn., July 12, 1807. He was converted in early life, and in 1830 entered the New England Conference. From this time he devoted his time and talents to the work of soul-saving with a zeal and constancy rarely surpassed, until his decease, Nov. 25, 1862. Mr. Benton was emphatically an excellent man. His Christian life was uniform and untarnished. As a pastor he was laborious and devoted; as a preacher clear, earnest, pointed. See Minutes of Annual Conferences, 1863, p. 59.

## Benton, William Austin[[@Headword:Benton, William Austin]]

             a Congregational minister, was born at Tolland, Conn., Oct. 11, 1817. He spent two years in Williams College, and entered Yale in 1841. After graduation he taught for a time, and then began his theological course in the seminary in East Windsor, where he remained until 1846. Having given himself to the foreign missionary work, he was ordained May 18, 1847. In the following month he sailed as a missionary of the American Board for Syria and Palestine. Arriving in Beirut in October, he spent the winter in the study of Arabic, and in April, 1848, went to Aleppo, where he labored with zeal and success until February, 1851, when ill-health compelled him to return. Re-embarking for Syria in January, 1853, he established in April a missionary station at Bhamdun, on Mount Lebanon, where he continued until the spring of 1869. The remaining years of his life were spent in America. He died at Barre, Mass., Aug. 23, 1874. See Obituary Record of Yale College, 1875.

## Benus[[@Headword:Benus]]

             an abbot among the monks of Tabenna, in the 4th century. He was famed for his gentleness (Palladius, Hist. Laus. 49; Ruffinus de Mon. 2; Sozomen, Hist. 6 28; Niceph. Hist. 11:34).

## Benveniste[[@Headword:Benveniste]]

             a name common to a number of Jewish writers, of whom we mention the following. SEE BENBENISTA.

1. CHAJIM, rabbi at Smyrna, was born in 1600 at Constantinople, and died in 1673. He is the author of ס8 כנסת הגדולה, an extensive commentary on the Arba Turim of Jacob ben-Asheri (q.v.), published at Constantinople and Lvorno.

2. ISRAEL, who died at Constantinople in 1627, wrote ס8 בֵּית יַשְׂרָאֵל, or a collection of fifty-two lectures on the Pentateuch, repentance, etc., edited by his son Abraham (Constantinople, 1678).

3. JOSHUA, a brother of Chajim, author of יְהוֹשֻׁע אָזְנֵי, or sixty-seven lectures on the Pentateuch, edited by S. Gaabbai (Constantinople, 1677); שְׂדֵה יְהוֹשֻׁעִ, or a commentary on the Hagadoth of the Jerusalem Talmud.

4. MEIR, who wrote under the title of אוֹת אֶמֶת, emendations on the Midrashim, as Sifra, Sifre, Mechitta Tanchuma, and Jalkut (Salonichi, 1565; Prague, 1624).

5. Moses, author of פְּנֵי משֶׁה, or decisions on Jacob ben-Asheri's (q.v.) Arba Turim (Constantinople, 1671 1719). See Furst, Bibl. Jud. i, p. 106 sq.; De Rossi, Dizionario Storico (Germ. transl.), p. 56. (B. P.)

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

             (called L'Ortolano), an Italian painter, was born at Ferrara about 1490, and studied a few years in his native city, after which he visited Bologna and became a pupil of Bartolomeo Bagnacavallo. One of his best pictures is the Virgin and Infant, with saints, in the Church of St. Niccolo, 1520; in St. Mariahe painted a Nativity; and in St. Lorenzo the Adoration of the Magi. He died at Ferrara in 1525. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Benzel, Erich[[@Headword:Benzel, Erich]]

             a prominent Swedish theologian, was born in 1642 at Benzeby; became in 1665 Professor of History and Ethics, and in 1666 Professor of Theology, at Upsala; in 1677 bishop of Stregnas, and in 1700 archbishop of Upsala, where he died in 1709. He wrote, among other works, Breviarium historiae ecclesiasticae V. et N. Testament. (Ups. 3d ed. 1717). He also superintended the printing of the Swedish Bible translation under Charles XII. One of his sons, whose name was likewise Erich, became in 1726 bishop of Gothenburg, and died as archbishop of Upsala in 1743.

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

             a prominent Swedish theologian, was born at Strengnas, Aug. 7, 1689. Having studied at Upsal and Altorf, he was in 1719 appointed professor of philosophy at Lund, was made in 1729 professor of Oriental languages, and in 1732 professor and doctor of theology. In 1738 he was appointed provost of Lund, and in 1740 bishop there. He succeeded his brother in the archbishopric of Upsal in 1747, and died May 20, 1758. He published, Syntagma Dissertationum in Academia Lundensi Habitarum — (Leipsic, 1745), containing an account of his extensive travels and researches in the  East. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Chalmers, Biog. Dict. s.v. (B. P.)

## Benzel, Jacob[[@Headword:Benzel, Jacob]]

             a Swedish theologian, was born Feb. 25, 1683, at Upsal, where he also pursued his theological studies. In 1718 he was appointed professor of theology at Lund, and was made in 1725 doctor of divinity; in 1731 he became bishop of Gothenburg, and in 174 archbishop of Sweden and Finland. He died June 14, 1747, leaving, Dissertatio de Paloestina: — De Fatis paloestine: — De Proedestinatione AEterna. See: Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.).

## Benzelius Eric[[@Headword:Benzelius Eric]]

             a learned Swedish prelate, son of one who bore the same name, was born at Upsal in 1675. He was well versed in theology, languages, antiquities, and history. Returning from his travels in the principal countries of Europe, he became successively professor of theology, bishop of Gothenburg, of Linkoping, and archbishop of Upsal, which position his father had formerly held. He died in 1743, leaving, Monumenta Sueco-Gothica: — Ulphilas Illustratus:a work upon the history of Sweden, editions of several histories of the North Channel, and Cyclus Judaicus, translated from Moses Maimonides. See Hoefer, Nouv. Biog. Generale, s.v.; Chalmers, Biog. Dict. s.v.

## Beoaedh[[@Headword:Beoaedh]]

             (Lat. Beda or Beatus), bishop of Ardcarna, in Roscommon, was the son of Olcan, of the race of Lugaidh. He was a disciple of St. Patrick; being possibly the St. Beatus, bishop of Duncruithen, of whom St. Evinus writes in his Tripartite Life of St. Patrick. He died March 8, 524, and his bell “Ceolan-Beoaidh,” covered with gems and kept in a silver case, is said to have been preserved as a relic in the Church of Bailenag Cleirach. See Colgan, Acta Sanctorumn, p. 562-63, and Tr. Thaune. p. 156, c. 32; Kelly, Cal. of Ir. Saints, p. 89; O'Connor, Rer. Hib. Script. ii, 130; O'Donovan, Four Masters, i, 170, 171.

## Beoan[[@Headword:Beoan]]

             There are several saints of this name, but only two of them can be treated in detail.  1. Bishop of Tidhchuillim (now Feighcullen, County Kildare, Ireland, was a son of Nessan, of the race of Cathaoir Mor of Leinster. He was abbot of Ard-cuilin and of Feighcuilin (if they were not identical), and at the latter his feast is celebrated Aug. 8.

2. Bishop of Tamlacht-Menainn — commemorated Oct. 26. The Mart. Doneg., at this date, associates him with “Meallan,” and locates them at “Loch Bricreun, in Uieath-Uladh “(Iveagh, County Down). — The other martyrologies call him a Briton, but the writer of St. Fursey's Life says that the “two venerable men “(Beoan and Meldan) were of the province of South Munster (Lanigan, Eccl. Hist. of Ireland, ii, 455, 457; Reeves, Eccl. Antiq. p. 112-114). He is frequently mentioned in the Irish Life of St. Patrick, and Meldan, his companion, wal “synedrus seu pater spiritualis” of St. Fursey. St. Fursey took their relics with him when he left Ireland, and deposited them in the chapel dedicated to Sts. Peter and Paul on the top of the hill of Cignes, at Peronne, in France. Beoan flourished in A.D. 580, but he must have died before 626, as he appears in St. Fursey's vision,

## Beode[[@Headword:Beode]]

             SEE BOETHIUS.

## Beog (Or Beocc)[[@Headword:Beog (Or Beocc)]]

             an Irish saint, commemorated Oct. 25, is most probably the St. Dabeoc who, when living in a penal cave” on the island in Lough Derg, afterwards made famous as the scene of St. Patrick's Purgatory, saw a bright light in the north, and told his disciples that this represented the glory of St. Columba, afterwards to be born in that region. His Life is given by O'Hanlon, Lives of Irish Saints, i, 11-16.

## Beoga (Or Begga)[[@Headword:Beoga (Or Begga)]]

             an Irish saint, whose day is Feb. 10. It is said by Coulgan. (Tr. ‘Thaum. p. 121) that when St. Patrick was in East Meath he left at the Church of Techlaisran, in that county, two of his disciples, Bega a virgin, and Lugaidh a priest, probably brother and sister, the children of Gauran. Near the church-door was a well and a tomb, the latter having the name of Feart- Bige, or Bega's tomb.

## Beoghn[[@Headword:Beoghn]]

             abbot of Bangor, County Dewn, Ireland commemorated as a saint Aug. 22-succeeded St. Comgall, A.D. 600; and died in 605. In the Four Masters (by O'Donovan, i, 201) is given a wild legend, in which Sts. Comgall and Beoan are engaged in the capture of a salmon, which proves to be Liban, the daughter of Eochaidh, who had been drowned in Lough Neagh. See Colgan, Acta Sanctoiumn, p. 1-3; O'Conor, Rer. Hib. Script. ii, 149; Reeves, Eccl. Antiq. p. 55, 265, 376.

## Beon[[@Headword:Beon]]

             (Heb, Beon', בְּעֹן, apparently an early error of transcription for MEON SEE MEON [q.v.]; Sept. Βαιαν v. r. Βαμά), one of the places fit for pasturage given by Joshua to the tribes on the east of Jordan (Num 32:3). It is elsewhere more properly called BETH-BAAL. MEON (Jos 13:17), or more briefly BAAL-MEON (Num 32:38), and BETH- MEON (Jer 48:23), for which this name may be a contraction.

## Beonna (Binna Or Bynna)[[@Headword:Beonna (Binna Or Bynna)]]

             the name of several early English ecclesiastics.

(1.) A Mercian witness to charters, about 730.

(2.) A Mercian abbot, who attests charters from 767 onwards. He appears to have been abbot of Peterborough, and attended the great Council of Clovesho, of 808, in attendance on the bishop op Lichfield; and continued to sign charters until 805.' It is just possible that he is

(3) the Beonna who became bishop of Hereford in 823, and died in 830. His relics were, according to Hugh Candidus, preserved at Bredoln.

## Beor[[@Headword:Beor]]

             (Heb. Beor', בְּעוֹר, a torch; Sept. Βεώρ), the name of two men. SEE BALAAM.

1. The father of Bela (q.v.), one of the kings of Edom (Gen 36:32; 1Ch 1:43). B.C. apparently ante 1618.

2. The father of Balaam, the backsliding prophet (Num 22:5; Num 24:3; Num 24:15; Num 31:8; Jos 13:22; Jos 24:9; Mic 6:5; Deu 23:4). In 2Pe 2:15, he is called BOSOR SEE BOSOR (q.v.). B.C. ante 1618.

## Beorchtgyth (Or Berthgyth)[[@Headword:Beorchtgyth (Or Berthgyth)]]

             an early English abbess who addresses two-letters to a man named Balthard, probably her brother, desiring to see him. If the Balthard in question be the Kentish nobleman of that name, Berthgyth would seem to have been in a German monastery. She was a daughter of the missionary abbess Chunihilt, aunt of Lullus, sent by Boniface into Thuringia.

## Beorthwald [[@Headword:Beorthwald ]]

             SEE BERTHWALD.

## Beorwald [[@Headword:Beorwald ]]

             abbot of Glastonbury, early in the 8th century, has been confounded erroneously with Beorhtwald, archbishop of Canterbury. All that is known of him is in connection with St. Boniface. He is said to have taken part in a West-Saxon synod, in which Boniface was sent to the archbishop of Canterbury, to make certain inquiries, between 710 and 716 (Willibald, Life of Boniface). There is a letter of archbishop Brihtwald to Forthere, bishop of Sherborne, begging him to order Beorwald to release a captive girl, which he had refused to do at the archbishop's personal request. In the list of the abbots of Glastonbury given by William of Malmesbury, he appears twice, first as Beorthwald the sixth, and again as Beorwald the seventh, abbot; but in the more ancient list he is placed fourth.

## Bera[[@Headword:Bera]]

             (Heb. id. בֶּרִע, gift, otherwise excellence, but more prob. for בֶּןאּרִע, son of evil; Sept. Βαλλά; Josephus, Βαλλάς, Ant. 1, 9, 1), king of Sodom at the time of the invasion of the five kings under Chedorlaomer (q.v.), which was repelled by Abraham (Gen 14:2; also 17 and 21). B.C. cir. 2077.

## Berab, Jacob[[@Headword:Berab, Jacob]]

             SEE JACOB BERAB.

## Berach[[@Headword:Berach]]

             (Lat. Veretus) was the name of several early Irish ecclesiastics.

(1.) The abbot of Bangor, County Down, who succeeded Segan, son of O'Conn, in 663, and died of the great plague in 664. He is commemorated April 21.

(2.) A better-known Berach was abbot of Cluaincairpthe, now Kilbarry. Feb. 15 is the day observed in his memory, but the dates of his Acts are uncertain. He was the son of Nemnald, of the race of Dobhtha, and was born at Gortnaluachra, near Cloon, Feb. 15, 521. He was successively under St. Daiglo and St. Kevin, and the place of his monastery was pointed out by a stag which carried his baggage. The date of his death is uncertain, but it probably occurred before the close of the 6th century. St. AEngus counts him among the bishop-saints of Ireland.

## Berachah[[@Headword:Berachah]]

             (Heb. Berakah', בְּרָכָה, a blessing), the name of a valley and also of a man.

1. (Sept. translates εὐλογία.) A valley in the direction of Tekoa, so called as being the place where Jehoshaphat celebrated the miraculous overthrow of the Moabites and Ammonites (2Ch 20:26). It is still called Wady Bereikut, near the ruined village of the same name south of Tekua (Robinson's Researches, 2, 189), first identified by Wolcott (Biblioth. Sac. 1843, p. 43; comp. Wilson, Lands of Bible,, 1, 386). SEE JERUEL; SEE CAPHAR-BARUCHA.

2. (Sept. Βερχία.) One of the thirty Benjamite warriors, “Saul's brethren,” who joined David while in retirement at Ziklag (1Ch 12:3). B.C. 1054.

## Berachiah[[@Headword:Berachiah]]

             (1Ch 6:19). SEE BERECHIAH. Berakoth. SEE MISHNA. Berai'ah (He'. Berayah', בְּרָאיָה, created by Jehovah; Sept. Βαραϊvα), next to the last named of the nine sons apparently of Shimhi, and a chief Benjamite of Jerusalem (1Ch 8:21). B.C. perhaps 588.

## Beraldini Paulino[[@Headword:Beraldini Paulino]]

             SEE BERARDINI.

## Berandine Gabriel[[@Headword:Berandine Gabriel]]

             a French martyr, belonged to the Church of Geneva, in France. He was taken to Chambery, and put in prison for rebuking a priest, who in his sermon had abused the name of God. He first had his tongue cut off, and then was burned. This occurred in 1550. See Fox, Acts and Monuments, 4:407.

## Berandutius (Or Beranduccio) Maurisco Antonio[[@Headword:Berandutius (Or Beranduccio) Maurisco Antonio]]

             an Italian theologian and jurist, a native of Biseglia, in the kingdom of Naples, who lived in the latter half of the 16th century, wrote Somma Corona de' Confessori, dove si Tratta d' Agni Sorte di Restitutioni, Usure et Cambii (1591). See Hoefer, Nouv. Biog. Gen., s.v.

## Berard Of Carbio In Umbria, Saint And Martyr[[@Headword:Berard Of Carbio In Umbria, Saint And Martyr]]

             was one of the six monks whom St. Francis of Assisi sent from Italy into Spain, to convert the Moors. Berard (who knew a little of Arabic) was appointed the chief of the mission; they penetrated to Seville, where they preached in the mosque. The Moors, taking them for madmen, drove them from the mosque; but, when they tried to convert the prince, sent them to  Morocco; where they were cast into prison, but, having escaped, they began again to preach in public. The king, having tried in vain to silence them, was greatly exasperated, and with his cimeter split open their heads, Jan. 15, 1220. Dom Pedro, infante of Portugal, brought their bodies to Portugal, and placed them in the Church of the Holy Cross, at Coimbra. Pope Sixtus IV canonized them Aug. 7, 1481; and their Life was written by the infante Dom Pedro mentioned above. See Baillet, 1, 210, Jan.

## Berardi[[@Headword:Berardi]]

             an Italian theologian of the Augustinian order, who lived at Savona, in the latter half of the 15th century, wrote, Commentaria in Omnes D. Pauli Epistolas: — Sermones — Tractatus de Hereticis sui Tezpor is. See Hoefer. Nouv. Biog. Generale, s.v.

## Berardi, Carlo Sebastiano[[@Headword:Berardi, Carlo Sebastiano]]

             a famous Italian canonist, was born at Oneglia, Aug. 26, 1719. He studied theology among the Piarists at Savona, received holy orders, and afterwards betook himself to the study of jurisprudence, especially of canon law. In 1749 he was appointed prefect of the Law-college at the Royal Academy; in 1754, professor of law at the University of Turin, and died in 1768. He wrote, Gratiani Canones, Genuini ab Apocryphis Discreti, Corrupti ad Emnendatiorum Codicumn Fidem BExacti, Dificiliores Commoda Interpretatione Illustrati (Taur. 1752-57; Venet. 1777, 1783): — De Variis Sacror. Canonum Collectionibus ante Gratianum, printed with the foregoing: — Commentaria in Jus Ecclesiasticum Universum (Taur. 1766 sq.; Venet. 1778, 1789; Laureti, 1847): — Institutiones Juris Ecclesiastici (Taur. 1769). See Mazzuchelli. Gli Scrittori d' Itala, ii, 2, 910; Vallauri, Storia delle Universita degli Studi del Piemonte, iii, 219; Schulte, Geschichte der Quellen und Literatur des canonischen Rechts, iii, 1, 524; Mohler, in Wetzer u. Welte's Kirchen- Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Berardi, Fabio[[@Headword:Berardi, Fabio]]

             an Italian engraver, was born at Siena in 1728, and studied under Wagner of Venice. The following are a few of his principal religious prints: St. Seraphinus Worshipping the Cross; Isaac Blessing Jacob, and the Sacrifice of Gideon; Jacob and Rachel. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Berardi, Timoteo[[@Headword:Berardi, Timoteo]]

             an Italian theologian of the order of Carmelites, a native of Genoa, was bishop of Noli in 1588, and died in 1616. He wrote, Declamationes Panegyricce de Sacra Fide et de Romano Pontifice; also some small philosophical and theological treatises. See Hoefer, Nouv. Biog. Gen., s.v.

## Berardier Denis[[@Headword:Berardier Denis]]

             (surnamed Finelon), a French priest, professor, and member of the first national assembly, was born at Quimper in 1729. He was the son of a merchant of Qulimper, and first pursued his studies at a Jesuit school at that place. At Paris, where he afterwards went, he studied philosophy and theology, and became doctor at the Sorbonne. At the time of the expulsion of the Jesuits. in 1762, he was appointed by M. de la Chalotais principal of the College of Quimper, to which institution he presented a cabinet of natural sciences, very valuable for that epoch. The opposition which he encountered on the part of the Jesuits, it is said, led him to abandon Quimper. March 19, 1778, he was appointed principal; May 1, 1780, administrator; and in 1787 grand-master of the College Louis-le-Grand, at Paris. From this time he was found mingling-with men; and in the memorable affairs of the epoch. He numbered among his pupils Luce of Lancinal, Camillus Desmoulins, and Maximilian Robespierre. Camillus saved his life Sept. 2, and still later, in 1793, he turned away from the dwelling of his master the dangers which were threatened by the rioters. As to Robespierre, he obtained at the close of his course of study, at the recommendation of Berardier, a gratuity of six hundred pounds. Berardier held his position in 1789, as assistant deputy of the clergy at the constituent assembly, when he opposed the civil constitution of the clergy. He signed the protestation against this act, and naturally refused the bishopric of Quimper, to which he was elected. He became grand-master of the College of Conformity, and died in 1794. He wrote, among other works, L'Eglise Constitutionnelle Confondue par elle-meine (Paris, Crapart, 1792): — Les Principes de la Foi sur le Gouvernement de l'Eglise, etc. (ibid. 1791). This work had fourteen editions in less than a month, and some were entitled Les Vicis Principes de la Constitutian du Clerge. See Hoefer, Nouv. Biog. Generale, s.v.

## Berardini (Bernardini Or Beraldini) Paulino[[@Headword:Berardini (Bernardini Or Beraldini) Paulino]]

             an Italian theologian of the Dominican order, was born at Lucca about 1515, and died at Naples in 1585. His principal works are, Quodlibeta Theologica: — Tabula sive Index Sententiarum in Commentario Thomo Cajetani .super Summam S. Thom e de Aquino: — Chronica Ordinis: — Concordia Ecclesiastica contra tutti gli Heretici: — Defaensione della Vita e della Dottrina del P. Geron. Savonarola: — Narrazione e Discorso'circa la Contradizione contra Opere di Geronimo Savonarola. See Hoefer, Nouv. Biog. Generale, s.v.

## Berauld (Or Beraud), Armand Bernard[[@Headword:Berauld (Or Beraud), Armand Bernard]]

             a French theologian, who lived in the early half of the 18th century, wrote, Theses Theologicoe (Paris, 1717): — Traite des Annates, etc. (Amsterdam, 1718). See Hoefer, Nouv. Biog. Generale, s.v.

## Berauld (Or Berault), Michel[[@Headword:Berauld (Or Berault), Michel]]

             a French Protestant theologian, was born about 1535, at Mans. About the year 1555 he left the convent of the Dominicans of his native place, and joined the Reformed Church. In 1560 he was received into the evangelical ministry, and ministered to the Church at Ladeve from 1561 to 1562, and at Beziers from 1563 to 1564. Being driven away from the latter place, he went to Montauban. In 1573 he was at Puylaurens, and in 1576 again at Beziers. Being obliged to leave this place a second time, he became pastor at Realmont. In 1579 he was appointed pastor and professor of theology at Montauban, where he died, July 11, 1610. He took a very active part in the affairs of the Reformed Church, and presided at the national synods held at Montauban in 1594, at Montpellier in 1598, and at La Rochelle in 1607. Of his numerous works we mention, Athieangoras d'Athenes, Philosophie Chrestien, touchant la Resurrection des Morts (Montauban, 1582): — Brieve et Claire Defense de la Vocation des Ministres de l'Evangile, etc. (ibid. 1598): — Epistola Apologetica ad Plantavitium Pnauseum Semijesuistanm (1608): — Disputationum Theologicarum Prima de Sacra Theologia (1608). See Lichtenberger, Encyclopedie des Sciences Religieuses, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Berault-Bercastel Antoine Henri De[[@Headword:Berault-Bercastel Antoine Henri De]]

             a French Jesuit, was born Nov. 2, 1722, at Brieg, near Metz; and died as canon of Noyon in 1794. He is the author of a popular Church history — histoire de l'Eglise (Paris, 1778-90, 24 vols) comprising the period from the founding of the Church to the year 1721. This work has often been reprinted, with corrections and a continuation, by Guillon (Besancon and Paris, 1820-21, 12 vols.); by Pelier de Lacroie (Ghent, 1829-33, 18 vols.); by count Rubino (Lyons and Paris, 1842, 16 vols.). The fifth edition, coming down to the year 1844, was published by Henrion (Paris, 1844, 13 vols.). It was also translated into Italian and German. See Funk, in Wetzer u. Welte's Kirchenlexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Berber Version Of The Holy Scriptures[[@Headword:Berber Version Of The Holy Scriptures]]

             The whole of the interior of Northern Africa is inhabited by the Berbers, representatives of the ancient Libyan race. They are divided into several distinct nations, of which the principal are the Amazigh or Berbers of Northern Atlas; the Shellahs, who inhabit the southerin part  of the same mountain chain; the Kabyles of the Algerine and Tunisian mountains; and the Tuarick tribes of Siwah, Sokna, and the Western desert.

A translation of the first twelve chapters of St. Luke into the Algerine- Berber (or Showiah) dialect of the Berber language spoken by the Kabyle tribes was published by the British and Foreign Bible Society in 1833, from a MS. which included the four Gospels and the book of Genesis, and which was purchased by the society of Mr. Hodgson, American consul at Algiers. This is the only part hitherto published. See Bible of Every Land, p. 403. (B. P.)

## Bercarius[[@Headword:Bercarius]]

             SEE BERTHARIUS.

## Berchan[[@Headword:Berchan]]

             (Lat. Berchanus and Barachinanus). Several of this name are found in Irish hagiology, of some of whom but little is known. Of this class are Berchan of Cluain-Aedha-Aithmet, in Luighne, commemorated June 5; Berchan of Cluain-caoi, May 24; Berchan of Inis-rochla, in Loch Erne, Nov. 24; and Berchan, son of Neman, brother of St. Sedna of Killaine. — Of those better known are:

1. OF CLUAIN-SOSTA — commemorated Dec. 4. The Maart. Doneg. calls him “bishop and apostle of God, of Cluain-sosta, in the Failghe.” He was the son-of Muired-hach, of the race of Cairbre Righfoda; and was called also Ferda-leithe (the man of two portions), as he spent half his life in Alba, and the other half in Erin. The Scotch calendars place this saint's day on April 6, and make him bishop in the Orkneys. Camerarius says that he was celebrated in the province of Stirling, and passed his youth in the monastery of St. Columba, near there. He has several places in Scotland named after him, and his grave was said to be in Inishmore, in Galway Bay. See Colgan, Acta Sanctorum, p. 715, n.; Forbes, Kal. of Scot. Saints, p. 279; O'Curry, Lect. on Anc. Ireland, iii, 66.

2. OF ECHDRUIM — celebrated May 7. From the dates and other circumstances this Berchan seems to be the Becanus of the race of Colla- Dachrioch, whom Colgan gives (Acta Sanctorum, p. 782-83) as brother of St. Cairnech and St. Rouan.  3. The Irish calendars, under April 10, give Berchan as one of the saints specially venerated IN EGG (or Eig), in the Hebrides of Scotland, and this may be the Berchan who was so troublesome to St. Columba on account of his inquisitive disposition. See Colgan, Tr. Thaum.

4. Abbot OF GLAS NAOIDHEN, in Fine Gall — celebrated Oct. 12 — is more generally known as Mob-hi-Clairenech (of the flat face), and the place of his dedication is now Glasnevin. He was of the race of Finn Fuathairt, and Uan-finn, daughter of Finnbarr, was his mother. “The extraordinary universal plague through the world, which swept away the noblest third part of the human race,” broke up his monastery at Glasnevin about A.D. 544 (or 545). In Archdall's Monast. Hibern. p. 119, there is mentioned among the canons regular of St. Augustine, “Glaisena-Oidheau, St. Mobyus, alias Mobyteus.” Bercharius (or Bererus), Saint, a French ecclesiastic, was born in the 7th century, in one of the provinces of Aquitaine. He was educated by St. Nivardus of Rheims, and retired into the monastery of Luxeuil, in Burgundy, where St. Walbertus was abbot. After many years thus spent he returned to Rheims, and St. Nivardus built, at his request, the monastery of Hautvilliers, of which Bercharius was appointed the first abbot, and united the rules of St. Columbanus and St. Benedict. In 673 St. Nivardus died, and subsequently Bercharius founded two other monasteries in the forest of Der — one, for men, called Montier-en-Der, and another, for nuns, called Peulle-Moutier — which no longer exists. — Berchbrius left Hautvilliers, and became abbot of Montirende then went on a pilgrimage to Rome and Jerusalem. Having been compelled to punish one of his monks, named Daguinus (his godson), the wretched man stabbed him in the night; he died on Easter-night, A.D. 676. His festival is marked on the 16th of October, the day of his translation. See Mabillon, Soec. Ben. par. ii; Baillet, iii, 262, Oct. — Landon, Eccles. Dict. s.v.

## Berchere Carl Le Gouz De La[[@Headword:Berchere Carl Le Gouz De La]]

             a French theologian, was born at Dijon about 1647. He was successively bishop of Lanaur, archbishop of Aix, of Alby, and of Narbonne, where he died, June 2, 1719. He wrote, Statuts Synodaux de Lanaur (Toulouse, 1679): — Harangue au Roi Louis XIV in 1791, etc. See Hoefer, Nouv. Biog.Generale, s.v.

## Bercheure (Or Berchoire, Lat. Bercherius Or Bercorius) Pierre[[@Headword:Bercheure (Or Berchoire, Lat. Bercherius Or Bercorius) Pierre]]

             a learned French-Benedictine, a native of St. Peter du Chemin, near Maillezais in Poiton, was born about the beginning of the 14th century. He was prior of the monastery of St. Eloy, which at that time belonged to the Benedictines. He died at Paris in 1362. He wrote Reductorium, Repertorium et Dictionatrium Morale utriusque Testamenti, etc. (Strasburg, 1474; Nuremburg, 1499; Cologne, 1631-92). This is a kind of encyclopaedia in which the author treats of theology, physics, medicine, anatomy, geography, and astronomy. A translation of this work by Richard Leblanc was published at Paris in 1584. Bercheure also translated into French, by order of king John, the Roman History of Livy. This translation, of which several fine manuscripts are to be found in the Imperial Library, was published under the title Les Grandes Decades de Titus-Livius, etc. (Paris, 1514-15). He composed several other works which have been lost. See Hoefer, Nouv. Biog. Generale, s.v.; Chalmers, Biog. Dict. s.v.; Wetzer u. Welte, Kirchenlexikon, s.v.

## Berchmann Johann[[@Headword:Berchmann Johann]]

             a German theologian of the Jesuit order, who lived in the early half of the 17th century, is revered as a saint. He wrote Hyperdulia Marioana, a work published by Canisius (Munich, 1631). His Life, represented as a model, and written in Italian by Virg. Cepari (Rome, 1627), was translated into Latin by Herm.Hugo (Antwerp, 1630); into French by Cachet (Paris, 1630); into Spanish by Jos. Olzina. See Hoefer, Nouv. Biog. Generale, s.v.

## Berchorius [[@Headword:Berchorius ]]

             SEE BERCHEURE.

## Berchthun [[@Headword:Berchthun ]]

             is the name of two early English prelates.

1. A bishop OF LICHFIELD, the thirteenth in the ancient lists, succeeded Cuthfrith, whose death is placed in some MSS. of Florence in 767. Little or nothing is known of his history, but he is mentioned by Matthew Paris in his Lives of the Offas. He is there made archbishop of Lichfield and confounded with bishop Humbert, who lived a half-century later. See Wharton, Anc. Sac. i, 429.  2. Otherwise styled Brihithumus, deacon of John of Beverley, bishop OF YORK, was abbot of John's monastery of “Inderauuda,” or Beverley, when Bede wrote, According to the fragments of the history of Beverley preserved by Leland (Collectanea, iii, 155), he died May 15, 733; but, according to Capgrave, his death occurred in 740. He was buried at Beverley near his master.

## Berchtold Count Leopold De[[@Headword:Berchtold Count Leopold De]]

             a German philanthropist and traveller, was born in 1738. He was versed in eight different languages; travelled in Europe, Asia, and Africa, and exposed himself in Turkey to great danger in order to study the means of preventing and of curing the pestilence: was a zealous propagator of vaccination, and consecrated his whole immense fortune to the relief of the evils of humanity, and to found establishments of beneficence. In 1805 he collected offerings of wheat in order to maintain the inhabitants of Riesengebirge, who were a prey to famine. At the battle of Wagram, the chateau of Buchlovitz served as an asylum for the sick and wounded. Berchtold died of typhoid fever developed in this improvised hospital, in 1809. He wrote, An Essay to Direct and Extend the Inquiries of Patriotic Travellers (Lond. 1789); translated into French by P. de Lasteyrie (Paris, 1797): Courte Methode pour Rappeler a la Vie toutes les Personnes Atteintes de Mort Apparente (in German, Vienna, 1791); the author translated this work into several languages. He also published the Tables, in which artisans find excellent advice concerning the preservation of their health. See Hoefer, Nouv. Biog. Generale, s.v.

## Bercka Arnold[[@Headword:Bercka Arnold]]

             a German theologian, lived at Cologne in the early half of the 17th century. He wrote Liber Vitae, sive Veteris et Novi Testamenti Glossarium et Compendium, una cum Indice Historiarum in Omnibus Libris Novi et Veteris Testamenti (Cologne, 1661), which is found in manuscript in the library of the Jesuits at Dusseldorf. See Hoefer, Nouv. Biog. Generale, s.v.

## Berckelmann, Johann Justus[[@Headword:Berckelmann, Johann Justus]]

             a Protestant theologian of Germany, was born at Rostock, Oct. 3, 1678. He studied at Helmstadt and after having acted as pastor at several places, in 1721 was appointed general superintendent at Hildesheim, and in 1726 for the same office at Osterroda. In 1735 he was deposed from his office,  and had to leave the country. He died at Nordhausen, Feb. 22, 1743. He published Evangelische Glaubens-Lebens und Gewissenslehre. See Heinsius, Kirchen-Historie, pt. iii; — Jocher, Allgemeines Gelehrten Lexikon, s.v. (B. P.)

## Berckelmann, Theodor[[@Headword:Berckelmann, Theodor]]

             a Lutheran theologian of Germany, was born Nov. 9, 1576, at Neustadt, in the principality of Calenberg. He studied at Helmstadt, and in 1609 was professor of theology there; in 1616 he was made doctor of theology; in 1625 abbot at Amelunxborn; and in 1630 general superintendent of Goittingen, where he died, July 30, 1645. He wrote, Isagoge Theologica:— Dissertationes Biblic: — Commentarius in Epistolam ad Galatas. See Kuss, Memoria Theodori Berckelmanni (1733); Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Gen, s.v. (B. P.)

## Berckenmeyer[[@Headword:Berckenmeyer]]

             SEE BERKENMYER.

## Bercta[[@Headword:Bercta]]

             SEE BERTHA.

## Berctgils (Also Bonifacius)[[@Headword:Berctgils (Also Bonifacius)]]

             a Kentish man, was appointed by bishop Honorius of Canterbury the third bishop of the East Angles, with his see at Dunwich. The year of his consecration was probably 652, and he ruled for seventeen years. See Bede, Hist. Eccl. iii, 20; 4:5; Flor. Wig., M. H. B., p. 530; Wharton, Ang. Sac. i, 403.

## Berdini Vincenzo[[@Headword:Berdini Vincenzo]]

             an Italian theologian of the order of the Minorites, a native of Sarteano, near Sienna, lived in the early half of the 17th century. He wrote, L'Antidote Spirituale sopra la Peste (Sienna, 1630): — Storia dell' Antica e Moderna Palcestina, ossia il Viaggio di Gerusalemme (ibid. 1633; Venice, 1642):Centuria Tersa de' Precetti, Politici e Moorali (Sienna, 1634): — Centuria Seconda de' Precetti Christiani (ibid, 1642). See Hoefer, Nouv. Biog. Generale, s.v.

## Bere (or Ber), Louis[[@Headword:Bere (or Ber), Louis]]

             a Swiss Catholic theologian, was born at Basle at the close of the 15th century. In 1526 he was a doctor in theology at Paris, and one of the four presidents of the conferences upon religion held at Baden. He retired to Fribourg when the Protestants held control at- Basle, and there died, April 14, 1554. He wrote, De Christiana Prceparatione ad Mortem (Basle, 1551): — Quorumdam Psalmorum Expositio (ibid. eod.): — Num quid Christiano Homini Ingruente Pestilentia Funere Licet (ibid. eod.). See Hoefer, Nouv. Biog. Generale, s.v.

## Berea[[@Headword:Berea]]

             (Βερέα), a place in Judea apparently not very far from Jerusalem, where Bacchides, the general of Demetrius, encamped shortly before the engagement in which Judas Maccabaeus was slain (1Ma 9:4). Other copies, however, read Berzath (Βεηρζάθ, Βεηρθάζ, Βηρζήθ, etc., see Grimm, in loc.), from in which Reland conjectures (Palaest. p. 624) that it may be the BEZETH (q.v.) of 1Ma 7:19, especially as Josephus, in his parallel account (Ant. 12, 11, 4), calls the place in question Bethzetho (Βηθζηθώ, Ant. 12, II, 1; compo. 10, 2). SEE BEROEA.

Berea

(1Ma 9:4). Lieut. Conder (Tent Work, ii, 335) proposes to identify this place with Bireh, which, however, has long since been settled as the site of Beeroth.

## Bereans[[@Headword:Bereans]]

             a small sect of dissenters from the Church of Scotland, who profess to follow the example of the ancient Beroeans (Act 17:11) in building their system upon the Scriptures alone, without regard to any human authority. The sect was founded in 1773 by a clergyman named Barclay, who was excluded from the parish of Fettercairn. They hold the Calvinistic creed, with the following peculiarities:

1. They reject natural religion as undermining the evidences of Christianity.

2. They consider faith in Christ and assurances of salvation as inseparable, or rather as the same thing, because (say they) “God hath expressly declared, he that believeth shall be saved; and therefore it is not only absurd, but impious, and in a manner calling God a liar, for a man to say I believe the Gospel, but have doubts, nevertheless, of my own salvation.”

3. They say that the sin against the Holy Ghost is nothing else but unbelief; and that the expression, “It shall not be forgiven, neither in this world, nor that which is to come,” means only that a person dying in unbelief would not be forgiven, neither under the former dispensation by Moses, nor under the Gospel dispensation, which, in respect of the Mosaic, was a kind of future world, or world to come.

4. They interpret the Old Testament prophecies, and especially the Psalms, as typical or prophetic of Christ, and never apply them to the experience of private Christians. There are still some congregations of Bereans in Scotland, and a few, it is believed, in America. SEE HUTCHINSONIANS.

## Berechiah[[@Headword:Berechiah]]

             (Heb. Berekyah', בֶּרֶכְיָה, blessed by Jehovah; also in the prolonged form Berekya'hu, בֶּרֶכְיָהוּ, in 1Ch 6:39; 1Ch 15:17; 2Ch 28:12; Zec 1:7; Sept. Βαραχίας, often Βαραχία), the name of six men. SEE BARACHIAH and SEE BARACHIAS.

1. The son of Shimea and father of Asaph, the celebrated musician; he was one of the Levites who bore the ark to the tent prepared for it by David (1Ch 6:39, where the name is Anglicized “Berachiah;” 15:17, 23). B.C. 1043.

2. The son of Meshillemeth, and one of the seven Ephraimite chieftains who enforced the prophet Oded's prohibition of the enslavement of their Judaite captives by the warriors of the northern kingdom (2Ch 28:12). B.C. 789.

3. The fourth named of the five brothers of Zerubbabel (q.v.), of the royal line of Judah (1 Chronicles in 20; see Strong's Harmony and Expos. of the Gospels. p. 17, note m). B.C. 536.

4. A son of Asa, and one of the Levites that dwelt in the villages of the Netophathites on the return front Babylon (1Ch 9:16). B.C. post 536.

5. The son of Iddo and father of the prophet Zechariah (Zec 1:1; Zec 1:7). B.C. ante 500.

6. A son of Meshezabeel and the father of Meshullam, which last repaired a part of the walls of Jerusalem (Neh 3:4; Neh 3:30; Neh 6:18). B.C. ante 446.

## Berectus (Beretchert, Or Beriktus)[[@Headword:Berectus (Beretchert, Or Beriktus)]]

             is the name of a Scottish and an Irish ecclesiastic of early date:

1. A saint by this name is mentioned by Wion. He is said to have died in 720, and is commemorated Feb. 24. See Forbes, Kalendar of Scottish Saints, p. 279.

2. On Dec. 6 the Irish hagiologists place Beretchert, or Berectus, of Tulachleis, now Tullylease, County Cork. He is given as brother of Sts. Gerald, Balanus, and Hubrit. The Bollandists (Acta SS. Feb., 2, 833 sq.), in their Life of St. Berach, would identify Berectus with him. The Four Masters gives the death of “Berichtir of Tulachleis” Dec. 6, 839.

## Berecynthia[[@Headword:Berecynthia]]

             in Greek mythology, was the usual surname of Cybele, from the mountain range Berecylithus, in Phrygia, where she was principally worshipped.

## Bered[[@Headword:Bered]]

             (Heb. id. כֶּרֶד, hail, in pause Ba'red, בּ רֶד, Gen 16:14; Sept. always Βαράδ), the name of a place and of a man.

1. A town in the south of Palestine, between which and Kadesh lay the well Lahai-roi (Gen 16:14; comp. Gen 16:7). The name is variously given in the ancient versions: Syriac, Gadar [? — Gerar]; Arab. Iared, probably a mere corruption of the Hebrew name; Onkelos, Chagra, חִגְרָא(elsewhere employed in the Targums for “Shur”); Ps. — Jonathan, Chalutsa, חֲלוּצָאi.e. the Elusa, ῎Ελουσα, of Ptolemy and the ecclesiastical writers, now el- Khulasah, on the Hebron road, about 12 miles south of Beersheba (Robinson, 1, 296; Stewart, p. 205; Reland, p. 755). We have the testimony of Jerome (Vita S. Hilarionis) that Elusa was called by its inhabitants Barec, which would be an easy corruption of Bered, ךְbeing read for ד. Chaluza is the name elsewhere given in the Arabic version for “shur” and for “Gerar.” SEE ELUSA.

2. A son of Shuthelah and grandson of Ephraim (1Ch 7:20); supposed by some to have been identical with Becher in Num 26:35, by a mere change of letters ( בכרfor ברד), but with little probability from the context. B.C. post 1856.

## Berefellars[[@Headword:Berefellars]]

             were seven persons in Beverley Minster who acted as rectors of choir; their amesses were probably lined with bear-skin, or fells, whence their name.

## Beregzazi Peter[[@Headword:Beregzazi Peter]]

             a Protestant Hungarian theologian, lived at Grosswardein, Hungary, near the close of the 16th century. He wrote, Adversaria de Controversis hoc Sceculo de Religione Motis (Basle, 1587): — Opuscula Varia de Calendario Gregoriano (ibid. 1590). See Hoefer, Nouv. Biog. Generale, s.v.

## Berelius George[[@Headword:Berelius George]]

             a Swedish Protestant theologian, was born at Calmar in 1641, and died at Upsal in 1676. He wrote, Disp. de Insectis: — De Amplificanda Republica: — De Indulgentiis Papalibus. See Hoefer, Nouv. Biog. Generale, s.v.

## Beren (Or Jura)[[@Headword:Beren (Or Jura)]]

             in the mythology of India, was the hunter who killed Krishna without being aware of it; for the god, sleeping under a tree, had forgotten to cover up the bright signs of his divinity on the soles of his feet, and thus Jura, aiming at this mark, robbed Vishnu, in the highest incarnation, of his life.

## Berengarians[[@Headword:Berengarians]]

             the followers of Berengarius, who taught, in the eleventh century, that the bread and wine in the Lord's Supper were not really and essentially, but figuratively, changed into the body and blood of Christ. See BERENGARIUS.

## Berengarius or Berenger[[@Headword:Berengarius or Berenger]]

             archdeacon of Angers, was born at Tours in the year A.D. 998, and studied first in the school of St. Martin, and subsequently at Chartres, under the celebrated Fulbert. Upon his death Berenger left Chartres and returned to Tours, where he taught publicly at St. Martin's. He very early manifested a liberal spirit of inquiry, and was distinguished for his piety as well as for his industry in study. He quitted this city again and repaired to Angers, where he was well received by Hubert de Vendome, who administered the church of Angers at that period, and who made Berenger archdeacon. Scholars flocked to him from all parts of France. Some time between 1040 and 1050 he began to publish his sentiments on the Eucharist, in which he opposed the doctrine of Paschasius on transubstantiation. Lanfranc, who was then in Normandy, and who had been the intimate friend of Berenger, entered into a controversy with him on the subject. Berenger answered Lanfranc in a letter (see Gieseler, Ch. Hist. per. 3, § 29), in which he blamed him for charging Scotus with heresy for his opinion that the bread and wine are not changed in substance by consecration in the Eucharist, and declared that in doing so he equally condemned Ambrose, Jerome, Augustine, and others of the fathers. This letter fell into the hands of Pope Leo IX, who convened a council at Rome in April, 1050, when Berenger was excommunicated. He was also, in this year, condemned in the synods of Brienne and Vercelli. In this last council, which was held in September, the books of Scotus were burned. In October in the same year he was synodically condemned, for the fourth time, at Paris. Berenger appears to have adhered to his views until 1055, when, being cited before a synod held at Tours, where Hildebrand acted as legate to Victor II, he signed a confession of faith, which, though not a complete retraction, was satisfactory to the prelates present, who accordingly received him into communion. He had not, however, changed his opinions, and still continued to defend in writing his real views, whereupon he was again cited before a council, held at Rome in 1059, where he again retracted, and signed a confession drawn up by Cardinal Humbertus. Upon his return into France he again retracted his recantation, and published another work in defense of his original opinion.

This work Lanfranc endeavored to answer, but without any effect so far as Berenger was concerned, who also, by letter, assured Pope Alexander II that his opinion was unalterable. Thus another synod was held against him at, Rouen in 1063, another at Poitiers in 1073, another at St. Maixent in 1075, another at Rome in 1078, where he confessed the doctrine of transubstantiation to save his life, but withdrew his confession as soon as he was safe in France. He died in communion with the Church in the island of Come, near Tours, Jan. 5 or 6, 1088, at the age of ninety. Berenger was greatly in advance of his age both intellectually and morally, though he had not physical to equal his moral courage. The injustice with which he —was treated at Rome caused him to use the following language of Leo IX: “In him I found by no means a saint, by no means a lion of the tribe of Judah; not even an upright man. To be declared a heretic by him I account as nothing.” He styled the doctrine of transubstantiation an inepta vecordia vulgi. From his great reputation as a teacher, his views were widely diffused, not only in France, but in other countries. Much light has been recently thrown upon the history and character of Berenger by the publication of Berengarius Turonensis, oder eine Sammlung ihn betreffender Briefe, herausg. von Dr. H. Sudendorf (Berlin, 1850). This collection of his letters shows him as a worthy man, a loving Christian, and a man of tender and placable nature. It shows also that his learning embraced a wide ran e: he was a most zealous student of the fathers, he practiced medicine as a physician, and was much admired as an orator. It shows farther, what was not before known, that he was in intimate relations with some of the foremost men in France; and that, in particular, Godfrey of Anjou was his friend and protector. We also learn a great deal from this book of Gregory's conduct during his stay in France, and find that a very general sympathy with Berengarius's views existed among the chief clergy of France and of the neighboring German border. Dr. Sudendorf's historical explanations are both acute and thorough. — Neander, Ch. Hist. 3, 503-522; Mosheim, Ch. Hist. 1, 285-291; Hagenbach, History of Doctrines, 2, 75-88; Landon, Eccl. Dict. 2, 180.

## Berenger Raymond[[@Headword:Berenger Raymond]]

             a native of Dauphiny, celebrated grand-master of the Order of St. John of Jerusalem, rendered himself illustrious by his valor, and was raised to the dignity of grand-master in 1365. In concert with the king of Cyprus, he destroyed the Egyptian privateers that infested the sea in the vicinity of the islands of Rhodes and Cyprus. He then went into the midst of the siege before Alexandria, took it after two very deadly assaults, burned all the buildings which were in the port, pillaged the city, and terminated the expedition by the sacking of Tripoli, Syria. In 1371 Urban V sent him to the isle of Cyprus to appease the troubles caused by the death of the king, Peter. Berenger held two general chapters in order to re-establish the discipline of his order. This was at first very difficult, but his reforms were at last approved in an assembly convoked at Avignon by pope Urban V. Bdrenger did not assist at this assembly on account of his advanced age. He died at Rhodes in 1373. See Hoefer, Nouv. Biog. Generale, s.v.

## Berengosius[[@Headword:Berengosius]]

             abbot of St. Maximin of Treves, who lived at the commencement of the 12th century, wrote De Laudibus et Invention. Sanctce Crucis, de Mysterio Ligni Dominici. These sermons were published in the Biblioth. Patrum, vol. 11 (Lyons, 1677). The commentary upon the Apocalypse which was found under the guise of anonymous at the end of the works of St. Ambrose is attributed to Berengosius. See Hoefer, Nouv. Biog. Gen., s.v.

## Berenguer Pedro Juan Morales[[@Headword:Berenguer Pedro Juan Morales]]

             a Spanish theologian who lived at Valencia in the early half of the 17th century, wrote Universal Explicacion de los Mysterios de Nuestra Santa Fe (Valencia. 1608). See Hoefer, Nouv. Biog. Generale, s.v.

## Berenice[[@Headword:Berenice]]

             SEE BERNICE.

Berenice

in Greek mythology, was the daughter of king Ptolemy Philadelphus of Egypt and of Arsinoe, who was married to her brother Ptolemy. When the latter went to Syria to war, Berenice, who loved him dearly, vowed her hair to Venus in the event of his safe return, and placed it in the temple of Aphrodite Zephyritis. On the following day it was missed, and the Samian astronomer Conon affirmed that it had been placed among the stars. There may be found by the name of “hair from the head' of Berenice” a group of stars near the tail of the Lion in the northern heavens, from 170° to 203° in a straight ascension. Its stars are all of or below the fourth magnitude, and many nebulous mists. Berenice herself was adored as an Egyptian goddess in the city of Memphis under Ptolemy V.

## Berent Simon[[@Headword:Berent Simon]]

             a German theologian of the Jesuit order, was born in Prussia about 1585. He became confessor of prince Alexander of Bologna, and accompanied him in his travels in Germany and Italy. He had also a knowledge of music. He died in Brunsberg, May 16, 1649, leaving Opera duo l' Musicalia Litaniarzum de Nonzine Jesu et Lauretanarum de B. Virgine (1638, 1639). See Hoefer, Nouv. Biog. Generale, s.v.

## Berentz Christian[[@Headword:Berentz Christian]]

             a German Reformed minister, was born at Baltimore, Md., in 1794. He was licensed to preach and ordained in 1829. In 1830 he was located at Johnstown, Cambria Co., Pa., where he labored until 1842, and then removed to Hillsborough, Highland Co., O. After a few years he went to Grandview, O., where he resided without a regular charge until his death, March 23, 1879: See Harbaugh, Fathers of the German Reform Church, 5, 343.

## Beres[[@Headword:Beres]]

             are monks of Mingrelia in the Caucasus. They are initiated or admitted into the body by having a calot, or leathern cap, put upon their head, and from that time they are bound to abstain from animal food, and to receive their instruction from the other Beres. They read mass in the Georgian language. They very frequently fast, and should they omit so important a duty they imagine that the guilt of such a sin can only be removed by a second baptism. They prohibit the eating of every kind of flesh, claiming that our Lord never tasted animal food during his whole life, and that he celebrated the paschal supper with fish only. The Beres are usually dressed like laymen, with this difference, that they let their hair and beard grow. They are also trained up from childhood to abstinence.

The name of Beres is also given to Mingrelian nuns of different kinds. Some are young women who have renounced marriage; others are servants, who, after the death of their masters, become Beres along with their mistresses; others are widows who never marry again, or in some cases divorced wives; while many have embraced the life of a Bere from poverty. All these nuns of Hinlgrelia are dressed in black, and have their heads covered with a black veil. They are not continued in convents, and may quit the religious life without being chargeable with any breach of vow.

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

             an English clergyman and writer, was born in 1764, and died in 1840. He published, Sermons, etc. (1809-15): — The Miseries of Human Life; or, The Last Groans of Timothy Testy and Samuel Sensitive, etc. (1806-7, 2 vols.): — Bibliosophia, or Book of Wisdom (1812): — and other works. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Beresford, John George D.D[[@Headword:Beresford, John George D.D]]

             an eminent Irish prelate, was born at Tyrone House, Dublin, Nov. 22, 1773. He was the second son of the right hon. George De' la Poer Beresford, second earl of Tyrone. After leaving Eton School, he went to Christ Church, Oxford, and took the degree of B.A. in 1793. At the age of twenty-six he was appointed dean of Clogher, which office he held until 1805, when, March 24, he was consecrated bishop of Cork and Ross. In 1807 he was translated to the see of Raphoe, and to that of Clogher in 1819, and to the archbishopric of Dublin in 1820. He succeeded to the archbishopric of Armagh in June, 1822, and became chancellor of the University of Dublin in 1851, having held the position of vice-chancellor for more than twenty years. In 1850 the see of Clogher again came under his jurisdiction. He died: July 19, 1862. His liberality was conspicuous. On Armagh cathedral he spent nearly £30, 000, and in one year he expended £1100 in stipends to poor curates. For many years he wholly supported the fever hospital of Armagh, with its forty patients, and it was no uncommon thing for him to disburse £1000 in a single year in private charities. See Amer. Quar. Church Rev. April, 1863, p.155.

## Bereshith[[@Headword:Bereshith]]

             (בְּרֵאשַׁית, in the beginning), the name given by the Jews to the book of Genesis, because it opens with this word in Hebrew.

Bereshith

is also the second part of the Jewish Cabala, and is so called from the first word which occurs in the book of God.

## Bereshith Rabba[[@Headword:Bereshith Rabba]]

             is the title of a midrash or commentary on Genesis, composed in Palestine in the 6th century. The last five chapters, commencing with the section וִיְחַי(Gen 47:12 sq.), hence also called Vaichi Rabba, are more modern, probably of the 11th century. A careful examination of this midrash proves that its author made use of Bar-Sira or Ben-Sira, Mishna, Tosephta, Sifre, Sifri, Mechilta, Seder Olam, the Onkelos Version and Jonathan Targum, etc. This midrash is now accessible to students in the German translation published by. A. W. Vimsche, in his Bibliotheca Rabbinica (Leips. 1880). Besides Zunz, Goftesdienstliche Vortrdye, p.  174-179, 254-256, see especially the prize-essay of M. Lerner, Anlage des Bereschith Rabba und seine Quellen, published in Berliner and Hoffmann's Magaziniiur die Wissenschaft des Judenthums, 1880, iii, 157 sq.; 4:197 sq.; 1881, i, 30 sq. (B. P.)

## Beresovsky Maximus Sognovitch[[@Headword:Beresovsky Maximus Sognovitch]]

             a Russian composer of sacred music, and first reformer of the. ecclesiastical chant in Russia, was born in 1795 in the city of Glouchkoff, which was also the birthplace of another great musician, M. Bortniausky. Beresovsky studied at first at the ecclesiastical academy of Kieff. Being called, on account of his fine voice, to the chapel of the empress Elizabeth, he was there the object of general admiration. He was sent, at the expense of the crown, to perfect himself in singing and composition, at Bologna, with Martini, the most celebrated professor of the epoch. He spent nine years at Bologna, where he became master of the chapel and member of the Academy. On account of harsh deceptions which awaited him on his return to Russia, he obtained neither the consideration nor employment he had anticipated. He died of chagrin two years after. The compositions of this predecessor of Bortniausky are numerous and breathe a profound sentiment, and are simple as well as expressive. His reforms were welcomed throughout all Russia. See Hoefer, Nouv. Biog. Generale, s.v.

## Beretchert[[@Headword:Beretchert]]

             SEE BERECTUS.

## Berezat[[@Headword:Berezat]]

             in Zendic mythology, was a holy mountain in the centre of the earth, from whose side flowed the sacred river Arvanel.

## Berezeseng[[@Headword:Berezeseng]]

             in Persian mythology, is one of the five kinds of fire which is distributed in all creations of Ormuzd, even in the earth, in mountains, and in naphtha springs. It was this fire mainly whose cultus spread over a great part of Asia, and of which rays penetrated to India, Thibet, Mongolia, and Turkey. Baku, with its naphtha springs, seems to have been the central place of devotion for the fire-worshippers.

## Berg, Franz[[@Headword:Berg, Franz]]

             a German canon and professor of theology, was born in 1753 at Frickenhausen-on-the-Main. He received holy orders in 1777, and acted for some time as priest. In 1785 he was made professor extraordinarius and in 1790 ordinarius of theology at the Wiirzburg University. About that time he published his De Clemente A'lexandrino ejusque Morali Doctrina (Wurzburg, 1779), and his Oratio Aditialis de Origine Rituum Ecclesiasticorum, qui circa Aquam Versantur (1786). In his lectures he maintained that “Christianity was but a mere human work, the teaching of Jesus that of a wise man.” His ambition led him to write against Schelling and Kant. His own philosophical system he laid down in his Epikritik der Philosophie (1805), in which he criticises the philosophical process and the science of knowledge. He died in 1821 at Wurzburg. See Schwab, Franz Berg, geistlicher Ruth und Professor der Kiorchengeschichte. zu Wilrzburg (1869); Krug, Encyklop.-philosoph. Lexikon, 1827, vol. i; Stein, in Wetzer u. Welte's Kirchenlexikon, s.v. (B. P.)

## Berg, Gustav Dittmar[[@Headword:Berg, Gustav Dittmar]]

             a Roman Catholic theologian of Germany, was born Jan. 19, 1798, at Voltlage, near Munster, and died July 19, 1837, as doctor and professor of theology at Breslau. He wrote, Ueber das Eheband. Eine dogmatisch- kirchenrechtliche Abhandlung, etc. (Munster, 1829): — Die christkatholische Lehre von dem Bittgebete (ibid.: 1831): — Ueber die Verbindlichkeit der kanonischen Ehehindernisse in Betreff, der Ehen der Evangelischen (Breslau, 1835): — Ueber die Erforderlichkeit der priesterlichen Ehe-Einsegnung zuom Sacrament der Ehe (ibid. i836). See Winer, Handbuch der theol. Lit. i, 460, 497; ii, 22; Zuchold, Bibl. Theol. i, 107. (B.P.) .

## Berg, Joachim von[[@Headword:Berg, Joachim von]]

             a German man of state and a philanthropist, was born at Herrndorf, March 23, 1526. He was the most celebrated member of a family which still exists in Silesia. He was learned in theology, history, law, and politics. On his return from his travels in the Netherlands, England, France, Switzerland, Italy, Hungary, and Poland, he performed the functions of ambassador in the different cities of Europe. In 1571 he returned to his own country, and consecrated, by testament, all his property towards creating a capital which  should be used for the education of the children of his compatriots. He died March 2, 1602. See Hoefer, Nouv. Biog. Generale, s.v.

## Berg, Johann Peter[[@Headword:Berg, Johann Peter]]

             a Protestant theologian and Orientalist of Germany, was born in Bremen, Sept. 3, 1737, and died March 3, 1800, at Duisburg, as doctor and professor of theology and of Oriental languages. He was a man of vast learning, and was well versed in Oriental languages, especially the Arabic, and he introduced into the University of Duisburg an exact tramislation of the sacred books. He wrote, Specimen Animadversionum Philol. ad Selecta V. T. Loca (Leyden, 1761): — Reformationsgeschichte der Lander Jiich, Cleve, Berg, etc. (Hamm, 1826, edited by Tross). He also took part in the publication of some works of his friends, under the title: Symbolce Litterarice Duisburgenses, ad Incrementum Scientiarum a.T Variis AMiicis Amice Collatae, ex Haganis Factce Duisburgenses (vol. i, pt. ii, 1783; vol. ii, pt. i, 1784; pt. ii, 1786). See Winer, Handbuch der theol. Lit. i, 196, 205, 796; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Berg, Joseph Frederick D.D[[@Headword:Berg, Joseph Frederick D.D]]

             a minister of the Reformed (Dutch) Church, and a son of Rev. Christian Frederick Berg, of Denmark, was born at Grace Hill, Antigua, W. L., June 3, 1812. He was educated in the Moravian institutions at Fulnic, England, in 1816-25. In 1825 he came to the United States, and was placed in the Moravian school at Nazareth, Pa. He was made teacher of chemistry at Nazareth in 1829, when only seventeen years old, and while he was pursuing theological studies. In 1831 he was licensed, and was ordained and installed as pastor of the German Reformed Church at Harrisburg, Pa., Oct. 2, 1835-37. From 1837 to 1852 he was pastor of Race-street German Reformed Church, Philadelphia, and while here he also studied medicine in Jefferson College, and received the degree of M.D. He served the Second Reformed (Dutch) Church of Philadelphia from 1852 to 1861. At this time he was elected professor of didactic and polemic theology in the New Brunswick Seminary, in which capacity he labored until his death, which occurred July 20, 1871. In addition to his other labors, he was professor of evidences of Christianity at Rutgers College from 1862 to 1867. As a preacher he was successful. He did not so much aim to captivate his audience with glowing rhetoric or oratory, as to instruct them. His style was solid,  logical, persuasive, and instructive. Although he had no relish for controversy, yet in this, as in whatever he undertook, he was a master. As a pastor, Dr. Berg was greatly beloved by his people; as a professor, he fully met the expectations of his friends and justified the wisdom of those who selected him. He wrote, The Tree and its Fruits (1837): — Ancient Landmarks (1838): — Christian Landmarks; or, The Centenary of the German Reformed Church (Phila. 1840): — The House of God and the Family Altar (1840): — Lectures on Romanism (eod.; several editions): — The Confessional (1841): — Papal Rome (eod.): — a series of pamphlets published anonymously, entitled A Voice from Rome, Rome's Policy towards the Bible, The Pope and the Presbyterians (1844).: — History of the Holy Robe of Treves (1843), an oral controversy with a Catholic priest: — The Old Paths; or, A Sketch of the Order and Discipline of the Reformed Church before the Reformation (1845): — A Plea for the Divine Law against Murder (1846): — Mysteries of the Inquisition, etc; (eod.): — Reply to Archbishop Hughes on the Doctrine of Protestants (1.850): — Expose of the Jesuits (eod.): — The Inquisition; Church and State, or Rome's Influence upon the Civil and Religious Institutions of our Country (1851), a prize essay: — Jehovah Nissi; or, Farewell Words to the First German Reformed Church (Phila. 1852): — Vindication of the Farewell Words (eod.): — The Bible Vindicated against the Aspersions of Joseph Barker (1854): — Translation. of Dens' Moral Theology (1842, 1856): — Prophecy and the Times; or, England and Armageddon (1856): — The Stone and the Image; or, The American Republic the Bane and Ruin of Despotism (eod.), an exposition of the fifth kingdom of Daniel's prophecy: — The Saint's Harp; or, Hymns and Spiritual Songs (eod.): — Abaddon and Mahanaim; or, Daemons and Guardian Angels (eod.): — Cause and Cure of Financial Distress (1857): — The Olive Branch, a Conservative View of Slavery (eod.): — Loyalty; or, Christian Obligation (1859): — Paganism, Popery, and Christianity; or, The Blessing of an Open Bible: — The Second Advent of Christ not Pre-Millennial (eod.): — The Evangelical Quarterly (1860-62, 3 vols.): — Valedictory Sermon before the Students of Rutgers College (1862): — History and Literature of the Heidelberg Catechism, and its Introduction into the Netherlands (1863), a translation of Von Alpen: — System of Didactic Theology (in MS.): — besides several books for children. See Corwin, Manual of  the Ref. Church in America (3d ed.), p. 174; Presbyterian, July 29, 1871; Harbaugh, Fathers of the Germ. Ref. Church, 4:488.

## Bergalli Carlo[[@Headword:Bergalli Carlo]]

             an Italian scholar and theologian of the order of Conventual Minorites, a native of Palermo, distinguished himself as a preacher, he taught philosophy and theology in the convents of his order. He died at Palermo, Nov. 17, 1679, leaving De Objecto Philosophice (Perugia, 1649). Davidiade, an Italian epic poem, is also attributed to him. See Hoefer, Nouv. Biog. Generale, s.v.

## Bergantini Guiseppe Hyacinth Maria[[@Headword:Bergantini Guiseppe Hyacinth Maria]]

             an Italian theologian, brother of Giovanni Pietro, of the order of Servites, was born at Venice, Oct. 10, 1690. His principal works are, Annus Sdcer, per Cujus Dies Singulos eorum Pia Recolitur Memoria, quorum Triusmphis Sarcra Servarum Marice Familia Coronatur (Inspruck, 1729) — Venetorum Ducum Imagines e Tarbulis Prcetorii Expresses: — Fra Paolo: Sarpi Giustificato, Dissertag. Epist. di Giusto Nuve (Cologne, 1752): — Lette Salmi Penzitenziali Litteralmente Spiegati (Venice, 1758). See Hoefer, Nouv. Biog. Generale, s.v.

## Bergelmer[[@Headword:Bergelmer]]

             in Norse mythology, was the son of Aurgelmer, a powerful mountain giant. Long before the creation of the world this mighty god lived, until the earth was overflooded by Ymer's blood, and the entire Rhimthusian generation perished. He alone saved himself in a boat, and with his wife subsequently peopled the earth again. The analogies with Noah are obvious. SEE FLOOD.

## Bergen, George Providence[[@Headword:Bergen, George Providence]]

             a Presbyterian minister, was born Jan. 1, 1820, in Mercer County, Ky. He graduated from Centre College in 1846, and from Princetoi Seminary in 1849. He was licensed by the Presbytery of New Brunswick, April 26, 1848. Returning to Kentucky, he engaged to fill, for a few months. the pulpit of the First Presbyterian Church of Covington. He was ordained and installed pastor of the Church at Springdale, O., by the Cincinnati Presbytery, May 1, 1850. He was released from his pastoral relation here in April, 1857. In the same year Mr. Bergen was urged by the Board of  Domestic Missions to go, under its commission, to Omaha, Neb. He accepted the position offered. He began the erection of a church here, but financial difficulties prevented his finishing it. After two years he returned to Ohio, and in 1859 settled at Bellefontaine, and remained over four years in charge of a flourishing Church in that town. He next removed to Mt. Pleasant, Ia., and established a boarding-school for young ladies, which proved to be highly successful. He removed to Birmingham in 1863, and established a prosperous school for both sexes; and at the same time he accepted a call to the pastorate of the Presbyterian Church of Birmingham, where he continued until his death. A few years before his death he supplied the Church at Libertyville. He died April 11, 1876. Mr. Bergen was a pioneer of education, and has left two institutions of his planting in active operation ini Iowa. His preaching was full of sound doctrine, simple in style and fervent in manner. See Necrological-Report of Princeton Theol. Sem. 1877, p. 40.

## Bergen, John G. D.D[[@Headword:Bergen, John G. D.D]]

             a Presbyterian. minister, was born at Hightstown, N. J., Nov. 27, 1790. He graduated at the College of New Jersey in 1808; was tutor in that institution, 1810 to 1812; became pastor at Madison, N. J., in 1812; had sixteen years of great success; and finally removed to Springfield, Ill., in 1828, where he became pastor of the First Presbyterian Church, and where he died, Jan. 10, 1872. “He was a man of power and influence; cheerful, earnest, courageous, consecrated, and everywhere honored. So long and faithfully did he labor in the West, and much of the time in pioneer work, that he came to be known as the ‘Old Man of the Prairie.'” See Aikman, Hist. Discourse concerning the Presb. Church in Madison, N. J., p. 14-21; Tuttle, Hist. of the Presb. Church in Madison, N. J. (N. Y. 1855), p. 52; Presbyterian, Feb. 3, 1872.

## Berger, Christian Gottlieb[[@Headword:Berger, Christian Gottlieb]]

             a Protestant theologian of Germany, was born Dec. 20, 1764, at Geithain, and died Feb. 24, 1829, as doctor of philosophy and superintendent at Eisleben. He wrote Kurze Beschreibung der Merkwurdgqkeiten die sich in Eisleben und in Luther's Hause daselbst, besonders auf die Reformation und auf Luther beziehen (Eisleben, 1817, 1827). See Winer, Handbuch ders theol. Lit. i, 803. , (B. P.)

## Berger, Daniel (1)[[@Headword:Berger, Daniel (1)]]

             a Prussian engraver, was born at Berlin in 1744, and studied under his father. In 1787, he was appointed professor of engraving in the Academy of Berlin. The following are some of his best prints: The Virgin and Child; The Virgin Mary. See Spooner, Biog. Hist. of the Fine Arts, s, v.

## Berger, Daniel (2)[[@Headword:Berger, Daniel (2)]]

             a minister of the Evangelical Association, was born in Berks County, Pa., April 16, 1797. He entered the itinerancy in 1834, and was in the effective work twenty-seven years. In 1861 he located, and remained thus up to the time of his death, at Orwigsburg, Schuylkill Co., Pa,, April 12, 1880. See Evangelical Messenger, April 27, 1880.

## Berger, Jacob[[@Headword:Berger, Jacob]]

             a Lutheran minister, was born at Westerloo, Albany Co., N. Y., 1799. In his twentieth year he became a student of the Hartwick Seminary, where he made a public profession of religion, and united with the Lutheran Church. He graduated from Union College in 1824, and took a course in theology in 1825; was licensed and ordained the following year, and commenced his ministerial labors at Ghent, N. Y. He subsequently organized a Church at Valatie, and became an assistant to the Rev. F. J. G. Uhl; and thus Churchtown was added to his charge. There he labored with much zeal until his death, March 11, 1842. See Sprague, Annals of the Amer. Pulpit, i, 172; Evangelical Review, 8:210.

## Berger, Joachim Ernst[[@Headword:Berger, Joachim Ernst]]

             a German Protestant theologian, was born in 1666 at Gramzow, and died in 1734. His principal works are, Von der Spittery nit der Siiunde (Berlin, 1702): — Das verdeckte Evangelium (ibid.): Entdeckte Jungendsindeni (ibid. 1704): — De Bibliis Hebraicis (ibid. 1708): — Diatribe de Libris Ratioblus eonrimque Notis Diagnosticis (ibid. 1726). See Hoefer, Nouv. Biog. Generale, s.v.

## Berger, Johann Gottfried Immanuel[[@Headword:Berger, Johann Gottfried Immanuel]]

             a Protestant theologian of Germany, was born July 27, 1773, at Ruhland, in Upper Lusatia. He studied at Gottingen, was in 1802 appointed first preacher at Schneeberg, and died May 30, 1803. He wrote, Aphorismnen  zu einer Wissenschnaftslehre der Religion (Leipsic, 1796): — Versuch einer moralischen Einleitung in das Neue Testament (Lemgo, 1797-1801): — Versuch einer praktischen Einleitung in das Alte Testament (Leipsic, 1798-99, 2 vols.; the third was edited by Augusti, ibid. 1806): — Geschichte der Religionsphilosophie (Berlin, 1800): — Reinhard's Vorilesungen uber die Dogmatik mit Zuntzen (Amberg and Sulzbach, 1801). See Doring, Die gelehrten Theologen Deutschlands, i, 85 sq.; Winer, Handbuch der theol. Lit. i, 281, 300; First, Bibl. Jud. i, 109. (B. P.)

## Berger, Paul[[@Headword:Berger, Paul]]

             a German Protestant theologian an-d Hebraist, was born at Rosenburg, and lived in the aarly half of the 18th century. His principal works are, Disp. de Montibus Charizim et Hebal (Wittenberg): — Disp. de Primaeva Antiquitate Litteraturce Hebroeoe (ibid. 1700): De Ubertate et Perspicuitate Lingnce Hebroeoe (ibid.): — De Montibus Sinai et Horeb (ibid.): — De Montibus Hor et Nebo (ibid.): — De Cabalismo Judaico- Christiano Detecto (ibid. 1706). See Hoefer, Nouv. Biog. Generale, s.v.

## Berger, Pierre (1)[[@Headword:Berger, Pierre (1)]]

             a French martyr, was taken at Lyons, in 1553, and. examined by the bishops. He was burned with five others for praying to God. See Fox, Acts and Monuments, 4:412.

## Berger, Pierre (2)[[@Headword:Berger, Pierre (2)]]

             a French theologian, who lived in the early half of the 17th century, wrote, La Piget de l'Eglise Catholique envers Dieu (Paris, 1630): — La Suffisance de la Communion sous une Espece avec la Rifuttion de George Cassandae (ibid. eod.). See Hoefer, Nouv. Biog. Generale, s.v.

## Berghamsted, Council Of[[@Headword:Berghamsted, Council Of]]

             (Concilium Berghamstedense). This place is now Berkhamstead, in Hertfordshire. A council was held there in 696, by Wihtred, king of Kent, who attended in person; there were also present, Brihtwald, “chief bishop of Britain,” and Tobias of Rochester, together with some of every order in the Church, and many laymen. Twenty-eight laws, called the “Dooms of king Wihtred,” were published:

1. Declares the Church to be free from taxes.

2. Inflicts a fine of fifty shillings for a breach of the protection of the Church or king.

3 to 6. Relate to sins of uncleanness.

7. Suspends from his ministration a priest guilty of conniving at fornication, neglecting to baptize the infirm, or being drunk.

10. Fines the master eighty shillings, who shall make his slave work after sunset on Sunday till sunset on Monday.

11 and 12. Enact penalties against slaves and free servants who work on the Lord's day.

13 and 14. Enact penalties against those who make offerings to devils.

15. Declares, that if a man give flesh to his slave to eat on a fast-day, the slave shall be free.

17. Declares the word of the bishop and of the king to be valid without an oath.

18. Orders the heads of monasteries, priests, and deacons, to purge themselves on their own veracity, by saying before the altar, in their holy vestments, “I say the truth in Christ; I lie not.”

19-24. Relate to different cases of purgation.

28. Orders that a stranger, who leaves the road, and does not scream, or blow a horn, shall be considered as a thief.

See Johnson, Eccl. Canon.; Wilkins, 1, 60; Labbe, Conel. 6, 1576.

## Berghfordense, Concilium[[@Headword:Berghfordense, Concilium]]

             SEE BURFORD, COUNCIL OF.

## Bergibau[[@Headword:Bergibau]]

             a martyr during the Reformation, was a German by birth, and did much for the good of the Gospel in Germany. He suffered martyrdom in 1545, by having powder put to his breast and then set on fire. See Fox, Acts and Monuments, 4:386.

## Bergier, Nicolas Silvestre, D.D[[@Headword:Bergier, Nicolas Silvestre, D.D]]

             was born at Darnay, in Lorraine, December 31, 1718, and became successively cure of Flange-Bouche, in Franche-Comte, canon of Notre- Dame, Paris, and confessor to the king. He was one of the most formidable opponents of the modern philosophical spirit. In 1768 he published La Certitude des Preuves du Christianisme, which passed through three editions in one year, and was translated into Italian and Spanish. Voltaire replied to it by his Conseils raisonables, and Bergier rejoined. Anacharsis Cloots published, in opposition to the work of Bergier, his Certitude des Preuves de Mahometisme. Bergier afterward published Le Deisme refute par luimeme (Paris, 1765-66-68, 2 vols. 12mo, which contains an examination of the opinions of Rousseau): — Apologie de la Religion Chretienne (against d'Holbach: Paris, 1769, 2 vols. 12mo): — Examen du Materialisme (Paris, 1771, 2 vols. 12mo): — Traite de la vraie Religion (Paris, last ed. 1854, 8 vols. 8vo): — L'Origine des dieux du Paganisme (Paris, 1774, 2 vols. 12mo). He also wrote for the Encylopedie his Dictionnaire de Theologie (best ed. Paris, 1854; 6 vols. 8vo, edited by Archbishop Gousset), to which the editors of this Cyclopaedia are much indebted. Bergier died April 19, 1790. His works above named are constantly appearing in new editions in Paris. — Hoefer, Biog. Gen. 5, 515.

## Bergimus[[@Headword:Bergimus]]

             in Celtic mythology, was a god of the Cenomanes, only known by a few inscriptions. As these inscriptions were found near Bergamo, it. is thought that this city received its name from him.

## Bergius[[@Headword:Bergius]]

             SEE BERG.

## Bergius, Johannes[[@Headword:Bergius, Johannes]]

             a Reformed theologian, was born at Stettin 1587, and studied at Heidelberg, Strasburg, and Dantzic. In 1616 he was made professor of theology at Frankfurt-on-the-Oder. In theology he opposed Supralapsarian Calvinism, and declined to attend the Synod of Dort, whose cruel treatment of the Arminians he reprobated (see Limborch, Vita Epis. copii, p. 210). He taught “free grace” in his treatise Der Wille Gottes u. aller Menschen Seligkeit (1653). He represented Brandenburg at the Leipsic Conference (1631) and at the Thorn Colloquium (1642). He died 1658. — Herzog, Real-Encyklop. s.v.

## Bergman, Christopher P[[@Headword:Bergman, Christopher P]]

             a Lutheran minister, was born at Ebenezer, Ga., Jan. 7, 1793, and educated exclusively under the care and direction of his learned father. In 1824 he was licensed and solemnly set to the work of the ministry, and took charge of the church which his father had so long served, in his native place. He died March 26, 1832. See Sprague, Annals of the Amer. Pulpit, 1. 163.

## Bergman, John Ernest[[@Headword:Bergman, John Ernest]]

             a Lutheran minister, was a native of Peritsch, in Saxony. He entered the University at Leipsic in 1776, where he graduated; was ordained by the evangelical seniors of the Lutheran Church, in the duchy of Augsburg, July 19, 1783. Mr. Bergman arrived in this country in 1785, anti went immediately to a congregation, then without a pastor, in Georgia, where he labored in- connection with three other charges in the neighborhood, which he served until he died, Feb. 25, 1824. See Sprague, Annals of the Amer. Pulpit, i, 77; Evangelical Review, 9:13.

## Bergmuller John George[[@Headword:Bergmuller John George]]

             a German painter and engraver, was born at Durkheim, in Bavaria, in 1688, and studied under Andrew Wolff. (Some of his works are to be seen in the churches at Augsburg, where he resided. He is chiefly known by his engravings. He died in 1762. The following are his principal religious prints: The Baptism of Christ; The Transfiguration, the Resurrection, and the Ascension; The Conception; The Virgin Mary Caressing the Infant Jesus; The Death of St. Joseph; Christ on the Mount of Olives.

## Bergne Samuel B[[@Headword:Bergne Samuel B]]

             an English clergyman, was born in 1805. While a minister of the Poultry Chapel, London, in 1853, he was elected secretary of the British and  Foreign Bible Society, in the place of Rev. George Brown, who had in turn succeeded the Rev. Joseph, one of the original secretaries, and also one of the principal founders of the society. During the twenty-six years of Mr. Bergne's secretaryship every department of the work was doubled; an increase in which he found constant joy, and to which he, according to the testimony of the committee, contributed more largely than any other, though none could be more unwilling to receive the credit. He died in London, July 18, 1880. See Bible Soc. Rec., Oct. 1880. (W. P. S.)

## Berhtwald (Brightwald, Or Beorthtwald)[[@Headword:Berhtwald (Brightwald, Or Beorthtwald)]]

             an early English prelate, according to Bede. was originally abbot of Reculver, and a man well instructed in ecclesiastical and monastic discipline. A charter of Hothari, king of Kent, is preserved, dated at Reculver in May, 679, in which lands in Thanet are bestowed upon him and his monastery (Kemble, Cod. Dipl. i, 20); and he is also mentioned in a spurious charter of 689 as an abbot of Kent. The Glastonbury writers claim him as an abbot of that monastery, but they have confounded him with Beorwald. He was chosen archbishop of Canterbury, July 1, 692, and went to Lyons for consecration, which he obtained from Godwins, June 29, 693. In the same year he attested an act of Oshere, king of the Hwiccas, done in a Mercian Witenagernot; in 696 he took part in the legislation of Wihtred, king of Kent, at the council of Berghamstede (or Bersted); and between that year and 716 he obtained, in a council at Baccanceld, or Bapchild (q.v.), the famous privilege of Wihtred, which secured the liberties of the Kentish monasteries. In 705, at the command of the pope, he attended the council at Nidd, at which Wilfrid was reconciled. The same year. he held the synod at Brentford, for the pacification of Essex and Wessex. The division of Wessex being accomplished, he consecrated Aldhelm as bishop of the new see of Sherborne; in 706 he attested a charter founding the monastery of Evesham; between 709 and 712 we find him writing to Fsorthere, bishop of Sherborne, to obtain the release of a captive girl from Boerwald, abbot of Glastonbury. In 716. in a council at Clovesho, he obtained a confirmation of Wihtred's privilege. Bede records his ddeath, Jan. 13, 731, and mentions that he was buried near his predecessor, within the Church of St. Peter, at Canterbury. The Life of St. Egwin, ascribed to him, belongs unquestionably to a later Berchtwald.

## Berhut[[@Headword:Berhut]]

             in Mohammedan mythology, is an unscalable high wall, which is said to be in Arabia, in the region of the strait Bab el-Mandeb. It was built by the prophet, in order to separate the faithful (Moslems) from the unfaithful (Giaours).

## Beri[[@Headword:Beri]]

             (Heb. Beri', בֵּרִי, q. d. fontanus, for בְּאֵרִי, Beeri; Sept. Βαρί v. r. Βαρίν), a chief warrior, the fourth named of the eleven sons of Zophah, a descendant of Asher (1Ch 7:36). B.C. perh. 1016.

## Beriah[[@Headword:Beriah]]

             (Heb. Beriah', on the signif. see below), the name of four men.

1. (Sept. Βαριά) The last named of the four sons of Asher, and the father of Heber and Malchiel (Gen 46:17). B.C. 1856. His descendants were called BERIITES (Num 26:44-45).

2. (Sept. Βαριά v. r. Βεριά.) A son of Ephraim, so named on account of the state of his father's house when he was born. “And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son, and Zabad his son, and Ezer, and Elead, whom the men of Gath [that were] born in [that] land slew” [lit. “and the men . . . slew them”], “because they came down to take away their cattle. And Ephraim their father mourned many days, and his brethren came to comfort him. And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house” [lit. “because in evil” or “a gift” “was to his house: כִּי בְרָעָה הָיְתָה בְבֵיתוֹ; Sept. ὅτι ἐν κακοῖς ἐγένετο ἐν οἴκῳ μου; Vulg. “eo quod in malls domus ejus ortus esset'” (1Ch 7:20-23). With respect to the meaning of the name, Gesenius prefers the rendering “in evil” to “a gift,” as probably the right one. In this case, בְּרָעָהin the explanation would be, according to him, רָעָהwith Beth essentiae (Thes. s.v.). It must be remarked, however, that the supposed instances of Beth essentiae being prefixed to the subject in the O.T. are few and inconclusive, and that it is disputed by the Arabian grammarians if the parallel “redundant B'e” of the Arabic be ever so used (comp. Thes. p. 174, 175, where this use of “redundant B'e” is too arbitrarily denied). The Sept. and Vulg. indicate a different construction, with an additional variation in the case of the former (“my house” for “his house”), so that the rendering “in evil” does not depend upon the construction proposed by Gesenius. Michaelis suggests that, בְּרָעָהmay mean a spontaneous gift of God, beyond expectation and the law of nature, as a son born to Ephraim now growing old might be called (Suppl. p. 224, 225). In favor of this meaning, which; with Gesenius, we take in the simple sense of “gift,” it may be urged that it is unlikely that four persons would have borne a name of an unusual form, and that a case similar to that here supposed is found in the naming of Seth (Gen 4:25). First (Heb. Handw. s.v.) suggests what appears a still better derivation, namely, a contraction of בֶּןאּרָיעָה for בֶּןאּרָעָה, son of evil, i.e. unlucky.

This short notice is of no slight historical importance, especially as it refers to a period of Hebrew history respecting which the Bible affords us no other like information. The event must be assigned to the time between Jacob's death and the beginning of the oppression. B.C. post. 1856. The indications that guide us are, that some of Ephraim's sons must have attained to manhood, and that the Hebrews were still free. The passage is full of difficulties. The first question is, What sons of Ephraim were killed? The persons mentioned do not all seem to be his sons. Shuthelah occupies the first place, and a genealogy of his descendants follows as far as a second Shuthelah, the words “his son” indicating a direct descent, as Houbigant (ap. Barrett, Synopsis, in loc.) remarks, although he very needlessly proposes conjecturally to omit them. A similar genealogy from Beriah to Joshua is given in Gen 4:25-26. As the text stands, there are but three sons of Ephraim mentioned before Beriah-Shuthelah, Ezer, and Elead, all of whom seem to have been killed by the men of Gath, though it is possible that the last two are alone meant, while the first of them is stated to have left descendants. In the enumeration of the Israelite families in Numbers four of the tribe of Ephraim are mentioned, sprung from his sons Shuthelah, Becher, and Tahan, and from Eran, son or descendant of Shuthelah (26, 35-36.) The second and third families are probably those of Beriah and a younger son, unless the third is one of Beriah, called after his descendant Tahan (1Ch 7:25); or one of them may be that of a son of Joseph, since it is related that Jacob determined that sons of Joseph who might be born to him after Ephraim and Manasseh should “be called after the name of their brethren in their inheritance” (Gen 48:6). SEE BECHER.

There can be no doubt that the land in which the men of Gath were born is the eastern part of Lower Egypt, if not Goshen itself. It would be needless to say that they were born in their own land; but as this was not Gath itself, they must have been called “men of Gath” (q. d. Gittites) as being descended from natives of that place. At this time very many foreigners must have been settled in Egypt, especially in and about Goshen. Indeed, Goshen is mentioned as a nonEgyptian country in its inhabitants (Gen 46:34), and its own name, as well as nearly all the names of its cities and places mentioned in the Bible, save the cities built in the oppression, are probably Semitic. In the Book of Joshua, Shihor, the Nile, here the Pelusiac branch, is the boundary of Egypt and Canaan, the Philistine territories apparently being considered to extend from it (Jos 13:2-3). It is therefore very probable that many Philistines would have settled in a part of Egypt so accessible to them and so similar in its population to Canaan as Goshen and the tracts adjoining it. Or else these men of Gath may have been mercenaries like the Cherethim (in Egyptian Shayratana”) who were in the Egyptian service at a later time, as in David's, and to whom lands were probably allotted as to the native army. Some suppose that the men of Gath were the aggressors, a conjecture not at variance with the words used in the relation of the cause of the death of Ephraim's sons, since we may read “when (כִּי) they came down,” etc., instead of “because,” etc. (Bagster's Bible, in loc.), but it must be remembered that this rendering is equally consist, ent with the other explanation. There is no reason to suppose that the Israelites at this time may not have sometimes engaged in predatory or other warfare. The warlike habits of Jacob's sons are evident in the narrative of the vengeance taken by Simeon and Levi upon Hamor and Shechem (Gen 34:25-29), and that the same traits existed in their posterity appears from the fear which the Pharaoh who began to oppress them entertained lest they should, in the event of war in the land, join with the enemies of his people, and thus escape out of the country (Exo 1:8-10). It has been imagined,according as either side was supposed to have acted the aggressor, that the Gittites descended upon the Ephraimites in a predatory excursion from Palestine, or that the Ephraimites made a raid into Palestine. Neither of these explanations is consistent with sound criticism, because the men of Gath are said to have been born in the land, that is, to have been settled in Egypt, as already shown, and the second one, which is adopted by Bunsen (Egypt's Place, 1, 177, 178), is inadmlissible on the ground that the verb used, יָרִד, “he went down,” or “descended,” is applicable to going into Egypt, but not to coming from it. The rabbinical idea that these sons of Ephraim went to take the Promised Land needs no refutation. (For these various theories, see Poole's Synopsis, in loc.)

3. (Sept. Βεριά v. r. Βαριγά.) A Benjamite, and apparently son of Elpaal; he, with his brother Shimea, were founders of Ajalon, and expelled the Gittites (1Ch 8:13). B.C. prob. 1612. His nine sons are enumerated in 1Ch 8:14-16.

4. (Sept. Βαριά v. r. Βεριά.) The last named of the four sons of Shimei, a Levite of the family of Gershom (1Ch 23:10). B.C. 1014. His posterity was not numerous (1Ch 23:11).

## Beriite[[@Headword:Beriite]]

             (Heb. with the art., hab-Berii', הִבְּרִיעִי; Sept. ὁ Βαριαϊv), the patronymic title of the family of BERIAH SEE BERIAH (q.v.), the son of Asher (Num 26:44).

## Beriktus[[@Headword:Beriktus]]

             SEE BERECTUS.

## Bering, Joachim[[@Headword:Bering, Joachim]]

             a Lutheran theologian of Germany, was born at Stralsund in 1574. He studied at Frankfort, Rostock, and Wittenberg, and died Sept. 19, 1627, as doctor and professor of theology, and pastor of St. Mary's, at Greifswalde. He wrote, Dissertationes de Jesu Christo θεαμθρώπῳ· — Dissertationes anti-Photiniance. See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

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

             a German Protestant theologian, son of the preceding, was born at Greifswalde, March 23, 1607. He studied at his native place and in other universities, and died as doctor and professor of theology, and pastor and vice-superintendent, Jan. 16, 1658. He wrote, Collegium anti- Calvinianum: — De Sacra Scriptura: — De Fide Infantum: — De Mysterio S. Trinitatis — De Adoratione Christi Θεανθρώπου· — De Manducatione et Bibitione Spirituali: — De Omniprcesentia Carnis Christi: — De Descensu Christi ad Inferos, etc. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Beringer, Diephold[[@Headword:Beringer, Diephold]]

             a German fanatical peasant, known also by the name of Peringer der Schuster, and of the country of Wohrd, lived at the commencement of the 16th century. He made a great uproar at the time of the Reformation, by denouncing the pope. He preached for the first time at Wohrd, in 1524. Being banished from Nuremberg on the complaint of the archduke Ferdinand, at the council held in that city, he fixed his residence at Kitzingen, in Franconia. It is believed that he perished in the War of the Peasants. His sermons were collected and published, and some have reached several editions. See Hoefer, Nouv. Biog. Generale, s.v.

## Beringer, Joachim[[@Headword:Beringer, Joachim]]

             a Protestant German theologian, lived in the early half of the 17th century. He took the name of Ursinus, and called himself also Salmuth, the name of his father. His principal works are, Speculum Jesuiticum, Pontificum Romanorum erga Impesratores Germanicos Perfidiam, Insolentiam ac Tyranidem Reprcesenians (Hamburg, 1608): — Jesuitici Templi Stupenda: — De Idololatrica Invocatione et Salutatione Angelica: — Idea Pii Principis in Ecclesice Reformatione (ibid. 1612): — Apologia pro Christianis. Gallis Religionis Reformatoe (Geneva, 1598). See Hoefer, Nouv. Biog. Generale, s.v.

## Berington, Joseph[[@Headword:Berington, Joseph]]

             one of the most prolific Roman Catholic writers of Great Britain, was born in 1743 in Shropshire, and died in 1827. He was sent by his parents for education to the College of St. Omer, in France. For many years he exercised the priestly functions in France, and in 1814 was appointed pastor at Buckland, near Oxford. He wrote a number of works on the history, present state, and rights of his co-religionists. He was regarded as a liberal Romanist, and many of his expressions were considered by his superiors as little orthodox. His principal work is a Literary History of the Middle Ages-from the reign of Augustus to the fifteenth century (Lond. 1814; new ed., with index, by D. Bogue, Lond. 1846).

## Berite[[@Headword:Berite]]

             (Heb. only in the plur., and with the art., hab-Berim', הִבֵּרִים, derivation uncertain [Gesenius and Furst both overlook the word altogether], if indeed the text be not corrupt; Sept. ἐν Χαῤῥί, but most copies omit), a tribe or place named with Abel of Bethmaachah-and therefore doubtless situated in the north of Palestine-only as having been visited by Joab in his pursuit after Sheba, the son of Bichri (2Sa 20:14). The expression is a remarkable one, “all the Berites” (comp. “all the Bithron”). The Vulgate has a different rendering-omnes viri elect — apparently for בִּחֻרִים, i.e. young men, and this is, in Ewald's opinion, the correct reading (Isr. Gesch. 3, 249, note). Schwarz, however, is inclined to regard it as a collective term for several places of similar name mentioned in Josephus and the Talmud as lying in the vicinity of Lake Merom (Palest. p. 203); and Thomson (Land and Book, 1, 425) conjectures that it may specially designate the Beroth (Βηρώθη) of Upper Galilee, where. according to Josephus (Ant. 5, 1, 18), the Canaanitish kings encamped against Joshua (comp. Jos 11:5), and which he identifies with Biria, a short distance north of Safed (Van de Velde, Map).

## Berith[[@Headword:Berith]]

             (Heb. Berith', בְּרִית, covenant; Sept. unites the three terms, “the house of the god Berith,” into one, Βαιθβηλβερίθ), stands alone in Jdg 9:46, for BAAL-BERITH SEE BAAL-BERITH (q.v.).

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

             bishop of Cloyne, was born at Kilcrin March 12, 1684, and educated at Trinity College, Dublin. In 1707 he published Arithmetica absque Algebra aut Euclide demonstrata; and in 1709 appeared his well-known Theory of Vision, the first work in which an attempt was made to distinguish the immediate operations of the senses from the deductions which we habitually draw from our sensations. In 1710 appeared his Principles of Human Knowledge, in which he propounded the novel doctrine that what we call matter has no actual existence, and that the impressions which we believe that we receive from it are not, in fact, derived from any thing external to ourselves, but are produced within us by a certain disposition of the mind, the immediate operation of God. In 1724 he was made dean of Derry, and in the year following published his propositions for the conversion of the American savages by means of a college in the Bermudas. The design was received with favor by the government and by individuals, and great promises of money were made to him, such as to induce him to resign his living, worth £1100 a year, and to embark with his wife in order to purchase land for the intended College of St. Paul and to prepare for its foundation. Landing at Newport, R. I., he remained there for two years, and, finding all his expectations of assistance vain, he was compelled to return to England, and thus ended a noble scheme, to complete which he had spent seven years of his life, resigned his actual preferment, and refused a bishopric, declaring that he would rather have the office of superior in the new college of St. Paul than be primate of all England, this superiorship being actually worth to him £100 a year. In 1732 he published Alciphron, 2 vols. 8vo, the design of which work was to refute the various systems of atheism, fatalism, and scepticism. At length, in 1734, he was raised to the see of Cloyne. He continued to put forth from time to time works calculated to advance the cause of Christianity and his country, refused to exchange his see for that of Clogher, although the income was twice asgreat, and died at Oxford Jan. 14, 1753. His Works, with a Life of the Author, by Wright, were reprinted, with a translation of the Latin essays, in 1843 (London, 2 vols. 8vo). Mackintosh says that Berkeley's writings afford the finest models of philosophical style since Cicero. His style is very clear, and his bold method of thinking, and absence of all adhesion to great authorities, make his works even now valuable to the student. These same qualities make them difficult to describe, and the peculiar nature of the subjects which he treated has caused them to be misrepresented, so that their true scope is less understood than that of any other writings of his day. — Landon, Eccl. Dict. 2, 1.8; New Englander, 7, 474; Engl. Cyclopcedia; Sprague, Annals, 5, 63; Tennemann, Manual Hist. Philippians § 349; Mackintosh, History of Ethics, p. 130, North Amer. Rev. Jan. 1855; Christian Rev. April, 1861, art. 7; Lewes, Hist. of Philosophy, 2, 281, 3d ed.; Morison, Life of Bernard (Lond. 1877, 12mo).

## Berkeley, George LL.D[[@Headword:Berkeley, George LL.D]]

             an English clergyman, son of bishop Berkeley, was born Sept. 28, 1733 (O. S.). He removed with the family to Ireland in his infancy, where he was instructed by his father in the classics until he was nineteen years of age, and then went to Oxford, and was educated at Christ Church. In 1758 he became vicar of East Garston, Berks, and in 1759 was removed to the vicarage of Bray, in the same county. Through the kindness of archbishop Secker, he became chancellor of Brecknock, rector of Acton in Middlesex, and prebendary of Canterbury. He subsequently received other preferments, and died Jan. 6, 1795. “He was the charitable divine, the affectionate and active friend, the elegant scholar, the accomplished gentleman.” He published some single sermons, and his widow published a volume of his sermons in 1799. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Berkeley, Gilbert[[@Headword:Berkeley, Gilbert]]

             an English prelate of the 16th century, was a native of Norfolk, being descended from ancient barons of that name. He was consecrated bishop of Bath and Wells, in the first year of the reign of Elizabeth, and sat in that see twenty-two years. He died in 1581, and was buried in his own cathedral. See Godwin, Catalogue of Bishops; Fuller, Worthies of England (ed. Nuttall), 2, 447.

## Berkenmeyer, William Christopher[[@Headword:Berkenmeyer, William Christopher]]

             a Lutheran minister, of whose parentage and early life little is known. He arrived in America in 1725, and became minister to the Lutheran congregation of Quassaik Parish. His residence was at Loonenburgh (now Athens, N. Y.), but his itinerant labors extended over a large part of the colony of New York. He was regarded as a man of great learning in his time, and tradition still speaks of his great zeal and industry as a minister. He gave special care to the negro race. Evang. Rev. April, 1862; Doc. Hist. of N. Y. vol. 3.

## Berkenmyer William Christopher[[@Headword:Berkenmyer William Christopher]]

             a Lutheran minister, was born at Bodenteich, Germany, and was thoroughly educated in his native land. He received and accepted a call  from the Amsterdam Lutheran Consistory, to take charge of a congregation in New York. He was ordained by the Consistory of Amsterdam, May 25, 1725, and immediately commenced his pastoral labors. He was pastor of the Trinity Lutheran Church, corner of Broadway and Rector streets, New York city, being the successor of Rev. Justus Falkner, who was called to this pastorate in 1703. Mr. Bergenmyer resigned in 1732. Under these two-ministers the Dutch Lutheran Church in New York city prospered greatly. The log building was taken down, and a substantial stone edifice with belfry and bell was erected on the same site, collections for that purpose having been sent from Hackensack, Albany, London, Amsterdam, etc. He is said to have divided his time between New York and Albany, where he continued to labor until the close of his life in 1751. In 1728 he published a work. entitled, Getrouwe Herderen wachter- stem aan de Hoog-en Needer Duitsche Lutteriaanen in dese Gewesten, een-stemmig te Zyn, etc. See Sprague, Annals of the Amer. Pulpit, i, 14; Quar. Rev. of Evang. Luth. Church, 7:272.

## Berkhan Georg Heinrich[[@Headword:Berkhan Georg Heinrich]]

             a Protestant theologian of Germany, was born Aug. 30, 1747, at Bofzen, in Brunswick. He studied at Helmstadt and Gottingen, and was in 1775 appointed provost of St. Laurence at Schininigen, near Helmstadt. In 1778 he was called to Magdeburg, and in 1787 he succeeded Gotze as pastor at St. Catharine's, in Hamburg, where he also died, Dec. 7, 1795. His publications, consisting mainly of sermons, are given by Doring, Die deutschen Kanzelredner, s.v. (B. P.)

## Berkholz Christian August[[@Headword:Berkholz Christian August]]

             a Lutheran mihister of Germany, who died at Riga in 1870, is the author of, Christlich-evangelische Religionslehre (Riga, 1843): — Hermann Samson, Rigascher Oberpastor (ibid. 1856): Das Buch Hiob (1859): — Die Offenbarung Johannis (ibid. 1860): — Beitrdge zur Geschichte der Kirchen und Prediger Riga's (ibid. 1868): — Mittheilungen und Nachrichten fir die evangelische Geistlichkeit Russlands (ibid. 1854, 1862, begriindet ovn C. Chr. Ullmannn vol. i-ix; fortgesetzt von Berkholz, vol. x-xviii): — Zeugnisse des christlichen Glaubens von der evangelisch - lutherischen Geistlichkeit in Russland (ibid. 1851, 2 vols.). See Zuchold, Bibl. Theol. i, 113; ii, 889, 1489. (B. P.)

## Berky Abraham[[@Headword:Berky Abraham]]

             a German, Reformed minister, was recommended to the Synod in 1826. He prepared himself for the ministry at Carlisle Seminary, Pa.; afterwards became a member of the “Free Synod,” in 1834, and labored in Berks County, and in Philadelphia as agent of the Sunday-school Union. His last place of which rention is made was Michigan, where he passed over to the Reformed (Dutch) Church, and remained until he died, Aug. 1, 1867. See Harbaugh, Fathers of the Germ. Ref. Church, 4:485.

## Berlage Anton[[@Headword:Berlage Anton]]

             a Roman Catholic theologian of Germany, was born in 1805 at Munster. He studied theology at the universities of Bonn, Tubingen, and of his native place, received holy orders in 1832, and at the same time the degree as doctor of theology from the Munich University. In 1834 he commenced his academical lectures, was in 1835 professor extraordinarius and in' 1836 ordinarius of dogmatics in his native place, and died there, Dec. 6, 1881. He wrote, Apologetik der Kirche, oder Begrundung der Wahrheit und Gottlichkeit des Christenthums' (Munster, 1834): — Katholische Dogmatik (ibid. 1839-64, 7 vols.). See Zuchold, Bibl. Theol. i, 113; Literarischer Handweiser fur das kathol. Deutschland, No.:45, col. 201. (B. P.)

## Berland Pierre[[@Headword:Berland Pierre]]

             a French prelate, known to this day at Bordeaux under the name of Pey- Berland, was born about 1375, and was the son of a poor laborer of Medoc. He commenced by keeping the flocks, and advanced by his own merit so as to secure a place in history. He distinguished himself while a child by his precocious talents, his love of study, and his piety. It is supposed that the young shepherd was sent to a school at Bordeaux, where he studied the classics. From thence he went to a university at Toulouse, where he took the degree of bachelor of canonical law. On his return, in 1409, he became secretary of the archbishop and canon of the cathedral. After a trip to the Holy Land, he became rector of Soliac, and acquired a great reputation by his ability and moral character. The see of this great province became vacant in 1430, and Pierre Berland was appointed to fill the position. In 1440 he constructed at Bordeaux the grand tower of the Church of St. Andrew, which still bears the name of Pey-Berland. In 1441 he contributed largely to the municipal foundation of the University of  Bordeaux, the legal existence of which was definitely confirmed by Louis XI in 1472. He also established at his own expense the College of St. Raphael, in which he established twelve scholarships for the benefit of poor pupils. The invasion of the French troops, who came to recover Guyenne in the name of Charles VII, and accomplish the expulsion of the English, brought to this prelate matters of serious importance. The capital was finally, however, surrendered to the representatives of Charles VIL The archbishop of Bordeaux still played a part, though less important, in the revolt of 1453, raised by the English, and which terminated in the submission of Guyenne. Bowed under the weight of years, he resigned his see in 1456. He died soon after, Jan. 17, 1457, in the enjoyment of public veneration and regarded as a saint, and was buried with great honor in the cathedral. See Hoefer, Nouv. Biog. Generale, s.v.

## Berleburg Bible[[@Headword:Berleburg Bible]]

             (Berleburger Bibel), an edition of the Bible published at Berleburg, Germany, 172629, by anonymous editors. It gives an entirely new translation, with a running exposition, giving the literal, spiritual, and hidden, or mystical interpretation. It was edited in the spirit of pietism of a mystical tendency (Walch, Biblioth. Theol. 4, 187).

## Berlendi Francesco[[@Headword:Berlendi Francesco]]

             an Italian theologian of the order of the Theatines, was born about 1678, and died at Venice, June 21, 1746. His principal works are, Cabalomachia, sive Artis Cabalisticce Oppugnatio: — Delle Oblazioni all' Altare Dissertazione Storico-teologica. See Hoefer, Nouv. Biog. Gen., s.v.

## Berlin, Isaiah[[@Headword:Berlin, Isaiah]]

             SEE PIK.

## Berlin, Jacob[[@Headword:Berlin, Jacob]]

             a German rabbi of the 18th century, is the author of זכרון יעקב, or a commentary on the Pentateuch (Furth, 1770). See Furst, Bibl. Jud, i, 109; De' Rossi, Dizionario Storico (Germ. transl.), p. 57. (B.P.)

## Berlin, Peter[[@Headword:Berlin, Peter]]

             a German Protestant theologian, who lived in the early half of the 17th century, wrote Tractatus de Modo Disputandi Veterum et de Ratione Controversias Theologicas Dijudicandi (Basle, 1616). See Hoefer, Nouv. Biog. Generale, s.v.

## Berlin, Solomon Jesse[[@Headword:Berlin, Solomon Jesse]]

             a Lutheran minister, was born at Greensburg, Pa.,May 29, 1831. His preparatory study was at Saltsburg Academy, and after graduating from  Pennsylvania College in 1858, he took the theological course in Gettysburg Seminary. In 1859j he was tutor in Pennsylvania College, and in 1860 was licensed to preach. The latter year he supplied the Altoona congregation; during 1861-62 he was pastor in Williamsburg, Pa.; 1862-65 in Duncansville, Pa.; and in 1865 he was principal of the Bedford (Pa.) Academy. About two years, until 1867, he was pastor in Williamsport, Md.; and subsequently served in the same relation at Tremont, Pa., until his death, which occurred. Feb. 8, 1868. See Pennsylvania College Book, 1882, p., 257.

## Berlinda Saint[[@Headword:Berlinda Saint]]

             of the 7th century, was the daughter of a nobleman, Odelard, who lived at Meerbeeke, near Mirore, in Brabant, in the reign of Dagobert. She had gifts of intellect, unlike many saints, but like many female saints she had beauty; but was disliked by her. father. Being disinherited, she retired to the monastery of Moorsel, near Alost, where she lived in penitence and prayer. On the death of her father, Berlinda returned to Meerbeeke, where, being retained, she continued her life of austerities until her death, Feb. 3 (her festival day), 690. Miracles were said to be wrought at her tomb; her coffin was petrified. A church was built to her honor, and her relics were enshrined May 2, 728. She has remained in great honor at Meerbeeket, is invoked against cattle-diseases, and pilgrims pray before a wooden image of the saint beside a cow. According to a popular saying, Berlinda protects trees transplanted on her festival. She is mentioned in the martyrologies of Wyon, Menardus, Ferrarius, and Molanus. in his addition to Usuardus. There is an ancient Life (anonymous) published by Bollandus. — Baring- Gould, Lives of the Saints, ii, 50 (sub Feb. 3).

## Bermann Heinrich August Wilhelm[[@Headword:Bermann Heinrich August Wilhelm]]

             a Lutheran theologian of Germany, was born at Wechselburg in 1767, and died as doctor of theology and superintendent at Penig in 1832. He wrote, Commentatio Historicotheologicae in Locum i Petri iii, 15 ad Recolendam Memoriam Traditce ante hos Trecentos Annos Augustanem Confessiones Accommodata (Penig, 1830). See Zuchold, Bibl. Theol. i, 114; Winer, Handbuch der theol. Lit. i, 270. (B. P.)

## Bern-Hart Saint[[@Headword:Bern-Hart Saint]]

             SEE BERNARD.

## Bernachus (Or Brynach) Saint[[@Headword:Bernachus (Or Brynach) Saint]]

             of Wales, in the 5th century, Was said to have been the instructor of Brychan, king of Brecknock. His life is given in the Cotton MS. Vesp. A. 14 of the 12th century, and is printed in W. T. Rees's Lives of the Cambro- Briton Saints (1853). The details are fabulous: the saint comes from Brittany to South Wales, and his disciple, St. Clether, retires to Cornwall, to lead there the life of a devotee. The Life dates his death April 7; but other authorities give his festival as March 9 or July 7. R. Rees (Welsh Saints, p. 156) enumerates several churches named after Brynach in or near Pembroke or Brecknock. Another account makes Brynach contemporary with Maelgwn, and if so he must be placed in the first half of the 6th century. See Haddan and Stubbs, i, 158; Hardy, Cat. of Materials, i, 91.

## Bernal Augustin[[@Headword:Bernal Augustin]]

             a Spanish theologian of the Jesuit order,was born at Magallon (Aragon) in 1587, and died at Saragossa, Sept. 13, 1642. His principal works are, Disputatio de Divini Verbi Incarnatione: De Sacramentis. See Hoefer, Nouv. Biog. Generale, s.v.

## Bernaldus[[@Headword:Bernaldus]]

             SEE BERTHOLDUS.

## Bernard[[@Headword:Bernard]]

             SEE BEMO; SEE BERTRAM; SEE BERUS.

Bernard

master of the school AT ANGERS, and disciple of St. Fulbert of Chartres, flourished in the 11th century, and is said to have died about 1054. He wrote, A Relation of his Journey to Notre Dame of Puy-en-Velay: — A Treatise on the Miracles of St. Faith, Virgin and Martyr.

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

             (or rather Bernardino CARVAJAL) a Spaniard of the province OF ESTREMADURA, flourished about 1492, and was bishop successively of several sees, and lastly of Siguenza, and cardinal. He was among those cardinals who convened the Council of Pisa in 1511, on which account pope Julius II deposed him from the cardinalate; but Leo X restored him, and made him cardinal bishop of Frascati, and titular patriarch of Jerusalem, where he (tied, Dec. 13, 1523. His Oratio ad Cardinales was delivered in 1492, on the election of the pope (Rome, 1492). He also wrote, Oratio ad Sixtun IV et Cardinales, in die Circumcisionis Dominicce, A.D. 1484: — Homilia in Exaltatione S. Crucis. See Cave, Historia Literaria,. ii, App. p. 215.

## Bernard (3)[[@Headword:Bernard (3)]]

             a French monk and traveller, originally OF CHAMPAGNE, lived in the latter half of the 9th century. He made, between the years 858 and 867, a voyage to Palestine, of which he gave a concise, interesting, and well-written  history, which is preserved among the MSS. in the Library of St. Remy at Rheims, and, was printed by Mabillon in the Acta Sanct. Ord. Bened ,iv, 523-526. — See Hoefer, Nouv. Biog. Generale, s.v.

## Bernard (Dapifer), Of The Monastery Of Melch In Austria (Monachus Molicensis)[[@Headword:Bernard (Dapifer), Of The Monastery Of Melch In Austria (Monachus Molicensis)]]

             wrote, about 1362, The History of St. Gotholinus; published by Lambecius, in the second volume of his Bibl. Vindob. p. 618, and by Pezius, in the first volume of the Script. de Rebus Austr. p. 109. See Cave, Hist. Lit. ii, App. p. 70; Dupin, Hist. of Eccles. Writers, ii, 531.

## Bernard (Or Bern-Hart) Saint[[@Headword:Bernard (Or Bern-Hart) Saint]]

             bishop OF VIENNE, in Dauphin, was born in 778, of a noble family in the Lyonnais. When he was eighteen years of age, his parents sent him to the court of Charlemagne, and, against his own inclinations, married him. When he was twenty-five years old he obtained his wife's consent to leave her, and enter the monastery which he had founded at Ambournay, in Bresse. He was elected to the office of abbot, but he had not held it more than three years when Wolfhart, bishop of Vienne, died, and the electors, listening to the voice of a child of twelve years old, who cried loudly in the assembly that God had chosen Bernard for bishop, declared that their choice had fallen upon him. He, however, refused, until a positive command from pope Leo II compelled him to accept. He acted with those who had taken upon themselves to depose Louis-le-Debonnaire, and upon his restoration Bernard was compelled to flee into Italy, with Agobardus of Lyons, but was subsequently enabled to return to his see, where he endeavored to expiate his fault. He founded the monastery of Romans, and died in 842. His festival is marked on the 23d of January, which was the day of his funeral, and is believed to have been the day after that of his death. See Baillet, Jan. 23.

## Bernard (Or Bernhard) Of Como[[@Headword:Bernard (Or Bernhard) Of Como]]

             an Italian theologian of the Dominican order, a native of Comoa lived at the commencement of the 16th century. His principal works are, Lucerna Inquisitorum Haereticca Pravitatis (Milan, 1566): — Tractatus de Strigibus (Venice, 1596). See Hoefer, Nouv. Biog. Generale, s.v.

## Bernard (Or Bernhard) Of Luxemburg[[@Headword:Bernard (Or Bernhard) Of Luxemburg]]

             a Flemish theologian of the Dominican order, was born at Strassen, near Luxemburg, and studied at Cologne, where he also joined his order. In 1507 he was made licentiate of theology at Louvain, and in 1516 doctor of theology at Cologne. For some time he acted as courtpreacher and confessor to William duke of Julich, and as inquisitor-general of the Cologne diocese. He died as prior of the Cologne convent, Oct. 6, 1535. He is the author of, Catalogus Hesreticorum Omnium Pcene, qui ad hhec usque Tempora passim Literar. Monumentis Proditi sunt, Illorum Nonzina, Errores et Tempoora quibus Vixerunt Ostendeus (Paris, 1524; Cologne, 1525): — Opusculum de Jubileo, sive Peregrinatorium ad Urbem Romam (Cologne, 1525): — Sermones de Diabolica Colluclatione VII Vitiorun Capitalium et Virtutum Spiritualium: — De Ordinibus Militaribus et Armorum Militarium Mysteriis (1527). See Hoefer, Nouv. Biog. Generale, s.v.; Landon, Eccles. Dict. s.v.; Quetifet Echard, Script. Ord. Pr. ii, 93; Pople, in Wetzer u. Welte's Kirchenlexikon, s.v. (B. P.)

## Bernard (Or Rather Bernardo Circa, And By Some Named[[@Headword:Bernard (Or Rather Bernardo Circa, And By Some Named]]

## Bernard (Surnamed Syglerius), Priest Of Monte Cassino[[@Headword:Bernard (Surnamed Syglerius), Priest Of Monte Cassino]]

             was at first a monk of the monastery of Savigny, in the diocese of Lyons, and became in 1256 chaplain of pope Innocent IV. He was afterwards priest of St. Honoratius, in the isle of Lerins; then in 1263 he was elected priest of Monte Casino, at the desire of Urban IV. His merit secured for him the privilege of accompanying Charles I of Anjou in his journey through Italy. He died in 1282. Among his works we notice Speculum Monachorum (divided into three parts, published at Venice and ‘Cologne in 1520). See Hoefer, Nouv. Biog. Generale, s.v.

## Bernard Abbot Of Font-Chaud[[@Headword:Bernard Abbot Of Font-Chaud]]

             a French theologian of the order of Premonstrants who lived at the commencement of the 12th century, wrote Traite contre les Vaudois (Ingolstadt, 1614; also found in Bibliotheca Patrum Lugdunensis), See Hoefer, Nouv. Biog. Generale, s. v

## Bernard Archbishop Of Toledo[[@Headword:Bernard Archbishop Of Toledo]]

             the main promoter of the Gregorian papal system in Spain, was born at Agen, in France, near the close of the 11th century. For a time being he served as a soldier; he then entered the order of the Benedictines, and when Gregory VII endeavored to introduce his church reforms into Spain, Bernard was appointed abbot of the monastery of Sahaguna in Castile, in 1080, where he greatly promoted the claims of the papal see. His influence, however, was widened when Alfonso VI elected him archbishop of Toledo, while pope Urban: II appointed him primas of the Spanish Church, when he invested Bernard with the pallium at Rome in 1087. All bishoprics were now given to adherents of the pope (to Benedictine monks whom he had brought along from France), and without any regard the papal system was now introduced. These proceedings caused not only the resist. ance of the king, but also of a part of the Spanish clergy; and the archbishop of St. Jago de Compostella went even so far as to contest Bernard's primacy. The introduction of the Roman liturgy in place of the Mozarabian was mainly Bernard's work. At one time his martial character would have placed him at the head of a Castilian army, as he intended to undertake a crusade to Palestine, but pope Paschalis II forbade him and all Spaniards, under pain of the interdict, taking any part in crusades to the East. Bernard presided at the Council of Leon in 1091, assisted at that of Nismes in 1096, and finally at that of Gironne in 1097, as legate of the holy see. He died in 1125. He wrote four Sermones upon the anthem Salve, Regina Misericordice, which, published under the name of St. Bernard, had always been attributed to this, saint in all the editions of his works until Mabillon proved the error in the edition which he gave in Parisn in 1690. They are  given in Bernardi Clarcevall. Opera V (Paris, 1719). See Herzog, Real Encyklop. s.v.; Aschbach, in Wetzer u. Welte, Kirchenlexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Bernard DE Botono[[@Headword:Bernard DE Botono]]

             SEE BERNARD OF BOLOGNA (1).

## Bernard Des Portes[[@Headword:Bernard Des Portes]]

             the founder of the Carthusian house of that name, quitted the Benedictine monastery of Ambournay in 1115, to found the Chartreusedes-Portes,  which was reckoned the third of that order. He governed his new community, as prior, until 1147, when his great infirmities obliged him to resign, and he died in 1152. Three of his Letters remain, and are given by Chifflet. See Bibl. Patrum, 24:1501.

## Bernard Of Arras[[@Headword:Bernard Of Arras]]

             a French theologian of the Capuchin order, lived in the early half of the 18th century., His principal works are, Le Grand Commandement de la Loi, expose selon les Principes de Saint Thomas (Paris, 1734): — L'Ordre de l'Eglise, selon Saint Thomas (ibid. 1735): — Le Ministire de  ‘Absolution, selon Saint Thomas (ibid. 1740). See Hoefer, Nouv. Biog. Generale, s.v.

## Bernard Of Augsburg[[@Headword:Bernard Of Augsburg]]

             a German chronicler and theologian, lived in the latter half of the 17th century. He wrote, Exegesis Rerum Augustanarum quce suo Tempore ab 1646 in Urbe Augustana Contigerunt (Augsburg, 1653): — Scala Coli,. Gradibus Piarum Meditationum Distincta (ibid. 1662). See Hoefer, Nouv. Biog. Generale, s.v.

## Bernard Of Auvergne[[@Headword:Bernard Of Auvergne]]

             a French theologian and preacher of the Dominican order, a native of Gannat, lived in the latter half of the 13th century. His principal works are, Lecturce super Libros Sententiarum : — Contra Dicta Henrici de Gandano, guibus Impugnat S. Thomam: — Contra Godefr. de Fontibus: — Contra Jacobum de Viterbio Eremitam, eadem de Causa: — Sermones. See Hoefer, Nouv. Biog. Generale, s.v.

## Bernard Of Bologna (1)[[@Headword:Bernard Of Bologna (1)]]

             a famous canonist, was born at Parma in the beginning of the 13th century. He studied at Bologna, where he also became professor of canon law, and where he died in 1266. He is known as the author, or rather collector, of the Glossa Ordinaria, SEE GLOSSES AND GLOSSATORES to the decretals of Gregory IX. (B.P.)

## Bernard Of Bologna (2)[[@Headword:Bernard Of Bologna (2)]]

             an Italian theologian and biographer, a native of Bologna, lived near the middle of the 18th century. His principal works are, Manuale Confessarioroum Ordinis Capuccinorum (Venice, 1737, 1740, 1745 ): — Institutio Theologica: (ibid. 1746): — Calculus Chronologicus. Sacrce Scripturce: — Dissertatio de Era Communi., See Hoefer, Nouv. Biog. Generale, s.v.

## Bernard Of Clairvaux, St[[@Headword:Bernard Of Clairvaux, St]]

             one of the most eminent names in the Mediaeval Church, was born of noble parents near Dijon, in the year 1091. He had five brothers and one sister, all of whom he persuaded to the same course of religious life with himself; and, after having lived for some time in seclusion in their father's house, the brothers all left it together in 111, and repaired to Citeaux, where they demanded of the abbot Stephen to be admitted. Besides his brothers, he took with him other companions, making in all thirty. Having distinguished himself by his piety, devotion, and learning, he was commissioned, in 1114, to conduct a colony of monks to Clairvaux, where, having built their monastery, he was appointed the first abbot. — His learning and consummate abilities could not be long concealed in the cloister, and very — soon he was called upon to take part in all the important affairs of the Church. In 1128 he was present in the Synod of Troyes, convoked by the legate Matthew, cardinal bishop of Albano, where, by his means, the order of the Knights Templars was confirmed, as well as the rule for their observation. In the schism between Innocent II and Anacletus, Bernard took the side of the former. In 1140 we find him strenuously opposing Abelard (q.v.), whom, both by word and by his writings, he resisted, especially in the Council of Sens held in that year. His arbitrary and persevering persecution of Abelard is one of the greatest stains upon his reputation. “About the year 1140, Bernard was involved in an important controversy concerning what was called the immaculate conception of the Virgin Mary. Several churches in France began about that time to celebrate the festival consecrated to this pretended conception. It is reported by some authors that it had been introduced into the Church of England before this period, in consequence of the exhortations of archbishop Anselm. The Church of Lyons was the first which adopted this new festival in France, which no sooner came to the knowledge of St. Bernard than he severely censured the canons of Lyons on account of this innovation, and opposed the immaculate conception of the Virgin with the greatest vigor, as it supposed her to be honored with a privilege which belonged to Christ alone. Upon this a warm contest arose, some siding with the canons of Lyons, and adopting the new festival, while others adhered to the more orthodox sentiments of St. Bernard. The controversy, notwithstanding the zeal of the contending parties, was carried on during this century with a certain degree of decency and moderation. But in after times, as Mosheim remarks, when the Dominicans were established in the Academy of Paris, the contest was renewed with the greatest vehemence, and the same subject was debated on both sides with the utmost animosity and contention of mind. The Dominicans declared for St. Bernard, while the Academy patronized the canons of Lyons, and adopted the new festival.” SEE IMMACULATE CONCEPTION.

It was in the year 1145 that information was received in Europe of the perilous condition of the newly- established kingdom in the East. Edessa was taken by the Saracens; Antioch and Jerusalem were threatened. The news excited universal sorrow. Louis the Seventh, king of France, in a penitential spirit, was the first who prepared to arm in defense of the Holy Sepulchre. The French king's determination was approved by the pope, Eugenius III; and Bernard was commissioned to travel through France and Germany for the purpose of raising an army of crusaders. The success of Bernard was marvellous. The unwilling emperor, Conrad III, yielded at length to his impassioned eloquence. In his management of Conrad, the tact and good taste of Bernard were conspicuous. It was at Frankfort-on-Maine that he had his first private audience. When the emperor then gave him to understand how little interest he took in the matter, Bernard pressed the subject no farther, but awaited another opportunity. After having succeeded in making peace between several of the princes of the empire, he preached the crusade publicly, exhorting the emperor and princes to participate in it, at the diet held at Christmas in the city of Spires. Three days after this he again addressed the emperor in private, and exhorted him, in a friendly and affectionate manner, not to lose the opportunity of so short, so easy, and so honorable a mode of penance. Conrad, already more favorably disposed to the undertaking, replied that he would advise with his councillors, and give him an answer on the following day. The next day Bernard officiated at the holy communion, to which he unexpectedly added a sermon in reference to the crusade.

Toward the conclusion of his discourse, he turned to the emperor, and addressed him frankly, as though he had been a private man. He described the day of judgment, when the men who had received such innumerable benefits from God, and yet had refused to minister to Him to the utmost of their power, would be left without reply or excuse. He then spoke of the blessings which God had in such overflowing measure poured upon the head of Conrad — the highest worldly dominion, treasures of wealth, gifts of mind and body till the emperor, moved even to tears, exclaimed, ‘I acknowledge the gifts of the divine mercy, and I will no longer remain ungrateful for them. I am ready for the service which He Himself hath exhorted me.' At these words a universal shout of joy burst from the assembly; the emperor immediately received the cross, and several of the nobles followed his example. On this occasion he went so far as to claim inspiration, and to prophesy the success of the undertaking. This is the most reprehensible part of his career, and he attempted to cover the failure of his prophecy by a poor quibble. In the same year a council was held at Chartres, where the Crusaders offered Bernard the command of the army, which he refused. In 1147, at the Council of Paris, he attacked the doctrine of Gilbert de la Porree, bishop of Poitiers, on the Trinity; and ia the following year, at the Council of Rheims, procured its condemnation. He was an earnest and zealous advocate of practical religion, and was undoubtedly one of the holiest men of his time. But it must be confessed that he was misled by the love of ecclesiastical conformity to false pretensions and persecuting principles. All ecclesiastical dignities he constantly refused; but his virtues and talents gained him a higher influence in the Christian world than was possessed even by the pope himself, and the disputes of the Church were often referred to his arbitration. Luther says of him, “If there has ever been a pious monk who feared God, it was St. Bernard; whom alone I hold in much higher esteem than all other monks and priests throughout the globe.” His devotional Meditations are still read and admired, even among Protestants. They were translated into English by Stanhope. There can be no question but that he saw with sorrow many of the errors, corruptions, and defilements of the Church of Rome, nor did he hesitate to do all in his power to correct them. In the year 1152, just before his death, he put forth his Libri de Consideratione, addressed to Pope Eugenius III, in which he handles the subject at large, and strongly urges it. In the first book of this work he inveighs against the abuses of the ecclesiastical courts. In the second he admonishes Eugenius to consider, As to his person, who he is, and, as to the dignity of his office, what he is. He reminds him that he is not set over others to domineer over them, but to minister to them and watch over them; that he had indeed given to him the charge of all the churches, but no arbitrary dominion over them, which the Gospel disallows. “To you,” he says, “indeed the keys of heaven have been intrusted, but there are other doorkeepers of heaven and other pastors besides you; yet are you so much the more above them as you have received the title after a different manner. They have every one a particular flock, but you are superintendent over them all; you are not only supreme pastor over all flocks, but likewise over all the shepherds.” In the third book he treats of his duty toward inferiors, and complains heavily of the grievance caused by the appeals to Rome, which, he says, were the occasion of incalculable mischief, and, justly, a source of murmuring and complaint. He further inveighs against the multitude of exemptions which destroyed the ecclesiastical hierarchy. In the fourth book he admonishes the pope to mind his duty toward the clergy, cardinals, and other officers of his court, and. to repress their intrigues, luxury, and sumptuousness.

He advises him as to the qualifications of those whom he should retain near his person, and, lastly, makes a recapitulation of the qualities requisite for the due fulfillment of the papal office: “Consider that the Church of Rome, over which God hath placed you as supreme, is the mother, and not the mistress of other churches; and that you are not a sovereign lord over the other bishops, but only one among them; that you are a brother of those that love God, and a companion of such as fear him,” etc. “His meditations have been translated by Dean Stanhope. His sermons have been the delight of the faithful in all ages. ‘They are,' says Sixtus of Sienna, ‘at once so sweet and so ardent that it is as though his mouth were a fountain of honey, and his heart a whole furnace of love.' The doctrines of St. Bernard differ on some material points from that of the modern Church of Rome; he did not hold those refinements and perversions of the doctrine of justification which the school divinity afterward introduced, and the Reformers denounced; he rejected the notion of supererogatory works; he did not hold the modern purgatorial doctrines of the Church of Rome; neither did he admit the immaculate conception of the blessed Virgin. He maintained the doctrine of the real presence, as distinguished from the Romish doctrine of transubstantiation. In his discourse on the Lord's Supper, he joins together the outward form of the sacrament, and the spiritual efficacy of it, as the shell and the kernel, the sacred sign, and tie thing signified; the one he takes out of the words of the institution, and the other out of Christ's sermon in the sixth of St. John. And in the same place explaining that sacraments are not things absolute in themselves without any relation, but mysteries, wherein, by the gift of a visible sign, an invisible and divine grace with the body and blood of Christ is given, he saith ‘that the visible sign is as a ring, which is given, not for itself or absolutely, but to invest and give possession of an estate made over to one.' Now, as no man can fancy that the ring is substantially changed into the inheritance, whether lands or houses, none also can say with truth, or without absurdity, that the bread and wine are substantially changed into the body and blood of Christ. But in his sermon on the Purification he speaks yet more plainly: ‘The body of Christ in the sacrament is the food of the soul, not of the belly, therefore we eat Him not corporally; but in the manner that Christ is meat, in the same manner we understand that He is eaten.' Also in his sermon on St. Martin: ‘To this day,' saith he, ‘the same flesh is given to us, but spiritually, therefore not corporally.' For the truth of things spiritually present is certain also.” Bernard died August 20, 1153, leaving one hundred and sixty monasteries of his order, all founded by his exertions. The brief character of him given by Erasmus is this: “Christiane doctus, sancte facundus et pie festivus.” He was canonized, with unexampled splendor, twenty years after his death, by Alexander III, and the Roman Church celebrates his memory on the 20th of August. Of all the editions of his works, by far the best is that by Mabillon (Paris, 1690, 2 vols. fol.; reprinted, with additions, Paris, 1839, 4 vols. imp. 8vo). Hook, Eccles. Biography, 2, 308 sq.; Mosheim, Ch. Hist. 1, 301 3-3; Neander, Ch. Hist. vol. 4, passim; Neander, Der heilige Bernhard und sein Zeitalter (Berlin, 1813, 8vo); Neander, Life of Bernard, transl. by Matilda Wrench (Lond. 1843, 12mo); Ellendorf, Der heil. Bernhard (Essen, 1837); Ratisbonne, Hist. de St. Bern. (Paris, 2 vols. 1843, 4th ed. 1860); Morrison, Life and Times of Bernard (1863, 8vo); and Niedner, Zeitschrift (1862, pt. 2, art. 1, by Plitt); Bohringer, Kirche Christi, 2, 436; Lond. Quar. Rev. July, 1863; Christian Remembrancer, 1864, 1.

## Bernard Of Clairvauxs Hymns[[@Headword:Bernard Of Clairvauxs Hymns]]

             By way of supplement, we add the following. There are five hymns which are ascribed to him: the so-called Rhythmus de Contemptu Mundi: “O miranda vanitas! O divitiarum:” Rhythmica Oratio ad Unumn Quodlibet Membrorum Christi Patientis; addressed to the feet, knees, hands, side, breast, heart, and face of the suffering Christ. The last part ad faciem, commencing “Salve caput cruentatum,” has been beautifully rendered into German by P. Gerhard, “O Haupt voll Blut und Wunden;” and from the German again into English by J. W. Alexander, “O sacred Head, once wounded.” The others are: Oratio Devota ad Dominum Jesum et B. Mariam Matrenm ejus Summe Sunmitu Patris Unice: — Prosa de Nativitate Domini: “Laetabundis exultet fidelis chorus:” — Jubilus Rhythmicus de Nomiane Jesu: “Jesu dulcis memoria” (often rendered into German and English). These hymns are given in Mabillon's collection of St. Bernard's works (Paris, 1690), ii, 896 sq. (2d ed. 1719, ii, 909-922; new ed. 1851, 1852). For English renderings, comp. Miller, Singers and Songs of the Church, p. 28. B. P)(

## Bernard Of Clugny (Or Cluny)[[@Headword:Bernard Of Clugny (Or Cluny)]]

             a French monk, was born at Morlaix in Brittany, in the 12th century, and is said to have been of English parentage. We know nothing of the incidents of his life; his poetry is his best memorial. He is the author of the famous poem De Contemptu Mundi, comprising about three thousand lines. The greater part, however, is a bitter satire on the fearful corruptions of the age; but, “as a contrast to the misery and pollution of earth, the poem closes with a description of the peace and glory of heaven, of such rare beauty as not easily to be matched by any mediaeval composition on the same subject.” It is written in a dactylic hexameter, divided into three parts, between which a cesura is inadmissible. The hexameter has a tailed rhyme, and feminine leonine rhyme between the two first clauses, thus:

Tunc nova gloria || pectora sobria ||. clarificabit: Solvit enigmata || veraque sabbata || continuabit  Patria lumrnis, || inscia turbinis, || inscia litis Cive replebitur, || amplificabitur || Israelitis.

From this specimen it will be seen that it would be difficult to adopt the measure of the: original in any translation; and Dr. Neale, who has translated the larger part of this poem into English, remarks concerning his own rendering:

“I have deviated from my ordinary rule of adopting the measure of the original; because our language, if it could be tortured to any distant resemblance of its rhythm, would utterly fail to give any idea of the majestic sweetness which invests it in Latin. Its difficulty in that language is such that Bernard, in a preface, expresses his belief that nothing but the special inspiration of the Spirit of God could have enabled him to employ it through so long a poem.”

As must naturally be expected, this hymn has never been entirely translated into any language. Parts of it have been rendered, especially those referring to the celestial city. Best known is the one commencing in the English translation with “Jerusalem the golden,” and found in many hymn books. The student of hymnology is referred to the following works: Trench, Sacred Latin Poetry (Lond. 1864), p. 304 sq.; Neale, Mediaeval Hymns, (ibid. 1867), p. 68 sq.; Duffield, The Heavenly Land, from the “De Contemptu Mundi “(N.Y. 1867); The Seven Great Hymns of the Medieval Church (ibid. 1866), p. 1 sq.; Coles, Latin Hymns with Original Translations (ibid. 1868), p. 7 sq.; Miller, Singers and Songs of the Church, p. 29. (B. P.)

## Bernard Of Constance[[@Headword:Bernard Of Constance]]

             who died March 15, 1088, was teacher at the cathedral-school of Constance. He wrote De Damnatione Schismaticorum. See Ussermann, Prodrom. 2:188 sq.; Giesebrecht, Geschichte der deutschen Kaiserzeit (4th ed.), 3:1034 sq.; Lutolf, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Bernard Of England[[@Headword:Bernard Of England]]

             (surnamed the Sage), an English traveller of the Benedictine order, lived in the latter half of the 10th century. The account of his journey which he made in the Holy Land, in 970, is found in Mabillonii Aeta Sanct. Bened. vol. i. See Hoefer, Nouv. Biog. Generale, s.v.

## Bernard Of Morlaix[[@Headword:Bernard Of Morlaix]]

             SEE BERNARD OF CLUGNY.

## Bernard Of Osimo[[@Headword:Bernard Of Osimo]]

             an Italian theologian of the Capuchin order, a native of Osimo, in the vicinity of Ancona, lived in the latter half of the 16th century. He wrote, Tractatus de Passione Dominii in Varias Meditationes per Hebdomadem Distributus (Venice, 1589). See Hoefer, Nouv. Biog. Generale, s.v.

## Bernard Of Panvia[[@Headword:Bernard Of Panvia]]

             a canonist, and bishop of Pavia about 1198, is the author of Breviarium Extravagantium, i.e., Decretorum et Canonumn Extra Decretorum Corpus Vagantium. (B.P.)

## Bernard Of Parenzo[[@Headword:Bernard Of Parenzo]]

             (Bernardus Parentinus), a Dominican, originally of Bearn, who flourished about 1342. All that is known of him is, that he studied at Paris in 1336, taught theology at Albi in 1340, and was nominated professor of theology at Toulouse in 1342. He wrote Lilium Missce for the use of the clergy (Paris, 1517, 1531, 8vo), and a series of Sermons. See Cave, Hist. Lit. ii, App. p. 42; Dupin, Hist. of Eccles. Writers, ii, 536.

## Bernard Of Pomerania[[@Headword:Bernard Of Pomerania]]

             was a Spanish monk, whom pope Paschal II had appointed bishop of that country. In 1122 he undertook, accompanied by his chaplain and an interpreter, to preach the gospel to the Pomeranians. But the Pomeranians would not recognize him because he was dressed like a hermit. When, however, Bernard was about to cut down the jul-tree, the tutelar deity of the inhabitants of the city of Julin, the Pomeranians drove him out of their country. In company with his chaplain and interpreter, Bernard retired to Bamberg and induced bishop Otto to undertake the conversion of the Pomeranians, but in a more pompous manner. See Andrese, Abbat. S.  Michael prope Bamberg, Vita S. Ottonis, Episc. Bamberg, in Ludwig, Scriptor. Rerum Episc. Bamnberg, 1:464; Alzog, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Bernard Of Tiron, St[[@Headword:Bernard Of Tiron, St]]

             founder of a new congregation of Benedictines (q.v.), viz. the Tironensians (q.v.), was born at Ponthieu about A.D. 1046. He was at first abbot of St. Cyprian's, but in 1109 founded the abbey of Tiron and the new congregation named from the place. The monks gave themselves to silence, manual labor, prayer, and psalmody, and their dress was of the commonest material. Bernard, before long, found himself surrounded by more than five hundred disciples of both sexes. Each one was set to perform whatever art he best excelled in, and thus were found carpenters, smiths, goldsmiths, painters, vine-dressers, agriculturists, writers, men of all callings, glad to exercise their talents in obedience to their superior. A noble monastery soon arose in the solitude. Congregations were soon established in France, Britain, and elsewhere; eleven abbeys were founded, subject to the chief of the order at Tiron; of these eight were in France, one in Wales, in the diocese of St. David's, called the abbey of St. Mary de Cameis, and one in Scotland, at Roxburgh. Bernard died on the 14th of April, 1116. He has not been canonized by the Church, but the Martyrologies of the Benedictines and of France mention him on the 14th of April. His life is given in the Acta Sanctorum, April, t. 2. Baillet, Vies des Saints, 14 Aprilis; Helyot, Ordres Religieux, 3, 674.

## Bernard Of Trilia[[@Headword:Bernard Of Trilia]]

             a French pupil of Thomas of Aquinas, was born at Nismes in 1240. He was professor of theology at Montpellier about the year 1286, then at St. Jacob in Paris, and died at Avignon in 1292. He wrote De Ente et Essentia; Utrum Intellectus Creatus Producat Rem Intellectam in esse Intelligibili? Utrum Anima in Tantum Possit Elevanriper Gratiam, ut Essentiam Dei Videat; Quaestiones 18 de Cognitione Animce Conjunctce Corpori. See Haureau, De la Scolastique, ii, 253; Bach, in Wetzer u. Welte, Kirchenlexikon, s.v. (B. P.)

## Bernard Of Waging[[@Headword:Bernard Of Waging]]

             a Benedictine, was born about 1400, studied at Salzburg and Vienna, and joined the Benedictines at Tegernsee in 1446. On account of his piety and learning he was appointed prior of the convent at Tegernsee; hence he is generally called prior Tegernseensis. He now labored for the benefit of his monastery, and for his clergy he wrote, Confessionale: — Speculum Mortis: — Consolatorium Tribulatorum: — Premediarius Pusillanimium: — De Cognoscendo Deum: — De Sentimentis Spiritualibus, etc. For the monks at Wiblingen he wrote, in 1456, Contra Esum Carnium; for those at St. Ulrich, in Augsburg, De Materia Eucharistica and Contra Vitium Propriet. In 1461 he assisted bishop John of Aich in the reformation of the Pergen monastery, and prepared for the clergy, Praeparat. ad Missam; Formula Communis; and Speculum Pastorum. With the cardinal Nicolaus of Cusa, with whom he was intimately connected, he also assisted in reforming the monasteries at Georgenberg and Sonnenburg in 1554, and whose work, De Docta Ignorantia, he defended against the attacks of the Carthusian prior, Vincent of Axbach. He died August 2, 1472. See Pez, Bibl. Ascet. tom. 7, praef. n. 10; Braunmuller, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Bernard Priest And Sacristan Of Compostella[[@Headword:Bernard Priest And Sacristan Of Compostella]]

             a Spanish theologian and canonist, lived in the 13th century. His principal works are, Diplomata Summorum Pontificunm, et Antiquorum Hispanice Regum; found in the fourth volume of Hispania Illustrata: — the third compilation of the Decretales: a commentary upon the first books of the Decretales. See Hoefer, Nouv. Biog. Generale, s.v.

## Bernard The Saxon[[@Headword:Bernard The Saxon]]

             a German theologian of the Benedictine order, lived in the 11th century. The writings which he directed against the emperor Henry IV, in the contentions of this prince with the pope, are extremely violent. He is the author of some other works, which are not well known to us. See Hoefer, Nouv. Biog. Generale, s.v.

## Bernard of Chartres[[@Headword:Bernard of Chartres]]

             a celebrated philosopher and theologian of the 12th century. Little is known of his life except that he was the head of the school of Chartres at the same time that Guillaume de Chartres was the head of the school of St. Victor. His writings and his philosophical views were likewise unknown until Mr. Cousin discovered in the Imperial Library one of his manuscripts, a kind of poem, followed by verse and prose, and divided into two parts, the one called Megacosmus (great world), and the other Microcosmus (little world; a treatise on man). The system of Bernard was a Platonism, sometimes interpreted according to the genius of the Alexandrines. — Hoefer, Biog. Generale, 5, 572; Cousin, Introduction aux fragments inedits d'Abailard.

## Bernard of Mentone (or of Aosta) St[[@Headword:Bernard of Mentone (or of Aosta) St]]

             was born in 923, near Annecy. He is memorable as the founder of two establishments of Hospitallers, where for more than nine hundred years travelers have found an asylum against the perils of the Alps. He was archdeacon of Aosta, and grand-vicar of the diocese. In his journeys he had opportunities of seeing the sufferings to which the pilgrims were exposed in crossing the Alps, and he conceived the project of establishing two hospitals. one on Mount Joux (Mons Jovis), the other in a pass in the Greek Alps, called Colona Jou, on account of a pile of stones raised on the spot to point out the road to travelers. Upon these summits he raised the two hospitals known as the Great and Little St. Bernard, which he confided to the regular canons of St. Augustine, who, from that time down to the present, have continued to fulfill with a zeal and charity beyond all praise the merciful intentions of the founder. The chief monastery is on the Great St. Bernard, which is supposed to be the highest dwelling in Europe, and there, amid perpetual snows, the monks exercise their hospitable labors. Bernard died at Novara May 28, 1008. His festival is celebrated on June 15, the day of his interment. His life is given in the Acta Sanctorum, June 15. — Landon, Eccl. Dict. 2, 189; Butler, Lives of Saints, June 15.

## Bernard of Thuringia[[@Headword:Bernard of Thuringia]]

             a German visionary who lived toward the close of the 12th century, but of whose life nothing else is known. On the ground of some passage in the Revelation he announced the end of the world as close at hand, and produced a wonderful commotion throughout the whole of Europe. Many were induced to leave all they had and to emigrate to Palestine, where Christ was to descend from heaven to judge the quick and the dead. The secular authority had great difficulty in checking this movement. — Hoefer, Biog. Generale, 5, 558.

## Bernard, Allen R[[@Headword:Bernard, Allen R]]

             a minister of the Methodist Episcopal Church South, was born in Fluvanna County, Va., Oct. 9, 1795, of pious parents, under whose careful training he was early led to Christ. In 1816 he entered the Virginia Conference,  with which he labored until his death, June 16, 1866. Mr. Bernard's life was a living commentary on the truth he preached. See Minutes of Annual Conferences of the M. E. Church South, 1866, p. 7.

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

             an Augustine monk, was born at Toulouse, and was poet-laureate successively to Henry VII and Henry VIII of England. He is also supposed to have been the royal historiographer, and preceptor in grammar to prince Arthur. All the pieces remaining, which he wrote in the character of poet-laureate, are in Latin. Among them are an Address to Henry VIII for the Most Auspicious Beginning of the Tenth Year of his Reign: — A New-year's Gift for 1515: — Verses wishing Prosperity to his Majesty's Thirteenth Year. He wrote also some Latin hymns, a Latin Life of St. Andrew, and various other Latin prose works particularly Chronicle of the Life aind Achievements of Henry VII to the Taking of Perkin Warbeck. He was living in 1522. See Chalmers, Biog. Dict. s.v. Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Bernard, Christopher David[[@Headword:Bernard, Christopher David]]

             formerly a Jewish rabbi at Barr in Poland, who joined the Church in 1712 at Heilbronn, was professor of Hebrew at Jena and Tubingen. He is the author of a Hebrew grammar, entitledסֻכִּת דָּוַד, “the booth of David.” It was published with a German translation and a preface by Chr. M. Pfaff (Wittenberg, 1722). See Furst, Bibl. Jud. 1, 112; Steinschneider, Bibliogr. Handbuch, p. 22; Wolf, Bibl. Hebr. 3, 974 sq.; 4:964; Delitzsch, Wissenschaft. Kunst. Judenthum, p. 304; Benjacob, Ozar Ha-Sepharim, or Thesaurus Librorum Hebraicorum (Wilna, 1880), ii, 420, No. 344; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Bernard, Claude[[@Headword:Bernard, Claude]]

             (also called Le Pauvre Pretre and Le Pere Bernard), was born of a noble family of Dijon in 1588. He studied law and theology. Originally of licentious frivolity, he suddenly became converted, and devoted himself entirely to the service of the sick and poor. He is said to have sucked out ulcers in the hospitals, etc. He died in 1641. He had not been dead four weeks before a hundred miracles had been counted which were said to have been performed by him in Paris, and afterwards they became innumerable. See Gieseler, Ecclesiastical History, v5 1.78; Lichtenbetger,  Encyclopedie des Sciences Religieuses, s.v.; Herzog, Real-Encyklop. s.v. (B. P.)

## Bernard, De Linton[[@Headword:Bernard, De Linton]]

             a Scottish bishop, was a native of the southern part of Scotland, and was brought up in the Church. He was. the famous abbot of Arbroath in 1311- 12, and succeeded to the see of the Isles about 1328. See Keith, Scottish Bishops, p. 302.

## Bernard, Edward D.D[[@Headword:Bernard, Edward D.D]]

             an English clergyman, a learned critic and astronomer, was born at Perry St. Paul, Northamptonshire, May 2, 1638. He graduated from St. John's College, Oxford, in 1659; filled the chair of astronomy at Oxford for a time in the absence of Sir Christopher Wren, and in 1672 became rector of Cheam in Surrey. In 1674 he became Savilian professor of astronomy at Oxford, and remained in that chair until 1691, when he was presented to the rectory of Brightwell in Berkshire. He died Jan. 12, 1696. He visited Holland three times in the course of his learned investigations. His works are of interest especially in science and criticism. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Bernard, Hermann Hedwig[[@Headword:Bernard, Hermann Hedwig]]

             was born of Jewish parents at Uman in Russia, in 1785. In 1830 he was appointed teacher of languages at Cambridge, England,. and died Nov. 15, 1857. He is the author of The Main Principles of the Creed and Ethics of the Jews Exhibited in Selections from the Yad Hachazakah of Maimonides, with a Literal English Translation, etc. (Cambridge, 1822). (B. P.)

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

             a Reformed minister of France, was born at Nions, in Dauphine, September I, 1658, and died April 27, 1718. His father, who was a Reformed minister, sent him to Geneva to pursue his theological studies. On his return he was himself ordained minister, and preached publicly, notwithstanding the prohibitive laws. He was soon compelled to flee, and went first to Lausanne, where he remained until the revocation of the Edict of Nantes. Then he went to Holland, where he established a school of belles lettres, philosophy, and mathematics. He undertook, in 1691, to continue the publication of the Bibliotheque Universelle, begun by Jean Leclerc. In 1693 he succeeded Bayle as editor of the journal La Republique dis Lettres. He wrote, besides a number of historical works, Traite de la Repentance tardive (Amsterdam, 1712, 12mo), and Traite de l'Excellence de la Religion (Amsterdam, 1714). — Hoefer, Bog. Generale, 5, 584.

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

             a French Dominican preacher, was born in 1553 at Linicourt, near Bapaume, and died in 1620. He was the author of several ascetic treatises. The lovers of books value a work which he culled from various authors, entitled, Le Fouet Divindes Jureurs, Parjureurs et Blasphemateurs du Tres-saint Nom de Dieu, etc. (Douai, 1608). See Hoefer, Nouv. Biog. Generale, s.v.

## Bernard, Nicholas D.D[[@Headword:Bernard, Nicholas D.D]]

             an eminent English divine of the 17th century, was educated at Cambridge, and received the degree of M. A. from Oxford University, July 15, 1628. He became chaplain to archbishop Usher in 1626, and soon after, by his favor, dean of Ardagh. In 1642 he returned to England and became rector of Whitchurch, in Shropshire; and after the declension of the royal cause was made chaplain to Protector Cromwell, one of his almoners, and preacher to the Society of Gray's Inn. He died at Whitchurch in 1661. He published, The Whole Proceedings of the Siege of Drogheda (London and Dublin, 1642): — A Dialogue between Paul and Agrippa (Lond. eod.): — The Life and Death of Dr. James Usher, late Archbishop of Armagh, etc. (1656); and other works, including letters and sermons. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Bernard, Ptolomei, St[[@Headword:Bernard, Ptolomei, St]]

             founder of the Olivetans (q.v.), was born at Sienna 1272, died August 20, 1348. He descended from one of the first families of Sienna, and had filled the highest positions in his country. In consequence of a vow to leave the world if he should be cured from a sore eye, he sold all he had, distributed the money among the poor, withdrew to a desert ten miles from Sienna, and then practiced extraordinary austerities. He was soon joined by some followers; and when the pope counselled him to connect himself with one of the monastic orders of the Church, he adopted the rule of St. Benedict and a white habit. The congregation established by him is known under the name of Congregation of the Virgin Mary of Mount Olivet, and was approved by several popes. — Hoefer, Biog. Generale, 5, 375.

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

             a Puritan divine, was born 1566 or 1567, died: in 1641. Among his numerous works are the following: Plain Evidence that the Church of England is Apostolical (Lond. 1610); A Key for Opening the Mysteries of the Revelation of St. John (Lond. 1617); The fabulous Foundation of the Popedom, showing that St. Peter was never at Rome (Oxford, 1619); and several other works against the Church of Rome; The Isle of Man, or legal Proceedings in Manshire against Sin (Lond. 1627, 10th edit. 1635), supposed by some to have been the germ of Bunyan's Pilgrim's Progress; A Guide to Grand Jurymen with regard to Witches (Lond. 1627, 12mo).

— Hoefer, Biog. Generale, 5, 592; Allibone, Dict. of Authors, 1, 179.

## Bernard, Roger[[@Headword:Bernard, Roger]]

             an English martyr, was a laborer who dwelt in Framsden, Suffolk. He was taken and cast into prison because he would not go to church to hear the unsavory service. He was burned with three others at Bury, Norwich, in 1556. See Fox, Acts and Monuments, 8:157.

## Bernard, Saint, Bishop Of Hildesheim[[@Headword:Bernard, Saint, Bishop Of Hildesheim]]

             in Lower Saxony, where he was born between 950 and 953, was nephew of Adalberon, palatine count. He was first sent to Osdag, bishop of Hildesheim, to be educated, who made him exorcist of his church; and subsequently Willigis, archbishop of Mentz, ordained him priest. He also studied under Tangmar, canon and primicerius of Hildesheim, to whom was confided the direction of the school dependent upon this chapter. He made rapid progress not only in sacred literature, but in painting, sculpture, architecture, silver-working, mosaic work, the setting of diamonds, and the copying of MSS. After his ordination he was charged with the instruction of the emperor Othon III, who was then seven years of age. At the death of Theophane, the empress mother and regent, he exercised his functions  without control, and took part largely in the affairs of the government. Being appointed bishop of Hildesheim in 993, he occupied himself especially in embellishing the cathedral. He accompanied the emperor Otho to Italy, relented towards the Tuscans and Romans, and improved his taste for art by viewing the monuments of Rome. On his return he sought more than once to decorate the church at Hildesheim with all the elegancies of art. He had a long dispute with archbishop Willigis concerning the territories of the Abbey of Gandesheim, which gave occasion for the assembling the councils of Yodi, Rome, and Frankfort, in the years 1001 and 1002. In 1021 he took the vows in the Abbey of St. Michael. He died Nov. 20, 1023, and was canonized in 1093. See Hoefer, Nouv, Biog. Generale, a.v.

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

             a Parisian painter and engraver, was born in 1615, and studied under Simon Vouet. His merit procured him a professorship in the Royal Academy of Painting at Paris. He died in 1687. The following are some of his sacred works: The Crucifixion; The Virgin Mary with the Dead Christ; The Ascension; The Flight into Egypt. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

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

             an English martyr, suffered martyrdom by-burning in 1541, for teaching the Lord's Prayer in English. See Fox, Acts and Monuments, 5, 454.

## Bernardi, Arnold[[@Headword:Bernardi, Arnold]]

             a French theologian of the Dominican order, a native of Cahors, who died in 1334, wrote among other works, Postilla super Apocalypsia:Lecturce et Sermones super VII Psalmos Penitentiales. See Hoefer, Nouv. Biog. Generale, s.v.

## Bernardi, Giovanni[[@Headword:Bernardi, Giovanni]]

             a Benedictine monk of St. Clement of Pescara, lived in the latter half of the 12th century. He was educated in the Abbey of St. Clement of Casario, or of Pescara, the history of which he gave under the title, Chronicon S. Clementis Casanriensis, sive Piscariensis Abbatice, divided into three parts, commencing with the emperor Louis II, founder of the monastery of Pescara, in 854, and concluding in 1182. D'Achery published this history in vol. v. of his Spicilegium (Paris, 1661). Duchesne and Ughelli also published it, but anonymously. See Hoefer, Nouv. Biog. Generale. s.v.

## Bernardin (Ital. Bernardino), St[[@Headword:Bernardin (Ital. Bernardino), St]]

             of Sienna, descended from the distinguished family Albiceschi, was born Sept. 8, 1380, at Massa-Carrara, and entered the Franciscan order in 1404. He became one of the boldest and most famous preachers against the prevailing corruptions of the times; was appointed in 1438 vicar-general of his order, and successfully exerted himself for the restoration of the strict monastic rule. He died in 1444 at Aquila, where his relic's are Still kept, and was canonized in 1450. He is commemorated by the Roman Church on May 20. His works are mostly of a mystical character; among them is a commentary on the Revelation. His complete works have been often published (Ven. 1591, 4 vols. 4to; Paris, 1636, 5 vols. fol.; Ven. 1745, 5 vols. fol.).

## Bernardin (Of Carpentras), Henri Andre (Called The Father)[[@Headword:Bernardin (Of Carpentras), Henri Andre (Called The Father)]]

             a French monk, was born at Carpentras in 1649. While very young he entered the order of the Carmelites, or, according to some authorities, the Capuchins. He taught successively philosophy and theology, and died at Orange in 1714. He wrote, Antiqua Priscorum Nominum Philosophia Evidentibus Demonstrationibus, cum Vera Scientice Methodo Restituta (Lyons, 1698). See Hoefer, Nouv. Biog. Generale, s.v.

## Bernardin (Or Bernhardin) Of Paris[[@Headword:Bernardin (Or Bernhardin) Of Paris]]

             a French theologian of the Capuchin order, lived in the latter half of the 17th century. His principal works are: Le Communion de Jesus Christ (Paris, 1658): — De l'Amour Celeste de la Sainte Vierge (ibid. 1659): — Le Saintete de Dieu exprimee en Jesus Christ (ibid. 1674): — De la Saintete des Pretres (ibid. 1675): — Instructions pour les Missionaires (ibid. 1677): — Le Religieux, ou le Chretien en Solitude (ibid. 1682). See Hoefer, Nouv. Biog. Generale, s.v.

## Bernardin Of Buti[[@Headword:Bernardin Of Buti]]

             an Italian preacher of the Order of Minorites, was born in Milan, and lived in the latter half of the 15th century. He was one of the great preachers of his time. His principal works are: a collection of Sermons sur la Sainte Vierge, entitled Mariale (Strasburg, 1496), together with a Quadragesimale, and reprinted with the addition of other sermons (Brescia, 1588): — Careme (Strasburg): — Recueil de' Sermons pour toute l'Annee, et sur differentes Matieres (Haguenau, 1500): — Traites pour la Defense des Montsde-piete (Milan, 1503). See Hoefer, Nouv. Biog. Generale, s.v.

## Bernardin Of Pequigny[[@Headword:Bernardin Of Pequigny]]

             (Lat. a Piconio), a French theologian, was born about 1633 at Pequigny, in Picardy. He taught theology successfully in the Capuchin order, to which he belonged, and died at Paris in 1709. He wrote, Pratique Eficace pour bien vivre et bien mourir (Lyons, 1701; in German, Friesburg, 1878): — Retraite Spirituelle (ibid. eod.): — Triplex Expositio in Evangelio (Paris, 1704, 1706): — Triplex Expositio in Epistolas D. Pauli (ibid. 1704, 1726).  This book, one of many of this kind, merited the eulogy bestowed upon it by Clement XI. The fifth edition of an abridgment of this wovrk by the author appeared in 1820. See Hoefer, Nouv. Biog. Generale, s.v.; Landon, Eccles. Dict. s.v.

## Bernardin Of Rome[[@Headword:Bernardin Of Rome]]

             (surnamed the Small), an Italian theologian and preacher, was born at Feltri about 1420. He was of the order of Minorites. Sixtus IV and Innocent XIII employed him in some important affairs. His eloquence was admirable. — Bernardin of Butis, his fellow-laborer, attributed to him miraculous power, and claimed that there were millions of angels in the air as he preached. But the grandest proof which he gave of his charity was the erection of the loan bank for the relief of the poor, which the Jews crushed with usury. He died at Pavia in 1494, leaving a small treatise On the Manner of Confession (Brescia, 1542); and some sermons in Italian (Venice, 1532). See Dupin, Hist. Eccles. Writers, iii, 76; Cave, Hist. Lit. ii, App. p. 195; Hoefer, Nouv. Biog. Generale, s.v.

## Bernardin de Sahagun[[@Headword:Bernardin de Sahagun]]

             a Spanish Franciscan, lived in the second half of the 16th century. He spent many years in the West Indies and Mexico, and composed a grammar and dictionary of the language of the latter country, and many other works for the use of the missionaries and native Christians. He wrote in Spanish a history of the religion, the government, and the customs of the natives of the West Indies, and an essay on the conquest of New Spain or Mexico. — Hoefer, Biog. Generale, 5, 606.

## Bernardin, Theophile[[@Headword:Bernardin, Theophile]]

             a learned French Jesuit, was born at Sedan in 1569. After having taught classics and moral and dogmatic theology in his order, he was called to assume the direction of the House of Tournay, then the College of Arras. He died Aug. 15, 1625. His works, which bear evidence of deep piety, are entitled, Le Chemin de la Vertu Trace aux Divers Etats (Tournay, 1615): — Cynosure, or Etoile des Chretiens pour Tirer vets le Port d'Heureuse Eternite (Rouen, 1616), several times translated and republished under the same, or different titles: — Le Pratique des Bonnes (Euvres (1616): — De Religiosce Perseverantice Praesidiis, Libri XI (Antwerp, 1622), republished in 1683, under the title of Speculum Perfectionis Religiosce. See Hoefer, Nouv. Biog. Generale, s.v.

## Bernardine Monks[[@Headword:Bernardine Monks]]

             (the same with the Cistercians), so called after Bernard of Clairvaux, who greatly extended the order. SEE BERNARD and SEE CISTERCIANS.

## Bernardini Paulin[[@Headword:Bernardini Paulin]]

             SEE BERARDINI.

## Bernardino (Dei Busti) Of Milan[[@Headword:Bernardino (Dei Busti) Of Milan]]

             SEE BERNARDIN OF BUTIS.

## Bernardino Carvajal[[@Headword:Bernardino Carvajal]]

             SEE BERNARD OF ESTREMADURA.

## Bernardo Circa[[@Headword:Bernardo Circa]]

             SEE BERNARD OF PAVIA.

## Bernardon Guillaume[[@Headword:Bernardon Guillaume]]

             a French ecclesiastical writer, was born at Chalons upon the Saone. Before taking orders, he was advocate. He died Aug. 15, 1628, leaving, De l'Indifference sur le Devoir des Ecclesiastiques, et de la Residence qu'ils doivent aux Charges oiu ils sont appeles (Lyons, Pillehotte, 1622; 2d ed. Paris, 1625): — Du Concours et de la Residence des Cures, et de la Pluralite des Benefices (Paris, 1625). See Hoefer, Nouv. Biog. Generale, s.v.

## Bernardus De Trillia[[@Headword:Bernardus De Trillia]]

             SEE BERTRAND.

## Bernays Jacob[[@Headword:Bernays Jacob]]

             a very prominent German philologist and critic of the 19th century, was born in the year 1824, and was the son of a rabbi of Hamburg. He was educated first at the Johanneum, the famous grammarschool of his native city, and afterwards at the University of Bonn, then illustrious by the presence of Brandis, Welcker, and Ritschl among its professors. On leaving Bonn, he became for a short time Bunsen's secretary and literary coadjutor. In 1853 he was appointed to a post in the Rabbinical seminary at Breslau; and in 1866 he became extraordinary professor and first librarian at Bonn, where he died on May 26, 1881, at the early age of fifty-seven. Of his writings we mention, Die Heraekleitschen Briefe (Berlin, 1869), a treatise in which he was able to show that even the epistles fathered by  some sorry forger on Heraclitus may be made to cast a new light on the moral and religious condition of society in the first century: — The phrasto's Schrift iiber Fromnigkeit (Breslau, 1866): — Ueber die Chronik des Sulpicius Severus (ibid. 1861):Dialoge des Aristoteles (Berlin, 1863): — Ueber das Phokylideische Gedicht (1856): — Lucian und die Kydiker (Berlin, 1879): — Phokion u. seine neueren Beurtheiler (1881); and last, but not least, his learned and fascinating Life of Scaliger (1855), in which he showed that he felt the full meaning of the Huguenot movement. (B. P.)

## Bernd Adam[[@Headword:Bernd Adam]]

             a Lutheran theologian of Germany, was born at Breslau, March 31, 1676. He studied at Leipsic, where he also was appointed preacher of St. Peter's in 1711. In 1728 he published a treatise, Einfuss der gottlichen Wahrheiten in den Willen und in das Leben der .enschen, in which he showed an inclination towards Romanism. In consequence of this he was suspended from his office, which he resigned, and received an annual pension till his death, Nov. 5, 1748. His writings are enumerated in Jocher's Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Berndt, Johann Christian Gottlieb[[@Headword:Berndt, Johann Christian Gottlieb]]

             a Lutheran theologian of Germany, was born at Breslau, June 26, 1795. In 1824 he was appointed deacon at St. Mary Magdalen of his native city, in 1834 archdeacon there, and died in 1845. He wrote, Psalmus CLI, Apocryphus Annotationibus Illustratus (Breslau, 1818). See Winer, Handbuch der theol. Lit. i, 234; Zuchold, Bibl. Theol. i, 115. (B. P.).

## Berne[[@Headword:Berne]]

             CONFERENCE or DISPUTATION OF, a name given especially to a conference held in 1528, which led to the establishment of the Reformation in that city. The soil of Berne, not originally favorable to the reform, was suddenly prepared for it by the juggling doings of the Dominicans (1507-1509), and by Sampson's bold traffic in indulgences (Mosheim, Ch. Hist. 3, 13, 27). The reform movement was earnestly preached by Kolb, Haller, etc. (q.v.). The bishop of Lausanne demanded the indictment of the heretical preachers, but the council of the city refused to interfere. Great excitement arose (D'Aubigne, Hist. of Ref. bk. 8). The mandates of Viti and Modesti (June 15, 1523) were intended to mediate between the parties, and the council forbade any preaching, “whether of doctrine given out by Luther or other doctors, in the way of disputation, apart or aside from proof out of the Word of God.” For two years the cause of reform fluctuated between advance and retreat. In 1526 the “Baden Disputation” was held, and its issue seemed likely to be fatal to the reformers. But the decisions of Baden were too severe and partial for the patience of the Bernese, to whom Haller and Kolb were still preaching. On November 17th, 1527, the great council decided to hold a conference at Berne to settle the disputes by appeals to the Word of God. They invited the bishops of Constance, Basle, the Valais, and Lausanne, and the Leagues of both parties were requested to send “delegates and learned men.” The bishops declined the invitation, and the emperor, Charles V, sent a dissuasive, advising trust and recourse to the anticipated general council. Nevertheless, there was a large assembly that opened on the 6th of January, 1528, the majority being reformers, and among them Bucer, Capito, (Ecolampadius, and Zuingle. A graphic account of the discussion is given by D'Aubigne (History of Reformation, bk. 15). Among the results of this disputation were the abrogation of the mass, the removal of images, etc., from the churches, and the Reformation Edict of Feb. 7th, 1528, annulling the authority of the bishops, settling questions of Church order, etc. For Berne, and, in fact, for Switzerland, this conference was the turning-point of the Reformation. See D'Aubigne, as above cited, and Fischer, Geschichte d. Disputation u. Reformation in Bern (Berne, 1828); Herzog, Real-Encyklop. 2, 81; Ruchat, Reformation in Switzerland, ch. 4.

## Berne, Synod of[[@Headword:Berne, Synod of]]

             an assembly of the clergy of Berne, Switzerland, to consolidate the work of the Reformation, held in 1532. It was the first of the Reformed synods of Berne, and was attended by 230 of the clergy, June 9-14, 1532. A Church Directory and Manual for Pastors were adopted, containing many excellent regulations, and full of the Christian spirit, as are the Acts of the Synod. They were published Basle, 1532; and again enjoined in 1728 and 1775; republished, Basle, 1830, 8vo, with a German version. Herzog, Real- Encyklopadie, 2, 87.

## Berner (Or Bernerus)[[@Headword:Berner (Or Bernerus)]]

             a Benedictine monk of St. Remy, in Rheims, lived in the middle of the 10th century. He distinguished himself by the severe chastity of his manners; and in 948 he conducted to Humblieres, in Vermandois, a colony of monks of his convent, and cleared up the solitary country. He wrote there two small treatises: Vita Sanctes Hunegundis Humolariensis I, Abbatissce: — De Translatione Corporis Sanctee Hunegundis (inserted in the Acta Ord. Bened. by Mabillon). See Hoefer, Nouv. Bioq. Generale, s.v.; Landon, Eccles. Dict. s.v.

## Berner Johann Benjamin[[@Headword:Berner Johann Benjamin]]

             a German Protestant theologian, was born at Greitz, Sept. 9, 1727, and died May 12, 1772. His principal works are, Kurzgefasste Abhandlung von dem Kreutzestode unsers Heylandes (Schleitz, 1760), transl. from the Latin of Richter: — Die selige Beschdftigung des Glaubens msit dem Begrdbniss Christi (Zeulenroda, 1761): — Der glaubige Paulus iin Triibsal und in Aengsten (Schleitz, 1762): — Neue Proben gottlicher Giite an armen Kindern und Waisen (Greitz, 1770-72): — Lebenslauf des Selig. D. Luthers, in Versen: — Predigten. See Hoefer, Nouv. Biog. Generale, s.v.

## Berners (Or Barnes) Juliana[[@Headword:Berners (Or Barnes) Juliana]]

             Prioress of Sopewell Nunnery, near St. Albans, England, daughter of Sir James Berners, who was beheaded in the reign of king Richard II, was born about 1388. She was celebrated for her beauty, her spirit, and her passion for field-sports. To her is attributed the Treatyse perteynynge to Hawkynge, Huntynge, and Fysshynge with an Angle; also Aright noble Treatyse on the Lygnage of Cot Armours, endyng with a Treatyse which specyfyeth of Blasynge of Armys (fol. 1496). See Encyclop. Britannica (9th ed.), s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

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

             a French prelate, was born at St. Flour, Sept. 4, 1770. He completed his studies at rthe Seminary of St. Sulpice. The closing of this ecclesiastical establishment, which took place in August, 1792, obliged him to go to a hospital in order to recover from an illness which had attacked him. In order to obtain resources he became teacher at Meaux. His ordination was accompanied by circumstances which the time alone will explain, and which necessitated its being performed privately. He was sent to establish the Catholic religion in the parish of Antony, where he encountered a fierce Jacobin, whom he conquered by his Iirmness and energy. After the anti- religious reaction which took place in 1797, the oath of haine a la royaut having been exacted of the priests, the young Levite quitted his parish and went to Orleans to found an establishment for religious education. He did not return to his vocation until after the publication of the Concordat and the re-establishment of the religion in 1802. Being vicar of a parish in Orleans, he was called upon by the authorities of the place to pronounce a eulogy upon Joan of Arc. Called, after the restoration, to the royal house  of St. Denis as first chaplain of the Daughters of the Legion of Honor, he performed these functions for several years, although rendered difficult by the want of discipline throughout the establishment. He left this position in order to become rector of the parish of St. Vincent de Paul. He was consecrated bishop of Rochelle Aug. 12, 1827, promoted Oct. 6, 1835, to the archbishopric of Aix, and was made cardinal by Gregory XVI in the consistory of Jan. 19, 1846. He died at Aix, July 5, 1846. See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Bernet, Johann Jacob[[@Headword:Bernet, Johann Jacob]]

             a Protestant German theologian, was born. in 1800. In 1837 he was called as pastor of St. Leonhard to St. Gallen, in Switzerland, and died in 1855. He wrote, Johann Kessler, genannt Athenarius, Biirger u. Reformator zu' St. Gallen (St. Gallen, 1826): — Das Buch der Andacht und der hauslichen Gottesverehrung (ibid. 1844, 2 vols.): — Predigten fur das Christenthum an die Agrippiner unter den Christen (Berlin, 1834, 2 vols.): — Gedanken uber Einfihrung einer kirchlichen Bibeliibersetzung (Zurich, 1845): — Predigten (St. Gallen, 1853, 2 vols.). See Zuchold, Bibl. Theol. i, 115 sq. (B. P.)

## Bernetti Tommaso[[@Headword:Bernetti Tommaso]]

             an Italian ecclesiastic and statesman, was born at Fermo, Dec. 29, 1779. After having pursued his studies with. success in his native city, he became secretary of the tribunal of the Rota. In 1808 he accompanied cardinal Brancadoro to France, and was one of the three who refused, April 2, 1810, to appear at the marriage of Napoleon with Marie Louise, and who were called les cardinaux noirs because the emperor had prohibited the purple and the insignia of the cardinalship. He was banished to Rheims with Consalvi, and remained there five years. In July, 1813, he had the wisdom to send on to Houthem St. Gerlac, to his friend Van der Vrecken, the autograph letters of Pius VII to the emperor of Austria and the nuncio Severoli at Vienna. These letters were delivered, and the pope received replies which were favorable. Pius VII made his entrance into Rome May 24, 1814. Bernetti followed the pontiff. He made a treaty with marshal Bianchi, and vanquished the Neapolitan army, in order to re-establish order and peace in the pontifical states. Returning to Rome, he was appointed assessor of the committee of the war. In 1826 he was chosen by Leo XII to represent the court of Rome at St. Petersburg. On his return to the capital  of the Christian world, he was sent as legate to Ravenna. On Jan. 29, 1827, he received at the hands of Leo X the insignia of the cardinalship. On June 17, 1828, he was called to succeed cardinal Della Somaglia as secretary of state, and was employed in important negotiations between Rome and the other courts of Europe. He cooperated especially.at the conclusion of the Concordat with the Netherlands, June 18, 1827, at the accession of Pius VIII, and went as legate to Bologna. He continued these functions until Gregory XVI succeeded Pius VIII, when he was appointed pro-secretary of state. He had charge of directing the demarcation of the Roman states on the side of the Two Sicilies, and was made vice-chancellor of the Roman Church, which position he filled zealously and well. The storms which assailed the pontificate of Pius IX did not spare Bernetti. Being threatened by the revolutionists, he left Rome and retired to Naples, and finally joined Pius IX at Gaeta. He did not return to Rome, but went to Fermo, and died soon after, Dec. 29, 1779. He was considered one of the more remarkable and brilliant among the statesmen of the epoch. See Hoefer, Nouv. Biog. Generale, s.v.

## Bernhardi Johann Heinrich[[@Headword:Bernhardi Johann Heinrich]]

             a German Protestant theologian, was born in 1685, at Wolfhagen, in Hesse, and died Feb. 21, 1729. His principal works are, Disputatione de Usu et Utilitate Philosophice et Historice in Jurisprudentia (Hanover, 1719): — De Getuina ac Solida Doctoris Theologici Sapientia (Duisburg, 1725) — De Rationabilitate- Mysterii Salutis (Hanover, 1726). See Hoefer, Nouv. Biog. Generale, s.v.

## Bernhold Johann Balthasar[[@Headword:Bernhold Johann Balthasar]]

             a Protestant theologian of Germany, was born May 3, 1687, at BurgSalach, in Franconia. He studied at Altdorf, Jena, and Wittenberg. In 1709, on presenting a dissertation, De Obligatione Suppliciorum Propositiones Morales, he received the degree of doctor of philosophy. In 1714 he was appointed deacon at Pfedelbach, and rapidly advanced as professor, member of consistory, and courtpreacher. In 1725 he accepted a call to Altdorf as professor of theology, and in 1732 he was also appointed to the chair of the Greek language. He died Feb. 26, 1769. He wrote, De  T. Fl. Clemente (Altdorf, 1725): — Diss. de Partiali Jejunis Exemplo Johannis Baptistce (ibid. eod.): — Theses de Saluberrima Evangelii Doctrina, ex 1Co 15:1-4 (ibid. eod.): — Diss. de Michaele, Archangelo Uno (ibid. 1726): — Diss. de Gloria. Petri (ibid. 1727): — Compendium Theologice Polemicce Disp. xxii (ibid. 1732): — Diss. de Proteva Zigelio Paradisaico, ad Genesis iii, 15 (ibid. eod.): — Diss. super Jes. 9:2, de Lcetabili Gentium sub N.T. Conversione (ibid. 1734):Diss. Biblicce ἀκριβολογίας Specimen de Homine Exteriore et Interiore, ex 2Co 4:16 (ibid. 1738): — Diss. de Voto per Jephtachum Nuncupato (ibid. 1740), etc. See Doring, Die gelehrten Theologen Deutschland, i, 87 sq.; Winer, Handbuch der theological Literature i, 343, 646; 2, 3. (B. P.)

## Bernice[[@Headword:Bernice]]

             (Βερνίκη in Acts, also in Josephus; Berenice= Φερενίκη, see Sturz, Dial. Maced. p. 31; the form Beronice is also found, comp. Eustath. ad ]1. 10, 192; Valckenaer, ad Herod. p. 477; Niebuhr, Kl. Schr. 1, 237), the name of several Egyptian princesses (see Smith's Dict. of Class. Biog. s.v. Berenice), and also of several Jewish females of royal connection named in Josephus, and one of them in the New Testament.

1. The daughter of Costabarus and Salome, and niece of Herod the Great. She was married to Aristobulus, the son of Herod, who, proud of his descent from the Maccabees through his mother Mariamne, is said to have taunted her with her comparatively low origin; and her consequent complaints to her mother served to increase the feud, which resulted in the death of Aristobulus (Josephus, Ant. 18, 5, 4; 16:1, 2; 4, 1; 7, 3; War, 1, 23, 1; 24, 3). SEE ARISTOBULUS. After his execution, B.C. 6, Bernice became the wife of Theudion, maternal uncle to Antipater, the eldest son of Herod-Antipater having brought about the marriage, with the view of conciliating Salome and disarming her suspicions toward himself (Joseph. Ant. 17, 1, 1; War, 1, 28, 1). Josephus does not mention the death of Theudion, but it is probable that he suffered for his share in Antipater's plot against she life of Herod (Ant. 17:4, 2; War, 1, 30, 5). SEE ANTIPATER.

Bernice certainly appears to have been again a widow when she accompanied her mother to Rome with Archelaus, who went thither at the commencement of his reign to obtain from Augustus the ratification of his father's will (Joseph. Ant. 17, 9, 3; War, 2, 2, 1). SEE ARCHELAUS. She seems to have continued at Rome the rest of her life, enjoying the favor of Augustus and the friendship of Antonia (q.v.), the wife of the elder Drusus. The affection of Antonia for Bernice, indeed, exhibited itself even after the latter's death, and during the reign of Tiberius, in offices of substantial kindness to her son Agrippa I (q.v.), whom she furnished with the means of discharging his debt to the imperial treasury (Strabo, 16:765; Josephus, Ant. 18, 6, 1-6).

2. The eldest daughter of Agrippa I (q.v.) by his wife Cypros: she was espoused at a very early age to Marcus, son of Alexander the Alabarch; but he died before the consummation of the marriage, and she then became the wife of her uncle Herod, king of Chalcis, by whom she had two sons (Josephus, Ant. 18, 5, 4; 19:5, 1; 9,1; 20:5, 2; 7, 3; War, 2, 11, 6). After the death of this Herod, A.D. 48, Bernice, then but 20 years old, lived for a considerable time with her own brother, Agrippa II (q.v.), and not without just suspicion of an incestuous commerce with him, to avoid the scandal of which she induced Polemon, king of Cilicia, to marry her; but she soon deserted him and returned again to her brother (Joseph. Ant. 20, 7, 3; Juvenal, 6, 156), in connection with whom she is mentioned Act 25:13; Act 25:23; Act 26:30, as having visited Festus at Caesarea on his appointment as procurator of Judaea, when Paul defended himself before them all, A.D. 55. About A.D. 65 we hear of her being at Jerusalem (whither she had gone in pursuance of a vow), and interceding for the Jews with the procurator Florus, at the risk of her life, during his cruel massacre of them (Joseph. War, 2, 15, 1). Together with her brother she endeavored to divert her countrymen from the purpose of rebellion (Joseph. War, 2, 16, 5); and, having joined the Romans with him at the outbreak of the final war, she gained the favor of Vespasian by her munificent presents, and the love of Titus by her beauty. Her connection with the latter continued at Rome, whither she went after the capture of Jerusalem, and it is even said that he wished to make her his wife; but the fear of offending the Romans by such a step compelled him to dismiss her, and, though she afterward returned th Rome, he still avoided a renewal of their intimacy (Tacitus, Hist. 2, 2, 81; Sueton. Tit. 7; Dio Cass. 66:15, 18). Quintilian (Inst. Orat. 4, 1) speaks of having pleaded her cause on some occasion not otherwise alluded to, on which she herself sat as judge. See Nolde, Hist. Idum. p. 403 sq.

3. The daughter of Archelaus son of Chelcias, and Mariamne daughter of Herod Agrippa I (Josephus, Ant. 20, 7, 1).

Bero'dach-bal'adan (Heb. Berodak' Baladan', בְּראֹדִךְ בִּלְאֲדָן; Sept. Βαρωδὰχ [v. r. Μαρωδὰχ] Βαλαδάν; Vulg. Berodach Baladan), the king of Babylon who sent the friendly deputation to Hezekiah (2Ki 20:12), called in the parallel passage (Isa 39:1), apparently more correctly, MERODACH-BALADAN SEE MERODACH-BALADAN (q.v.).

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

             the daughter of St. Domnina (q.v.) and sister of St. Prosdocha, martyrs of Antioch.

## Bernice (Or Berenice) Saint[[@Headword:Bernice (Or Berenice) Saint]]

             is supposed by many to be the same with ST. VERONICA.

## Bernier Etienne Alexandre[[@Headword:Bernier Etienne Alexandre]]

             a French prelate, was born at Daon, a district of Mayence, Oct. 31, 1762. He was rector of St. Laud at the period of the Revolution. He refused the oath required by the constituent assembly, and became one of the directing members of the insurrectional government. The abbot Folleville, known under the name of the bishop of Agra, was president of the council, but the abbot Bernier was the veritable head. His predictions, which exalted Brittany, gained for him the title of apostle of Vendee, but it soon appeared that he was working for his personal advantage. He finally sought, in the midst of peril, to return to the army of Charette. He became the friend and ally of Stoffiet, and the first days of their union were noted by the assassination of Bernard of Marigny, whose ability and talent overshadowed that of Bernier, and the latter was chosen by Stofflet to negotiate peace with the republican government. At length Bonaparte expressed his desire for peace with Vendee, which was accordingly arranged, and Bernier was shortly after made bishop of Orleans. He died Oct. 1, 1806. He is supposed to be the author of the words and music of Reveil des Vendeens. See Hoefer, Nouv. Biog. Generale, s.v.

## Bernieres-Louvigny Jean De[[@Headword:Bernieres-Louvigny Jean De]]

             a French theologian, was born in 1602 at Caen. Guided in his spiritual life by P. John Chrysostom, a monk of the third order of St. Francis, it was by his advice that Bernieres built at Caen a house called the Hermitage, in the exterior court of the Convent of the Ursulines, which had as its foundress and superior his sister, Jourdaine of Bernieres. He did not go forth from this except to perform the duties of his charge, and consecrated: his time to prayer, to good works, and to the spiritual direction of some of his friends with whom he lived in community. The weakness of his eyesight obliged him: to dictate to an ecclesiast his numerous works, which he composed wholly in the spirit of Christian obedience. He died Ma 8, 1659. He wrote, L'interieur Chretien (Paris, 1659; published with some additions at Rouen); this book, which reached twelve editions in eleven years, was edited anew at Paris by the widow Martin in 1674: — Les Euvres Spirituelles de M. de Bernieres de Louvigny, were published by his sister Jourdaine of Bernieres: — La Vie de la Foi de la Grace: De la Raison et de ses Degres. See Hoefer, Nouv. Biog. Generale, s.v.

## Bernini, Giovanni Lorenzo[[@Headword:Bernini, Giovanni Lorenzo]]

             (called Il Cavaliere Bernini), an Italian artist whose renown filled all Europe in the 17th century, was born in Naples in 1598. Richly endowed by nature, and favored by circumstances, he rose superior to the rules of art, creating for himself an easy manner, the faults of which he knew how todisguise by its brilliancy. At ten years of age he wasthe astonishment of artists. Pope Paul V wished tosee the prodigy, and when he was brought into his presence, he desired him to draw a figure of St. Paul, which he did in half an hour — so much to the satisfaction of the pontiff that he recommended him to cardinal Barberini, a great connoisseur and patron of the arts. His first work in marble was the bust of the prelate Montajo, which was so striking a resemblance that someone said, “It is Montajo petrified.” At eighteen he produced the Apollo and Daphne, in marble — a masterpiece in grace and execution, which he himself, towards the end of his life, declared one of his best works. He did work for Gregory XV, and in 1644 cardinal Mazarini, in the name of the king of France, offered him a salary of 12,000 crowns to enter the service of that. monarch, but he declined the invitation. His reputation extended more and more, and Charles I of England engaged him to execute a statue for 6000 crowns. About this time Bernini erected the palace of Monte-Citorio, and the  beautiful monument to the memory of his benefactor, pope Urban VIII. He also built the Palace Odescalchi, the Rotunda della Riccia, and the House of Novices for the Jesuits. He set out from Rome for Paris, and it is said that never did an artist travel with so much pomp, and under so many flattering circumstances. The king made him a present of 10,000 crowns, gave him a pension of 2000 and one of 400 to his son, and a command to execute an equestrian statue of himself (Louis XIV). This work he finished in four years. He died at Rome, Nov. 28, 1680. The following are some of the most remarkable of his religious; works: the great altar of St. Peter's, in bronze and gilt; the four colossal statues of St. Chrysostom, St. Athanaasius, St. Augustin, and St. Ambrose, cast in bronze; the belfry of St. Peter's; the basso-relievo in the portico of St. Peter's, representing Christ saying to Peter, “Feed my sheep.” He built the chapel in the Church of S. Maria della Vittoria, dedicated to St. Teresa, with a fine marble statue of that saint; the principal part of the Barbieri palace; the celebrated Chigi palace, built for the cardinal Flavio Chigi, nephew of pope Alexander VII. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Bernini, Giuseppe Maria[[@Headword:Bernini, Giuseppe Maria]]

             an Italian Capuchin missionary, was born in Piedmont, at Carignanlo. He went to the Indies in order to study the manners, customs, and religion of the natives, and to translate their sacred and literary monuments into his own tongue. He died in 1753, leaving Notizie Laconiche di Alcuzni Usi, Sacrifizi ed Idoli nel Regno di Neiptl, Raccolte velt Anno 1747 — a manuscript work preserved in the Library of the Propaganda at Rome, and in the museum of the cardinal Borgia. The Dialogues, in the Indian language, are also preserved among the manuscripts of the Propaganda. The translation of the Adhiatma Ramayana contains the deeds of Rama. He wrote also Memoires Historiques (Verona, 1667). See Hoefer, Nouv. Biog. Generale, s.v.

## Bernis Francois Joachim De Pierre De[[@Headword:Bernis Francois Joachim De Pierre De]]

             a celebrated French ecclesiastic, was born at St. Marcel of Ardeche, May 22, 1715. Being of one of the more ancient families of Languedoc, he was, as younger brother, designed for the ecclesiastical profession. He was a brilliant student at the College of Louis the Great, then at the Seminary of St. Sulpice. Despairing of obtaining a benefice, he went out into the world  at the age of nineteen, with the title of abbot, without fortune, but full of confidence. His agreeable manners and pleasing appearance aided him in winning his way, and his parentage gained for him an entrance to the best circles of society. In 1744 he was elected member of the French Academy. In 1748 he left the chapter of the counts of Brionde, in order to enter that of the counts of Lyons. He was made ambassador to Venice. Called to France, he entered the grand council and beGcame minister of foreign affairs. Having assisted in the alliance of France and Austria, he was reproached, but afterwards justified in the matter. Madame de Pompadour, who had formerly been his friend, and had secured for him a lodgment at the Tuileries and 1500 francs pension from the king, having become his enemy, he preferred to retire to the Abbey of Vic-sur-Aisne, near Soissons. Bernis was elected commander of the order of St. Esprit during his ministry.

Pope Clement XIII made him cardinal in spite of the hatred which Madame de Pompadour bore for him, and he was afterwards made archbishop of Albi after the death of Madame de Pompadour. In 1769 he was sent as ambassador to Rome, and there sought the destruction of the Jesuit order. He was the Nestor of the political circles, and the king of Naples secured his presence under such circumstances as to render his counsel of great value, and he was loaded with honors on all sides. Gustavus III of Sweden held an intimate correspondence with him up to the time of his death. Refusing the oath which was at that time exacted of ecclesiastics, and which he believed incompatible with his former vows, he was obliged to resign his position, and his annuity of 400,000 pounds; but so highly was he honored for this, that a pension was obtained for him from the king of Spain. He died at Rome, Nov. 1, 1794. His family and the French legation made for him a mausoleum, from the model of that of the cardinal Orsini, and his body was carried.to Nismes. Another monument was erected in the Church of St. Louis at Rome, containing his heart and entrails. Besides the letters of Bernis 4to Paris Duverny, a small volume has been collected of his Euves Melees en Prose et en Vers. His style is simple, but not wanting in elegance. His poem of La Religion, which has reached several editions, is as noteworthy for the principles expressed as for the talent. His nephews — among whom we mention M. the viscount Raymond of Bernis, superior officer of the cavalry, — born in 1815 — have in their possession the memoirs and various unpublished articles of this illustrious cardinal. See Hoefer, Nouv, Biog. Generale, s.v.; Biog. Universelle, s.v.

## Berno[[@Headword:Berno]]

             the first abbot OF CLUNY, made his profession of the monastic state in the Abbey of St. Martin, at Autun, whence he removed to that of Baume (or to St. Benoit d'Aniane). He was appointed abbot of Baume, and subsequently of Cluny, about 910 (or 913). He also had charge of the monastery of Deols, or Bourg-Dieu; and, in the following year, of Massay, in Berry. He was thus, at one time, superior of seven abbeys, which were committed to him in opposition to his own wishes, on account of his reputation for sanctity, that he might restore them to a proper state of discipline. Nothing is known of his private life; but he died peaceably on the 1st, or 13th of January, 927, and was buried at Cluny. Some martyrologies give him the title of blessed, others call him saint. See Baillet, Jan. 13.

## Berno (Or Bernard) Of Reichenau[[@Headword:Berno (Or Bernard) Of Reichenau]]

             (also styled Quod-vult-Deus) was originally a Benedictine monk of Fleury- sur-Loire (others say of St. Gall in Switzerland), and was in 999 deputed to the Council of Orleans. In 1008 (or 1014) he was appointed abbot of Reichenau, an abbey located upon the lake of Zell, near that of Constance. He restored the pristine glory of this abbey, which was lost under his predecessor Immo. He was known as an excellent musician and poet, and was well acquainted with the literature of his time. He enriched the library of his abbey by collecting old works, by manuscripts made by his monks, and by new works which were written by him and the learned inmates of the monastery. Under his guidance the school at Reichenau revived its old fame, and students flocked to it from great distances. He also reformed the music of.the Church. In 1013 he accompanied the emperor, Henry II, to Rome. The privileges of Reichenau were confirmed in 1016 by the emperor, and again in 1032 by pope John XX. He died Jan. 7, 1045, leaving, De Officio Missce (Cologne, 1568; Venice, 1572; Paris, 1578; also found in the Magna Bibl. tom. 18): — Qualiter Adventus Domini Celebretur (in Gez, Anecdota, 4:69 sq.): — Dialogus cum Gerungo Monacho (ibid.): — Vita S. Udalrici Augustani Episc. (in Surius, July 4):. — Vita S. Meginradi Ep. et Mart. (in Mabillon, Acta Ord. Bened. 4 par. 2, p. 63): — a book upon song, entitled Libellus Tomius, seu do Regulis Symphoniarum et Tonarum, which he dedicated to Piligrin, archbishop of Cologne. At the Pauline Library at Leipsic were to be found at one time manuscripts upon mathematics, astronomy, and music, by Berno. During the time of Berno, the manner of keeping the four days' fast was various,  and he accordingly wrote a dialogue entitled De Quatuor Temporum Jejuniis, per sua Sabbata Observandis, ad Aribonem, Archiepiscopum Maguntinum; also another addressed to Aribon, entitled De Quatuor Adventus Dominicis. These works are likewise to be found in the Thesaurus Anecdotorum Novissimus of Bern. Gez (Augsburg, 721, vol. iv). See Gerbert, Scriptores Ecclesice del Musica, tom. 2; Hefele, Ueber den wissenschaftlichen Zustand Alemanniens im 9, 10, und 11 Jahrhundert, in the Tubinger theolog. Quartalschrift, 1838; Herzog, Real. — Encyklop. s.v.; Lichtenberger, Encyclopedie des Sciences Religieuses, s.v.; Ceillier, Hist. des Aut. Eccles. 20:206 sq.; Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Bernold (Or Bernoul)[[@Headword:Bernold (Or Bernoul)]]

             SEE BERTHOLDUS.

## Bernoulli Eduard[[@Headword:Bernoulli Eduard]]

             a Protestant theologian of Germany, was born in the year 1795. He studied at Tubingen from 1815 to 1818, and was appointed pastor in 1819 at Benwil-Holstein and Lampenberg, in the Basle canton. In 1839 he connected himself with the famous missionary institution at Basle, and became one of its leaders. For more than thirty years he thus labored for his Master, till bodily infirmities obliged him to retire in the year 1873. He died July 6, 1875. See Zuchold, Bibl. Theol. i, 117. (B. P.)

## Bernstein, Christian Andreas[[@Headword:Bernstein, Christian Andreas]]

             a Lutheran theologian of Germany, was born. at Domnitz, near Halle, where he also pursued his theological course. In 1695 Francke appointed him teacher at the royal paedagogium, which position he occupied till 1699, when he was called to assist his father in the ministry at his native place, but he died there in the same year, Oct. 18. He is the author of some hymns, two of which were translated into English — viz., Mein Vater zeuge mich, dein Kind, by Jacobi, in Psalmodia Germanica, “My father, form thy child according to thine image”. (p. 125); and Zuletzt geht's wohl dem, der gerecht auf Erden, in Hymns from the Land of Luther, “At last shall all be well with those, His own” (p. 150). See Koch, Gesch. des deutschen Kirchenliedes, 4 365 sq.; Drey haupt, Beschreibung des Saal- kreises (Halle, 1751), 2, 897. (B. P.)

## Bernstein, Georg Heinrich[[@Headword:Bernstein, Georg Heinrich]]

             a famous German Orientalist, was born Jan. 12, 1789. He was at first professor at Berlin, and after 1821 at Breslau; and died at Lauban in Silesia, April 5, 1860. He published, De Harklensi Novi Testamenti Translatione Syriaca Commentatio (2d ed. Vratislav. 1854): — Ankiindigung und Probe einer neuen kritischen Ausgabe und neuen Uebersetzung der Syrischen Chronik des Gregor Bar-Hebrceus (Berlin, 1847): — Das heilige Evangelium des Johannes. Syrisch srit Harklensischer Uebersetzung, etc. (Leipsic, 1853). Of his Lexicon Linguae Syriacce only the first part was published in Berlin in 1857. He also contributed largely to the Zeitschrift der deutschen morgenldndischen Gesellschafi. See Nowack, Schlesisches schriftsteller Lexicon; Allgemeine deutsche Biographie, s.v.; Gosche, Wissenschaftlicher Jahresbericht, 1859-61, p. 8; Zenker, Bibl. Orientalis, s.v.; Zuchold, Bibl. Theol. s.v.; Lichtenberger, Encyclopedie des Sciences Religieuses, s.v. (B. P.)

## Bernten Heinrich[[@Headword:Bernten Heinrich]]

             a German theologian of the order of Cistercians, was abbot of the convent of Marienrode, at Hildesheim, and died in 1463, leaving Chronicon Marienrodense ab Anno 1410 ad 1454; which is found in the collection of Leibnitz. See Hoefer, Nouv. Biog. Generale, s.v.

## Bernuini[[@Headword:Bernuini]]

             (1), a nephew of Wilfrid, and a clerk to whom he commended the Isle of Wight, giving him the priest Hiddila to preach to and baptize the people, about 686. See Bede, Hist. Ecc 4:16; Flor. Wig. M. H. B. p. 537.

(2.) An English priest to whom Alcuin writes, professing his attachment to Offa andthe English. The letter was probably written during a coolness between Charles and Offa, the cause of which is obscure, and the date of the letter, although fixed by Froben at 793, is very uncertain.

## Bernward Saint[[@Headword:Bernward Saint]]

             SEE BERNARD.

## Bero (Or Beron)[[@Headword:Bero (Or Beron)]]

             was a Valentinian heretic of the 3d century, who admitted two natures by confusion in our blessed Lord, but only one operation. He maintained that the divinity was passible, and the humanity capable of the same operations as the Word. This opinion compelled him to maintain also that the Word was made man by a change of his divinity into.the nature of man, and that the man had been made God by a change of his humanity into the nature of God. St. Hippolytus refuted this heretic and his followers in his book, On the Divinity and Incarnation of Jesus Christ, against Bero and Helico (or Helice). See Caisius, Lect. Antiq. 5; Ceillier, Hist. des Aut. Eccles. 2, 347.

## Bero Agostino[[@Headword:Bero Agostino]]

             a famous Italian canonist, was born at Bologna in 1474, where he also died as professor of canon law, Sept. 13, 1554. Among his pupils were the popes Pius IV and Gregory XIII. Panziroli calls him “monarcha legum,” but also “vir fuit magis laboriosus quam subtilis.” He wrote, Lecturce sive Commentaria in 1, 2, 3 et 5 Libr. Decretalium: -Questiones, Responlsa et Consilia. See Guido Panziroli, De Claris Legum Interpretibus 3, 49; Bumaldo, Minervalia (Bohon. 1641); Schulte, Lehrbuch des kanonischen Kirchenrechts (3d ed.), p. 111; Daller, in Wetzer u. Welte's Kirchenlexikon, s.v. (B. P.)

## Beroalde (Or Berould) Mathieu[[@Headword:Beroalde (Or Berould) Mathieu]]

             a French theologian and historian, was born at St. Denis, near Paris, at the commencement of the 16th century. He was tutor of Hector Fregose in 1550, and was appointed bishop of Agen, when he ardently embraced Calvinism. In 1558 he was governor of Theodore Agrippa d'Aubigne, with whom he was obliged to leave Paris and retire to Montargis. Afterwards he taught Hebrew at Orleans, where he was attacked by the pestilence. from which he recovered. He was in 1573, at Sancerre, besieged by the Marshal of Chatrd, where he rendered himself useful to the inhabitants by his counsels. After a sojourn at. Sedan, where he gave lessons in history, he retired to, Geneva, where he taught philosophy in 1576, in which. year occurred his death. He wrote, Chronicon Scripturce Sacrce Autoritate Constitutum, et quinque Libris Absolutum (Geneva, 1575). In the Bibliotheca Classica,. Draud mentions also G. Mercatoris et Mathcei Beroaldi. Chronologia, ab Initio Melundi ex Eclipsis et Observationibus  Astronomicis Demonstrata (Cologne, 1568). See Hoefer, Nouv. Biog. Generale, s.v.; Chalmers, Biog. Dict. s.v.

## Beroea[[@Headword:Beroea]]

             Beroe'a (Βέροια, also written Βέῤῥοια according to Vossius, Thucyd. 1, 61, the Macedonian for Φέροια), the name of two cities mentioned in Scripture.

1. A city in the north of Palestine, mentioned in 2Ma 13:4, in connection with the invasion of Judaea by Antiochus Eupator, as the scene of the miserable death of Menelaus. This seems to be the city in which Jerome says that certain persons lived who possessed and used Matthew's Hebrew Gospel (De Vir. Illust. c. 3). This city (the name of which is written also Βερόη; comp. Beroansis, Pliny 5, 23) was situated in Syria (Strabo, 16:751), about midway between Antioch and Hieropolis (Ptol. 5, 15), being about two days' journey from each (Julian, Epist. 27; Theodoret, 2 22). Chosroes, in his inroad upon Syria, A.D. 540, demanded a tribute from Beroea, which he remitted afterward, as the inhabitants were unable to pay it (Procop. Bell. Pers. 2, 7; Le Beau, Bas Empire, 9, 13).; but in A.D. 611 he occupied this city (Gibbon, 8:225). It owed its Macedonian name Beroea to Seleucus Nicator (Niceph. Hist. Eccl. 14, 39), and continued to be called so till the conquest of the Arabs under Abu Obeidah, A.D. 638, when it resumed its ancient name, Chaleb or Chalybon (Schultens, Index Geogr. s.v. Haleb). It afterward became the capital of the sultans of the race of Hamadan, but in the latter part of the tenth century was united to the Greek empire by the conquests of Zimisces, emperor of Constantinople, with which city it at length fell into the hands of the Saracens. It is now called by Europeans Aleppo (Hardouin, ad Pliny 2, 267), but by the natives still Halab, a famous city of the modern Orient (Mannert, VI, 1, 514 sq.; Busching, Erdbeschr. V, 1, 285). The excavations a little way eastward of the town are the only vestiges of ancient remains in the neighborhood; they are very extensive, and consist of suites of large apartments, which are separated by portions of solid rock, with massive pilasters left at intervals to support the mass above (Chesney, Euphrat. Exped. 1, 435). Its present population is somewhat more than 100,000 souls (see Penny Cyclopaedia, s.v. Haleb; M'Culloch, Geogr. Dict. s.v. Aleppo; Russel's Nat. Hist. of Aleppo, passim). SEE HELBON.

2. A city of Macedonia, to which the apostle Paul retired with Silas and Timotheus, in the course of his first visit to Europe, on being persecuted in Thessalonica (Act 17:10), and from which, on being again persecuted by emissaries from Thessalonica, he withdrew to the sea for the purpose of proceeding to Athens (ib. 14, 15). The community of Jews must have been considerable in Beroea, and their character is described in very favorable terms (ib. 11; see Conybeare and Howson, St. Paul, 1, 339). Sopater, one of Paul's missionary companions, was from this place (Βεροιαῖος, Act 20:4; comp. Beroeus, Liv. 23, 39). Beroea was situated in the northern part of the province of Macedon (Pliny 4, 10), in the district called Emathia (Ptolem. 3, 13, 39), on a river which flows into the Haliacmon, and upon one of the lower ridges of Mount Bermius (Strabo, vii, p. 390). It lay 30 Roman miles from Pella (Peut. Tab.), and 51 from Thessalonica (Itin. Antonin.), and is mentioned as one of the cities of the thema of Macedonia, (Constant. De Them. 2, 2). Coins of it are rare (Rasche, 1, 1492; Eckhel, 2, 69). Beroea was attacked, but unsuccessfully, by the Athenian forces under Callias, B C. 432 (Thucyd. 1, 61). It surrendered to the Roman consul after the battle of Pydna (Liv. 44, 45), and was assigned, with its territory, to the third region of Macedonia (Liv. 45, 29). B.C. 168. It was a large and populous town (Lucian, Asinus, 34), being afterward called Irenopolis (Cellarii Notit. 1, 1038), and is now known as Verria or Kara-Verria, which has been fully described by Leake (Northern Greece, 3, 290 sq.) and by Cousinery (Voyage dans la Macedoine, 1, 69 sq.). Situated on the eastern slope of the Olympian mountain range, with an abundant. supply of water, and commanding an extensive view of the plain of the Axius and Haliacmon, it is regarded as one of the most agreeable towns in Rumili, and has now 15,000 or 20,000 inhabitants. A few ancient remains, Greek, Roman, and Byzantine, still exist here. Two roads are laid down in the itineraries between Thessalonica and Beroea, one passing by Pella. Paul and his companions may have traveled by either of them. Two roads also connect Beroea with Dium, one passing by Pydna. It was probably from Dium that Paul sailed to Athens, leaving Silas and Timotheus behind; and possibly 1Th 3:2 refers to a journey of Timotheus from Beroea, not from Athens. SEE TIMOTHY.

## Beroldus[[@Headword:Beroldus]]

             librarian of the Duomo, or cathedral church, of Milan, lived about 1123, and left the most ancient collection of the Rites of the Liturgy of St. Ambrose. — Landon, Eccles. Dict. s.v.

## Beronicianus[[@Headword:Beronicianus]]

             bishop of Tyre, was appointed on the deposition of Cyrus by the dominant party at the council of Ephesus, A.D. 431. At his request, Cyril wrote to the Oriental bishops, urging on them the necessity of their anathematizing Nestorius See Baluze, Nov. Coll. p. 889; Cyril, Ep. ad Aristolaum.

## Berosh; Beroth[[@Headword:Berosh; Beroth]]

             SEE FIR.

## Berosus[[@Headword:Berosus]]

             (perhaps from Bar-Osea, the son of Oseas), a priest of Belus and historian at Babylon, lived, according to some, at 250 B.C., according to others, at the time of Alexander the Great. He wrote a history of Chaldaea, which he compiled from the temple archives of Babylon, of which he was the keeper. This work, which was highly valued by the ancients, was still extant at the time of Josephus, who used it to a considerable extent for his Antiquities, Other fragments may be found in the writings of Eusebius and others. Fabricius, in his Biblioth. Groeca (tom. 14), has collected the least doubtful fragments of Berosus. Other collections of these fragments were made by Richter, Berosi Chaldaeorum histories quae supersunt (Leipz. 1825), and by Didot (1848). A work with the title Antiquitatum libri quinque cum commentariis Joannis Annii, which first appeared at Rome 1498 (again Heidelb. 1599, Wittenb. 1612), is a forgery of the Dominican Giovanni Nanni, of Viterbo. Whether the historian Berosus is the same person as the astronomer is still a controverted question. The astronomer Berosus, who is likewise called a Chaldaean and priest of Belus at Babylon, left his native country, and established a school on the island of Cos. See Vossius, De Hist. Grace. 13; Fabricius, Bibl. Graeca, 4, 163; Biogr. Generale, s.v.; Smith, Dict. of Class. Biog. s.v.

## Beroth[[@Headword:Beroth]]

             (Βηρώθ v. r. Βηρώγ), a place named in connection with Caphira, to which exiles returned from Babylon belonged (1 Esdras 5, 19); evidently the BEEROTH (q.v.) of the genuine text (Ezr 2:25).

## Berothah[[@Headword:Berothah]]

             (Heb, id. בֵּרוֹתָה, as if meaning “to Beroth,” or toward the wells; Sept. in most copies has a mass of undistinguishable names, but some read Βηρωθά or Βηρωθάμ; Vulg. Berotha).

## Berothai[[@Headword:Berothai]]

             (Heb. Berothay', בֵּרֹתִי, my wells; Sept. αἱ ἐκλεκταὶ πόλες; Vulg. Beroth). The first of these two names, each of which occurs once only, is given by Ezekiel (Eze 47:16), in connection with Hamath and Damascus, as forming part of the northern boundary of the promised land as restored in his vision. The second is mentioned (2Sa 8:8) as the name of a city of Zobah taken by David (from which he brought away great quantities of “brass” as spoil), also in connection with Hamath and Damascus. The slightness of these references makes it impossible to identify the names with any degree of probability, or even to decide whether they refer to the same locality or not (Hassel, Volst. Erdb. 13, 345). The well-known city Beirut (BERYTUS) naturally suggests itself as identical with one, at least, of the names; but in each instance the circumstances of the case seem to require a position farther east, since Ezekiel places Berothah between Hamath and Damascus, and David's war with the King of Zobah led him away from the sea-coast toward the Euphrates (2Sa 8:3). In the latter instance, the difficulty is increased by the Hebrew text reading in 1Ch 18:8, CHUN SEE CHUN (q.v.) instead of Berothai, and by the fact that both in Samuel and Chronicles the Greek translators, instead of giving a proper name, translate by the phrase “from the choice cities;” clearly showing that they read either the same text in each passage, or at least words which bore the same sense. Furst regards Berothah and Berothai as distinct places, and identifies the first with Berytus. Mislin (Saints Lieux, 1, 244) derives the name from the wells (Beeroth), which are still to be seen bored in the solid rock at Beirut. Against this identification, however, there is this farther objection, that the proper boundaries of the tribes (q.v.) never extended so far north as Berytus (q.v.), nor did David ever molest the Phoenician sea-coast in his wars. Both Berothah and Berothai are therefore probably to be sought in the vicinity of the springs that form the source of the Nahr Hasbany, near the present Hasbeya. SEE HAZAR-ENAN.

## Berothite[[@Headword:Berothite]]

             (Heb. Berothi', בֵּרֹתִי; Sept. Βηρωθί v. r. Βηρώθ), an epithet of Naharai, Joab's armor-bearer (1Ch 11:39), doubtless as being a native of the BEEROTH SEE BEEROTH (q.v.) of Benjamin (Jos 11:17).

## Berquin, Louis de[[@Headword:Berquin, Louis de]]

             a French nobleman, was born in 1489. His friend Erasmus states that he was highly respected at the French court, and that he was a religious man, but hated the monks on account of their ignorance and fanaticism. When he translated Luther's work, De Votis Monasticis, he was denounced by the Sorbonne as a heretic. In 1523 the Parliament of Paris had his books seized, and ordered Berquin to abjure his opinions, and to pledge himself neither to write nor to translate any more books against the Church of Rome. On his refusal he was sent before the ecclesiastical tribunal of the diocese. Francis I liberated him from prison, and submitted his case to the chancellor of his council, who demanded of Berquin the abjuration of some heretical opinions, with which the latter complied. In 1525, two councillors of the court of Rome denounced him as having relapsed into heresy, but he was again set free through the interposition, of Francis I. In 1528 he was again arrested, and tried before a commission of twelve members of the Parliament, which decreed that his books should be burned, his tongue pierced, and that he should be imprisoned for life. From this judgment Berquin appealed to Francis I; but the commission, considering this appeal as a new crime, ordered him to be burned, but, in consideration of his nobility, to be previously strangled. This sentence was executed on April 22, 1529. — Hoefer, Biographie Generale, 5, 658.

## Berr, Isaac Of Turique[[@Headword:Berr, Isaac Of Turique]]

             a French philanthro-pist, was born at Nancy in 1743. He was one of thefirst who spoke in favor of the Jews, at the commencement of the revolution. He demanded with eloquencetbeir rights as citizens and the establishment of a school of religious instruction. He appeared at the bar of the constituent assembly at the head of a deputatioml of coreligionists, and was listened to while he spoke in favor of his brethren. In 1807 he raised between himself and the abbot Gregory a debate, in which they Iboth showed remarkable gentleness and moderation.. M. Berr was one of the men who contributed most to the organization of the Israelitish worship in France. He died at his native place, Nov. 1828. See Hoefer, Nouv. Biog. Generale, s.v.

## Berr, Michel Of Nancy[[@Headword:Berr, Michel Of Nancy]]

             the first Jewish lawyer in France, was born in 1780, and died July 4, 1843. He translated into French בְּחַינִת עוֹלָם, or Examen du Monde (Metz, 1808): — Les Huit Chapitres de Maimonide (Paris, 1811). He published, Abrege de la Bible(ibid. 1820): — Le Rabbinisme et les Traditions Juives (ibid. 1832): — Miemoire sur la Prophetie de Balaam (ibid. eod.): — Notice sur le Prophete Elie (Nancy,. 1839): — Notice Biographique sui le Comte Pastoret, avec les Remarques sur l'Ouvrage: Moise, considers consme Legislateur et Moraliste (ibid. 1841), and other pieces. See Furst, Bibl. Jud. i, 113. (B. P.)

## Berretini Pietro[[@Headword:Berretini Pietro]]

             (called Da Cortona), an illustrious Florentine painter and architect, was born at Cortona in 1596. He studied under Baccio Ciarpi in Rome, when quite young, but gained more advantagefrom the study of the works of Raffaelle and Caravaggio. While yet young, he painted two pictures, representing the Rape of the Sabines and a Battle of Alexander, which gained him so much celebrity that pope Urban VIII commissioned him to paint a chapel in the Church of St. Bibiena, which he did with success. Cortona made the tour of Lombardy, went to Venice, and, in returning, visited Florence, where he was engaged by the grand-duke Ferdinand II to paint the saloon and four apartments in the Palazzo Pitti, where he represented the Clenency of Alexander to the Family of Darius, the Firmness of Porsena, the Continence of Cyrus, the History of Massanissa, and other subjects. Disgusted by the intrigues of some artists, who were jealous of his reputation, he left Florence abruptly, before he had finished his works, and could never be persuaded to return. His principal works at Rome are the saloon in the Barberini and a gallery in the Pamphili, the cupola and vault in the tribune of the Chiesa Nuova, and the Conversion of St. Paul at the Capuccilli. As an architect, he erected a number of important edifices. He died in 1669. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Chalmers, Biog. Dict. s.v.

## Berretoni (Or Berreti) Nicolo[[@Headword:Berretoni (Or Berreti) Nicolo]]

             an Italian historical painter, was born at Montefeltro, near Macerata, in 1637, and studied under Carlo Maratti and Cantarini. One of his best pictures is an altar-piece in the Church of St. Maria de Montesanto at Rome, representing a subject from the life of St. Francis. He was elected an academician at Rome in 1675, and died in 1682. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Gen., s.v.

## Berrian William, D.D[[@Headword:Berrian William, D.D]]

             a Protestant Episcopal clergyman, was born in 1786. He graduated from Columbia College in 1808, was ordained deacon in 1810, and became assistant minister of Trinity Church, New York city, in 1811, and rector in 1830, a position which he retained until his death, Nov. 7, 1862. He is the author of Historical Sketch of Trinity Church (1847): — Works of Bishop Hobart (1833, 3 vols.); and several popular religious works, for which see  Drake, Dict. of Amer. Biog. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

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

             one of the Methodist reformers of the Church of England, was born at Kingston 1716, and entered at Clare Hall 1734, and in 1755 became vicar of Everton. In 1758 he invited Wesley to visit his parish, and a wide-spread reformation broke out, attended by some irregularities and excesses. Berridge soon began to itinerate, and Everton was for some years the center of a wide sphere of evangelical labors. He preached ten or twelve sermons a week, often in the open air. His theological opinions allied him with Whitefield, and he became a notable champion of Calvinistic Methodism. He was rich, but liberal to excess, and rented preaching- houses, supported lay preachers, and aided poor societies with an unsparing hand. He was a laborious student, and nearly as familiar with the classical languages as with his native tongue. Like most good men whose temperament renders them zealous, he had a rich vein of humor, and his ready wit played freely but harmlessly through both his public and private discourse. He died Jan. 22, 1793. His Christian World Unmasked, with his Life, Letters, etc., was reprinted in 1824 (Lond. 8vo). — Stevens, History of Methodism, 1, 382; Wesley, Works, 4, 25.

## Berrill Edward[[@Headword:Berrill Edward]]

             an English Congregational minister, was born at Castle Mills, Bedford, Nov. 6, 1796. His advantages for early education were very limited, mostly confined to his own private reading. About the age of eighteen he joined the Church, and shortly afterwards began preaching in the surrounding villages. He commenced business as a builder in Bedford, in which he was greatly successful, but about 1840 he relinquished his trade and devoted himself entirely to the ministry. He preached successively seven years at Byfield; six years at Market-Deeping, and twelve years at Wollaston, Northamptonshire, when deafness and other infirmities compelled his resignation. He died April 7, 1875. See: (Lond.) Cong. Year-book, 1876, p. 317.

## Berriman John[[@Headword:Berriman John]]

             an English clergyman, brother of Dr. William Berriman, was born in 1689, and educated at St. Edmund's Hall, Oxford. After taking orders, he was for many years curate of St. Swithin and lecturer of St. Mary, Aldermanbury; but in 1744 he was presented to the rectory of St. Albans, which he retained until his death, Dec. 8, 1768. He published, Eight Sermons at Lady Moyer's Lecture (1741); and some single sermons. See Chalmers, Biog. Dict. 5, 141; Allibone, Dict. of British and American Authors, s.v.

## Berriman, William, D.D[[@Headword:Berriman, William, D.D]]

             an English divine, was born in London 1688, and educated at Oriel College, Oxford. He became rector of St. Andrew-Undershaft and Fellow of Eton 1729. His studies were extensive, especially in the Oriental languages. He died 1749. His principal writings are, Eight Sermons on the Trinity (Lond. 1726, 8vo): — Gradual Revelation of the Gospels (Boyle Lectures for 1730, 1731, 1732): — Sermons on Christian Doctrines and Duties (Lond. 1751, 2 vols. 8vo). — Hook, Eccl. Biog. 2, 330.

## Berrow Capel[[@Headword:Berrow Capel]]

             an English clergyman of the 18th century, published a volume of Sermons (1746): — A Pre-existent Lapse of Human Souls Demonstrated from Reason, etc. (1762): — Deism not Consistent with the Religion of Nature and Reason (1780). See Allibone, Dict. of British and American Authors, s.v.

## Berruguette Alonso[[@Headword:Berruguette Alonso]]

             an eminent Spanish painter, sculptor, and architect, was born, according to Palomino, at Parados de Nava, in Castile, in 1480. He studied some time under Michael Angelo. He was the contemporary of Andrea del Sarto. The emperor Charles V appointed him one of his painters, and employed him in  many considerable works at Madrid, in the palace of the Prado, and in the Alhambra of Granada, which established his reputation. As a sculptor he was very distinguished. He executed a bass-relief of the Transfiguration in the choir of the Cathedral of Toledo, also a statue of St. Leocadin in that city, and a number of bass-reliefs in the choir of the Church of Sillas. As an architect, he erected the gate of San Martino, at Toledo; the palace of Alcala, belonging to the bishop of Toledo; and a great portion of the Cathedral of Cuenca. He died at Alcala (others say Madrid or Toledo) in 1561 (or 1545). See Spooner, Biog. Hist. of the Fine Arts, s.v.; Chalmers, Biog. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Berruyer, Joseph Isaac[[@Headword:Berruyer, Joseph Isaac]]

             born November 7th, 1681, at Rouen; became a Jesuit, and died at Paris in 1758, after having made much stir in the world by his Histoire da Peuple de Dieu. The first part, the O.T., appeared in 1728 (7 vols. 4to). The work is shocking not only from its almost infidelity, but from its style, the O.T. history being, in fact, turned into a romance, in many cases irreconcilable with. decency and propriety. The general of the order commanded the writer to put forth a new edition, which appeared in 1733 (8 vols. 4to), but it was still very far from satisfactory. The second part, containing the N.T., or, at least, part of it, in style and matter even worse than the first, appeared in 1753 (4 vols. 4to). The superiors of the three Jesuit establishments at Paris, seeing the storm which the book had raised, immediately put forth a declaration to the effect that the work had appeared without their knowledge, and compelled the author to sign an act of submission to the episcopal mandate. A formal censure on the part of the faculty of theology, and then a papal brief, and, lastly, a bull of Benedict XIV, proscribing the book in whatever language it might appear, followed. The third part appeared in 1758 at Lyons, containing a paraphrase of the epistles, filled with absurdities, and even outraging the doctrine of the Trinity. Clement XIII condemned it in 1758. The publication of this work produced a violent commotion among the Jesuits. Father Tournemine, the head of the opposition party, denounced the work to' the superiors in a very forcible tract; the opposite party replied; the dispute waxed hotter and hotter, but ultimately, by the death of Tournemine, the party of Berruyer gained the upper hand, and his infamous book is still reprinted. — Landon, Eccl. Dict. 2, 204.

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

             an English Congregational minister, was born at Romsey, Hants, July 23, 1788. Being favored with a Christian education, he early gave himself to the service of God. In 1806 he entered Homerton College. At the close of his course he preached a short time at Ware, Herts. He was ordained in 1811 over the parish at Hatfield Broad Oak, Essex, where he labored fifty- three years. He died Sept. 8, 1864. In the character of Mr. Berry, fidelity, prudence, and kindliness were especially prominent. His preaching was full of Gospel truth, practical in its aim, and devout and loving in its spirit. See (Lond.) Cong. Year-book, 1865, p. 224.

## Berry, Francis W[[@Headword:Berry, Francis W]]

             a Methodist Episcopal minister, was born in Canada in 1842. He was converted while young, and received license to preach in his seventeenth year; entered the Garrett Biblical Institute, Evanston, Ill., at the age of twenty; and subsequently entered the Detroit Conference. In 1865 he was admitted into the Minnesota Conference. He died Feb. 19, 1866. See Minutes of Annual Conferences, 1866, p. 213.

## Berry, Henry D[[@Headword:Berry, Henry D]]

             a minister in the Methodist Episcopal Church South, was born at Camden, S. C. May 3, 1825. He experienced religion in 1839, became class leader at the age of seventeen, received license to preach in 1854, and was admitted into the Mississippi Conference. He died Oct. 26, 1867. As a declaimer Mr. Berry had few superiors, and as an humble, patient, and faithful pastor he excelled. See Minutes of Annual Conferences of the M. E. Church South, 1867, p. 140.

## Berry, John A.M.D[[@Headword:Berry, John A.M.D]]

             a Methodist Episcopal minister, joined the Church in 1842; entered the North Ohio Conference in 1854, and labored with great ability and success until 1859, when he was appointed agent of the Ohio Wesleyan Female College. A severe, spinal affection soon compelled him to resign the agency. He afterwards preached for a year and a half at Mount Gilead Station. The remaining four years of his life were spent in retirement and great suffering. He died in December, 1863. Mr. Berry was emphatically a practical man, hence his success. Brief as was his career, yet hundreds were converted through his instrumentality. See Minutes of Annual Conferences, 1864, p. 131.

## Berry, John Calvin[[@Headword:Berry, John Calvin]]

             a Methodist Episcopal minister, was born in Belmont County, O., March 11, 1833, of pious United Presbyterian parents, who gave him a careful religious training with the ministry in view. He had a fair academical education, and studied some time at the Ohio University at Athens. He was converted in 1857, and joined the Methodist Episcopal Church; was licensed to exhort in the same year, to preach in 1861, and in that capacity served the Church some time, acting meanwhile as day-school teacher, and later as agent of the American Bible Society in eastern Ohio. In 1867 he went to Missouri, and acted as supply until the following spring, when he joined the St. Louis Conference, and in it served diligently seven years, when failing health obliged him to become superannuate. His last days were spent in Des Moines, Ia., where he died April 19, 1877. Mr. Berry was a faithful, spiritual, earnest worker. See Minutes of Annual Conferences, 1878, p. 73.

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

             a minister in the Methodist Episcopal Church South, was born in Twiggs County, Ga., in 1837. He experienced conversion in 1853; received license to exhort in 1857, to preach in 1858, and in the same year entered the Georgia Conference. On Sept. 5, 1866, he was instantly killed by a flash of lightning. Mr. Berry possessed many excellent traits of character. He was unassuming, diligent, amiable, and eminently pious. See Minutes of Annual Conferences of the M. E. Church South, 1866, p. 25.

## Berry, Joseph[[@Headword:Berry, Joseph]]

             an English Congregational minister, was lineally descended from colonel Berry, one of Cromwell's officers. He was educated at Homerton College, and began his public ministry when twentyone years of age at Carrs-lane Chapel, Birmingham. He removed from there to Warminster, where he was ordained, Aug. 8, 1804. In 1829 he removed to Hackney, where he died, Aug. 2, 1864. See (Lond.) Cong. Yearbook, 1865, p. 222.

## Berry, Lucien W, D.D[[@Headword:Berry, Lucien W, D.D]]

             an eminent Methodist Episcopal minister, was born at Alburg, Vt., in 1815. He began to preach in 1833, and by his diligence as preacher, pastor, and student, he gradually acquired wide reputation and influence. He entered the travelling ministry in the Ohio Conference, and succeeded Dr. Simpson in the presidency of the Indiana Asbury University in 1848. After remaining for about six years in charge of this institution, he accepted the presidency of the Iowa Wesleyan University at Mount Pleasant. He remained in connection with this institution for about three years. In the summer of 1857 he resigned his place at Mount Pleasant, and took charge of the university of Missouri at Jefferson City. He labored with great zeal and energy to build up the university; but in November, 1857, he was attacked with erysipelas, which was subsequently followed by paralysis, and he died in peace, after great suffering, July 23, 1858, at .Cincinnati, Ohio. He was “a profound divine, a critical scholar, an orator of uncommon power, and an eminently holy man.” — Minutes of Conferences, 1859, p. 126.

## Berry, Philip[[@Headword:Berry, Philip]]

             a clergyman of the Protestant Episcopal Church, died in Richmond, Va., Feb. 2, 1857, being at St. Peter's Church, New Kent County, Md., whither he had removed in 1856. See Amer. Quar. Church Rev. 1857, p. 143.

## Berry, Robert Taylor[[@Headword:Berry, Robert Taylor]]

             a Presbyterian minister, was born July 6, 1812, at Berryplain, King George Co., Va. His classical education was obtained under the tuition of Thomas H. Hanson, in his celebrated school at Fredericksburg, Va. Leaving school at the age of seventeen, he spent about a year in a mercantile house in Shepherdstown, Va., and then entered the law office of his brother in Fredericksburg. After his admission to the bar, he removed to Baltimore, Md., and was there successfully engaged in the practice of his profession; but, turning his attention to the Christian ministry, he entered Princeton Seminary in 1835. Being received as a candidate by Winchester Presbytery, he was licensed May 30, 1838; and after laboring as a missionary in Warren and Rappahannock counties, Va., he was ordained April 18, 1840, and soon after dismissed to the Presbytery of the District of Columbia, having received a call to the Bridge-street Church, Georgetown, over which he was installed Oct. 3, 1841. His health becoming broken, he was compelled, Aug. 28, 1849, to relinquish work. In April, 1850, he returned to Winchester Presbytery, and was settled as stated supply in Martinsburg, Va. Here he remained until September, 1858, when his continued feeble health induced him to seek a home in a milder climate, and for eighteen months he supplied the Church at Canton, Miss.; but, declining its call, he returned to Virginia in April, 1860, and resumed his labors as his strength would permit in the field where his ministry began. In the spring of 1876 he removed to Winchester to reside with his youngest son, where he died, Nov. 2, 1877. See Necrological Report of Princeton Theol. Seminary, 1878, p. 38. (W. P. S.)

## Berry, Thomas C[[@Headword:Berry, Thomas C]]

             a minister in the Methodist Episcopal Church South, was a native of Maryland. He removed to Louisville, Ky., in 1862, and there in 1864 was converted, united with the Church South, and in 1868 entered the Louisville Conference. He entered the work heartily and with great energy, and thus continued, leading many to Christ, until a short time previous to his death by paralysis of the brain, in 1874. Mr. Berry was a close student, possessed a fine memory, and was taking rank among the first preachers of his conference. See Minutes of Annual Conferences of the M. E., Church South, 1874, p. 80.

## Berry, Thomas J[[@Headword:Berry, Thomas J]]

             a Methodist Episcopal minister, was born at Virginia, Ill., Jan. 30, 1841. He enlisted in the 114th Illinois Volunteers in 1862; was wounded June 10, 1864; held prisoner at Mobile, etc.; exchanged in; 1865; graduated at the Garrett Biblical Institute in 1870, and at the Northwestern University in 1872; joined the Des Moines Conference in 1870; preached at Carlisle, Corning, Des Moines, and Indianola; was elected president of the Simpson Centenary College in 1878, and representative to the General Conference of 1879; and died at his college in 1880. In all his life-work he exhibited the same completeness of character. He was modest and sympathetic, firm and true. See Minutes of Annual Conferences, 1880, p. 253.

## Berryman Newton G[[@Headword:Berryman Newton G]]

             a minister in the Methodist Episcopal Church South, was converted in early life, and began preaching in Kentucky before he was twenty. Subsequently he went to Illinois, and joined the Illinois Conference. In 1870 he entered the Western St. Louis Conference, and in it spent the remainder of his life. He died of an accidental injury in the latter part of 1871. Mr. Berryman as a man was social and kind; as a Christian, consistent and pious; as a preacher, clear and forcible. See Minutes of Annual Conferences of the M. E. Church South, 1872, p. 732.

## Berserker[[@Headword:Berserker]]

             in Norse mythology, were mighty combatants-heroes who played a great part in Scandinavian legends. Starkadder, a giant with twelve hands, married Alfhilde, surnamed the All-beautiful. Her son, Arngrim,was the  first to receive the name of Berserk (i.e. without armor), because, being of supernatural strength, he always went to battle without any armor; his fury made up for the absence of it. He killed king Swafurlam, married the daughter of the murdered king, and became the father of twelve sons, all of whom had the same fury in battle as their father. They also received the name of Barseker or Berserker. The inherited fury sometimes reached such dimensions that they would slay their own men, not recognising them through madness. The gods employed them in the most fierce and bloody contests. They were even more feared than the Trolles, Bergriesen, and Gnomen, and other dreaded spirits. They would yell and bite with their teeth like wolves, often cutting into the swords and shields of their enemies, and demolishing everything within reach of their hands. Their downfall was brought about by their own madness. One of them, Hiornart, desired to marry the daughter of the Swedish king Zegbug, and asked his brothers to help him battle for her; but the Swedish army was so strong that the fury of the Berserker gave out before one part of the army had been slain, and thus the other part of the army was victorious and slew every one of the Berserker.

## Bersetkers[[@Headword:Bersetkers]]

             the name given to persons in Iceland who were supposed, when in a state of frenzy and excitement, to be supernaturally inspired. They pretended to keep up a familiar intercourse with spirits, and gave forth their inspired effusions in rugged, uncouth rhymes.

## Bersey Thomas[[@Headword:Bersey Thomas]]

             an English Wesleyan minister, was born near St. Anstell, Cornwall. Being converted in his twenty-fourth year, he was appointed to a circuit in 1809. In 1845 he retired to Plymouth as a supernumerary. He died in that city June 7, 1857, aged seventy-eight. He was very useful in the conduct of financial affairs. See Minutes of the British Conf., 1857.

## Bersted Council Of[[@Headword:Bersted Council Of]]

             SEE BERGHEMSTEAD, COUNCIL OF.

## Berstuk[[@Headword:Berstuk]]

             in Slavonic mythology, was a forest-god of the Wends and Slavs, also called Zlebog (angry deity). He was thought to be a half-man with the feet of a goat, and was placed among the evil or black deities.

## Berta Saint[[@Headword:Berta Saint]]

             SEE BERTHA.

## Bertaire[[@Headword:Bertaire]]

             SEE BERTHARIUS.

## Bertaut Jean[[@Headword:Bertaut Jean]]

             a French bishop and poet, was born at Caen in 1552. He was the sbn of Francois Bertaut, originally from the parish of Donnai, and his father wished to take charge of the education of his son, who became familiar with the Greek and Latin authors; he assumed the style of French poetry by reading the works of Ronsard and Desportes. The early essays of the youth charmed the court of Henry III. This prince accorded to him the charge of counselling the Parliament of Grenoble; which he afterwards resigned. He greatly aided the cardinal Du Perron, with whom he had been a disciple, according to the Gallia Christiana, at the conversion of Henry IV, who in 1604 gave him the rich abbey of Aunay, in the diocese of Bayeux. At that time Marie de Medicis, mounting the throne, espoused Henry IV, and chose Bertaut for first chaplain. At length in 1606 he was appointed bishop of Seez. The year following he assisted at the baptism of the Dauphin (Louis XIII) at Fontainebleau, and in 1610 carried the body of Henry IV to St. Denis. He was the uncle of Madame de Motteville, author of Memoires upon queen Anna of Austria, whom Voltaire has often eulogized. Bertaut had, while very young, composed some light poems which had met with considerable success, and when he was raised to the episcopacy he sought to suppress them, but this was impossible. His early writings possessed a charm and harmony which well merited the praise bestowed upon them. The Recueil de Quelques Vers Amoureux, published in 1602, contained several very remarkable pieces. Many of his poems were translated into Greek and Latin. He died June 8, 1611. See Hoefer, Nouv. Biog. Generale, s.v.; Chalmers, Biog. Dict. s.v.; Biog. Universelle, s.v.

## Berteford, Marcus Gervais, D.D[[@Headword:Berteford, Marcus Gervais, D.D]]

             an Irish Protestant prelate, was born in 1801. He was educated at Richmond School, Yorkshire, and Trinity College, Cambridge, where he was made bachelor of arts in 1824; appointed rector of Kildallen in 1825, afterwards vicar of Drung and Lara, also vicar-general of Kilmore, and archdeacon of Armagh. In 1854 he was consecrated bishop of Kilmore, Elpin, and Ardagh, and in 1863 translated to the see of Armagh, and made primate of Ireland. He died December 26, 1885.

## Bertel (Or Bertels) Jean[[@Headword:Bertel (Or Bertels) Jean]]

             a Flemish theologian and chronicler, was born at Louvain in 1559. At the age of seventeen he assumed the Benedictine garb at Luxemburg, and was for nineteen years abbot of the monastery. In 1594 he was transferred to the Abbey of Echternach. The Dutch made him prisoner in 1596, and a large consideration was required to obtain his release. He died at the Abbey of Echternach, June 19, 1607, leaving, In Regulam D. Benedicti Diavolgi Viginti sex: — Catalogus et Series Abbatum Exteracensium (d'Echternach) (Cologne, 1581). See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Bertelli, Cristofano[[@Headword:Bertelli, Cristofano]]

             an Italian engraver, was born at Rimini, in the duchy of Modena, about the year 1525. He executed a few plates, among which are: The Portrait of Ottavio Farnese, Duke of Parma; The Conversion of St. Paul; The Virgin and Infant with St. Augustine, St. Sebastian, and St. Helena, with St. Joseph Sleepiing; The Different Ages of Man.

## Bertelli, Ferrando[[@Headword:Bertelli, Ferrando]]

             a Venetian engraver, born about 1525, executed some plates after the Venetian painters and others, of which are the following: a print entitled Omnium Fere Gentium (Venice, 1569); Christ Curing the Sick (Farinati piuxo F. Bertelli ex. 1566); The Crucifixion, after Giulio Romano; Venus and Cupid, after Titian, etched by F. Bertelli (Nico Bertelli, exc. 1566); Specchio della Vita Humana (in: Venezia per F. Bertelli, 1566). See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Gen., s.v.

## Bertelli, Luca[[@Headword:Bertelli, Luca]]

             a Venetian engraver, is said to have been a print-seller in the second half of the 16th century. Among his works, after the great Italian masters, are: A Bust of Hippolita Gonzaga, Daughter of Ferdinand; The Israelites Tormented by Serpents; The Baptism of Christ; The Flagellation; The Descent from the Cross; The Four Evangelists. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bertha[[@Headword:Bertha]]

             is a name common to several other saints.

1. Martyr and abbess at AVENAY, lived in the 7th century, and belonged to a noble family. She was at first married to St. Gumbert, but by mutual consent they separated, and built the abbey at Avenay near Rheims. She  was killed by her step-sons. See Majoret, Vie de Sainte Berthe' (Rheims, 1700); Bolland, Acta Sanctorum, Maji, i, 112; 7:539.

2. OF BARDI, was born about the beginning of the 12th century, of a noble family. In 1153 she was sent as superior to Cavriglia in the diocese of Fiesole, in order to reform the monastery there. She died in 1163. See Soldan, Relazione della Vita di S. Berta de Bardi (Florence, 1730); Bolland, Acta Sanctorum, Mart. 3, 492.

3. OF MARLAIS, widow of the count de Molenbais,was the first abbess of the monastery of Marquette in Flanders, and died in 1247. See Hist. Litt. Franc. 21:585.

4. OF HASSEL, who lived in the 13th century at Fahr, predicted count Rudolph of Hapsburg's election to the imperial throne, when he gave his horse to the priest. See Stadler, Heiligen-Lexikon, 1, 470; Kaulen, in Wetzer u. Welte, Kirchenlexikon, s.v. (B. P.)

## Bertha (Or Bercta)[[@Headword:Bertha (Or Bercta)]]

             wife of Ethelbert; king of Kent, was the daughter of Caribert king of Paris, by his wife Moberga. At the time of their marriage Ethelbert was still a heathen, but she was allowed to enjoy the exercise of her own religion, and to be attended by a bishop. It was partly, no doubt, by her influence that Ethelbert was induced to receive the Roman mission and be baptized. Pope Gregory, in 601, addressed a letter to Bertha, complimenting her highly on her faith and knowledge of letters, and urges her to make still greater efforts for the spread of Christianity. He also ascribes the conversion of the English mainly to her, and compares her to the empress Helena (St. Gregory, Epist. 12:29; Haddan and Stubbs, Councils, 3, 17, 18). The date of her death is unknown. She was buried in the porch of St. Martin, in the church of Sts. Peter and Paul. Elmham (ed. Hardwick, p. 110) says that she took part in the foundation of the Monastery of St. Augustine, at Christmas, 604; but the latest trustworthy trace of her is St. Gregory's letter of 601.

## Bertha (Or Berta) Saint[[@Headword:Bertha (Or Berta) Saint]]

             abbess of Blangy, in Artois, was the daughter of the n count Rigobertus and Ursana, and was born about 650 in Artois. When twenty years of age she married Sigefroi, with whom she lived twenty years. Upon his death she retired to:the monastery which she had built at Blany, diocese of Terouanne. In this monastery she built three churches, and, having resigned the office of abbess to her daughter Deotila, retired into a cell, where she remained until her death in 725, at the age of seventynine years. Her monastery was burned by the Normans in 895, and was restored by the Benedictines in 1032. Her festival is marked July 4, the day of her death, and Oct. 11, the day of her translation. See Hist. Litt. Franc. 6:129; Parenty, Histoire de S. Berthe et de l'Abbaye de Blangy (Arras, 1846); Bolland, Acta Sanctorum, Jul. 2, 47.

## Berthac, Louis[[@Headword:Berthac, Louis]]

             a Flemish Dominican, was born at Bruges in 1620, and died Aug. 12, 1697. He left, Origo Plagarum Christianum Orbem Devastantium (Bruges, 1658, 8vo): — Medicus Christianus Detegens Sanguineis Lachrymis Deplorandan Ferrei hujus Sceculi Ccecitatem, etc. (Antwerp, 1665): — A Life of St. Louis Bertrand (ibid. 1671).

## Berthaire (Or Berchaire)[[@Headword:Berthaire (Or Berchaire)]]

             a priest of the Church of Verdun, who lived at the commencement of the tenth century, is the author of Commentariolus de Verdunensibus Episcopis, Dadoni ejusdem Urbis Episcopo Nutritori suo Oblatura, published by D'Achery, vol. xii of his Spicilegium, p. 251. See Hoefer, Nouv. Biog. Generale, s.v.; Cave, Hist. Lit. ii, 66.

## Bertharius (Or Bertaire) Saint[[@Headword:Bertharius (Or Bertaire) Saint]]

             a French prelate, descended from the royal family, became a monk of Monte-Casino, and about 857, owing to his high reputation, was, by the common consent of the monks, chosen to succeed the abbot Bassatius. At this time Italy was exposed to the cruel incursions of the Saracens, and to protect his abbey from their attacks Bertharius surrounded it with a wall and other fortifications. He made repeated journeys into France to obtain  aid from the emperor Louis-le-Debonnaire against these barbarians. In 879 he went to Rome, when he induced pope John VIII to reinstate in his see Landulphus, bishop of Capua, who had been expelled in a sedition of the people. In 884, as he was celebrating mass at the altar, during a siege of his abbey by the Saracens, he was killed by the barbarians, who struck off his.head. He is honored as a martyr on the day of his death, Oct. 22. He wrote, Questiones in utrumque Testamentum: — Conciones ad Monachos, in Divorum Natalitiis Habite: — De Medicind, lib. 2; and another, De Grammatico: — Contrariorum in Speciem, Locorum utriusque Testam. lib. 2, given in the Bibl. Patrum, under the name of Julianus of Toledo (Basle, 1530; Cologne, 1532). He wrote other works, but the last men tloned alone has come down to our time. See Cave, Historia Literaria, 2, 45; Hoefer, Nouv. Biog. Generale, s.v.

## Bertheau Charles[[@Headword:Bertheau Charles]]

             a French Protestant divine, was born at Montpellier in 1660. He studied philosophy and divinity partly in France and partly in Holland, and was admitted a minister in the synod held at Vigan in 1681; the next year he was chosen pastor of the Church of Montpellier; but was soon promoted to one of the churches of Paris. He was expelled from the latter city at the revocation of the Edict of Nantes in 1686. He was one of the ministers of the great church at Charenton, near Paris, which was capable of containing 14, 000 persons, and which was levelled to the ground — the work of demolition commencing on the very day of the revocation, and being completed in five days. Bertheau went to London, and became in 1687 minister of the Walloon Church in Threadneedle Street. This church, which was the oldest Huguenot church in the city, was established not far from A.D. 1546. It was regarded as the cathedral church of the Huguenots. We are told that thither the refugees usually repaired on their arrival in London, and such of them as had temporarily abjured their faith before flying, to avoid the penalty of death or condemnation to the galleys, made acknowledgment of their repentance and were received into membership. During the years immediately following the revocation, the consistory of the French Church met at least once every week in Threadneedle street chapel for the purpose of receiving such acknowledgments or ‘reconnaissances.' At one of the sittings in May, 1687, not fewer than 497 members were again received into the Church which they had pretended to abandon. It was at this most important period in its history that Bertheau became one of the ministers of the Church, holding office forty-four years.  Associated with him for a part of this time was the celebrated Saurin, afterwards minister at the Hague, of whom it is said that “nothing can give an idea of the effect produced by his inspired voice, which for twenty-five years resounded beneath the vaulted roof of the temple at the Hague, unless it be the profound veneration and pious worship with which the memory of the great author, continually revived by a perusal of his writings, has remained surrounded in Holland.” Bertheau died Dec. 25, 1732. He left two vols. of Sermons in French (1702-30). See Smiles, Huguenots, p. 399; Chalmers, Biog. Dict. s.v. (J. C. S.)

## Berthelot Gregoire[[@Headword:Berthelot Gregoire]]

             a French Benedictine of the congregation of St. Vannes, was born at Berain in Barrois, Jan. 20, 1680. He became engaged at the age of seventeen in the Abbey of Munster, in Alsatia. He devoted himself with ardor to the study of ecclesiastical antiquities, and was finally considered worthy of the position of librarian of the Abbey of St. Leopold of Nancy, where facilities were afforded to him for improvement. Unfortunately he formed a friendly alliance with M. de Talvennes-Conseillon, who was a Jansenist and favored the Jesuits by certain writings, and who, in order to escape the storm which threatened him, fled to Holland. Among his writings which were condemned we mention, Memoires de Port Royal: — Instructions du Cardinal de Noailles, etc. Berthelot was also sent into exile to the Abbey of St. Mihiel, where he died, March 31, 1745. He was the author of Traite Historique et Moral de l'Abstinence des Viandes, et des Revolutions qu'elle a eues depuis le Commencement du Monde jusqu' Aujourd'hui (Rouen, 1731); a learned work, and full of interesting research. We might mention the titles of a number of his works, the MSS. of which are lost. See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Berthet Jean[[@Headword:Berthet Jean]]

             a French theologian, was born at Tarascon in 1622. After having taught the classics with success, also philosophy and theology in the various Jesuit colleges, he was again sent abroad, by order of Louis XIV, to hold consultation. He then entered the house of the Benedictines, and died at Ouix in 1692. He wrote, Traite Historique de la Charge Aumnier de France: — sur l'Ordre Teutonique: — sur l'Abbaye de Cluny: — sur les Droits du Roi au Comte d'Avignon et au Comtat Venaissin: — sur les  Indes Orientales: — sur la Langue Italienne: — sur la Chronologie, etc. See Hoefer, Nouv. Biog. Generale, s.v.; Chalmers, Biog. Dict. s.v.; Biog. Universale, s.v.

## Berthgyth[[@Headword:Berthgyth]]

             SEE BEORCHTGYTH.

## Berthier, Guillaume Francois[[@Headword:Berthier, Guillaume Francois]]

             a Jesuit writer, born April 7th, 1704. He was first professor of the Humanities at Blois, and afterward of theology at Paris. The talent which he displayed caused him to be appointed to succeed Brumoy in 1742 as continuator of the history of the Gallican Church (Histoire de l'eglise Gallicane), of which he published six volumes, carrying the history to A.D. 1529. In 1745 his superiors intrusted him with the direction of the Journal de Trevoux, which he edited until the suppression of the company. While thus employed he was necessarily brought into collision with Voltaire, whose works he freely criticised and stigmatized. In 1764 the ex-Jesuits were banished from court, whereupon he retired beyond the Rhine, and died at Bourges December 15th, 1782. After his death appeared his OEuvres Spirituelles (5 vols. 12mo, best ed. Paris, 1811): Psaumes et Isaie, trad. avec Reflexions et Notes (Paris, 1788, 5 vols. 12mo). — Hoefer, Nouv. Biog. Generale, 5, 507.

## Berthilde (Or Bertille) Saint[[@Headword:Berthilde (Or Bertille) Saint]]

             first abbess of Chelles, was born in 628, of one of the first families of the Soissonnais. She took the veil at Jouarre, where she was for a long time prioress. St. Bathilde, queen of France, widow of Clovis II, caused her to withdraw in 656, in order to make her abbess of the convent of Chelles, of which that princess was the foundress. The high reputation which the abbey soon obtained under her rule attracted thither strangers from distant parts, especially from England; and even men repaired thither, for within the precincts of the abbey was established a small community of priests. Berthilde died there, Nov. 5, 702. See Hoefer, Nouv. Biog. Generale, s.v.; Landon, Eccles. Dict. s.v.

## Berthod Anselme[[@Headword:Berthod Anselme]]

             a French ecclesiastic of the order of St.Vannes, was born at Rupt (in the Franche-Comte), Feb. 21,. 1733. He took the vow of the order of St. Benedict, Sept. 8, 1752. His superiors confided to him the direction of the library of Besancon, which contained a quantity of important documents for the history of Belgium-autograph letters of the cardinal of Granville, and of the emperors and kings of Spain. Berthod sent to the Academy of Besancon, of which he was a member in 1769, several extracts from this rich collection. About 1770 he applied himself to a very difficult work. He undertook to classify a large number of testaments of the 13th, 14th, and 15th centuries, which were lying in disorder in the archives of the bishopric of Besancon. After he had completed the arrangement of these, they were found very useful to the families of Burgundy, Alsatia, and Switzerland. This gained for him a reputation, and the minister of state, Berlin, appointed him to search through Europe for the manuscripts necessary to clear up certain obscure points in the history of France. In this work he was very successful, but after Berlin had retired from the ministry, in 1780, the work was abandoned. Berthod employed his time in writing commentaries upon the.rule of St. Benedict, and a breviary for the use of the order. In  1782 he was appointed grandprior of Luxeuil, and the year following general visitor of the congregation of St. Vannes. As he was looking to the highest dignities of his order, the emperor Joseph II designated him, upon the presentation of the counsellor of Kulberg, for the successor of Ign. Hubens, one of the hagiographers charged with the continuation of the Acta Sanctorum. But his election was not pleasing to the people, and he was not well received. In effect, many of the Benedictines of this period approved the five propositions of Jansenius. In order to dissipate certain suspicions, he published a very orthodox profession of faith. It is believed that these difficulties so wore on him as to shorten his life. He died at Brussels, March 19, 1788. He wrote several short treatises upon L'Histoire des Comtes de Bourgogne, etc.; published in the Memoires de l'Academie de Besancon. Those which have not been published are preserved in the archives of the Academy. See Hoefer, Nouv. Biog. Generale, s.v.

## Berthold[[@Headword:Berthold]]

             a Calabrian who went to Mount Carmel about the middle of the 11th century and founded the order of Carmelites (q.v.).

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

             the apostle of Livonia, died in 1198. After the death of the first missionary and bishop of the Livonians, Meinhard (1196), Berthold, who was at that time abbot of the Cistercian convent Loccum, was ordained missionary bishop for the Livonians by Archbishop Hartwig of Bremen and Hamburg. Having arrived at Yxkull on the Duna, he at first tried to win over the Letts by clemency, but was forced to leave the country. He then returned at the head of an army of crusaders from Lower Saxony, and tried to conquer the Letts, and compel them by force of arms to submit to baptism. In a battle in 1198, Berthold was slain; but the crusaders were victorious, and the Letts had for a time to submit; but as soon as the crusaders had left their country they returned to paganism. — Brockhaus, Conversations-Lexicon, s.v.

## Berthold (3)[[@Headword:Berthold (3)]]

             bishop of Chiemsee, whose original name was Pirstinger, was born in 1465, at Salzburg. He was for some time a canon at Salzburg, and in 1508 was elected bishop of Chiemsee, where he was indefatigable in the reformation of the clergy. He died at Saalfelden, July 19, 1543. He is the author of Tewtsche Theologey, one of the best works of the Middle Ages on scientific theology (latest edition, with notes, a dictionary, and a biography of, Berthold, ed. by W. Reithmeier, with a preface by Dr. Fr. Windishmann, Munich, 1852). He is probably, also, the author of the Opus Ecclesiae, a description of the corruption pervading the whole Church (Landshut, 1524; last ed. 1620). — Pierer, Univ. Lex. 19, 811.

## Berthold Christian[[@Headword:Berthold Christian]]

             a German theologian and chronicler who lived in the latter half of the 16th century, was parish recorder at Lubben in Lusatia, and wrote, Die schine biblische Histori -von dem heiligen Koiniglichen Propheten David und seinem Sohne Salomo, spielweise dargestellt — a comedy in verse (Wittenberg, 1572): — Kleine Kaiser-chronica (1579). See Hoefer, Nouv. Biog. Generale, s.v.

## Berthold Of Maisberch[[@Headword:Berthold Of Maisberch]]

             a German theologian, who lived in the latterrhalf of the. 15th 6entury, was of the Dominican order, and wrote, Commentaria in Librum Elementorum, of Proclus: — Commentaria in Tres Libros Meteororum Aristotelis. See Hoefer, Nouv. Biog. Generale, s.v.

## Berthold of Ratisbon[[@Headword:Berthold of Ratisbon]]

             also called Berthold the Franciscan, a Franciscan monk, and one of the most powerful preachers that ever spoke in the German tongue. He is supposed to have been born about 1225 in Regensburg, where he died in 1272. His theological education he received chiefly in the Franciscan convent of Ratisbon, where a pious and learned mystic, Brother David of Augsburg, was professor of theology and master of the novitiate. It is doubtful whether, as has been asserted by some (Dr. Schmidt, in Studien und Kritiken, see below), he continued his studies in Paris and Italy. His first public appearance, as far as we know, was in the year 1246, when the papal legate, Philippus of Ferrara, charged him, Brother David, and two canons of Ratisbon, with the visitation of the convent of Niedermunster. His labors as a travelling preacher began in 1250 (according to others in 1251 or 1252) in Lower Bavaria, and extended to Alsatia, Alemannia (Baden), Switzerland, Austria, Bohemia, Moravia, Silesia, Thuringia, Franconia, and perhaps Hungary. When he was unacquainted with the language of the country he used an interpreter. Rudelbach, in the Zeits fur Luth. Theol. 1859, calls Berthold “the Chrysostom of the Middle Ages.” No church was large enough to hold the multitudes that flocked to hear him; from a pulpit in the fields he often addressed 60,000 hearers. He fearlessly rebuked sinners of all ranks. He was especially severe against the preachers of indulgences, whom he styled “penny preachers” and “the devil's agents.” A volume of his sermons, edited by Kling, was published at Berlin in 1824 (B. des Franciscaner's Predigten). The first complete edition of his sermons was published by F. Pfeiffer (Vienna, 2 vols. 1862 sq.). A translation of his sermons from medieval into modern German was published by Gobel, with an introduction by Alban Stolz (2 vols. 8vo). Recently the German jurists have found that the sermons of Berthold are of the greatest importance for the history of the German law. The passages in these sermons which agree with the popular law-book called the Schwabenspiegel are so numerous that some (as Laband, Beitrage zur Geschichte des Schwabenspiegels, Berlin, 1861) have regarded Berthold as its author. The best treatise on Berthold is by Schmidt, B. der Franciscaner in Studien und Kritiken (1864, p. 7-82). See also Kling, in Herzog, Real-Encyklop. 2, 101, and Wagenmann, in Herzog, Supplem. 1, 183; Jahrbucher fur deutsche Theologie, 1863, p. 386 sq.; Piper, Evang. Kalend for 1853; Pfeiffer, Deutsche Mystiker (vol. 1, p. 26 sq.); Kehrein, Gesch. der kath. Kanzelberedsankeit (2 vols. Ratisbon, 1843): Neander, Ch. Hist. 4, 318, 351.

## Berthold of Rohrbach[[@Headword:Berthold of Rohrbach]]

             a layman who preached at Wurzburg about 1336 against the bad practices of the clergy. Having been arrested by the Inquisition, he recanted and was released. Preaching again at Spires, he was condemned and burnt in 1356. His teachings seem to have been of a mystical and extravagant tendency; e.g. that man can reach such a degree of perfection in this life that prayer and fasting are no longer necessary for him. Trithemius calls him a Beghard (q.v.); Mosheim classes him with the “Brethren of the Free Spirit” (q.v.). See Mosheim, De Beghardis, p. 325 sq.

## Bertholdt, Leonhard, D.D[[@Headword:Bertholdt, Leonhard, D.D]]

             a German theologian, was born May 8,1774, at Emskirchen, in Bavaria. He became in 1805 professor in the philosophical, and in 1806, in consequence of his commentary on Daniel (Erlangen, 2 vols. 8vo, 1806-'08), in the theological faculty of the University of Erlangen. He was a prominent representative of the Rationalistic school. His foremost works are an Introduction into the Bible (Hist. — Kritische Einleitung in die sammtlichen kan nischen und apocryphischen Schriften des A. und N. Testaments, 5 vols. Erlangen, 1812-19. 8vo); Theolog. Wissenschaftskunde od. Einleitung in die theol. Wissenschaften (Erlangen, 1821-22, 2 vols. 8vo); A History of Doctrines (Handbuch der Dogmengeschichte

(Erlangen, 1822-23, 2 vols. 8vo). He died on March 22, 1822. In 1814 Berthold became editor of the Kritisches Journal der neuesten deutschen Theologie, of which he published vol. 5 to vol. 14. A collection of his “Opuscula Academica” was published by his successor Winer (Leipzic, 1824, 8vo). — Herzog, Supplem. 1, 185.

## Bertholdus (Bernaldus, Bertoul, Bernoul), or Berthold[[@Headword:Bertholdus (Bernaldus, Bertoul, Bernoul), or Berthold]]

             whom Dupin calls Bertulphus, or Berinulpus), a German theologian and historian, was priest at Constance, and lived in the'latter half of the 11th century. He was a most bitter enemy of his prince, the emperor Henry IV, against whom he did not scruple to employ both the pen and the sword. He continued the Chronicle of Herman Contracte, by giving a history of his own time from 1054 to 1100. His works are entitled, Bertholdi Historia Rerum suo Tempore per Singulos Annos Gestarum (Frankfort, 1570, 1585): — De Vitanda Excommunicatorum Communione de  Reconciliatione Lapsorum, et de Conciliorum, Decretorum, Decretatium, ipsarumique Pontificum Romanorum Auctoritate (Ingolstiadt, 1612): — Bernoldi Apologeticus pro Gregorio VII, see Tractatuts de Sacramentis Excommunicatorum juxta Assertionem SS. Patrum, in vol. 5 of the Grand Pontifical Library of Jo. Thomas Rocaberti (Rome, 1698): — also some small treatises in favor of Gregory VII, published by the Jesuit Gretser (Ingolstadt, 1609). See Cave, Hist. Lit. ii, 146; Dupin, Hist. of Eccles. Writers, ii, 249; Landon, Eccles. Dict s.v.; Hoefer, Nouv. Biog. Gen., s.v.

## Bertholet Francois[[@Headword:Bertholet Francois]]

             a French theologian, was born Feb. 27, 1814, at Aigle in Switzerland. He prepared himself for the ministry at the Academy of Lausanne, and in 1837 went as vicar to Grion. In 1843 he went back to his native place, with a view of performing ministerial functions there independently. Being obliged to leave this place, he accepted a call from the evangelical society of France, and went to Sens, where he remained from 1845 to 1849. In the latter year he went to Lyons, where he remained till 1854. Being obliged to give up this place on account of its climate, he accepted a call to Geneva, where he labored for about eight years, when he was obliged to retire to the Alps to recruit his shattered constitution. On his journey, however, he died, July 2, 1862. He was a very popular preacher, full of zeal and love for his Master and the salvation of the souls committed to his charge. He published, Exhortation Pastorale adressee par le Pasteur d'une Paroisse de Montagne a ses Paroissiens (Lausanne, 1843): — Deux Exhortations Pastorales adressees a mes Anciens Paroissiens (1844): — Ephese et Laodicee (Paris, 1865): — Le Culte de la Louange et le Culte de la Vie (Toulouse, 1859): — L'Amour de Dieu pour le Monde (Lausanne, 1857): — Meditations sur quelques Sujets de l'Ancien Testament Etudie a la Lumiire de l'Evangile (1857, 1865). See Lichtenberger, Encyclopedie des Sciences Religieuses, s.v. (B. P.)

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

             a French Jesuit, known principally by his history of the duchy of Luxemburg, was born at Salm in Ardennes, near the close of the 17th century. He entered the Jesuit order, and was appointed to a chair of elocution. For more than fifteen years he performed the functions of preacher, then gave his attention to history, and wrote a very important work entitled L'Histoire Ecclesiastique et Civile du Duche de Luxembourg  et du Comte de Chini (Luxemburg, 1741-43, with plans and maps). He was criticised for the manner in which he obtained some of his material. He died at Liege in 1755. He also. wrote Histoire de lInstitution de la Fete-Dieu (1746). See Hoefer, Nouv. Biog. Generale, s.v.

## Bertholf, Guilliam[[@Headword:Bertholf, Guilliam]]

             was the pioneer Dutch preacher and “the itinerant apostle of New Jersey.” He came to this country from Holland with the early emigrants who settled at Hackensack, N. J., as their catechist, schoolmaster, and vorleser, or precentor. So well did he fill these offices, that he was sent back to Holland in 1693 to receive ordination and installation as the pastor of the churches of Hackensack and Acquackanonck. In 1694 he returned, and immediately began his ministry. He was the first regularly installed pastor of the Dutch churches in New Jersey, and for fifteen years was the only preacher in the Dutch language. His ministry covered a large section of country. He organized the Church at Raritan (Somerville), N. J., about 1700, and introduced the Rev. Theodore J. Frelinghuysen as the pastor in 1709. He also founded the Church at Tarrytown, N. Y., about 1697, and officiated regularly or occasionally in many surrounding churches in New Jersey. He was very successful as a winner of souls, large additions being made to his churches. He was noted for a calm, persuasive eloquence, for his evangelical spirit, and for his efforts to promote the independence of the Church in this country from foreign control. His labors ended in 1724. See Annals of the Classis of Bergen, by B. C. Taylor, D.D. (W. J. R. T.)

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

             a minister in the Methodist Episcopal Church South, was born in New York state, July 12, 1810. In 1832 he became missionary to the Cherokee Nation. He labored among that people until his death, June 28, 1867. Mr. Bertholf was a man of good sense, and was received everywhere as a zealous, faithful missionary. See Minutes of Annual Conferences of the M. E. Church South, 1867, p. 178.

## Berti (Or Barzi) Paulin[[@Headword:Berti (Or Barzi) Paulin]]

             an Italian theologian, a native of Lucca, who lived in the early half of the 17th century, was of the Dominican order, and was appointed general preacher about 1612. He wrote, Thesaurus Scientiarum Omnium (Venice, 1613). See Hoefer, Nouv. Biog. Generale, s.v.

## Berti, Giovanni Lorenzo[[@Headword:Berti, Giovanni Lorenzo]]

             an Augustinian monk, born 1696, in Tuscany. He was called by the Grand- duke of Tuscany to the chair of theology at Pisa, where he died, May 26, 1766. His principal work is a course of theology, printed at Rome, from 1739 to 1745, in 8 vols. 4to, under the title De Theologicis Disciplinis (also Naples, 1776, 10 vols. 4to). He was charged with Jansenism, and, by order of the pope, printed, at the Vatican, in 1749, an apology, under the title Augustinianum systema de gratia, de iniqua Baianismi et Jansenismi erroris insimulatione vindicatum (2 vols. 4to). Against Archbishop Languet, who repeated the same charge, and denounced him to Pope Benedict XIV, he wrote the work, In Opusculum Inscriptum J. J. Languet, Judicium de operibus Theologicis Belleli et Berti, expostulatio (Leghorn, 1756). Berti also wrote an Ecclesiastical History (7 vols. 4to; afterward abridged, Naples, 1748); and a work on the life and writings of Augustine (De Rebus gestis S. Augustini, librisque ab eodem conscriptis, Venice, 1756). — Biographie Universelle. 4, 361.

## Bertille Saint[[@Headword:Bertille Saint]]

             SEE BERTHILDE, SAINT.

## Bertin Jean[[@Headword:Bertin Jean]]

             bishop OF VANNES, was born at Perigueux in 1712, and consecrated in 1746. He endeavored, in common with most of the French bishops, to obtain the observance of the bull Unigenitus, and came in for his share of the displeasure of the parliament. He was condemned to pay a fine of six thousand francs, and the temporalities of his see were seized shortly after. He continued, however, firmly to do what he considered to be his duty, and died in 1774.

## Bertin, Saint[[@Headword:Bertin, Saint]]

             a native of Constance, in Switzerland, was born about 597 of a noble family. He went with two companions in 633 to seek St. Omer at the abbey of Luxeuil. Bertin, elevated to the priesthood, in this retreat exercised himself in all the virtues;. and in 1639 he went to Terouane, near St. Omer, and became bishop of that place. There he spared neither time nor labor to instruct the people and to strengthen them.in the faith. St. Bertin had for a long time the direction of 150 friars; but at length, enfeebled by age and infirmities, he yielded to a successor, first Rigobert, then Orlefry, both of whom were his disciples. He died priest of Sithieu, at St. Omer, Sept. 5. 709, and was interred in the Church of St. Martin. His name was given to the monastery over which he had held control, and he is commemorated on Sept. 5. See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.; Landon, Eccles. Dict. s.v.

## Bertini Vicento[[@Headword:Bertini Vicento]]

             an Italian theologian and apostolic visitor, who died at Montalcino in 1643, wrote, Sacrce Palestince Descriptio (Sienna, 1633, and in Italian at Venice, 1642): — Qucestionum Politicarum et- Moralium Centuria I, Libri IV (Florence and Sienna, 1637, 1640): — De Prceceptis Christianis Centuria II (Sienna, 1642): — De Prceceptis Politicis et Militaribus Centuria III (ibid. 1643). See Hoefer, Nouv. Biog. Gen., s.v.

## Bertinore Obadiah Da[[@Headword:Bertinore Obadiah Da]]

             SEE OBADIAH DA BERTINORE.

## Bertius, Petrus[[@Headword:Bertius, Petrus]]

             born in Flanders, November 14, 1565, became regent of the college of the States at Leyden, and professor of philosophy. Having embraced the opinions of Arminius, he drew upon himself the enmity of the Gomarists, and was stripped of his employments. Upon this he removed to France, where, in 1620, he joined the Roman Catholic Church, and was nominated to the professorship of eloquence in the college of Boncourt. He afterward became historiographer to the king, and died October 3, 1629. Among his works are,

1. Notitia Episcopatuum Galliae (Paris, 1625, fol.): —

2. Theatrum Geographiae veteris (Amst. 1618-19, 2 vols. fol.). See Mosheim, Ch. Hist. 3, 300.

## Bertling, Ernst August[[@Headword:Bertling, Ernst August]]

             a German doctor of theology, was born Dec. 1, 1721, at Osnabriick. He commenced the study of law, and went to Gottingen and took up theology. In 1744 he became master and in 1745 assessor of philosophy. In 1748 he was made extraordinary professor and ,in 1750 ordinary professor of theology at Helmstadt, was called in 1753 to Dantzic as rector of the gymnasium and pastor of Trinity Church, and died Aug. 10, 1769. He published, Disputatio de Gradibus Prohibitis Secundum Jus Naturce (Jena, 1743): — Disputatio de Jure Gentium Voluntario (Gottingen, 1745): — Theologische Berichte von neuen Biichern und Schriften (Dantzic, 1764 sq.): — Deutliche und mit den eigenen Worten orthodoxer Theologen ausgefertigte Vorstellung was die lutherische, Kirche von der Kraft des heil. Geistes lehre und nicht lehre (1756): — Unterricht von pdpstischen Jubeljahre und vorn Ablass, zur wahren Einsicht und Beurtheilung des von Benedict XIV. auf das Jahr 1750 ausgeschriebenen Jubeljahrs (Helmstaidt, 1749). See Winer, Handbuch der theol. Lit. i, 8, 448, 458 sq.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Bertling, Karl Friedrich Theodor[[@Headword:Bertling, Karl Friedrich Theodor]]

             a German theologian, son of the preceding, was born at Dantzic, Nov. 6, 1754. He studied at Leipsic and Gottingen, was appointed in 1782 deacon at St. John's, in his native place, and in 1795 at St. Mary's. In 1801 he was advanced as first pastor and senior of the ministry, and in 1816 he was made member of consistory. In 1824 the University of Greifswalde honored him with the doctorate of divinity. He died June 16, 1827. Of his writings nothing seems to have been published. (B. P.)

## Bertoldus[[@Headword:Bertoldus]]

             a monk of Mici, or St. Mesmin, who lived in the 9th century, wrote the Life of St. Maximinus, abbot of Mici, which he dedicated to Jonas, bishop of Orleans. It is given by Mabillon in his Acta Ord. Bened. 1, 591. See Cave, Historia Literaria, ii, 17.

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

             (surnamed Borbach), an impious wretch, who appeared about 1359, taught (1) that Jesus Christ, in dying, had carried his impatience even to the length of despairing of salvation, and had heaped maledictions on the head of his  mother and on the earth which drank in his blood; (2) that a layman, illuminated, could preach more effectually than the Gospel; (3) that a devout person might receive as much grace by eating ordinary food as by receiving the blessed sacrament.

## Bertolotti, Giovanni Lorenzo[[@Headword:Bertolotti, Giovanni Lorenzo]]

             a reputable historical painter of Genoa, was born in 1640, and died in 1721. He studied under Francesco Castiglione. Ratti praises a picture by him in the Church of La Visitazione, at Genoa, representing the Visitation of Mary to Elizabeth. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bertolotti, Giuseppe[[@Headword:Bertolotti, Giuseppe]]

             an Italian theologian and miscellaneous writer, lived in the latter half of the 17th century. He wrote, Rimedj all' Terrore della Morte (Bologna, 1632): — Descrizzione dell' Ornato di Pittura che si Anmira nella Cappella di S. Antonio di Padona, nella Chiesa di S. Petronio (ibido 1662). See Hoefer, Nouv. Biog. Generale, s.v.

## Berton William, D.D[[@Headword:Berton William, D.D]]

             an eminent English divine, flourished about 1381, in the reign of king Richard II, and was some time chancellor of the University of Oxford. He is noted for his opposition to the doctrines of Wycliffe, having appointed censors to examine his opinions. He also wrote against Wycliffe the following works: Determinationes contra Viclevum: — Sententia super Jista ejus Condemnatione: — Contra ejus Articulos.

## Bertonio Luigi[[@Headword:Bertonio Luigi]]

             an Italian missionary of the Jesuit order, was born at Fermo in 1555. He entered the Jesuit order in 1575, and went to the Indies in order to labor for the propagation of the faith. He died at Lima, Aug. 3, 1625, after a sojourn of forty-four years, thus terminating a life remarkable for its sanctity and beneficence. He wrote in Spanish some works on piety and upon the language of the country which he hadc visited. See Hoefer, Nouv. Biog. Generale, s.v.

## Bertotti Ottavio[[@Headword:Bertotti Ottavio]]

             (called Scamozzi), an Italian architect, was born at Vicenza in 1726. He published an edition of the works of Palladio, which possesses great merit. He designed and erected several churches and public edifices at Vicenza, and at Castel-Franco, in Trevigiana. Bertotti was so highly esteemed that the marquises Capra, executors of Scamozzi, awarded. to him the use of the property of that nobleman, which he had left in his will,.with the obligation of assuminghis name, to the one who should. rank as the first architect of his native city. Sse Spooner, Biog. Hist. of theFine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bertou Saint [[@Headword:Bertou Saint ]]

             SEE BERTULPHUS.

## Bertoul Joseph[[@Headword:Bertoul Joseph]]

             was a German missionary of the16th century. He was prior of the Convent of the Trinity, at Arras; and travelled in Hungary, and there redeemed from the hands of the Turks a large number of Christian slaves. He wrote, Iter Hungaricum: — Novus Artesice Typus in Tabula Expressus. See Hoefer, Nouv. Biog. Generale, s.v.

## Bertoul Saint [[@Headword:Bertoul Saint ]]

             SEE BERTHOLDUS.

## Bertram[[@Headword:Bertram]]

             monk of Corbie. SEE RATRAMNUS.

## Bertram (Bertrand, Or Bernard)[[@Headword:Bertram (Bertrand, Or Bernard)]]

             a German Dominican of the 15th century, illustrious by his learning, piety, and skill in business, was made titular bishop of Tiflis, in Georgia, and died at Coblentz,. Jan. 20, 1387. He left numerous works; among them, Tractatus de Schismate Urbani VI et Clementis VII Pseudo-Pontificis: — De Illusionibus Daemonum: — Sermones.

## Bertram, Cornelius Bonaventura[[@Headword:Bertram, Cornelius Bonaventura]]

             professor of Hebrew at Geneva and Lausanne, was born at Thouars in 1531, and died at Lausanne in 1594. He published a translation of the Bible from the original Hebrew into French, which is in high repute among tie French Calvinists. He also published De Republica Hebraeorum (Lugd. Bat. 1641), which is given in the Critici Sacri, vol. 5, — Landon, Eccl. Dict. 2, 212.

## Bertram, Joachim Christoph[[@Headword:Bertram, Joachim Christoph]]

             a Protestant theologian of Germany, was born in 1730 at Sennen. He studied at Halle. In 1758 Franke appointed him as his amanuensis; in 1775 he was assistant librarian, and in this position, which he occupied till 1791, he prepared the catalogue of the University library. He died June 2, 1806. He edited the writings of his teacher, S. J. Baumgarten, viz.:  Erlduterungen der christlichen Alterthumer (Halle, 1768): — Ausfuhrlicher Vortrag der biblischen Hermeneutik (ibid. 1769). He also published, Geschichte des symbolischen Anhanges der Schmalkaldischen Artikel (Altdorf. 1770): — Literarische Abhandlungen (Halle, 1781-83): — Beitrag zur kritischen Geschichte der Augsburgischen Confession (ibid. 1784). See Dbring, Die gelehrten Theologen Deutschlands, i,, 100 sq.; Winer, Handbuch der theol. Lit. i, 105, 329. (B. P.)

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

             a Protestant theologian of Germany, was born Feb. 7, 1699, at Ulm. He. studied at Halle, and in 1729 was called as court-preacher, scholarch, and superintendent of the theological seminary at Aurich, in East Frisia. He died June 18, 1741. He was a pronounced enemy of philosophy in general. and of the doctrines of Wolf in particular, and engaged in long controversies, especially with Reinbeck. He published, Erlduterte und vertheidigte Ostfriesische Reformations- und Kirchengeschichte (Aurich, 1733):Historischer Beweis dass Ostfriesland zur Zeit der Reformation der evang. — lutherischen und nicht der reformirten Kirche beigetreten sei (Oldenburg, 1732 ): — Bescheidene Priufung der Meinung von der Praexistenz menschlicher Seelen in organischen Leibern (Bremen, 1741): — Commentatio de Singularibus Anglorum in. Eruditionem Orientalem A Meritis (with an Appendix, entitled De Vera Medii Aevi Barbarie, in the Miscellanea Lipsensia, vol. xi): — Parega Ostfrisica, quibus Continentur Dissertationes de Rerum in Ecclesia et Republica Frisice Orientalis Scriptoribus Gestarum (Brunswick, 1735.). See Winer, Handbuch der theol. Lit. i, 430, 796; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Bertram, Johann Georg[[@Headword:Bertram, Johann Georg]]

             a Lutheran minister of Germany, was born at Lineburg, Aug. 31, 1670. He studied at Helmstadt and Jena, was in 1695 military chaplain, in 1697 pastor at Giffhorn, and from 1716 pastor of St. Martin's at Braunschweig, where he died Aug. 2, 1728. He wrote, Dissert. de Avenione, qua Ratione ad Pontificatum Romanum Perveneris (Jena, 1693): — Diss. Theolog. de Conscientia Anxia et Dubia (ibid.): Das Leben Ernst, Herzogs zu Braunschweig und Liineburg. (Braunschweig, 1719): — Das Evangelische Liineburg, oder Reformations und Kirchen-Historie der Stadt Liiueburg (ibid. eod.): — Epistola Gratulatoria de Nummis Hussiticis (without date).  See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

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

             a Presbyterian minister, presented to the Synod, in 1732, testimonials from the Presbytery of Bangor, Ireland, of his ordination, and, having declared his full assent to the confession and catechism, was received, and joined the Donegal Presbytery. He accepted a call to settle at Paxton and Derry, and was installed Nov. 15, 1732, at Swatara. In 1735 he complained of “the intolerable burden” he was under with the two congregations, and desired to confine himself to one, so in 1736 he was released from Paxton. He died May 3, 1746. See Webster, Hist. of the Presb. Church in Amer. 1857.

## Bertran[[@Headword:Bertran]]

             (Berti-Chramnus, or Bertrannus), bishop OF MANS, was born of a noble family of Poitou, about the middle of the 6th century, and devoted himself to the service of God in the city of Tours, where, it is said, he received the clerical tonsure from St. Germanus, bishop of Paris, who took him away with him and educated him. Bertran afterwards received priest's orders, and became archdeacon of the Church of Paris about 576. At the end of ten years he was chosen to succeed Baldegisilus, bishop of Mans. Gontramnus, king of Orleans and Burgundy, made use of him in matters of state (Greg. Turon. 9:18). He devoted himself to the good of his diocese, built or repaired many monasteries, churches, and hospitals; and in the year 615 he made his celebrated testament (given by Mabillon in the Anaclecta) by which he appointed the Church his heir; among other arrangements, giving to the Basilica of St. Vincentius, where the body of St. Germanus, his early preceptor, was buried, the town of Bobanis, near Estampes, and much property to the Abbey of Couture, which he had founded and dedicated to Sts. Peter and Paul, near Mans. He also left legacies to the king, and to his nephews, and gave liberty to all his slaves. He was three times driven from his diocese, was present in various councils, and died June 30, 628. In the Gallican Martyrology his festival is marked February 3. See Baillet, July 3.

## Bertrand[[@Headword:Bertrand]]

             a monk OF CHAISE-DIEU (Casa-Dei), in Auvergne, in the 12th century, wrote a History of the Life and Miraeles of Robert, the Founder, which Labbe has given in his Bibliotheca Nova MSS. 2, 637; and which is also printed in the Acta Sanctorum, 24 Apr. 3, 326,

## Bertrand (Or Bertrandi), Jean (1)[[@Headword:Bertrand (Or Bertrandi), Jean (1)]]

             a French, prelate, was born in 1470. Originating from one of the more ancient families of Toulouse; he was appointed capitoul of that city in 1519, second president of Parliament in 1533, and in 1536 first president. The favor of Anne of Montmorency made him, in 1538, third president of the Parliament of Paris, of which he became first president in 1550. After the disgrace of chancellor Oliver, the favor of Diana of Poitiers made him guard, of the seals. Having become a widower, he entered the ecclesiastical profession, and was first bishop of Cominges, then archbishop of Seas, and finally cardinal, in 1557, at the recommendation of Henry II. He died, at Venice in 1560, on his return from Rome, where he had assisted at the election of pope Pius IV. See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Bertrand De Comps[[@Headword:Bertrand De Comps]]

             sixteenth grand-master of the order of St. John of Jerusalem, was elected in 1236, and addressed, in 1237, a citation to the Knights of England to join their brethren in Palestine. They accordingly abandoned their house of Clarkewille at London, and aided in gaining Jerusalem for the Christians. He died in 1241. See Hoefer, Nouv. Biog. Generale, s.v.

## Bertrand Le Blas[[@Headword:Bertrand Le Blas]]

             a martyr of the Reformation period, was a German by birth, and went to Wesel for the cause of religion, where, on Christmas-day, he took the cake  out of the priest's hand, and stamped it under his feet, saying that he did it to show the glory of God. Bertrand was taken before the governor, and asked whether he repented of the act. He answered that if it were a hundred times to be done, he would do it. Then he was twice put to the pin-bank, and tormented most miserably. He had a ball of iron put in his mouth, and his right hand and foot burned between red-hot irons. Then his legs and arms were bound behind him with chains, and he was let flat down on a bed of red-hot coals. This occurred in 1555. See Fox, Acts and Monuments, 4:393.

## Bertrand Saint[[@Headword:Bertrand Saint]]

             bishop OF COMINGES, in Gascony, was born about the middle of the 11th century. He embraced the ecclesiastical state very early, and was made, first, archdeacon of the Church of Toulouse, and, shortly after bishop of Cominges, in which capacity he showed himself alike the physician, guide, and pastorof his flock. He restored the Church of Cominges, and, is considered the patron of the city. He also built a cloister for the clerks and canons, and gave them a rule. He died on the 15th or 16th of October, about 1126, having held the see about fifty years. His principal festival is made on the 15th of October. See Baillet, Oct. 15.

## Bertrand, Elie[[@Headword:Bertrand, Elie]]

             a Swiss clergyman and naturalist, was born at Orbe in 1712. He was pastor of that village in 1739, preacher at Berne in 1744, private counsellor of the king of Poland, and member of the academies of Stockholm, Berlin, Florence, Lyons, etc. He cultivated the natural sciences, on which he wrote many works, besides a few religious books, for which see Biog. Universelle, s.v.

## Bertrand, Jean (2)[[@Headword:Bertrand, Jean (2)]]

             a French martyr, for the religion and Gospel of Christ was apprehended and examined by Denis Barbes, councillor of Blois, and burned, at Blois in 1556. See Fox, Acts and Monuments, 4:424.

## Bertrand, Jean Elie[[@Headword:Bertrand, Jean Elie]]

             a Swiss preacher, was born. at Neuchatel in 1737. He first settled at Berne, where he was appointed first pastor of the French Churche but he afterwards obtained the professorship of belles-lettres at the Academy of Neuchatel. He co-operated, in 1770, in the founding in that city of the typographical society, and in the inspection of its publications. The Academy of Sciences at Munich, and the Societyof Natural Curiosities, admitted him to membership. He died at Neuchatel, Feb. 26, 1779. He  wrote, Sermons sur les Differents Textes de Il'Erciture Sainte (Neu'chatel, 1773, 1779): — Morale de ‘Evangile, or Discours sur le Sermon de Notre-Seigneur Jesus-Christ sur leMontagne (ibid. 1775): — Sermons pour les Fetes deL' Eglise Chretienne (Yverdun, 1776): — Descriptions des Arts et Metiers (Neuchatel, 1771, 1783): — an edition of Eutropius, Breviarium Historice Romance, from the MSS. in the Library of Berne, 1762 or 1768. See Hoefer, Nouv. Biog. Generale, s.v.

## Bertrand, Pierre[[@Headword:Bertrand, Pierre]]

             a French prelate and theologian of the former half of the 14th century, a native of Annonay, taught civil and canonical law at Avignon, Montpellier, Orleans, and Paris, and was canon and dean of Puy-en-Velay, counsellor- clerk at the Parliament of Paris, chancellor of queen Joan of Burgundy, bishop of Nevers, and, later, bishop of Autun. His merit gained for him numerous friends among the scholars who frequented the court of the pope at Avignon, and the court of the kings of France. He played an important part in the conference held at Vincennes in 1329, where Philip of Valois presided, in which the question was the circumscribing of the civil and ecclesiastical jurisdiction in disputable matters. The result of this was a promise of reformation on the part of the clergy. The contests which were then going on between France and England did not allow the king to see to the execution of this agreement. The oratorical talent which, Bertrand showed on this occasion, in response to Peter of Cugnieres, advocate of the king, gained for him, in 1331, the hat of the cardinal, which was given to him by pope John XXII. He founded at Paris the College of Autun, called also the College of Cardinal Bertrand. He died at Avignon, June 24, 1349, leaving, Libellus adversus Petrum de Cugneriis (Paris, 1503, 1513); the best edition is that given by Brunet in 1731: — Tractus de Origine Jurisdictionum, sive de. Dabus Potestatibus, etc. (ibid. 1551). See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Bertrand, Severin[[@Headword:Bertrand, Severin]]

             a French theologian and scholar, who lived in the early half of the 17th century, was priest at Ferte Bernard, and wrote, Oraison Funebre de Madame la Duchesse de Guise, Anne d'Este (Paris, 1607): — La Rhetorique Royale Francaise (ibid. 1615). See Hoefer, Nouv. Biog. Generale, s.v.

## Bertrandus De Trillia[[@Headword:Bertrandus De Trillia]]

             (or, according to some, BERNARDUS), of the diocese OF NISMES, a Dominican; flourished about the close of the 13th century. He composed a commentary on Peter Lombard's Book of Sentences, and  postils on several books of Scripture are attributed to him. None have beeun printed.

## Bertron Samuel Reading[[@Headword:Bertron Samuel Reading]]

             a Presbyterian minister, was born in Philadelphia, Dec. 17, 1806. He was prepared for college in Philadelphia; graduated from the College of New Jersey in 1828, and entered Princeton Seminary the same year, where he remained two years and a half, not completing his course because of ill- health. He was licensed by the Presbytery of Philadelphia, Oct. 20, 1830, and ordained by the same Presbytery, April 22, 1831, as an evangelist. For about two years (1831-33) he labored as supply on Second street below Catharine street, Philadelphia. Next he accepted an agency for the American Sunday School Union, and went to Mississippi. He did not continue this long, but began preaching at Pinckneyville, teaching meanwhile at Brandon Academy, then a very popnular institution. He was never an installed pastor. In the spring of 1834 he became a resident of Port Gibson, Miss. Mr. Bertron took a lively interest in establishing Chamberlain Hunt College, in Port Gibson, and was elected its president. He died Oct. 7, 1878. See Necrological Report of Princeton Theological Seminary, 1879, p. 27.

## Bertulphus Saint[[@Headword:Bertulphus Saint]]

             third abbot of Bobbio, in Italy, sprang from a good family in France. He lived for Some time at the court, from which life he was withdrawn by the example of his relative St. Arnoldus of Metz. He retired to Arnoldus at Metz, and after undergoing with him a course of discipline for some time, entered the monastery of Luxeuil about 620, under the abbot Eustasius. Here he attracted the attention of St. Attalus, abbot of Bobbio, who requested the privilege of taking Bertulphus into Italy. . This was granted.; and about 624 Bertulphus was removed to Bobbio, and upon the death of St. Attalus was elected abbot. In 627 Probus, or Proculus, bishop of Tortona, endeavored to submit the abbey of Bobbio to himself; but Anowaldus, king of the Lombards, had such veneration for the abbot of Bobbio that he refused to meddle in the question, and suffered the latter to make his appeal to Rome. Pope Honorius exempted the abbey of Bobbio from all episcopal jurisdiction, and made it dependent solely on the holy see. Bertulphus lived twelve years after his return from Rome; and having governed his monastery thirteen years, died August 19, 640, or 641. Neither the ancient martyrologies nor the modern Roman ones make mention of him; in the Benedictines' his festival is marked August 19.

## Berulle, Pierre De[[@Headword:Berulle, Pierre De]]

             institutor and first superior general of the “congregation of priests of the Oratory” in France, was born in the neighborhood of Troyes, in Champagne, February 4, 1575. After establishing the Carmelites in France, he laid the foundation of the ‘“Congregation of the Oratory,” which raised a great storm on the part of the Jesuits. He, however, had the concurrence of the pope and of the king, Louis XIII, and on the 4th of November, 1611, the Oratory, SEE ORATORIANS, was established. In 1627 Urban VIII made him cardinal. He died suddenly at the altar, Oct. 2, 1629, not without suspicion of having been poisoned by Richelieu. He left many controversial and devotional works, published at Paris (1644,1657,2 vols. fol.). His Life was written by Hubert (Paris, 1746) and Tabaraud (new ed. Paris, 1817, 2 vols.). — Biog. Univ. 4, 379-384; Landon, 2:214.

## Berus[[@Headword:Berus]]

             SEE BAEHER; SEE BAR.

## Bervanger Martin De[[@Headword:Bervanger Martin De]]

             a Roman prelate and philanthropist, was born at Sarrelouis, May 15, 1795. He was at first vicar in his native city. After having concurred in the work of St. Joseph founded by the abbot Larenbruck, he created the institution of St. Nicholas, intended for the instruction of children who were obliged to live by their own labor. This work, inspired by Christian charity, was at first very small. The first establishment of this kind was in 1837, in an attic in the suburbs of St. Marceau, attended by seven children, who made good progress. It required a great deal of patience and labor to bring the institution to a successful issue. This work of M. de Bervanger remains, and is one of the most useful imaginable. See Hoefer, Nouv. Biog. Generale, s.v.

## Berwyn (Or Gerwyn)[[@Headword:Berwyn (Or Gerwyn)]]

             a Welsh saint, a son of Brychan who is said to have settled in Cornwall, but is difficult to identify, unless he is the same as St. Garonus, a hermit who preceded St. Petrock at Bodmin. Another account (Rees, Welsh Saints, p. 142) makes Gerwyn a son of Brynach by Brychan's daughter.

## Beryl[[@Headword:Beryl]]

             is the uniform rendering in the Auth. Vers. only of the Heb. תִּרְשִׁישׁ, tarshish' (so called, according to Gesenius, as being brought from Tarshish), and the Gr. βήρυλλος, a precious stone, the first in the fourth row on the breastplate of the high-priest (Exo 28:20; Exo 39:13). The color of the wheels in Ezekiel's vision was as the color of a beryl-stone (Eze 1:16; Eze 10:9); it is mentioned among the treasures of the King of Tyre in Eze 28:13, where the marginal reading is chrysolite; in Son 5:14, as being set in rings of gold; and in Dan 10:6, the body of the man whom Daniel saw in vision is said to be like the beryl. In Rev 21:19, the beryl is the 8th foundation of the city, the chrysolite being the 7th. In Tob 13:17, is a prophetic prayer that the streets of Jerusalem may be paved with beryl. In Exo 28:20, the Sept. renders tarshish by “chrysolite,” χρυσόλιθος, while they render the 11th stone, שֹׁה — ם, shoham, by “beryl,” βηρύλλιον. In Ezekiel f, 16, they have- θαρσείς; in 10:9, λίθος ἄνθρακος; and 28:13, ἄνθραξ, in Son 5:14, and in Dan 10:6, θαρσίς. his variety of rendering shows the uncertainty under which the old interpreters labored as to the stone actually meant. SEE GEM. Josephus takes it to have been the chrysolite, a golden-colored gem, the topaz of more recent authors, found in Spain (Pliny 37:109), whence its name tarshish (see Braun, De Vest. Sac. Heb. lib. 2, c. 18, § 193). Luther suggests turquoise, while others have thought that amber was meant. Kalisch, in the two passages of Exodus, translates tarshish by chrysolite, which he describes as usually green, but with different degrees of shade, generally transparent, but often only translucent-harder than glass, but not so hard as quartz. The passage in Rev 21:20, is adverse to this view. Schleusner (1, 446) says the βήρυλλος is aqua-marine. “The beryl is a gem of the genus emerald, but less valuable than the emerald. It differs from the precious emerald in not possessing any of the oxide of chrome. The colors of the beryl are grayish-green, blue, yellow, and sometimes nearly white” (Humble, Dict. Geol. p. 30). — Penny Cyclopaedia, s.v.; Smith's Dict. of Class. Antiq. s.v. Beryllus. SEE ONYX.

## Beryllians[[@Headword:Beryllians]]

             a sect of Christian heretics which sprang up in the 3d century. They were followers of Beryllus, bishop of Bostra (q.v.).

## Beryllus[[@Headword:Beryllus]]

             bishop of Bostra, in Arabia, 3d century. Our only definite knowledge of him is derived from a passage in Eusebius (Hist. Eccl. 6, 33), which says that he held that “our Lord did not exist, in the proper sense of existence, before he dwelt among men; neither had he a proper divinity, only that divinity which dwelt in him from the Father.” Eusebius goes on to say that Origen, by discussion with Beryllus, brought him back to the faith. There has been much discussion of late as to the real nature of the heresy of Beryllus. See an article of Schleiermacher, translated in the Biblical Repository, 6, 14; see also Neander, Ch. History, 1, 593 sq.; Dorner, Doctrine of the Person of Christ, div. 1, vol. 2, p. 35.

## Berytus[[@Headword:Berytus]]

             (Βηρυτός), a town of Phoenicia (Dionys. Per. 5, 911; Pomp. Mela, 1:12, § 5; Amm. Marc. 14:8, § 9; Tacit. Hist. 2, 81; Anton. Itin. and Peut. Tab.), which has been (apparently without good foundation) identified with the Berothah (q.v.) or Berothai of Scripture (2Sa 8:8; Eze 47:16; comp. 2Ch 8:3). It lay on the sea-shore, about twenty- five miles north of Sidon (comp. Ptolem. 5, 15; Strabo, 16:755; Mannert, VI, 1:378 sq.). After its destruction by Tryphon, B.C. 140 (Strabo, 16, 756), it was reduced by the Roman Agrippa, and colonized by the veterans of the fifth ‘ Macedonian legion,” and seventh “Augustan,” and hence became a Roman colonia (Pliny, 5, 17), under the name of Julia Felix (Orelli, Inscr. n. 514; Eckhel, Numbers 3, 356; Marquardt, Handb. d. Roan. Alt. p. 199), and was afterward endowed with the rights of an Italian city (Ulpian, Dig. 15, 1, § 1; Pliny, 5, 10). It was at this city that Herod the Great held the pretended trial of his two sons (Josephus, Ant. 16, 11, 1-6). The elder Agrippa greatly favored the city, and adorned it with a splendid theater and amphitheatre, besides baths and porticoes, inaugurating them with games and spectacles of every kind, including shows of gladiators (Josephus, Ant. 19, 7, 5).

 Here, too, Titus celebrated the birthday of his father Vespasian by the exhibition of similar spectacles, in which many of the captive Jews perished (Josephus. War, 7, 3, 1: comp. 5,1). Coins of the imperial period, both Roman and native, are not uncommon (see Rasche, Lex. Numbers 1, 1492). Afterward Berytus became renowned as a school of Greek learning, particularly of law, to which scholars repaired from a distance. Its splendor may be computed to have lasted from the third to the middle of the sixth century (Milman's Gibbon, 3, 51). Eusebius relates that the martyr Appian resided here some time to pursue Greek secular learning (De Mart. Palaest. c. 4), and Gregory Thaumaturgus repaired to Berytus to perfect himself in civil law (Socrates, Hist. Eccles. 4, 27). A later Greek poet describes it in this respect as “the nurse of tranquil life” (Nonnus, Dionys. 41, fin.). Under the reign of Justinian, it was laid in ruins by an earthquake, and the school removed to Sidon, A.D. 551 (Milman's Gibbon, 7:420). During the Crusades, under the name of Baurim (Alb. A q. 5, 40; 10:8), it was an object of great contention between the Christians and Moslems, and fell successively into the hands of both. In A.D. 1110 it was captured by Baldwin I (Wilken, Kreuzz. 2, 212, and in A.D. 1187 by Salah-ed-din (ib. III, 2:295). It was in the neighborhood of Berytus that the scene of the combat between St. George (who was so highly honored in Syria) and the dragon is laid. The place is now called Beirut (Abulfeda, Syr. p. 48, 94), and is commercially the most important place in Syria (Niebuhr, Reisen, 2, 469 sq.; Joliffe, p. 5). It is the center of operations of the American missionaries in Palestine, and altogether the most pleasant residence for Franks in all Syria, being accessible by a regular line of steamers from Alexandria (see M'Culloch's Geogr. Dict. s.v. Beyrout). The population is nearly 80,000 souls (Badeker, Palestine and Syria, p. 441). In the middle of September, 1840, it was bombarded by the combined English and Austrian fleets for the ejectment of the troops of Mehemet Ali from Syria; but it has now recovered from the effects of this devastation (Wilson, Bible Lands, 2, 205 sq.).

The modern city is thus described by Dr. Robinson (Researches, 3, 437 sq.): “Beirut is situated on the north-west coast of the promontory of the same name about an hour distant from the cape, directly upon the sea- shore. There was once a little port, now filled up, so that vessels can anchor only in the open road. The town is surrounded on the land side by a wall of no great strength, with towers. The houses are high, and solidly built of stone. The streets are narrow and gloomy, badly paved, or rather laid with large stones, with a deep channel in the middle for animals, in which water often runs. The aspect of the city is quite substantial. I went twice into the town, and saw the only remains of antiquity which are now pointed out, viz., the numerous ancient columns lying as a foundation beneath the quay, and the ancient road cut in the rock outside the south- western wall. The city lies on a gradual slope, so that the streets have a descent toward the sea; but back of the town the ground toward the south rises, with more rapidity, to a considerable elevation. Here, and indeed all around the city, is a succession of gardens and orchards of fruit and of countless mulberry-trees, sometimes surrounded by hedges of prickly-pear, and giving to the gardens of Beirut an aspect of great verdure and beauty, though the soil is perhaps less rich and the fruits less fine than in the vicinity of Sidon.”

## Berytus (Or Beirut)[[@Headword:Berytus (Or Beirut)]]

             We extract the following additional particulars descriptive of this place from Porter's Handbook for Syria, p. 388 sq.

“The town is at the present time the most prosperous in Syria, though only ranking third in point of size. It is assuming a European look, with its bustling quay and crowded port, and large warehouses and shops, and beautiful suburban villas. All this prosperity is owing to foreign influence; the European mercantile firms having infused some life into the natives. The principal article of export is raw silk, the trade in which is rapidly  increasing in extent and importance. In fact, Lebanon is gradually becoming one vast mulberry plantation. Beirut is every year increasing, and is at this moment, as far as foreign commerce is concerned, the first town in Syria. A large proportion of its imports are for the Damascus markets, it being now the port of that city. . . . .The making of the great road across the double range of Lebanon to Damascus has contributed very materially to the prosperity of Beirut. The road was constructed by a French company, but is now managed by the Turkish government.

“The situation of Beirut is exceedingly beautiful. The promontory on which it stands is triangular, the apex projecting three miles into the Mediterranean, and the base running along the foot of Lebanon. The southwestern side is composed of loose, drifting sand, and has the aspect of a desert. The north-western side is totally different. The shore-line is formed of a range of irregular, deeply indented rocks and cliffs. Behind these rocks the ground rises gradually for a mile or more, when it attains the height of about two hundred feet. In the middle of the shore-line stands the city-first a dense nucleus of substantial buildings, then a broad margin of picturesque villas, embowered in foliage, running up to the summit of the heights, and extending far to the right and left. Beyond these are the mulberry groves covering the acclivities, and here and there groups of palms and cypresses.

“The old town stands on the beach, and often during a northerly gale gets more of the sea-water than is agreeable. The little port, now in a great measure filled up, lies between a projecting cliff and a ruinous insulated tower called Burj Fanzar, which bears, like the rest of the fortifications, many a mark of British bullets. The old streets are narrow, gloomy, and badly paved; but some of the new streets are wide, and better adapted for a rapidly advancing commerce. Many of them are passable for carts and carriages. The houses are substantially built of stone, and a few of the villas in the suburbs possess some pretensions to architectural effect. The view commanded by the higher houses is magnificent, embracing the bay of St. George, the indented coast stretching away northwards far as the eye can see, and the ridge of Lebanon with its wild glens, dark pine forests, clustering villages, castle-like convents, and snow-capped peaks.

“The antiquities in and around Beirut accessible to the traveller are few and of little interest. A number of columns of gray granite scattered here and there through and around the town; some foundations, pieces of tessellated  pavement, and excavations in the rock, probably the remains of baths, half a mile along the shore to the westward; a group of sarcophagi about the middle of the south-western shore of the promontory; and the ruins of an aqueduct at the base of the mountains on the east, which once brought a supply of pure water from Nahr Beirut to the city — such is about a complete list of the antiquities. Almost every year shows that there are many others far more important buried beneath the soil and rubbish. Old tombs are frequently laid open by excavation, sometimes containing sarcophagi of pottery, with lachrymatories and other articles of glass.

“The cause of education has received a great stimulus since the establishment of the American Mission in 1823. Their schools have created a taste for information and literature; and their admirably conducted press has done much to gratify it, by the issue not only of religious books, but of excellent elementary treatises on the various sciences. The director of that press, Dr. Van Dyck, is one of the most accomplished Arabic scholars in the world.

“The college established in 1863 by the liberality of English and American philanthropists is an admirable institution, and will serve largely to advance the cause of education not in Beirut merely, but throughout Syria. It is founded on a large and liberal basis, and proposes to give complete collegiate training in languages, literature, science, and medicine. It is at present under the able presidency of Dr. Bliss, formerly an American missionary.”

There is also a prosperous mission-school for girls, a boarding-school for boys, a medical school, a Prussian Institute of Deaconesses, and a beautiful chapel for English as well as Arabic Protestant service. The city is supplied with water from the Nahr el-Kelb by a modern aqueduct. See Thomson, Land and Book, i, 39 sq.; Ridgaway, The Lord's Land, p. 726 sq.; Schaff, Through Bible Lands, p. 373 sq. SEE SYRIA, MISSIONS IN.

## Berytus, Council Of[[@Headword:Berytus, Council Of]]

             was held A.D. 448, as is supposed, in September, to hear a charge preferred against Ibas, bishop of Edessa, by nine of his clergy, which was twofold: first, that he had said, “I envy not Christ being made God, having been made so myself as much as he,” which he denied indignantly; and  next, that he had called St. Cyril a heretic, which he averred he never had after the reconciliation between John of Antioch, his own superior, and St. Cyril. To refute this, his letter to Maris of subsequent date was adduced in evidence, containing a narrative of the whole controversy between Nestorius and St. Cyril. He rejoined by producing a testimonial in his favor addressed to Eustathius, bishop of Berytu.s, and Photius, bishop of Tyre, two of his judges, and signed by upwards of sixty presbyters, deacons, and subdeacons of his diocese. His acquittal followed which, having been reversed at Ephesus by Dioscorus of Alexandria the year following, was confirmed in the tenth session of the Council of Chalcedon, where the acts of this council are preserved. His epistle to Maris, indeed, was afterwards condemned at the fifth General Council.

## Berzelus[[@Headword:Berzelus]]

             (Φαηζελδαῖος, v. r. Ζορζελλαῖος, Vulg. Phargelen), the father of “Augia,” who was married to the pseudo-priest Addus (1Es 5:38); evidently the BARZILLAI SEE BARZILLAI (q.v.) of the Heb. text (Ezr 2:61).

## Bes (Or Besa)[[@Headword:Bes (Or Besa)]]

             was a warlike and savage deity of Arabian origin. When introduced into Egypt he was regarded as a form of Typhon, or Baal. He was represented as a short man with deformed legs, and a hideous face with a protruding tongue; with his right hand he generally brandished a sword over his head, over which was a high crown of erect feathers curving outwardly; around his loins was a panther's skin, the tail hanging down between his legs. Besa was also the special god of dancilng and of the female toilet, and hence his figure continually occurs on mirrors and perfume bottles. His analogue has been thought to be the Siva of the Hindus.

## Besai[[@Headword:Besai]]

             (Heb. Besay', בֵּסִי, subjugator, from בּוּס; or, according to Bohlen, from Sanscrit bagaya, victory; Sept. Βασί, and Βησί v. r. Βησεί), one of the family-heads of the Nethinim whose posterity returned from Babylon (Ezr 2:49; Neh 7:52). B.C. ante 536.

## Besam; Besem[[@Headword:Besam; Besem]]

             SEE BALM.

## Besas[[@Headword:Besas]]

             was a soldier martyred at Alexandria with St. Julianus (q.v.).

## Bescape Carlo[[@Headword:Bescape Carlo]]

             an Italian prelate, was a noble Milanese, born in 1550, to whom St. Charles Borromeo gave a canonry in his cathedral. In 1578 he resigned this appointment and entered among the Barnabites, of which order he became general; afterwards, in 1593, he was created bishop of Novara. He wrote many works, most of which still remain in MS.; among those published are, De Metropoli Mediolanensi (Milan, 1595, 1628 fol.): — De Vita et Rebus Gestis Caroli Borromei (Ingolstadt, 1592; Brescia, 1613; Italian translation, Bologna, 1614): — Novania, seu de Ecclesia Novanensi ( Novara, 1612 ): — Historia Ecclesice Mediolanensis (ibid. 1615).

## Beschi Constantino Giuseppe[[@Headword:Beschi Constantino Giuseppe]]

             an Italian missionary of the Jesuit order, landed in 1700 in the city of Goa, learned the Tamouli language, the Sanscrit, Telougan, Hindustan, and Persian, and attained the dignity of divan or counsellor of Shenda-Sahib, nabob of Trichinopoly. He founded two churches, and applied himself diligently to the conversion of the idolaters, with great success. In 1740, Morary Rao, at the head of the Mahrattas, having conquered Trichinopoly, and made Shenda-Sahib prisoner, Beschi fled to Holland. He died in 1742. He published Grammatica LatinoTamulica (1738; new ed. 1813; also in English, Madras, 1822). See Hoefer, Nouv. Biog. Generale, s.v.

## Beschitzi, Elias[[@Headword:Beschitzi, Elias]]

             a Karaite of Adrianople, who died in 1491, is the author of אדרת אליהו, i.e. “the mantle of Elijah,” a ritualistic work, which is highly esteemed among the Karaite Jews. It was completed by his brother-in-lawCaleb Afendopulo, and was printed at Constantinople in 1531. A new edition was published by Firkowitz (Eupatoria, 1835; latest edition, Odessa, 1870). (B.P.)

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

             a great-grandson of Elias, a learned Jew, was born at Constantinople about 1554. Educated by his father, a learned rabbin, he studied Greek, Arabic, and Spanish, visited the principal synagogues of the East, and sustained victoriously several disputes against the rabbinites. Although not yet eighteen years of age at the time of his death in 1572, he left, according to the rabbin Mardochee, more than two hundred and forty- five works, which were mostly destroyed in the fire at Constantinople. Among those Which escaped we notice מטה אלהים, i.e. “the rod of God,” in which he treats of the differences between the Karaites and rabbinites, tradition,. the Decalogue, and the six hundred and thirteen precepts. A fragment of this work was published in Dod Mordechai (Vienna, 1830). See De' Rossi, Dizionario Storico, s.v. (Germ. transl.), p. 58; Wolf, Notitia Caracorum, p. 63, 93 146; Id. Bibl. Hebrews 1, 3, No. 237, 1519; Furst, Bibl. Jud. i, 114; Id. Gesch. des Karaerthums von 900 bis 1575 (Leipsic, 1865), p. 304-322; Lichtenberger, Encyclopedie des Sciences Religieuses, s.v.; Ben-Jacob, Thesaurus  Librorum Hebreorum (Wilna, 1880), i, No. 332; 2, No. 1032; Hoefer, Nouv. Biog. Generale, s.v. . (B. P.)

## Bescna[[@Headword:Bescna]]

             priest, and chaplain to St. Patrick. “The priest Bescna, sweet his verses, the chaplain of the son of Alprann,” is given in the list of St. Patrick's household in the Four Masters, A.D. 448. Colgan (Tr. Thaum. p. 188, n.) says he was called in Irish Cruimther (priest) Bescna, and would wish to identify him with the “Cruimther of Domh-nach-mor,” given in Mart, Doneg. at Nov. 11

## Besenbeck, Caspar Jacob[[@Headword:Besenbeck, Caspar Jacob]]

             a Protestant theologian of Germany, was born in 1760 at Erlangen. In 1790 he was con-rector at the gymnasium in Altstadt-Erlangen, and in 1813 he was called as professor of the gymnasium at Baireuth, where he died, March 22, 1815. He published, Die Religion des Christen (Furth, 1803): — Lazarus oder iiber das Unstatthafte der natiirlichen Erlduterungen der Wundergeschichten im Neuen Testament (Erlangen, 1810): — Ueber die Dreieinigkeit Gottes (Bamberg, 1814; 2d ed. 1818). See Winer, Handbuch der theol. Lit. i, 392, 398, 421. (B. P.)

## Besenbeck, Georg[[@Headword:Besenbeck, Georg]]

             a German Protestant theologian, was born Jan. 3, 1731, at Erlangen, where he also pursued his theological studies. In 1751 he was appointed collaborator and in 1758 con-rector at the gymnasium there. He died Nov. 7, 1762. He published, Beitrdge zu der exegetischen Gottesgelehrtheit (Erlangen,, 1754-57, 2 vols.): — Grundrisse erbaulicher Betrachtungen fiber auserlesene Stellen aus dem Propheten Jeremias (ibid. 1756): — Progr. de Stylo Gentium Doctoris Paulii ad Omnium Dominum Captum Accommodato (ibid. 1759): Progr. de Fervido Christianorum Deo et Justitice sub Libertatis Lege Serviendi Studio (ibid. 1760): — Progr. Finis Domini ad Jacobi V Comm. XI Celebratus Dominonostro Jesu Christo Vindicatus (ibid. 1761): — Neue Bei-trage zur exegetischen Gottesgelehrtheit (ibid. 1761-66, 2 vols.). See Doring, Die gelehrten Theologen Dezstschlands, i, 102 sq. (B. P.)

## Beshen[[@Headword:Beshen]]

             (existing in all things) was, according to the Indian Brahmins, the second of those beings which God created before the world. He is supposed by them to preserve the world in its present state, and to pass through several incarnations: in the first assuming the body of a lion, then of a man, and in the tenth and last will appear as a warrior and destroy all religions contrary to that of the Brahmins. He is the second person of the Trinity, and has some ascribed qualities that apply to Christ.

## Beskovius Jacob[[@Headword:Beskovius Jacob]]

             a German theologian, who was. born in Bohemia, and died July 26, 1624, wrote Commentaria Rerum Gestarum, of Sarus; translated into the Bohemian language. See Hoefer, Nouv. Biog. Generale, s.v.

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

             an English Congregational minister, was born at Barnstaple in 1784. He was converted very early in life; at the age of fourteen began his ministerial preparation in the theological seminary at Axminister, and received his first appointment at Sydling,. Dorsetshire, in 1804. After about three years' labor at this place, an equal number on the island of Guernsey, and a short time at Ilminster, Somersetshire, he took the oversight of the Church at Ilfracombe. Here for thirty-three years he labored faithfully and successfully. Resigning his charge in 1844, he passed the remainder of his days in less conspicuous Christian work. He died May 24, 1860. Mr. Besley's preaching combined doctrinal, experimental, and practical views of divine truth. Htis happy tact in spiritual conversation, large correspondence on topics of the highest importance, and his zealous efforts to promote the benefit of religious institutions, made him extensively useful. See (Lond.) Cong. Year-book, 1861, p. 201.

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

             an English Congregational minister, was born at Barnstaple, Dec. 3, 1796. At an early age he removed to Exeter, where he was for some years chorister in the cathedral. He next went to Bristol, where he became connected with a business house. Here he was converted and gave himself to various forms of Christian labor, especially to preaching in cottages and visiting the sick. He soon began a regular course of ministerial preparation,  with his brother, the foregoing. At the close of his studies Mr. Besley received a call from the Church at Wincanton. Here he was ordained, and spent five years of earnest labor. He vext removed to Buntingford, where he labored for thirty-six years. At the close of this period, because of personal and family afflictions, he resigned his charge and returned to his native county, where he labored as often as opportunities and health would permit, and died June 26, 1877. See (Lond.) Cong. Year-book, 1878, Sp. 306.

## Besli Jean[[@Headword:Besli Jean]]

             a celebrated French advocate, was born at Fontenay-le-Comte in Poitou, in 1572, where he died May 18, 1644, leaving, Eveques de Poitiers, avec les Preuves (Paris, 1647, 4to): — Praefatio ad Petri Tutebodi, Sacerdotis Sivracenis, Historiam de Hierosolimitano Itinere (in Duchene, tom. 4). See Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Besodeiah[[@Headword:Besodeiah]]

             (Heb. Besodyah', בְּסוֹדיָה, in the council of Jehovah; according to First, son of trust in Jehovah; Sept. Βασωδία), the father of Meshullam, which latter repaired “the old gate” of Jerusalem (Nehemiah in. 6). B.C. ante 446.

## Besodner Petrus[[@Headword:Besodner Petrus]]

             a Transylvanian theologian, pursued his studies at Frankfort-on-the-Oder, and died at Hermannstadt in 1616. He wrote Bibliotheca Theologica, hoc est, Index Bibliorum Prcecipuorum Eorunedemque Hebrceoru,, Grcecorum et Latinorun, in Certus Classes ita Digestorum ut Primo Intuita Adparere Possit, qui in Nunero Rabbinorum, Patrum Lutheranorum Pontijfciorum ant Zuinglico Calvinianorum Contineantur (Frankfort-on-the-Oder, 1608). See Hoefer, Nouv. Biog. Generale, s.v.

## Besodun (Or Beston) John, D.D[[@Headword:Besodun (Or Beston) John, D.D]]

             a learned English divine of the 15th century, was prior of the monastery of Carmelite friars at Lynn in Norfolk. It is probable that he studied first at Cambridge and then at Paris. He was sent as a delegate to the council held at Sienna, Italy, in 1424, under pope Martin V. He died at Lynn in 1428. His writings include Compendiumn Theologice Moralis: — Ordinaries Questiones Super Universalibus Holocothi: — Sermones in Evangeliac: — Sermones in Epistolas: — Lecturce Sacrce Scripturnce: — Rudimenta Logices: — De Virtutibus et Vitiis Oppositis: — Epistolarum ad Diversos Libri Duo. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Besoigne, Jerome[[@Headword:Besoigne, Jerome]]

             a French Jansenist theologian, was born in Paris in 1686, and became professor of theology at the college Du Plessis. He was one of the appellants (q.v.) against the bull Unigenitus, and thereby drew upon himself many persecutions from the Jesuit party. He died in Paris January 25, 1763. His writings were very numerous; among them are Histoire de l'abbaye de Port Royal (Cologne, 1756, 8 vols. 12mo), including also lives of Arnaud, Nicole, and other Jansenists; Concord des epitres de St. Paul et des epitres Canoniques (Paris, 1747, 12mo); Principes de la perfection Chretienne (Paris, 1748, 12mo); Principes de la Penitence et de la Conversion (Paris, 1762, 12mo). — Hoefer, Nouv. Biog. Generale, 5, 800.

## Besold Hieronymus[[@Headword:Besold Hieronymus]]

             a German theologian, went to Wittenberg in 1537, and was there a guest with Luther. Afterwards he went to Nuremberg, where he formed a friendly alliance with Melancthon. There he performed various ecclesiastical functions, and, following the example of Luther, married. He died Nov. 4, 1862. He wrote Enarrationes Lutheri in Genesin Collectoe per. Hir. Besoldum, cumn Praef. Phil. Melanchthonis (Nuremberg, 1552). See Hoefer, Nouv. Biog. Generale, s.v.

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

             was born in Tubingen 1577, and educated for the law, but combined theological with legal studies. In 1610 he became professor of law at Tubingen, and lectured with great acceptance. When, after the battle of Nordlingen, 1634, Protestantism in Wurtemberg seemed likely to be overthrown, he went over to Rome publicly. It is said, however, that he had privately joined the Roman Church four years before. He became professor at Ingolstadt 1637, and died there Sept. 15, 1638, crying, “Death is a bitter herb.” — Mosheim, Ch. Hist. c. 17, § 2, pt. 1, ch. 1; Herzog, Real-Encyklop. 2, 111.

## Besom[[@Headword:Besom]]

             (מִטְאֲטֵ‹, matate, a sweeper), occurs only in the phrase “besom of destruction,” i.e. desolating broom, with which Babylonia is threatened (Isa 14:23); a metaphor frequent still in the East for utter ruin (Roberts, Orient. Illustr. in loc.).

## Besor[[@Headword:Besor]]

             (Heb. only with the art., hab-Besor', הִבְּשׂוֹר, the cool; Sept. Βοσόρ; Josephus, Βάσελος, Ant. 6, 14, ‘6), a torrent-bed (נִהִל, “brook”) or ravine in the extreme south-west of Judah or Simeon, where two hundred of David's men staid behind, being faint, while the other four hundred pursued the Amalekites, who had burnt the town of Ziklag, not far distant (1Sa 30:9-10; 1Sa 30:21). Sanutus derives its source from the interior Carmel, near Hebron, and states that it enters the sea near Gaza (Liber Secretorum, p. 252). For other slight ancient notices, see Reland, Paloest. p. 288. It is, without doubt, the same that Richardson crossed on approaching Gaza from the south, and which he calls “Oa di Gaza” (Wady Gaza). The bed was thirty yards wide, and its stream was, early in April, already exhausted, although some stagnant water remained. The upper part of this is called Wady Sheriah, and is doubtless the brook Besor, being the principal one in this vicinity (Van de Velde, Memoir, p. 293; Schwarz, Palest. p. 52, 78).

## Besozzi (Or Besuzzi) Innocento[[@Headword:Besozzi (Or Besuzzi) Innocento]]

             an Italian theologian, was born at Brescia in 1662, and died April 10, 1782. He wrote, Theologice Scholasticce Prcelectionibus Accommodatce, partes iv (Brescia, 1703-4), a work published anonymously: — Anatome Conversationis Amatorice pro Disciplina Juvenum Conjugia Qucerentum Concinnata (ibid. 1704). See Hoefer, Nouv. Biog. Generale, s.v .

## Besozzi, Hyacinthe[[@Headword:Besozzi, Hyacinthe]]

             a French theologian of the order of Theatines, was born Feb. 14, 1626, and died in 1699. He wrote, Orazioni Sacre e Discorsi (Milan, 1652, 1655): — Primizie, Ossia IX Panegyria (ibid. 1663): — Orazioni III in Lode di San Antonio di Padona (ibid. 1682).: — La Monarchia Catholica, Discurso in Lode della Casa d'Austria (ibid. 1777). See Hoefer, Nouv. Biog. Gen., s.v.

## Bessa Bernardinus De[[@Headword:Bessa Bernardinus De]]

             a Franciscan who lived about 1270, and was the companion of St. Bonaventura. He composed a chronicle of the generals of his order, an abridgment of the Legend of St. Francis, etc.

## Bessarion (Or Bisarion)[[@Headword:Bessarion (Or Bisarion)]]

             an Egyptian monk in the 4th century. Very many sayings and wonders are recorded of him. — Smith, Dict. of Christ. Antiq. s.v.

## Bessarion, Johannes[[@Headword:Bessarion, Johannes]]

             patriarch of Constantinople, and cardinal, was born at Trebizond in 1389 (or, according to Bandini, in 1395). He studied under Gemislius Pletho, who was one of the first to introduce the study of Plato in the West. He took the habit of St. Basil, and spent twenty-one years in a monastery in the Peloponnesus, occupied with his literary and theological studies, becoming one of the most eminent scholars of the age. When the emperor John Palseologus resolved to attend the Council of Ferrara (q.v.), he withdrew Bessarion from his retreat, made him archbishop of Nicaea, and took him to Italy, with Marcus Eugenius, archbishop of Ephesus, and others. At the Council of Ferrara, and also at its adjourned session at Florence, the two most distinguished speakers present were Marcus and Bessarion-the former firm and resolute against any union with Rome on the terms proposed; the latter, at first vacillating, at last declared for the Latins. He was immediately employed by the pope to corrupt others; and by rewards, persuasions, threats, and promises, eighteen of the Eastern bishops were induced to sign the decree made in the tenth session, declaring that the Holy Ghost proceedeth from the Father and the Son; that the Sacrament is validly consecrated in unleavened as well as in leavened bread; that there is a purgatory; and that the Roman pontiff is primate and head of the whole church. The patriarch of Constantinople (who died at the council), Mark of Ephesus, the patriarch of Heraclea, and Athanasius, remained uncorrupted.

The Greek deputies returned to Constantinople, and were received there with a burst of indignation. The Greek Church indignantly rejected all that had been done, and in a council at Constantinople, held, according to their own account, a year and a half after the termination of that of Florence, all the Florentine proceedings were declared null and void, and the synod was condemned. Bessarion was branded as an apostate, and found his native home so uncomfortable that he returned to Italy, where Eugenius IV created him cardinal; Nicolas V made him archbishop of Siponto and cardinal-bishop of Sabina; and in 1463, Pius II conferred upon him the rank of titular patriarch of Constantinople. He was even thought of as the successor of Nicolas, and would have been elevated to the papal throne but for the intrigues of cardinal Allan. He was again within a little of being elected upon the death of Pius. He died at Ravenna, November 19,1472, and his body was transported to Rome. His writings are very numerous, and, for the most part, remain unpublished. A catalogue of them is given by Fabricius, Bibliotheca Graeca, 11, 424. His life was written by Bandini (Rome, 1777, 4to). Among his published writings is a treatise, Contra Calumniatorem Platonis (Rome, 1469), against George of Trebisond, who had attacked Plato. His treatise De Sacramento Eucharistiae is given in Bibliotheca Patrum, vol. 16. In this he asserts that the bread and wine become the body and, blood of Christ, not through the prayer of the priest, but by virtue of the words of Christ. Other theological works of Bessarion may be found in the acts of the Council of Constance by Labbe and Hardouin. — Landon, Ecclesiastical Dictionary, 2, 222; Hook, Ecclesiastical Biography, 2, 346.

## Besse Pierre[[@Headword:Besse Pierre]]

             a French preacher, was born at Rosiers, in Limosin, near the middle of the 16th century. He was doctor at the Sorbonne, principal of the College of Pompadour, canon chanter of St. Eustace, preacher to king Louis XIII, and preacher and chaplain to Henry of Bourbon, prince of Conde. His  sermons gained for him a high reputation for eloquence; his Lent was reprinted ten times in as many years. He died at Paris in 1639. He wrote, Des Qualites et des Bonnes Mcours des Pretres: — Triomphe des Saintes et Devotes Confrairies: — La Royale Pretrise: — Le Democrite Chretien: — Le Bon Pasteur: — Heraclite Chretien: — Concordantia Bibliorum (Paris, 1611). See Hoefer, Nouv. Biog. Generale, s.v.

## Bessel Gottfried Von[[@Headword:Bessel Gottfried Von]]

             abbot of the Benedictine abbey of Gottwich, in Austria, was born Sept. 5, 1672, at Buchheim, in the electorate of Mentz. In 1714 he was made abbot of Gottwich, and in the year foliowing rector of the University of Vienna. In 1718 his monastery was burned down, but the valuable library was saved by his exertions, and shortly after he began to rebuild the abbey. He died Jan. 20, 1749. Bessel wrote, the learned Preface at the head of two letters of St. Augustine, addressed to St. Optatus, of Milevi, which Bessel discovered and published: — De Poenis Parvulorunm ui sine Baptismate Decedunt (Vienna, 1733): — Chronicon Gotwicense (Tegernsee, 1732, fol.). This last work is but a preliminary of the Anuals of Gottwich; it is a sort of treatise on the diplomata and MSS. of Germany, after the manner of Mabillon's great work, De Re Diplomatica. It is said, however, that the true author was Francis Jos. de Hahn, afterwards bishop of Bamberg, of whom Bessel speaks in the Preface as his fellow-laborer. See Biog. Universelle, 4, 394.

## Bessel, Gottfried Von[[@Headword:Bessel, Gottfried Von]]

             a learned Benedictine, was born Sept. 5, 1672, at Buchheim, Mayence. In 1692 he entered the Benedictine convent of Gottweich, near Vienna, where he died, Jan. 20, 1749. Being called to the court of Lother Franz, he was employed for diplomatic missions to Vienna, Rome, and Wolfenbuttel. He prevailed in 1710 upon the old and vain Duke Anton Ulrich, of Brunswick, to go over to the Church of Rome, the latter having previously urged his granddaughter Elizabeth to take the same step in order to become the wife of the Emperor Charles VI. On this occasion Bessel compiled the work Quinquaginta Romanocatholicam fidem omnibus aliis praeferendi motiva; also, in German, Funfzig Bedenken, etc. (Mayence, 1708). The work purports to be written by a former Protestant, and has, therefore, been wrongly ascribed — for instance, by Augustin Theiner — to Duke Anton Ulrich himself. He also began the publication of the Chronicon Goduicense, a work of great importance for the early church history of Austria; but he finished only the 1st vol. of it (Tegernsee, 17 32, fol.). — Herzog, Real-Encyklop. 2, 114.

## Besseritz Johann Sigismund[[@Headword:Besseritz Johann Sigismund]]

             a German Lutheran theologian, who lived in the early half of the 18th century, wrote Spermalogia Nichenciana (1702), a work directed against Nichenk. See Hoefer, Nouv. Biog. Generale, s.v.

## Bessin, Guillaume[[@Headword:Bessin, Guillaume]]

             a French Romanist theologian, was born at Glos-la-Ferte, in the diocese of Evreux, March 27, 1654. In 1674 he entered the order of Benedictines, and afterward taught philosophy and theology in the abbeys of Bee, Seez, and Fecamp. He was also made syndic of the monasteries of Normandy. He died at Rouen, October 18, 1736. He wrote Reflexions sur le nouveau systeme du R. P. Lami, who maintained that our Lord did not celebrate the Jewish Passover on the eve of his death. “He is, however, chiefly known by the Concilia Rotomagensis Provinciae, 1717, fol. It was first printed in 1677, and was the work of Dom Pommeraye. Dom Julien Bellaise undertook a new edition, which he greatly enlarged, but died before its completion, and Bessin finished it, added the preface, and published it under his own name.” He was one of the editors of the works of Gregory the Great (1705, 4 vols. fol.). — Landon, Ecclesiastical Dictionary, 2, 224; Hoefer, Nouvelle Biographie Generale, 5, 819.

## Besson, Joseph[[@Headword:Besson, Joseph]]

             a French Jesuit missionary, was born at Carpentras in 1607, and entered the Society of Jesus in 1623. He became professor of philosophy, and rector of the college at Nismes; but finally offered himself as a missionary, and was sent to Syria, where he spent many years. He died at Aleppo, March 17, 1691, leaving La Syrie Sainte, ou des Missions des Peres de la Compagnie de Jesus en Syrie (Paris, 1660, 8vo). Hoefer, Nouv. Biog. Generale, 5, 821.

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

             a Methodist Episcopal minister, born in Ireland, who emigrated to America at the age of 22, and joined the Philadelphia Conference of the Methodist Episcopal Church in 1801. He filled various appointments, with honor to himself and profit to his people, until in the spring of 1835 he took a supernumerary relation. He was a man of strong mind, sound judgment, and unflinching firmness, and, as a preacher, his talents were more than ordinary. He died in Dec., 1841, in the 41st year of his ministry and 67th of his age. — Minutes of Conferences, 3, 250.

## Best, John Williams[[@Headword:Best, John Williams]]

             an English Congregational minister, was born at Hexham, Northumberland, inl July, 1846. He was converted in early life, in 1866 entered Lancashire Independent College, and in 1871 was ordained pastor at Cheadle Hulme, a suburb of Manchester. Here he labored but six weeks, when a severe attack of hemorrhage caused his death, Jan. 15, 1872. Mr. Best was very brilliant and promising, and greatly esteemed and dearly loved by all who knew him. See (Lond.) Cong. Year-book, 1873, p. 315.

## Best, Thomas M.A[[@Headword:Best, Thomas M.A]]

             an English divine, was born June 23, 1787. He was educated at the Free Grammarschool, Birmingham, and Worcester College, Oxford. He was curate successively of Uttoxeter, Staffordshire; and Chipping Campden, Gloucestershire; and afterwards removed to the incumbency of Sheffield, where he remained forty-eight years. He died March 10, 1865. Mr. Best was conspicuous for his industry, self-denial, and devotedness to the Church. See Christian Observer, June, 1865, p. 475.

## Bestard[[@Headword:Bestard]]

             a Spanish painter, lived at Palma about the end of the 17th century. He executed for the convent of Monte Leon at Palma a grand composition, representing Christ in the Desert, attended by Angels. See Spooner, Biog. Hist. of the Fine Arts, s.v.

## Bestead[[@Headword:Bestead]]

             an old English word, signifying to place in certain circumstances good or ill, and used once in the Auth. Vers. (“hardly bestead,” Isa 8:21) for the Heb קָשָׁה, kashah', to oppress.

## Bester Benjamin F[[@Headword:Bester Benjamin F]]

             a Methodist Episcopal minister, was born in Washington, D. C., March 24, 1822. He removed in early youth to Peoria, Il., where he was converted in 1841. He received license to preach in 1844, and in 1847 entered the Rock River Conference. He went to his work with a warm, zealous heart, and labored faithfully until his death, Jan. 5, 1850. Mr. Bester was a close student, a good preacher, and a diligent pastor. See Minutes of Annual Conferences, 1850, p. 489.

## Bestla[[@Headword:Bestla]]

             in Norse mythology, was the daughter of the Jote Baulthor, the wife of Bor, and by him mother of Odin, Wile, and We.

## Beswetherick Paul Moyle Robins[[@Headword:Beswetherick Paul Moyle Robins]]

             an English Methodist preacher, was born at Bodmin, Cornwall, Sept. 6, 1837. He was blessed with a godly mother, was converted in February, 1856, and joined the Bible Christians. His genuine piety and ability introduced him to the ministry in 1857, on which the blessing of God rested. He preached in the Helstone and Penzance circuits, his third location being in the Isle of Wight, where he died, April 7, 1861. A Memoir of him was published.

## Beswick, George M[[@Headword:Beswick, George M]]

             a Methodist Episcopal minister, was born in Kentucky, Oct. 11, 1811. He received a careful religious training, experienced religion in his fourteenth year, was licensed to preach at eighteen, and at twenty entered the Indiana Conference. From 1831 to 1838 he travelled circuits in different parts of the state, and afterwards filled many of the best appointments in the Conference. He died in 1854. Mr. Beswick was firm and decided, yet persuasive and respectful, a bold, original thinker, and a talented preacher. See Minutes of Annual Conferences, 1854, p. 447.

## Beswick, Philip J[[@Headword:Beswick, Philip J]]

             a Methodist Episcopal minister, was born in Harrison County, Ind., Dec. 20, 1818. He received license to preach in 1840, and the next year entered the Indiana Conference. In 1848 he was transferred to the North Indiana Conference, and in 1852, by division of the Conference, he became a member of the North-west Indiana Conference. In 1855 he was made professor of Greek in Fort Wayne College, and in 1856 re-entered the itinerancy. His health failed in 1863, and, taking a superannuated relation, he sustained it until his decease, Aug. 15, 1879. Mr. Beswick was a man of marked excellence and usefulness. See Minutes of Annual Conferences, 1879, p. 24.

## Betah[[@Headword:Betah]]

             (Heb. Be'tach, בֶּטִח; Sept. Βατάχ v. r. Μετεβάκ [quasi מִטְּבִח], and Μασβάχ, Vulg. Bete), a city belonging to Hadadezer, king of Zobah, mentioned with Berothai as having yielded much spoil of brass to David (2Sa 8:8). In the parallel account (1Ch 18:8) the name is called, by an inverson of letters, TIBHATH SEE TIBHATH (q.v.). Ewald (Gesch. 2, 195) pronounces the latter to be the correct reading, and compares it with TEBAH (Gen 22:24). — Smith, s.v.

## Betancos Domingo De[[@Headword:Betancos Domingo De]]

             a Spanish missionary, was born at Leon near the close of the 15th century. He first studied law at Salamanca, then went to Rome, and established himself in a convent of the Benedictine order, which he soon left in order to take refuge on the small island of Ponca, situated four or five leagues from Naples. This island was for a long time inhabited by hermits, who lived in caverns. Betangos abode there for five years in absolute seclusion. He finally abandoned the ascetic life and came forth, and was ordained priest at Seville, and in 1514 went to Hispaniola, at the time when bishop Geraldini intended to chastise the Indians. Betansos was a witness of the cruelties which so rapidly depopulated St. Domingo. He learned the language of the Indians, taught them, and befriended them. About this time Mexico offered a vast field for labor. He resolved to go, and arrived there with some of his brethren June 23, 1526. Here he founded, for the honor of the Benedictine order to which he belonged, the province of Santiago. In 1528 he went to found another convent in Guatemala, about the time that  the independence of the convent was threatened by the house of St. Domingo. Betancos embarked for Europe in 1531, to maintain the rights of his brethren at Rome. He obtained his request, and returned immediately to America. In 1535 he was elected canonically as provincial. This was the most glorious epoch of his career. The New World afforded intellectual culture to the Indians, whom he was seeking so zealously to aid. He sent T. Domingo of Minaya to Rome to plead the cause of the Indians. In 1537 he obtained of Paul III the promulgation of the bull which called upon Christians to recognize the Indians as their brothers, and by this act their cruelty was condemned. He spread this famous bull throughout America, and refused the bishopric of Guatemala, and in monastic humility performed the functions of provincial. At length he set out on his return to Spain, with a monk named Vicenet of Las Casas. He landed at San Lucas in July, 1549. The month following he expired in the convent of St. Paul, at Valladolid. See Hoefer, Nouv. Biog. Generale, s.v.

## Betane[[@Headword:Betane]]

             (Βετάνη v. r. Βλιτάνη, i.e. prob. Βαιτάνη; Vulg. omits), a place apparently south of Jerusalem (Jdt 1:9), and, according to Reland (Palaest. p. 625), identical with the AIN SEE AIN (q.v.) of Jos 21:16, and the Bethanin (Βηθανίν) of Eusebius (Onom. Α᾿ρί, Ain), two miles from the Terebinth of Abraham and four from Hebron. Others, with less probability, compare it with BETEN SEE BETEN (q.v.). SEE CHELLUS.

## Beten[[@Headword:Beten]]

             (Heb. id. בֶּטֶן, belly, i.e. hollow; Sept. Βέτεν v. r. Βαιθόκ and Βατνέ), one of the cities on the border of the tribe of Asher (Jos 19:25, only). By Eusebius (Onom. s.v. Βατναι) it is said to have been then called Bebeten (Βεβετέν), and to have lain eight miles east of Ptolemais; but this distance is too little, as the place appears to be the “Ecbatana of Syria” (Cellar. Notit. 3, 3, 13, 74), placed by Pliny (5, 17) on Carmel; apparently the present village with ruins called el-Bahneh, five hours east of Akka (Van de Velde, Narrat. 1, 285).

## Beteswamy[[@Headword:Beteswamy]]

             (god of Sport), a Baaga deity, was supposed to inhabit the forests of the Neilgherries in Hindustan.

## Beth-[[@Headword:Beth-]]

             (Heb. Beyth, the “construct form” of בִּיִת, ba'yith, according to Furst, from בּוּת, to lodge in the night; according to Gesenius, from בָּנָה, to build, as δομός, domus, from δέμω), the name of the second letter of the Hebrew alphabet, corresponding to our B, which was derived from it. As an appellative, it is the most general word for a house or habitation. Strictly speaking, it has the force of a settled stable dwelling, as in Gen 33:17, where the building of a “house” marks the termination of a stage of Jacob's wanderings (comp. also 2Sa 7:2; 2Sa 7:6, and many other places); but it is also employed for a dwelling of any kind, even for a tent, as in Gen 24:32, where it must refer to the tent of Laban; also Jdg 18:31; 1Sa 1:7, to the tent of the tabernacle, and 2Ki 23:7, where it expresses the textile materials (A. V. “hangings”) for the tents of Astarte. From this general force the transition was natural to a house in the sense of a family; as Psa 107:41, “families,” or a pedigree, as Ezr 2:59. In 2Sa 13:7, 1Ki 13:7, and other places, it has the sense of ‘house,” i.e. “to the house.” Beth also. has some collateral and almost technical meanings, similar to those which we apply to the word “house,” as in Exo 25:27, for the “places” or sockets into which the bars for carrying the table were “housed;” and others. Like AEddes in Latin and Dom in German, Beth has the special meaning of a temple or house of worship, in which sense it is applied not only to the tabernacle (see above) or temple of Jehovah (1Ki 3:2; 1Ki 6:1, etc.), but to those of false gods — Dagon (Jdg 16:27; 1Sa 5:2), Rimmon (2Ki 5:18), Baal (2Ki 10:21), Nisroch

(2Ki 19:37), and other gods (Jdg 9:27). “Bajith” (q.v.) in Isa 15:2 is really hab-Bajith= “the Temple” — meaning some well- known idol fane in Moab. Beth is more frequently employed as the first element of the names of places than either Kirjath, Hazer, Beer, Ain, or any other word. See those following. In some instances it seems to be interchangeable (by euphemism) for Baal (q.v.). In all such compounds as Beth-el, etc., the latter part of the word must be considered, according to our Occidental languages, to depend on the former in the relation of the genitive; so that BETHEL can only mean “house of God.” The notion of house is, of course, capable of a wide application, and is used to mean temple, habitation, place, according to the sense of the word with which it is combined. In some instances the Auth. Vers. has translated it as an appellative; SEE BETH-EKED; SEE BETH-HAG-GAN; SEE BETH- EDEN.

## Beth-Aram[[@Headword:Beth-Aram]]

             (Heb. Beyth Haram', בֵּית הָרָם, house of the height [for the syllable ha- is prob. merely the def. art.], q. d. mountain-house; Sept. Βηθαρά v. r. Βαιθαρρά and Βαιθαράν), one of the towns (“fenced cities”) of Gad on the east of Jordan, described as in “the valley” (הָעֵמֶק, not to be confounded with the Arabah or Jordan valley), Jos 13:27, and no doubt the same place as that named BETH-HARAN in Num 32:36. Eusebius (Onomast. s.v.) reports that in his day its appellation (“by the Syrians”) was Bethramtha (Βηθραμφθά [prob. for the Chaldaic form בֵּת רִמְתָּא]; Jerome, Betharam), and that it was also named Livias (Λιβιάς, Libias; Jerome adds, “by Herod, in honor of Augustus”). Josephus's account (Ant. 18, 2, 1) is that Herod (Antipas), on taking possession of his tetrarchy, fortified Sepphoris and the city (πόλις) of Betharamphtha (Βηθαραμφθᾶ), building a wall round the latter, and calling it Julias (Ι᾿ουλιάς; different from the Julias of Gaulonitis, War, 2, 9, 1), in honor of the wife of the emperor. As this could hardly be later than B.C. 1, Herod the Great, the predecessor of Antipas, having died in B.C. 4, and as the Empress Livia did not receive her name of Julia until after the death of Augustus, A.D. 14, it is probable that Josephus is in error as to the new name given to the place, and speaks of it as having originally received that which it bore in his own day (see Ant. 20, 8, 4; War, 2, 13, 2). It is curious that he names Livias (Λιβιάς) long before (Ant. 14, 1, 4) in such connection as to leave no doubt that he alludes to the same place. Under the name of Amathus (q.v.) he again mentions it (Ant. 17, 10, 6; comp. War, 2, 4, 2), and the destruction of the royal palaces there by insurgents from Peraea. At a later date it was an episcopal city (Reland, Palaest. p. 874). For Talmudical notices, see Schwarz, Palest. p. 231. Ptolemy gives the locality of Livias (Λιβιάς) as 310° 26' lat., and 670° 10' long. (Ritter, Erdk. 15, 573); and Eusebius and Jerome (Onomast. s.v. Βηθναβράν, Bethamnaram) state that it was five miles south of Bethnabris or Bethamnaris (i.e. Beth-nimrah; see Josephus, War, 4, 7, 4 and 6). This agrees with the position of the Wady Seir or Sir, which falls into the Ghor opposite Jericho, and half way between Wady Hesban and Wady Shoaib. Seetzen heard that it contained a castle and a large tank in masonry (Reisen, 1854, 2, 318). According to Van de Velde (Memoir, p. 296), the ruins are still called Beit-Haran.

Beth-Aram

Tristram identifies this with what he calls Beit -Haran, “a conspicuous mound or tell, which might be artificial, very much like the great mounds of Jericho, and its top crowned with an old Moslem wely or tomb. . . On the mound and alongside of it were a few traces of walls and foundations”  (Land of Moab, p. 360). Elsewhere, however, he says, “Beth-Aram is marked by a deserted heap of ruins at that spot, called Beit-Haran according to some, but for which my guides had no name” (Bible Places, p. 336). Prof. Merrill, on the contrary, says, “Its identity with the modern Tell er-Rama cannot be reasonably disputed” (East of the Jordan, p. 383). This latter spot is a mound a short distance east of the other site.

## Beth-Chayim[[@Headword:Beth-Chayim]]

             (Heb. בֵּית חִיַּים, house of the living), a name given by modern Jews to a burial place — the dead being looked upon as living. The name was probably invented by the Pharisees as a protest against the infidel doctrine of the Sadducees that there is no resurrection, and as a standing declaration  of their belief in the immortality of the soul and a general resurrection of the dead.

## Beth-Din[[@Headword:Beth-Din]]

             (Heb. בֵּית דַּין, house of justice), a tribunal in religious causes among the Jews. The Jewish Church is governed by a presiding rabbi in the city or town where they maybe settled. He generally attaches to himself two other rabbins, and these combined form the Beth-Din. Their power was partly civil, partly ῥecclesiastical, and they received the name of Rulers of the Synagogue, because the chief government was vested in them. The Beth- Din had power to inflict corporal punishment, as scourging, but they could not condemn to death. SEE SYNAGOGUE.

## Beth-Ham-Mikra[[@Headword:Beth-Ham-Mikra]]

             (בֵּית הִמַּקְרָא, house of reading), is the name given by the Jews to those of their schools in which the text only of the law was read.

## Beth-Joaib[[@Headword:Beth-Joaib]]

             SEE ATAROTH (BETH-JOAB).

## Beth-Zechariah[[@Headword:Beth-Zechariah]]

             SEE BATH-ZACHARIAS.

## Beth-anab[[@Headword:Beth-anab]]

             (q. d. בֵּיתאּעֲנָב, house of figs) is probably the correct name of a village mentioned by Eusebius and Jerome (Onomast. s.v. Α᾿νώβ, Anob) under the form Μετοαννάκ or Bethoannaba, as lying four Roman miles east of Diospolis (Lydda), while Jerome (ib.) speaks of still another name, Bethannaba, as belonging to a village eight miles in the same direction. Van de Velde (Memoir, p. 293) ingeniously reconciles these statements by assigning the first locality as that of the modern Annabeh, and the second as Beit-Nuba, which lie respectively at the required distances south-east of Ludd. Comp. SEE ANAB.

## Beth-anath[[@Headword:Beth-anath]]

             (Heb. Beyth-A nath', בֵּיתאּעֲנָה, house of response; Sept. Βηθανάθ v. r. Βαιθθαμέ and Βαιθανάχ), one of the “fenced cities” of Naphtali, named with Bethshemesh (Jos 19:38); from neither of which were the Canaanites expelled, although made tributaries (Jdg 1:33). It is mentioned by Eusebius and Jerome (Onomast. s.v. Βαθμά, Bethnath), who, however, elsewhere (s.v. Βηθαναθά, Bethana) speak of a village (apparently in Asher, ib. s.v. Α᾿νείρ, Aniel) called Betanaea (Βαταναία, Bathanasea; Βαιτοαναία, Betoanea), fifteen miles eastward of Caesarea (Diocaesarea or Sepphoris), and reputed to contain medicinal springs. It is perhaps the present village Ainata, north of Bint-Jebeil (Van de Velde, Beten.

## Beth-anotl[[@Headword:Beth-anotl]]

             (Heb. Beyth-Anoth', בֵּיתאּעֲנוֹת, house of answers, i.e. echo; Sept. Βηθανώθ v. r. Βαιθανάμ), a city in the mountain district of Judah, mentioned between Maarath and Eltekon (Jos 15:59). It has been identified by Wolcott (Bibl. Sacra, 1843, p. 58) with the present village Beit-Anun, first observed by Robinson (Researches, 2, 186), about one and a half hours north-east of Hebron, on the way to Tekoa (Van de Velde, Memoir, p. 293), containing extensive ruins of high antiquity (Wilson, Lands of Bible, 1, 384 sq.), which are described by Robinson (Later Bib. Res. p. 281). Compare BETANE.

## Beth-arabah[[@Headword:Beth-arabah]]

             (Heb. Beyth ha-Arabah', הָעֲרָבָה בֵּית, house of the desert; Sept. Βηθάραβα v. r. Βαιθαραβά and Θαραβαάμ; in Jos 18:22, Βηθαβαρά v. r. Βαιθαβαρά), one of the six cities of Judah which were situated in the Arabah, i.e. the sunk valley of the Jordan and Dead Sea (“wilderness,” Jos 15:61), on the north border of the tribe, and apparently between Beth-hoglah and the high land on the west of the Jordan valley (Jos 15:6). It was afterward included in the list of the towns of Benjamin (Jos 18:22). It is elsewhere (Jos 18:18) called simply ARABAH SEE ARABAH (q.v.). It seems to be extant in the ruins called Kusr Hajla, a little south-west of the site of Beth-hoglah (q.v.).

## Beth-arbel[[@Headword:Beth-arbel]]

             (Heb. Beyth Arbel', בֵּית אִרְבְּאִל, house of God's court or courts), a place only alluded to by the prophet Hosea (Hos 10:14) as the scene of some great military exploit known in his day, but not recorded in Scripture: “All thy [Israel's] fortresses shall be spoiled, as Shalman spoiled Beth-arbel (Sept. ως ἄρχων Σαλαμὰν ἐκ τοῦ οἴκου ῾Ιεροβαάλ [v. r. ῾Ιεροβοάμ and Α᾿ρβεήλ]) in the day of battle.” In the Vulgate, Jerome (following the Sept.) has translated the name “e domo ejus qui judicavit Baal,” i.e. Jerubbaal, understanding Salman as Zalmunna, and the whole passage as a reference to Gideon's victory (Judges 8); but this is fanciful. Most modern commentators follow the Jewish interpreters (see Henderson, in loc.), who understand the verse to relate to Shalman (q.v.), or Shalmanezer, as having gained a battle at Beth-Arbel against Hoshea, king of Israel. As to the locality of this massacre, some refer it to the Arbela of Assyria (Strabo 16:1, 3), the scene of Alexander's famous victory; but there is no evidence of any such occurrences as here alluded to in that place. It is conjectured by Hitzig (in loc.) to be the place called Arbela (Α᾿ρβηλά) by Eusebius and Jerome in the Onomasticon (s.v.), where it is placed near Pella, east of Jordan; but as it is spoken of in Hosea as a strong fortress, the probability is rather that the noted locality in N.W. Palestine, called Arbela (τὰ ῎Αρβηλα) by Josephus and the Apocrypha, is meant. This was a village in Galilee, near which were certain fortified caverns. They are first mentioned in connection with the march of Bacchides into Judaea, at which time they were occupied by many fugitives, and the Syrian general encamped there long enough to subdue them (Ant. 12, 11, 1; 1Ma 9:2). At a later period these caverns formed the retreats of banded robbers, who greatly distressed the inhabitants throughout that quarter. Josephus gives a graphic account of the means taken by Herod to extirpate them. The caverns were situated in the midst of precipitous cliffs, overhanging a deep valley, with only a steep and narrow path leading to the entrance; the attack was therefore exceeding difficult. Parties of soldiers, being at length let down in large boxes, suspended by chains from above, attacked those who defended the entrance with fire and sword, or dragged them out with long hooks and dashed them down the precipice. In this way the place was at length subdued (Ant. 14, 15, 4, 5; War, 1, 16, 2-4). These same caverns were afterward fortified by Josephus himself against the Romans during his command in Galilee. In one place he speaks of them as the caverns of Arbela, and in another as the caverns near the Lake of Gennesareth (Life, 37; War, 2, 20, 6). According to the Talmud, Arbela lay between Sepphoris and Tiberias (Lightfoot, Chorog. Cent. c. 85). These indications leave little doubt that Arbela of Galilee, with its fortified caverns, may be identified with the present Kulat ibn Maan and the adjacent ruins now known as Irbid (probably a corruption of Irbil, the proper Arabic form of Arbela). The latter is the site which Pococke (2, 58) supposed to be that of Bethsaida, and where he found columns and the ruins of a large church, with a sculptured doorcase of white marble. The best description of the neighboring caves is that of Burckhardt (p. 331), who calculates that they might afford refuge to about 600 men. SEE ARBELA.

## Beth-aven[[@Headword:Beth-aven]]

             (Heb. Beyth A'ven, בֵּית אָוֶן, house of nothingness, i.e. wickedness, idolatry; Sept. usually Βαιθών v. r. Βηθαύν), a place on the mountains of Benjamin, east of Bethel (Jos 7:2, Sept. Βαιθήλ; 18:12), and lying between that place and Michmash (1Sa 13:5, Sept. Βαιθαβέν v. r. Βαιθωρών; also 14:23, Sept. τὴν Βαμώθ). In Jos 18:12, the “wilderness” (Midbar = pasture-land) of Beth-aven is mentioned. In Hos 4:15; Hos 5:8; Hos 10:5, the name is transferred, with a play on the word very characteristic of this prophet, to the neighboring Bethel — once the “house of God,” but then the house of idols, of “naught.” The Talmudists accordingly everywhere confound Beth-aven with Bethel (comp. Schwarz, Palest. p. 89), the proximity of which may have occasioned the employment of the term as a nickname, after Bethel became the seat of the worship of the golden calves. SEE BETHEL. The name Beth-aven, however, was properly that of a locality distinct from Bethel (Jos 7:2, etc.), and appears to have been applied to a village located on the rocky eminence Burj Beitin, twenty minutes south-east of Beitin (Bethel), and twenty minutes west of Tell el-Hajar (Ai) (Van de Velde, Memoir, p. 294).

## Beth-azmaveth[[@Headword:Beth-azmaveth]]

             (Heb. Beyth-Azma'veth, עִזְמָוֶת בֵּיתאּ, house of Azmaveth; Sept. Βαιθασμώθ v.r. Βήθ), a village of Benjamin, the inhabitants of which, to the number of forty-two, returned with Zerubbabel from Babylon (Neh 7:28). In Neh 12:29; Ezr 2:24, it is called simply AZMAVETH SEE AZMAVETH (q.v.).

## Beth-baal-Meon[[@Headword:Beth-baal-Meon]]

             The ruins of this place, the present Main, are of vast extent. They occupy the crests and slopes of four adjacent hills — one having evidently been the central city, and connected with the next by a wide causeway. The remains are of the ordinary type-foundations, fragments of wall, lines of streets, old arches, many carved stones, caves, wells, and cisterns innumerable. Some curious cavernous dwellings, built up with arches and fragments of old columns, are still occasionally used by the Arabs as folds and sleeping- places. The position of Baal-meon, the name (“The habitations of Baal”), and the commanding views gained from the neighboring peaks, would seem to show that here are the very “high places of Baal” to which Balak king of Moab led Balaam, that “he might see the utmost part of the people,” and curse them for him (Num 22:41). Balak met Balaam on the banks of the Arnon; he led him thence to Kirjath-huzoth (“the Town of Streets”), which may perhaps be identical with the ruin Kureiyat (“the Towns”), situated at the southern base of Jebel Attfards; and then on the next day Balak brought the prophet to “the high places of Baal,” that he might obtain a full view of the Israelites. See Tristram, Land of Moab, p. 316 sq.

## Beth-baal-meon[[@Headword:Beth-baal-meon]]

             (Heb. Beyth Ba'al Meon', בֵּית בִּעִל מְעוֹן, house of Baal-Meon; Sept. οἴκους Βεελμών v. r. οϊvκος Μεελβώθ; Vulg. oppidum Baalmaon), a place in the possession of Reuben, on the Mishor (מִישׁוֹר) or downs (Auth. Vers. “plain”) east of Jordan (Jos 13:17). At the Israelites' first approach its name was Baal-meon (Num 32:38, or in its contracted form Beon, 32:3), to which the Beth was possibly a Hebrew prefix. Later it would seem to have come into possession of Moab, and to be known either as Beth-meon (Jer 48:23) or Baal-meon (Eze 25:9). It is possible that the name contains a trace of the tribe or nation of Meon. — the Maonites or Meunim. SEE MAON; SEE MEHUIM. ‘The name is still attached to a ruined place of considerable size a short distance to the south-west of Hesban, and bearing the name of “the fortress of Mi'-un” according to Burckhardt (p. 865), or Maein according to Seetzen (Reisen, 1, 408), which appears to give its appellation to Wady Zerka Main (ib. p. 402). — Smith. SEE BAAL-MEON.

## Beth-barah[[@Headword:Beth-barah]]

             (Heb. Beyth Barah', בֵּית בָּרָה, prob. for בֵּית עֲבָרָה, Beth-Abarah, i.e. house of crossing, q. d. ford; Sept. Βηθβηρά v. r. Βαιθηρά), a place named in Jdg 7:24 as a point apparently south of the scene of Gideon's victory (which took place at about Bethshean), and to which spot “the waters” (הִמִּיִם) were “taken” by the Ephraimites against Midian, i. c. the latter were intercepted from crossing the Jordan. Others have thought that these “waters” were the wadys which descend from the highlands of Ephraim, presuming that they were different from the Jordan, to which river no word but its own distinct name is supposed to be applied. But there can hardly have been any other stream of sufficient magnitude in this vicinity to have needed guarding, or have been capable of it, or, indeed, to which the name “fording-place” could be at all applicable. Beth-barah seems to have been the locality still existing by that name in the time of Origen, which he assigned as the scene of John's baptism (John 2:28), since, as being a crossing rather than a town, the word would be equally applicable to both sides of the river. SEE BETHA-BARA.

The pursuit of the Midianites may readily have reached about as far south as the modern upper or Latin pilgrims' bathing-place on the Jordan. The fugitives could certainly not have been arrested any where so easily and effectually as at a ford; and such a spot in the river was also the only suitable place for John's operations; for, although on the east side, it was yet accessible to Judaea and Jerusalem, and all the “region round about,” i.e. the oasis of the South Jordan at Jericho. SEE BETHANY. If the derivation of the name given above be correct, Beth-barah was probably the chief ford of the district, and may therefore have been that by which Jacob crossed on his return from Mesopotamia, near the Jabbok, below Succoth (Gen 32:22; Gen 33:17), and at which Jephthah slew the Ephraimites. as they attempted to pass over from Gilead (Jdg 12:6). This can hardly have been any other than that now extant opposite Kurn Surtabeh, being indeed the lowest easy crossing-place. The water is here only knee-deep, while remains of an ancient bridge and of a Roman road, with other ruins, attest that this was formerly a great thoroughfare and place of transit (Van de Velde, Memoir, p. 124). See FORD.

## Beth-birei[[@Headword:Beth-birei]]

             (Heb. Beyth Biri, בֵּית בִּרְאִי, house of my creation or cistern; Sept. οϊvκος Βαρούμ v. r. οἴκου Βαρουσεωρίμ [by inclusion of the next name], Vulg. Bethberai), a town in the extreme south of Simeon, inhabited by the descendants of Shimei (1Ch 4:31); by comparison with the parallel list in Jos 19:6, it appears to have had also the name of BETH-LEBAOTH SEE BETH-LEBAOTH (q.v.), or LEBAOTH simply (Jos 15:32).

## Beth-car[[@Headword:Beth-car]]

             is thought by Lieut. Conder (Tent-work, 1, 25) to be the present Ain- Karim, noted as the reputed residence of John the Baptist (Thomson, Land and Book, 2, 536 sq.).

## Beth-dagon[[@Headword:Beth-dagon]]

             (Heb. Beyth Dagon', בֵּית דָּגוֹן, house [i.e. temple] of Dagon), the name of at least two cities, one or the other of which may be the place called by this name in the Apocrypha (Βεθ???Daniel , 1 Maccedonians 10:63; comp. Josephus, Ant. 13, 4, 4), unless this be simply Dagon's temple at Ashdod (1Sa 5:2; 1Ch 10:10). The corresponding modern name Beit-Dejan is of frequent occurrence in Palestine; in addition to those noticed below, one was found by Robinson (Researches, 3, 102) east of Nablous. There can be no doubt that in the occurrence of these names we have indications of the worship of the Philistine god having spread far beyond the Philistine territory. Possibly these are the sites of towns founded at the time when this warlike people had overrun the face of the country to “Michmash, eastward of Bethaven” on the south, and Gilboa on the north — that is, to the very edge of the heights which overlook the Jordan valley — driving “the Hebrews over Jordan into the land of Gad and Gilead” (1Sa 13:5-7; comp. 17, 18; 29:1; 31:1). SEE DAGON (HOUSE OF).

1. (Sept. Βηθδαγών v. r. Βαγαδιήλ.) A city in the low country (Shefelah) of Judah (Jos 15:41, where it is named between Gederoth and Naamah), and therefore not far from the Philistine territory, with which its name implies a connection. From the absence of the copulative conjunction before this name, it has been suggested that it should be taken with the preceding, “Gederoth-Bethdagon;” in that case, probably, distinguishing Gederoth from the two places of similar name in the neighborhood. But this would leave the enumeration “sixteen cities” in Jos 15:41 deficient; and the conjunction is similarly omitted frequently in the same list (e.g. between Jos 15:38-39, etc.). The indications of site and name correspond quite well to those of Beit-Jerja, marked on Van de Velde's Map 5.5 miles S.E. of Ashkelon.

2. (Sept. Βηθδαγών v. r. Βαιθεγενέθ.) A city near the S.E. border of the tribe of Asher, between the mouth of the Shihor-libnath and Zebulon (Jos 19:27); a position which agrees with that of the modern ruined village Hajeli, marked on Van de Velde's Map about 3.5 miles S.E. of Athlit. SEE TRIBE. The name and the proximity to the coast point to its being a Philistine colony. Schwarz's attempt at a location (Palest. p. 192) is utterly destitute of foundation.

3. Eusebius and Jerome (Onomast. s.v. Βεδαγών, Bethdagon) speak of a “large village” by this name (Παραδαγών, Caphardago) as extant in their day between Diospolis (Lydda) and Jamnia; without doubt the present Beit-Dejan (Robinson, Researches, 3, 30; Tobler, Topog. 2, 405; yet Schwarz says [Palest. p. 104], “not a vestige can be found!”).

## Beth-diblathaim[[@Headword:Beth-diblathaim]]

             (Heb. Beyth Diblatha'yim, דִּבְלָתִיִם בֵּית, house of Diblathaim; Sept. οϊvκος Δεβλαθαϊvμ [v. r. Δαιβλαθαίμ]), a city of Moab upon which the prophet denounces destruction (Jer 48:22). It is called ALMON- DIBLATHAIM in Num 33:46. It is different from the Diblath of Eze 6:14. SEE DIBLATHAIM; SEE RIBLAH.

## Beth-eden[[@Headword:Beth-eden]]

             (Heb. Beyth E'den, בֵּית עֶדֶן, house of pleasantness; Sept. confusedly translates ἄνδρες Χαῤῥάν; Vulg. domus voluntatis), apparently a city of Syria, situated on Mount Lebanon, the seat of a native king, threatened with destruction by the prophet (Amo 1:5, where the Auth. Vers. renders it “house of Eden”); probably the name of a country residence of the kings of Damascus. Michaelis (Suppl. ad Leg. Hebr. s.v.), following Laroque's description, and misled by an apparent resemblance in name, identified it with Ehden, about a day's journey from Baalbek, on the eastern slope of the Libanus, and near the old cedars of Bshirrai. Baur (Amos, p. 224), in accordance with the Mohammedan tradition that one of the four terrestrial paradises was in the valley between the ranges of the Libanus and Anti- Libanus, is inclined to favor the same hypothesis. But Grotius, with greater appearance of probability, pointed to the Paradise (Παράδεισος, park) of Ptolemy (5, 15) as the locality of Eden. The village Jusieh el-Kadimeh, a site with extensive ruins, about 1.5 hour S.E. of Riblah, near the Orontes, but now a paradise no longer, is supposed by Dr. Robinson (Later Researches, p. 556) to mark the site of the ancient Paradisus; and his suggestion is approved by Mr. Porter (Handb. p. 577), but doubted by Ritter (Erdk. 17, 997-999). Again, it has been conjectured that Beth-Eden is no other than Beit-Jenn, “the house of Paradise,” not far to the south- west of Damascus, on the eastern slope of the Hermon, and a short distance from Medjel. It stands on a branch of the ancient Pharpar, near its source (Rosenmuller, Bibl. Alt. 2, 291; Hitzig, Amos, in loc.; Porter, Damascus, 1, 311).

## Beth-eked[[@Headword:Beth-eked]]

             (Heb. Beyth-E'ked, בֵּיתאּעֵקֶד, house of the binding, sc. of sheep; Sept. Βαθακάθ; Vulg. camera; Targum בֵּית כְּנִישִׁת רָעִיָּא, place of shepherds' gathering), the name of a place near Samaria, being the “shearing-house” at the pit or well (בּוֹר) of which the forty-two brethren of Ahaziah were slain by Jehu (2Ki 10:12; 2Ki 10:14, in the former of which occurrences it is fully BETH-E'KED-HARO'IM, having the addition הָרֹעִים, ha-Roim', of the shepherds, Sept. τῶν ποιμένων, for which no equivalent appears in the Auth. Vers.). It lay between Jezreel and Samaria, according to Eusebius and Jerome (Onomast. s.v. Βαιθακάθ, Bethachad), 15 miles from the town of Legio, and in the plain of Esdraelon. It is doubtless the Beit-Kad noticed by Robinson (Researches, 3, 157) on the edge of “the great plain,” east of Jenin, and located on Van de Velde's Map along the south face of Matthew Gilboa, 5.5 miles west of Beisan, at the exact distance (in Roman miles) from Lejjun indicated in the Onamasticon.

## Beth-el[[@Headword:Beth-el]]

             (Heb. Beyth-El', בֵּיתאּאֵל, house of God [see below]; Sept. usually Βαιθήλ; Josephus [τὰ] Βήθηλα, or [ἡ] Βηθήλη), the name of one or two towns.

1. A city of central Palestine, memorable as a holy site from early times. Many have inferred (from Jdg 1:23; Jdg 1:26; Jos 18:13) that it was the same place originally called Luz (q.v.), but from other passages it appears that they were different, although contiguous (see below), Of the origin of the name Bethel there: are two accounts extant: 1. It was bestowed on the spot by Jacob under the awe inspired by the nocturnal vision of God when on his journey from his father's house at Beersheba to seek his wife in Haran (Gen 28:19). He took the stone which had served for his pillow and put (יָשֵׂם) it for a pillar, and anointed it with oil; and he “called the name of that place (מָקוֹם הוּא) Bethel; but the name of ‘the' city (הָעִיר) was called Luz at the first.” The expression in the last paragraph of this account is curious, and indicates a distinction between the early Canaanite “city” Luz and the “place,” as yet a mere undistinguished spot, marked only by the “stone” or the heap (Joseph. τοῖς λίθοις συμφορουμένοις) erected by Jacob to commemorate his vision. 2. But, according to the other account, Bethel received its name on the occasion of a blessing bestowed by God upon Jacob after his return from Padan-aram, at which time also (according to this narrative) the name of Israel was given him. Here again Jacob erects (יִצֵּב) a “pillar of stone,” which, as before, he anoints with oil (Gen 35:14-15).

The key of this story would seem to be the fact of God's “speaking” with Jacob. “God went up from him in the place where He ‘spake' with him” — “Jacob set up a pillar in the place where He ‘spake' with him,'” and “called the name of the place where God spake with him Bethel.” Although these two narratives evidently represent distinct events, yet, as would appear to be the case in other instances in the lives of the patriarchs, the latter is but a renewal of the original transaction. It is perhaps worth notice that the prophet Hosea, in the only reference which the Hebrew Scriptures contain to this occurrence, had evidently the second of the two narratives before him, since in a summary of the life of Jacob he introduces it in the order in which it occurs in Genesis, laying full and characteristic stress on the key- word of the story: “He had power over the angel and prevailed; he wept and made supplication unto him; He found him in Bethel, and there He spake with us, even Jehovah, God of hosts” (Hos 12:4-5). Both these accounts agree in omitting any mention of town or buildings at Bethel at that early period, and in drawing a marked distinction between the “city” of Luz and the consecrated “place” in its neighborhood (comp. Gen 35:7). Even in the ancient chronicles of the conquest the two are still distinguished (Jos 16:1-2); and the appropriation of the name of Bethel to the city appears not to have been made till yet later, when it was taken by the tribe of Ephraim, after which the name of Luz occurs no more (Jdg 1:22-26). If this view be correct, there is a strict parallel between Bethel and Moriah — which (according to the tradition commonly followed) received its consecration when Abraham offered up Isaac, but did not become the site of an actual sanctuary till the erection of the Temple there by Solomon. SEE MORIAH. — The actual stone of Bethel itself is the subject of a Jewish tradition, according to which it was removed to the second Temple, and served as the pedestal for the ark, where it survived the destruction of the Temple by the Romans, and was resorted to by the Jews in their lamentations (Reland, Palaest. p. 638).

At a still earlier date, according to Gen 12:8, the i name of Bethel would appear to have existed at this spot even before the arrival of Abram in Canaan: he removed from the oaks of Moreh to “‘the' mountain on the east of Bethel,” with “Bethel on the west and; Hai on the east.” Here he built an altar; and hither he returned from Egypt with Lot before their separation (Gen 13:3-4). In these passages, however, the name seems to be used proleptically, with reference to the history of Jacob. After his prosperous return, Bethel became a favorite station with Jacob; here he built an altar, buried Deborah, received the name of Israel (for the second time), and promises of blessing; and here also he accomplished the vow which he had made on his going forth (Gen 35:1-15; comp. Gen 32:28, and Gen 28:20-22). Although not a town in those early times, at the conquest of the land Bethel (unless this be a different place [see below]) is mentioned as a royal city of the Canaanites

(Jos 12:16). It became a boundary town of Benjamin toward Ephraim (Jos 18:22), and was actually conquered by the latter tribe from the Canaanites (Jdg 1:22-26). In the troubled times when there was no king in Israel, it a was to Bethel that the people went up in their distress to ask counsel of God (Jdg 20:18; Jdg 20:31; Jdg 21:2; in the A. V. the name is translated “house of God).” At this place, already consecrated in the time of the patriarchs, the ark of the covenant was, apparently for a long while, deposited, SEE ARK, and probably the tabernacle also (Jdg 20:26; comp. 1Sa 10:3), under the charge of Phinehas, the grandson of Aaron, with an altar and proper appliances for the offering of burnt-offerings and peace-offerings (1Sa 21:4); and the unwonted mention of a regular road or causeway as existing between it and the great town of Shechem is doubtless an indication that it was already in much repute. It was also one of the places at which Samuel held in rotation his court of justice (1Sa 7:16). After the separation of the kingdoms Bethel was included in that of Israel, which seems to show that although originally, in the formal distribution, assigned to Benjamin, it had been actually possessed by Ephraim in right of conquest from the Canaanites, a fact that may have been held by that somewhat unscrupulous tribe as determining their right of possession to a place of importance close on their own frontier. Jeroboam made it the southern seat (Dan being the northern) of the worship of the golden calves; and it seems to have been the chief seat of that worship (1Ki 12:28-33; 1Ki 13:1).

The choice of Bethel was probably determined by the consideration that the spot was already sacred in the estimation of the Israelites, not only from patriarchal consecration, but from the more recent presence of the ark; which might seem to point it out as a proper seat for an establishment designed to rival that of Jerusalem. This appropriation, however, completely desecrated Bethel in the estimation of the orthodox Jews; and the prophets name it with abhorrence and contempt — even applying to it, by a sort of jeu de mot, the name of BETH-AVEN (house of idols) instead of Beth-el (house of God) (Amo 5:5; Hos 4:15; Hos 5:8; Hos 10:5; Hos 10:8). The town was taken from Jeroboam by Abijah, king of Judah (2Ch 13:19); but it again reverted to Israel (2Ki 10:28), being probably recovered by Baasha (2Ch 16:1). It then remains unmentioned for a long period. The worship of Baal, introduced by the Phoenician queen of Ahab (1Ki 16:31), had probably alienated public favor from the simple erections of Jeroboam to more gorgeous shrines (2Ki 10:21-22). Samaria had been built (1Ki 16:24), and Jezreel, and these things must have all tended to draw public notice to the more northern part of the kingdom. It was during this period that Elijah visited Bethel, and that we hear of “sons of the prophets” as resident there (2Ki 2:2-3), two facts apparently incompatible with the active existence of the calf-worship. The mention of the bears so close to the town (in, 23, 25) looks, too, as if the neighborhood were not much frequented at that time. But after his destruction of the Baal worship throughout the country, Jehu appears to have returned to the simpler and more national religion of the calves, and Bethel comes once more into view (2Ki 10:29). Under the descendants of this king the place and the worship must have greatly flourished, for by the time of Jeroboam II, the great-grandson of Jehu, the rude village was again a royal residence with a “king's house” (Amo 7:13); there were palaces both for “winter” and “summer,'” “great houses” and “houses of ivory” (Amo 3:15), and a very high degree of luxury in dress, furniture, and living (Amo 6:4-6). The one original altar was now accompanied by several others (Amo 3:14; Amo 2:8); and the simple “incense” of its founder had developed into the “burnt-offerings” and “meat-offerings” of “solemn assemblies,” with the fragrant “peace- offerings” of “fat beasts” (Amo 5:21-22).

Bethel was the scene of the paradoxical tragedy of the prophet from Judah, who denounced the divine vengeance against Jeroboam's altar, and was afterward slain by a lion for disobeying the Lord's injunctions, being seduced by the false representations of another prophet residing there, by whom his remains were interred, and thus both were eventually preserved from profanation (1 Kings 13; 2Ki 23:16-18). Josephus gives the name of the prophet from Judah as Jadon, and adds an extended account of the character of the old Bethelite prophet (Ant. 8, 9), which he paints in the darkest hues (see Kitto's Daily Bible Illust.; Patrick's and Clarke's Comment., in loc.) The lion probably issued from the grove adjoining Bethel (comp. 2Ki 2:23-24). (See Keil, Com. on Joshua p. 180-182; Stiebritz, De propheta a leone necato, Hal. 1733).

After the desolation of the northern kingdom by the King of Assyria, Bethel still remained an abode of priests, who taught the wretched colonists “how to fear Jehovah,” “the God of the land” (2Ki 17:28-29). The buildings remained till all traces of this illegal worship were extirpated by Josiah, king of Judah, who thus fulfilled a prophecy made to Jeroboam 350 years before (2Ki 13:1-2; 2Ki 23:15-18). The place was still in existence after the captivity, and was in the possession of the Benjamites (Ezr 2:28; Neh 7:32), who returned to their native place while continuing their relations with Nehemiah and the restored worship (Neh 11:31). In the time of the Maccabees Bethel was fortified by Bacchides for the King of Syria (Joseph. Antiq. 13, 1, 13). It is not named in the New Testament, but it still existed and was taken by Vespasian (Josephus, War, 4, 9, 9). Bethel is mentioned by Eusebius and Jerome in the Onomasticon (s.v. Βαιθιήλ, Bethel) as 12 miles from Jerusalem, on the right hand of the road to Sichem.

Bethel and its name were believed to have perished until within these few years; yet it has been ascertained by the Protestant missionaries at Jerusalem that the name and a knowledge of the site still existed among the people of the land. The name was indeed preserved in the form of Beitin- the Arabic termination in for the Hebrew el being not an unusual change. Its identity with Bethel had been recognised by the Oriental Christian priests, who endeavored to bring into use the Arabic form Beitil, as being nearer to the original; but it had not found currency beyond the circle of their influence. The situation of Beitin corresponds very exactly with the intimations afforded by Eusebius and others, the distance from Jerusalem being 3.5 hours. The ruins cover a space of “three or four acres,” and consist of “very many foundations and half-standing walls of houses and other buildings.” “They lie upon the front of a low hill, between the heads of two hollow wadys, which unite and run off into the main valley es- Suweinit” (Robinson, Researches, 2:125, 126). Dr. Clarke, and other travelers since his visit, have remarked on the “stony” nature of the soil at Bethel as perfectly in keeping with the narrative of Jacob's slumber there. When on the spot little doubt can be felt as to the localities of this interesting place. The round mount S.E. of Bethel must be the “mountain” on which Abram built the altar, and on which he and Lot stood when they made their division of the land (Gen 12:7; Gen 13:10). It is still thickly strewn to its top with stones formed by nature for the building of an “altar” or sanctuary. (See Stanley, Sinai and Palest. p. 217-223). The spot is shut in by higher land on every side. The ruins are more considerable than those of a “large village,” as the place was in the time of Jerome; and it is therefore likely that, although unnoticed in history, it afterward revived and was enlarged. The ruined churches upon the site and beyond the valley evince that it was a place of importance even down to the Middle Ages. Besides these, there yet remain numerous foundations and half-standing walls of houses and other buildings: on the highest part are the ruins of a square tower, and in the western valley are the remains of one of the largest reservoirs in the country, being 314 feet in length by 217 in breadth. The bottom is now a green grass-plat, having in it two living springs of good water. (See Hackett's Illustra. of Script. p. 171-178).

Professor Robinson (Biblioth. Sac. 1843, p. 456 sq.) thinks that Bethel may be identical with the Bether, not far from Jerusalem, where the revolt under Barcocheba (q.v.), in the time of Adrian, was finally extinguished (Euseb. Hist. Ecclesiastes 4, 6); the Betarum, which lay 18 Roman miles from Caesarea toward Lydda (Itin. Ant. p. 150), and differently named and located by other ancient notices. This place, he shows, is once called Bethel (Jerome, Comment. in Zechariah 3:13); and Bethel is once called Bethar (Bourdeaux Pilgrim, Itin. Hieros. p. 588). SEE BETHER.

2. A town in the south part of Judah (1Sa 30:27, where the collocation of the name is decisive against its being the well-known Bethel; many copies of the Sept. read Βαιθσούρ, i.e. Bethzur). Perhaps the same city is denoted in Jos 12:16; but comp. ch. 8:17. By comparison of the lists of the towns of Judah and Simeon (Jos 15:30; Jos 19:4; 1 Chronicles 5:29, 30), the place appears to have borne also the names of CHESIL SEE CHESIL , BETHUL SEE BETHUL (q.v.), and SEE BETHUEL.

## Beth-emek[[@Headword:Beth-emek]]

             (Heb. Beyth ha-E'mek, בֵּית הָעֵמֶק, house of the valley; Sept. Βαιθαέμεκ v. r. Βαιθμέ), a city of the tribe of Asher, apparently near its S.E. border (Jos 19:27). Dr. Robinson found a village called Amkah about eight miles N.E. of Akka (Biblioth. Sacra, 1853, p. 121), which is probably the place in question, although he suggests that the above text seems to require a position south of the “valley of Jiphthah-el” or Jefat (Later Bib. Researches, p. 103,108). The identification proposed by Schwarz (Palest. p. 192) with the modern Amiuka (according to him also noticed in the Talmud), 12 miles N.N.W. of Safed, is altogether out of the region indicated.

## Beth-ezel[[@Headword:Beth-ezel]]

             (Heb. Beyth he-E'tsel, בֵּית הָאֵצֶל, house of the firm root, i.e. fixed dwelling; Sept. translates οϊvκος ἐχόμενος αὐτῆς, “neighboring house,” as in our margin), a town in Judaea, mentioned Mic 1:11, where there is an allusion to the above etymology. Ephraem Syrus understands a place near Samaria; but the context seems to locate it in the Philistine plain, perhaps at the modern Beit-Affa (Robinson, Researches, 2, 369, note), 5.25 miles S.E. of Ashdod (Van de Velde's Map).

## Beth-gader[[@Headword:Beth-gader]]

             (Heb. Beyth-Gader', בֵּיתאּגָּדֵר, house of the wall; Sept. Βαιθγεδώρ v. r. Βεθγεδώρ), a place in the tribe of Judah, of which Hareph is named as “father” or founder (1Ch 2:51); apparently the same with the GEDER SEE GEDER (q.v.) of Jos 12:13, and probably identical also with the GEDOR SEE GEDOR (q.v.) of Joshua 19:58, as it seems (from the associated names) to have been in the mountains.

## Beth-gamul[[@Headword:Beth-gamul]]

             (Heb. Beyth Gamul', בֵּית גָּמוּל, house of the weaned, or possibly camel- house; Sept. οϊvκος v. r. Γαιμώλ v. r. Γαμῶλα), a city, apparently in the “plain country” of Moab, denounced by the prophet (Jer 48:23). Dr. Smith suggests (Biblical Researches, 3, Append. p. 153) that it is the modern Um-Jemal, a ruined site on the road (south according to Burckhardt, p. 106) from Busrah to Dera (his Edrei); which is probably correct, although it is difficult to believe that Moab ever extended so far north. SEE BOZRAH.

Beth-gamul

Prof. Merrill gives some reasons for thinking that Moab may have been popularly regarded as including the modern Um el-Jemal (East of the Jordan, p. 86). He gives a detailed description of the place (p. 82).

## Beth-gan[[@Headword:Beth-gan]]

             SEE BETH-HAGGAN.

## Beth-gilgal[[@Headword:Beth-gilgal]]

             (Heb. Beyth hag-Gilgal', בֵּית הִגִּלְגָּל, house of the Gilgal; Sept. omits, but some copies have Βαθγαλγάλ v. r. Βηθαγγαλγάλ), a place from which the inhabitants gathered to Jerusalem for the purpose of celebrating the rebuilding of the walls on the return from Babylon (Neh 12:29, where the name is translated “house of Gilgal);” doubtless the same elsewhere called simply GILGAL SEE GILGAL (q.v.), probably that near Bethel (2Ki 2:2).

## Beth-haccerem[[@Headword:Beth-haccerem]]

             (Heb. Beyth hak-Ke'rem, הִכֶּרֶם בֵּית, house of the vineyard; Sept.

Βηθακχαρίμ [v. r.' Βηθαγγαρίμ, Βηθαγγαβαρείμ] and Βαιθαχαρμά

[v. r. Βηθθαχάρ, Βηθαχαρμά]), a place in the tribe of Judah, not far from Jerusalem (Neh 3:14), where the children of Benjamin were to set up a beacon when they blew the trumpet of warning at Tekoa against the invading army of Babylonians (Jer 6:1). From the notice in Nehemiah, it appears that the town, like a few other places, was distinguished by the application to it of the word pelek (פֶּלֶךְ, Auth. Ver. “part”), and that it had then a “ruler” (שִׂר). According to Jerome (Comment. in loc. Jer.), there was a village called Bethacharma, situated on a mountain between Jerusalem and Tekoa. The name also occurs in the Talmud (Nidda 2, 7; Middoth. 3, 4) as belonging to a valley containing a quarry. Hence Pococke (East, 2, 42) suggests that this was the fortress Herodium ( ῾Ηρώδιον or ῾Ηρώδειον), founded by Herod the Great (Josephus, Ant. 16, 2, 1; War, 1, 13, 8; 21, 10), and where he died (Josephus, Ant. 17, 8, 3), being 200 stadia from Jericho (Josephus, War, 1, 33, 8; comp. 3, 3, 5), and identical with the modern “Frank Mountain,” or Jebel Fureidis (Wolcott, in the Bibliotheca Sacra, 1843, p. 69, 70); but this is denied by Robinson (Researches, 2, 174), although affirmed by Wilson (Lands of Bible, 1, 396), Bonar (Mission to Jews, p. 247), Stanley .(Sinai and Palest. p. 163, 164), and Van de Velde (Narrative, 2, 39). SEE HERODIUM.

Beth-haccerem

(i.e. Beth-Kerem) appears also to be identical with CAREM SEE CAREM (q.v.), one of the towns added in the Sept. to the Hebrew text of Jos 15:59, as in the mountains of Judah, in the district of Bethlehem.

## Beth-haggan[[@Headword:Beth-haggan]]

             (Heb. Beyth-hag-Gan', בֵּית הִגָּן, house of the garden; Sept. Βαιθγάν; Auth. Vers. “the garden-house,” 2Ki 9:27), one of the spots which marked the flight of Ahaziah from Jehu. It is doubtless the same place as EN-GANNIM SEE EN-GANNIM (q.v.) of Issachar (Jos 19:21), “spring of gardens,” the modern Jenin, on the direct road from Samaria northward, and overlooking the great plain (Stanley, Palest. p. 349, note).

## Beth-ham-Midrash[[@Headword:Beth-ham-Midrash]]

             (בֵּית הִמַּדְרָשׁ, house of exposition), is the name given by the Jews to those of their schools in which the oral law or rabbinical traditions were explained. SEE MIDRASH; SEE RABBINISM.

## Beth-hanan[[@Headword:Beth-hanan]]

             SEE ELON-BETH-HANAN.

## Beth-haran[[@Headword:Beth-haran]]

             (Heb. Beyth Haran', בֵּית הָרָן, a variation of Beth-Haram; Sept. ἡ Βαιθαράν), one of the “fenced cities” on the east of Jordan, “built” by the Gadites (Num 32:36). It is named with Beth-nimrah, and therefore is no doubt the same place as BETH-ARAM SEE BETH-ARAM (q.v.), accurately Beth-haram (Jos 13:27). The name is not found in the lists of the towns of Moab in Isaiah (Isaiah 15, 16), Jeremiah (Jeremiah 48), and Ezekiel (Eze 25:9).

## Beth-hogla[[@Headword:Beth-hogla]]

             (Jos 15:6) or Beth-hog'lah (Heb. Beyth Choglah', בֵּית חָגְלָה, partridge-house; though Jerome [Onomast. s.v. Area-atad, where he states that Betag'a was three miles from Jericho and two from the Jordan] gives another interpretation, locus gyri, reading the name בֵּית עִגְלָה, and connecting it with the funeral races or dances at the mourning for Jacob, SEE ATAD; Sept. Βηθαγλά v. r. Βαιθαγλαάμ, Βεθεγαιώ, Βαιθαλαγά), a place on the border of Judah (Jos 15:6) and of Benjamin (Jos 18:19), to which latter tribe it was reckoned as belonging (Jos 18:21). Eusebius and Jerome speak (Onomast. s.v. B Βηθαλαίμ, Bethagla) of two villages of this name, but they assign them both to the vicinity of Gaza. Josephus (Ant. 13, 1, 5) reads Bethagla (Βηθαλαγά, doubtless for Βηθαγαλά) instead of the BETHBASI SEE BETHBASI (q.v.) of 1Ma 9:62. Dr. Robinson found a ruined site, doubtless the same, called by the Arabs Kusr-Hajla, twenty minutes S.W. by W. of a fine spring in this region called by the same name (Ain-Hajla), although he saw no ruins at the spring itself (Researches, 2, 268). It was also visited by M. de Saulcy, who states that he picked up large cubes of primitive mosaic at the place, indicating, in his opinion, the existence of a Biblical city in the neighborhood (Narrative, 2, 35); comp. Wilson, Lands of Bible, 2, 15; Schwarz, Palest. p. 94.

## Beth-horon[[@Headword:Beth-horon]]

             (Heb. Beyth Choron', בֵּית חֹרוֹןor בֵּית חוֹרֹן, once [1Ki 9:17] בֵּית חֹרֹן, in Chron. fully בֵּית חוֹרוֹן, house of the hollow; Sept. Βηθωρών or Βαιθωρών; Βαιθωρώ, Βαιθώρα, and Βεθωρόν), the name of two towns or villages (2Ch 8:5), an “upper” (הָעֶלְיוֹן) and a “nether” (הִתִּחְתִּיּוֹן) (Jos 16:3; Jos 16:5; 1Ch 7:24), on the road (2Ch 25:13; Jdt 4:4) from Gibeon to Azekah (Jos 10:10-11) and the Philistine Plain (1Sa 13:18; 1Ma 3:24). Beth-horon lay on the boundary-line between Benjamin and Ephraim (Jos 16:3; Jos 16:5; Jos 18:13-14), was counted to Ephraim (Jos 21:22; 1Ch 7:24), and given to the Kohathites (Jos 21:22; 1Ch 6:68 [53]). In a remarkable fragment of early history (1Ch 7:24) we are told that both the upper and lower towns were built by a woman of Ephraim, Sherah, who in the present state of the passage appears as a granddaughter of the founder of her tribe, and also as a direct progenitor of the great leader with whose history the place is so closely connected. Nether Beth-horon lay in the N.W. corner of Benjamin; and between the two places was a pass called both the ascent and descent of Beth-horon, leading from the region of Gibeon (el-Jib) down to the western plain (Jos 18:13-14; Jos 10:10-11; 1Ma 3:16; 1Ma 3:24). Down this pass the five kings of the Amorites were driven by Joshua (Jos 10:11; Sir 46:6). The upper and lower towns were both fortified by Solomon (1Ki 10:17; 2Ch 8:5). At one of them Nicanor was attacked by Judas Maccabmaus; and it was afterward fortified by Bacchides (1Ma 7:39 sq.; 1Ma 9:50; Josephus, Ant. 12, 10, 5; 13:1, 3).

Cestius Gallus, the Roman proconsul of Syria, in his march from Caesarea to Jerusalem, after having burned Lydda, ascended the mountain by Beth-horon and encamped near Gibeon (Joseph. War. 2, 19, 1); and it was near this place that his army was totally cut up (Joseph. War, 2, 19, 8 and 9). In the time of Eusebius and Jerome (Onomast. s.v. Βηθθορών, Bethoron) the two Beth-horons were small villages, the upper Beth-horon being 12 Roman miles from Jerusalem; according to Josephus (comp. War, 2, 12, 2, with Ant. a-x. 4, 4) it was 100 stadia from thence, and 50 stadia from Gibeon. From the time of Jerome (Epit. Paul. 3) the place appears to have been unnoticed till 1801, when Dr. E. D. Clarke recognised it in the present Beit-Ur (Travels, vol. 1, pt. 2, p, 628); after which it appears to have remained unvisited till 1838, when the Rev. J. Paxton, and, a few days after, Dr. Robinson arrived at the place. The Lower Beit-Ur is upon the top of a low ridge, which is separated by a wady, or narrow valley, from the foot of the mountain upon which the Upper Beit-Ur stands. Both are now inhabited villages. The lower is very small, but foundations of large stones indicate an ancient site — doubtless that of the Nether Beth-horon. The Upper Beit. Ur is likewise small, but also exhibits traces of ancient walls and foundations. In the steep ascent to it the rock is in some parts cut away and the path formed into steps, indicating an ancient road. On the first offset or step of the ascent are foundations of huge stones, the remains perhaps of a castle that once guarded the pass. It is remarkable that the places are still distinguished as Beit-Ur el-Foka (the Upper), and Beit-Ur el-Tahta (the Lower), and there can be no question that they represent the Upper and Lower Beth-horon. “In the name,” remarks Dr. Robinson (in, 59), ‘we find the rather unusual change from one harsh Hebrew guttural to one still deeper and more tenacious in Arabic; in all other respects the name, position, and other circumstances agree” (compare Schwarz, Palest. p. 140, 146). SEE GIBEON.

The importance of the road on which the two Beth-horons are situated, the main approach to the interior of the country from the hostile districts on both sides of Palestine — Philistia and Egypt on the west, Moab and Ammon on the east-at once explains and justifies the frequent fortification of these towns at different periods of the history (1Ki 9:17; 2Ch 8:5; 1Ma 9:50; Jdt 4:4-5). The road is still the direct one from the site which must have been Gibeon (el-Jib), and from Mishmash (Mukhmas) to the Philistine plain on the one hand, and Antipatris (Joseph. War, 2, 19, 9) on the other. On the mountain which lies to the southward of the nether village is still preserved the name (Yalo) and the site of Ajalon, so closely connected with the proudest memories of Beth-horon; and the long “descent” between the two remains unaltered from what it was on that great day, “which was like no day before or after it.” From Gibeon to the Upper Beth-horon is a distance of about 4 miles of broken ascent and descent. The ascent, however, predominates, and this therefore appears to be the “going up” to Beth-horon which formed the first stage of Joshua's pursuit. With the upper village the descent commences; the road rough and difficult even for the mountain-paths of Palestine; now over sheets of smooth rock flat as the flagstones of a city pavement; now over the upturned edges of the limestone strata; and now among the loose rectangular stones so characteristic of the whole of this district. There are in many places steps cut, and other marks of the path having been artificially improved. But, though rough, the way can hardly be called “precipitous;” still less is it a ravine (Stanley, p. 208), since it runs for the most part along the back of a ridge or water-shed dividing wadys on either hand. After about three miles of this descent, a slight rise leads to the lower village standing on its hillock-the last outpost of the Benjamite hills, and characterised by the date-palm in the enclosure of the village mosque. A short and sharp fall below the village, a few undulations, and the road is among the dura of the great corn-growing plain of Sharon. This rough descent from the upper to the lower Beit-Ur is the “going down to Beth-horon” of the Bible narrative. Standing on the high ground of the upper village, and overlooking the wild scene, we may feel assured that it was over this rough path that the Canaanites fled to their native lowlands. This road, still, as in ancient times, “the great. road of communication and heavy transport between Jerusalem and the sea-coast” (Robinson, 3, 61), though a route rather more direct, known as the “Jaffa road,” is now used by travelers with light baggage, leaves the main north road at Tuleil el-Ful, 3.5 miles from Jerusalem, due west of Jericho. Bending slightly to the north, it runs by the modern village of el-Jib, the ancient Gibeon, and then proceeds by the Beth-horons in a direct line due west to Jimzu (Gimzo) and Ludd (Lydda), at which it parts into three, diverging north to Caphar- Saba (Antipatris), south to Gaza, and west to Jaffa (Joppa).

Beth-horon (SUPPLEMENTAL FROM VOLUME 11):

Of both the places thus designated in Scripture but insignificant clusters of huts now remain as the representatives. See Porter, Handbook,. p. 215, 264.

1. Beitur el-Foka (Beth-horon the Upper) is a small village, but it has an antiquated aspect, owing to the numbers of large stones built up in the walls of its houses, and also to its situation, perched like a castle on the summit of the tell. At the foot of the hill on the east side is an ancient reservoir. There is little cultivation round it, and indeed the rocky declivities afford little space for it.

2. Beitur el-Tahta (Beth-horon the Nether) is likewise a small hamlet, but there are some foundations. and heaps of large stones marking the ancient site. It stands upon a slight eminence along the ridge on the north side of a well-wooded ravine (Wady el-Melab), which runs into the valley of Ajalon (Merj ibn-Omer), with another site bearing traces of ancient ruins along the Roman road a little to the south-east of it.

## Beth-jeshimoth[[@Headword:Beth-jeshimoth]]

             or (as it is less correctly Anglicized in Num 33:49) Beth-jes'imoth (Heb. Beyth ha-Yeshimoth', בֵּית הִיְשִׁימוֹת[in Num 33:49, בֵּית הִיְשִׁמֹת], house of the wastes; Sept. Αἰσιμώθ [v. r. Αἰσιμώθ], but Βηθασιμώθ in Jos 13:20, and Βηθιασιμούθ [v. r. Ι᾿ασιμούθ, Βηθασιμούθ] in Eze 25:9), a town or place not far east of Jordan, near Abel-Shittim, in the “deserts” (עֲרְבֹת) of Moab — that is, on the lower level at the south end of the Jordan valley (Num 33:49)-and named with Ashdothpisgah and Beth-Peor. It was one of the limits of the encampment of Israel before crossing the Jordan. It lay within the territory of Sihon, king of the Amorites (Jos 12:3), and was allotted to Reuben (Jos 13:20), but came at last into the hands of Moab, and formed one of the cities which were “the glory of the country” (Eze 25:9). According to Eusebius and Jerome (Onomast. s.v. Βηθασιμούθ, Bethsimuth) it was still called by the same name (τόποι τῇς Ι᾿σμούθ, Domus Isimuth), being “opposite Jericho, 10 miles to the south, near the Dead Sea,” meaning apparently southeast, and across the Jordan. It is evidently the Besimoth (Βησιμώθ) captured by Placidus, the general of Vespasian (Josephus, War, 4, 7, 6). Schwarz (Palest. p. 228) states that there are still “the ruins of a Beth-Jisimuth situated on the north- easternmost point of the Dead Sea, half a mile from the Jordan;” a locality which, although reported by no other traveler, cannot be far from correct (Van de Velde, Memoir, p. 296).

## Beth-leaphrah[[@Headword:Beth-leaphrah]]

             (Heb. Beyth le-Aphrah', לְעִפְרָה בֵּית, house [to, i.e.] of the fawn; Sept. and Vulg. falsely translate οϊvκος κατὰ γέλωτα ὑμῶν; domus pulveris; Auth. Vers. “‘house of Aphrah”), a place named (only in Mic 1:10, where there is evidently a play upon the word as if for עָפָר, dust) in connection with other places of the Philistine coast (e.g. Gath, Accho [‘weep ye”], Saphir, etc.), and not to be confounded (as by Henderson, in loc., after Gesenius and Winer) with the Benjamite Ophrah (Jos 18:23), but probably identical with the present village Beit-Affia, 6 miles south-east of Ashdod (Robinson's Researches, 2, 369 note; Van de Velde, Map).

## Beth-lebaoth[[@Headword:Beth-lebaoth]]

             (Heb. Beyth Lebaoth', בֵּית לְבָאוֹת, house of lionesses, Sept. Βηθλεβαώθ v. r. Βαιθαλβάθ and Βαθαρώθ), a town in the lot of Simeon (Jos 19:6), and therefore in the extreme south of Judah (Jos 15:32, where it is called simply LEBAOTH SEE LEBAOTH [q.v.]), probably in the wild country to which its name bears witness. In the parallel list in 1Ch 4:31, the name is given BETH-BIREI. Reland (Pal/est. p. 648) conjectures that it may have been the “toparchy of Bethleptephae” (Βεθληπτηφῶν), mentioned by Josephus (War, 4, 8, 1) and Pliny (Betleptephene, 5, 15), south of Jerusalem; but this is hardly probable (see also the improbable surmise of Korb in Jahn's Jahrb. f. Philol. 4, 114 sq.).

## Beth-lehem[[@Headword:Beth-lehem]]

             (Heb. Beyth-Le'chem, בֵּיתאּלֶחֶםhouse of bread, perh. from the fertility of the region; Sept. and N.T. Βηθλεέμ [but v. r. Βαιθμάν in Jos 19:15; Βεθλεέμ in Ezr 2:21; Βαιθαλέμ in Neh 7:26]; Josephus, Βήθλεμα; Steph. Byz. Βήτλεμα), the name of two places.

1. One of the towns in Palestine, already in existence at the time of Jacob's return to the country, when its name was EPHRATH or EPHRATAH (see Gen 35:16; Gen 48:7; Sept. at Jos 15:59), which seems not only to have been the ancient name of the city itself, but also of the surrounding region; its inhabitants being likewise termed EPHRATHITES (Rth 1:2). It is also called “BETH-LEHEM-EPHRATAH” (Mic 5:2), and “BETH- LEHEM-JUDAH” (1Sa 17:12), and “BETH-LEHEM OF JUDAEA” (Mat 2:1), to distinguish it from another town of the same name in the tribe of Zebulun (Jos 19:15), and also “the city of David” (Luk 2:4; Joh 7:42). The inhabitants are called BETH-LEHEMITES (1Sa 16:1; 1Sa 16:18; 1Sa 17:58). It is not, however, till long after the occupation of the country by the Israelites that we meet with it under its new name of Bethlehem. Here, as in other cases (comp. Bethmeon, Bethdiblathaim, Bethpeor), the “Beth” appears to mark the bestowal of a Hebrew appellation; and, if the derivations of the lexicons are to be trusted, the name in its present shape appears to have been an attempt to translate the earlier Ephrata into Hebrew language and idiom, just as the Arabs have, in their turn, with a further slight change of meaning, converted it into Beit-lahm (house of flesh). However this may be, the ancient name lingered as a familiar word in the mouths of the inhabitants of the place (Rth 1:2; Rth 4:11; 1Sa 17:12), and in the poetry of the psalmists and prophets (Psa 132:6; Mic 5:2) to a late period. In the genealogical lists of 1 Chronicles it recurs, and Ephrath appears as a person-the wife of Caleb and mother of Hur (חוּר) (1Ch 2:19; 1Ch 2:51; 1Ch 4:4); the title of “father of Bethlehem” being bestowed both on Hur (1Ch 4:4) and on Salma, the son of Hur (1Ch 2:51; 1Ch 2:54). The name of Salma recalls a very similar name intimately connected with Bethlehem, namely, the father of Boaz, Salmah (שִׁלְמָה, Rth 4:20; Auth. Vers. “Salmon”) or Salmon (שִׁלְמוֹן, Rth 4:21). Hur is also named in Exo 31:2, and 1Ch 2:20, as the father of Uri, the father of Bezaleel. In the East a trade or calling remains fixed in one family for generations, and if there is any foundation for the tradition of the Targum that Jesse, the father of David, was “a weaver of the veils of the sanctuary” (Targ. Jonathan on 2Sa 21:19), he may have inherited the accomplishments and the profession of his art from his forefather, who was “filled with the Spirit of God,” “to work all manner of works,” and among them that of the embroiderer and the weaver (Exo 25:35). At the date of the visit of Benjamin of Tudela there were still “twelve Jews, dyers by profession, living at Beth- lehem” (Benj. of Tudela, ed. Asher, 1:75). The above tradition may possibly elucidate the allusions to the “weaver's beam” (whatever the “beam” may be) which occur in the accounts of giants or mighty men slain by David or his heroes, but not in any unconnected with him.

After the conquest Bethlehem fell within the territory of Judah (Jdg 17:7; 1Sa 17:12; Rth 1:1-2). As the Hebrew text now stands, however, it omitted altogether from the list of the towns of Judah in Joshua 15, though retained by the Sept. in the eleven names which that version inserts between Jos 15:59-60. Among these it occurs between Theko (Tekoa), Θεκώ (comp. 1Ch 4:4-5), and Phagor (? Peor, Φαγώρ). This omission from the Hebrew text is certainly remarkable, but it is quite in keeping with the obscurity in which Bethlehem remains throughout the whole of the sacred history. Not to speak of the nativity, which has made the name of Bethlehem so familiar to the whole Christian and Mussulman world, it was, as the birthplace of David, a place of the most important consequence to ancient Israel. And yet, from some cause or other, it never rose to any eminence, nor ever became the theater of any action or business. It is difficult to say why Hebron and Jerusalem, with no special associations in their favor, were fixed on as capitals, while the place in which the great ideal king, the hero and poet of the nation, drew his first breath and spent his youth remained an “ordinary Judaean village.” No doubt this is in part owing to what will be noticed presently-the isolated nature of its position; but that circumstance did not prevent Gibeon, Ramah, and many other places situated on eminences from becoming famous, and is not sufficient to account entirely for such silence respecting a place so strong by nature, commanding one of the main roads, and the excellence of which as a military position may be safely inferred from the fact that at one time it was occupied by the Philistines as a garrison (2Sa 23:14; 1Ch 11:16). Though not named as a Levitical city, it was apparently a residence of Levites, for from it came the young man Jonathan, the son of Gershom, who became the first priest of the Danites at their new northern settlement (Jdg 17:7; Jdg 18:30), and from it also came the concubine of the other Levite, whose death at Gibeah caused the destruction of the tribe of Benjamin (Jdg 19:1-9).

The Book of Ruth is a page from the domestic history of Bethlehem; the names, almost the very persons of the Bethlehemites are there brought before us; we are allowed to assist at their most peculiar customs, and to witness the very springs of those events which have conferred immortality on the name of the place. Many of these customs were doubtless common to Israel in general, but one thing must have been peculiar to Bethlehem. What most strikes the view, after the charm of the general picture has lost its first hold on us, is the intimate connection of the place with Moab. Of the origin of this connection no record exists, no hint of it has yet been discovered; but it continued in force for at least a century after the arrival of Ruth. till the time when her great-grandson could find no more secure retreat for his parents from the fury of Saul than the house of the King of Moab at Mizpeh (1Sa 22:3-4). But, whatever its origin, here we find the connection in full vigor. When the famine occurs, the natural resource is to go to the country of Moab and “continue there;” the surprise of the city is occasioned, not at Naomi's going, but at her return. Ruth was “not like” the handmaidens of Boaz: some difference of feature or complexion there was, doubtless, which distinguished the “children of Lot” from the children of Abraham, Isaac, and Jacob; but yet she gleans after the reapers in the field without molestation or remark; and when Boaz, in the most public manner possible, proclaims his intention of taking the stranger to be his wife, no voice of remonstrance is raised, but loud congratulations are expressed; the parallel in the life of Jacob occurs at once to all, and a blessing is invoked on the head of Ruth the Moabitess, that she may be like the two daughters of the Mesopotamian Nahor, “like Rachel and like Leah, who did build the house of Israel.” This, in the face of the strong denunciations of Moab contained in the law, is, to say the least, very remarkable (see Thomson, Land and Book, 2, 500 sq.). Moab appears elsewhere in connection with a place in Judah, Jashubi-lehem (1Ch 4:22). We are tempted to believe the name merely another form of Beth-lehem, nor does the context-the mention of Mareshah and Chozeba, places on the extreme west of the tribe-forbid it. SEE LAHMI.

The elevation of David to the kingdom does not appear to have affected the fortunes of his native place. The residence of Saul acquired a new title specially from him, by which it was called even down to the latest time of Jewish history (2Sa 21:6; Josephus, War, 5:2, 1, Γαβαθσαουλή), but David did nothing to dignify Bethlehem, or connect it with himself. The only touch of recollection which he manifests for it is that recorded in the statement of his sudden longing for the water of the well by the gate of his childhood (2Sa 23:15). Bethlehem was fortified by Rehoboam (2Ch 11:6), but it does not appear to have been a place of much importance; for Micah, extolling the moral pre-eminence of Bethlehem, says, ‘Thou, Bethlehem-Ephratah, though thou be little among the thousands of Judah,” etc. (Mic 5:2). Matthew quotes this as, “And thou, Bethlehem of Judah, art not the least of the cities of Judah,” etc. (Mat 2:6), which has the appearance of a discrepancy. But it is answered that a city may be little without being the least, or that the evangelist may have quoted from memory, and hence the slight difference in expression, while the sense remains the same. By the time of the captivity, the inn of Chimham by ( אֵצֶל= “close to”) Bethlehem appears to have become the recognised point of departure for travelers to Egypt (Jer 41:17) — a caravanserai or khan (גְּרוּת; see Stanley, App. § 90), perhaps the identical one which existed there at the time of our Lord (κατάλυμα), like those which still exist all over the East at the stations of travelers. Lastly, “children of Bethlehem” to the number of 123 returned from Babylon (Ezr 2:21), which, with the 56 from the neighboring Netophah, slightly differs from the sum 188 of the parallel passage (Neh 7:26). In the New Testament Bethlehem retains its distinctive title of Bethlehem-judah (Mat 2:1; Mat 2:5), and once, in the announcement of the angels, the “city of David” (Luk 2:4; and comp. Joh 7:42; κώμη; castellum). Bethlehem (“ Ephratah”) is named (Psa 132:6) as the place once occupied by the Ark, evidently before its (second) location at Kirjath-jearim (“fields of the wood,” Hebrews Jaarim). This confirms the conjecture that Samuel's city was Bethlehem. SEE RAMAH. In the earlier O.T. history less is recorded of the place after the youth of David than before, and it does not occur again in the O.T. In the N.T. it is simply mentioned as the birthplace of Christ (Mat 2:6; Mat 2:8; Mat 2:16; Luk 2:15).

After this nothing is heard of it till near the middle of the 2d century, when Justin Martyr speaks of our Lord's birth as having taken place “in a certain cave very close to the village,” which cave he goes on to say had been specially pointed out by Isaiah as “a sign.” The passage from Isaiah to which he refers is Isa 33:13-19, in the Sept. version of which occurs the following: “He shall dwell on high; His place of defense shall be in a lofty cave of the strong rock” (Justin. Dial. c. Tryph. § 78, 70). Such is the earliest supplement we possess to the meagre indications of the narrative of the Gospel; and while it is not possible to say with certainty that the tradition is true, there is no certainty in discrediting it. There is nothing in itself very probable-nor certainly is there in most cases where the traditional scenes of events are laid in caverns — in the supposition that the place in which Joseph and Mary took shelter, and where was the “manger” or “stall” (whatever the φάτνη may have been), was a cave in the limestone rock of which the eminence of Bethlehem is composed. Yet it is not necessary to assume that Justin's quotation from Isaiah is the ground of an inference of his own; it may equally be an authority happily adduced by him in support of the existing tradition. Still the step from the belief that the nativity may have taken place in a cavern, to the belief that the present subterraneous vault or crypt is that cavern, is an equally doubtful one. (See below.) Even in the 150 years that had passed when Justin wrote, so much had happened at Bethlehem that it is difficult to believe that the true spot could have been accurately preserved. In that interval not only had the neighborhood of Jerusalem been overrun and devastated by the Romans at the destruction of the city, but the Emperor Hadrian, among other desecrations, is said to have planted a grove of Adonis at the spot (lucus inumbrabat Adonidis, Jerome, Ep. Paul.). This grove remained at Bethlehem for no less than 180 years, viz. from A.D. 135 till 315. After this the place was purged of its abominations by Constantine, who, about A.D. 330, erected the present church (Euseb. Vit. Cons'. 3, 40. See Tobler, p. 102, note). The brief notice of Eusebius in the Onomasticon (s.v. Βηθλεέμ) locates it 6 miles S. of Jerusalem, to which Jerome (ib. s.v. Bethlehem) adds a reference to the “tower of Edar” and his own cell in the locality. The Crusaders, on their approach to Jerusalem, first took possession of Bethlehem, at the entreaty of its Christian inhabitants.

In A.D. 1110, King Baldwin I erected it into an episcopal see, a dignity it had never before enjoyed; but, although his was confirmed by Pope Pascal II, and the title long retained in the Romish Church, yet the actual possession of the see appears not to have been of long continuance. In A.D. 1244, Bethlehem, like Jerusalem, was desolated by the wild hordes of the Kharismians. There was formerly a Mohammedan quarter, but, after the rebellion in 1834, this was destroyed by order of Ibrahim Pasha (Tobler, Bethlehem, Bern, 1849). There never has been any dispute or doubt about the site of Bethlehem, which has always been an inhabited place, and, from its sacred associations, has been visited by an unbroken series of pilgrims and travelers. The modern town of Beit-lahm lies to the E. of the main road from Jerusalem to Hebron, 42 miles from the former. It covers the E. and N.E. parts of the ridge of a “long gray hill” of Jura limestone, which stands nearly due E. and W., and is about a mile in length. The hill has a deep valley on the N. and another on the S. The west end shelves down gradually to the valley; but the east end is bolder, and overlooks a plain of some extent. The slopes of the ridge are in many parts covered by terraced gardens, shaded by rows of olives with figs and vines, the terraces sweeping round the contour of the hill with great regularity. The many olive and fig orchards, and vineyards round about, are marks of industry and thrift; and the adjacent fields, though stony and rough, produce, nevertheless, good crops of grain. On the top of the hill lies the village in a kind of irregular triangle, at about 150 yards from the apex of which, and separated from it by a vacant space on the extreme eastern part of the ridge, spreads the noble basilica of St. Helena, “half church, half fort,” now embraced by its three convents, Greek, Latin, and Armenian. It is now a large and straggling village, with one broad and principal street. The houses have not domed roofs like those of Jerusalem and Ramleh; they are built for the most part of clay and bricks; and every house is provided with an apiary, the beehives of which are constructed of a series of earthen pots ranged on the house-tops. The inhabitants are said to be 3000, and were all native Christians at the time of the most recent visits; for Ibrahim Pasha, finding that the Moslem and Christian inhabitants were always at strife, caused the former to withdraw, and left the village in quiet possession of the latter, whose numbers had always greatly predominated (Wilde's Narrative, 2, 411).

The chief trade and manufacture of the inhabitants consist of beads, crosses, and other relics, which are sold at a great profit. Some of the articles, wrought in mother-of-pearl, are carved with more skill than one would expect to find in that remote quarter. The people are said to be remarkable for their ferocity and rudeness, which is indeed the common character of the inhabitants of most of the places accounted holy in the East. Travellers remark the good looks of the women, the substantial, clean appearance of the houses, and the general air of comfort (for an Eastern town) which prevails. At the farthest extremity of the town is the Latin convent, connected with which is the Church of the Nativity, said to have been built by the Empress Helena. It has suffered much from time, but still bears manifest traces of its Grecian origin, and is alleged to be the most chaste architectural building now remaining in Palestine. It is a spacious and handsome hall, consisting of a central nave amid aisles separated from each other by rows of tall Corinthian pillars of gray marble. As there is no ceiling, the lofty roof is exposed to view, composed (according to some) of the cedars of Lebanon, still in good preservation, and affords a fine specimen of the architecture of that age. Two spiral staircases lead to the cave called the “Grotto of the Nativity,” which is about 20 feet below the level of the church. This cave is lined with Italian marbles, and lighted by numerous lamps. Here the pilgrim is conducted with due solemnity to a star inlaid in the marble, marking the exact spot where the Savior was born, and corresponding to that in the firmament occupied by the meteor which intimated that great event; he is then led to one of the sides, where, in a kind of recess, a little below the level of the rest of the floor, is a block of white marble, hollowed out in the form of a manger, and said to mark the place of the one in which the infant Jesus was laid. His attention is afterward directed to the “Sepulchre of the Innocents;” to the grotto in which St. Jerome passed the greater portion of his life; and to the chapels dedicated to Joseph and other saints. There has been much controversy respecting the claims of this cave to be regarded as the place in which our Lord was born.

Tradition is in its favor, but facts and probabilities are against it. It is useless to deny that there is much force in a tradition regarding a locality (more than it would have in the case of a historical fact), which can be traced up to a period not remote from that of the event commemorated; and this event was so important as to make the scene of it a point of such unremitting attention, that the knowledge of that spot was not likely to be lost. This view would be greatly strengthened if it could be satisfactorily proved that Adrian, to cast odium upon the mysteries of the Christian religion, not only erected statues of Jupiter and Venus over the holy sepulcher and on Calvary, but placed one of Adonis over the spot of the Nativity at Bethlehem. But against tradition, whatever may be its value, we have in the present case to place the utter improbability that a subterranean cavern like this, with a steep descent, should ever have been used as a stable for cattle, and, what is more, for the stable of a khan or caravanserai, which doubtless the “inn” of Luk 2:7 was. Although, therefore, it is true that cattle are, and always have been, stabled in caverns in the East, yet certainly not in such caverns as this, which appears to have been originally a tomb. Old empty tombs often, it is argued, afford shelter to man and cattle; but such was not the case among the Jews, who held themselves ceremonially defiled by contact with sepulchres. Besides, the circumstance of Christ's having been born in a cave would not have been less a-remarkable than his being laid in a manger, and was more likely to have been noticed by the evangelist, if it had occurred; and it is also to be observed that the present grotto is at some distance from the town, whereas Christ appears to have been born in the town; and, whatever may Le the case in the open country, it has never been usual in towns to employ caverns as stables for cattle. To this we may add the suspicion which arises from the fact that the local traditions seem to connect with caverns almost every interesting event recorded in Scripture, as if the ancient Jews had been a nation of troglodytes. SEE CAVE. All that can be said about-the “holy places” of Bethlehem has been well said l)y Lord Nugent (i. 13-21), and Mr. Stanley (p. 438-442). (See also, though interspersed with much irrelevant matter, Stewart, p. 246, 334 sq.) Of the architecture of the church very little is known; for a resume of that little, see Fergusson's Handbook of Architecture, p. 524; also Salzmann's Photographs and the Etude accompanying them (p. 72). Mr. Stanley states that the present roof is constructed from English oak given to the church by Edward IV (Sin. and Pal. p. 141, 49). Tobler, p. 104 note, adduces the authority of Eutychius that the present church is the work of Justinian, who destroyed that of Constantine as not sufficiently magnificent. One fact is associated with a portion of the crypt of this church, namely, that here. “beside what he believed to be the cradle of the Christian faith,” St. Jerome lived for more than 30 years, leaving a lasting monument of his sojourn (as is commonly believed) in the Vulgate translation of the Bible (Werner, De Bethl. op. Hieron, Stade, 1769).

On the north-east side of the town is a deep valley, alleged to be that in which the angels appeared to the shepherds announcing the birth of the Savior (Luk 2:8). It is situated in the plain below and cast of the convent, about a mile from the walls; and adjacent is a very small, poor village, called Beit-Sahur, to the east of which are the unimportant remains of a Greek church. These buildings and ruins are surrounded by olive trees (Seetzen, 2:41, 42). Here, in Arculf's time, “by the tower of Ader,” was a church dedicated to the three shepherds, and containing their monuments (Arculf, p. 6). But this plain is too rich ever to have been allowed to lie in pasturage, and it is more likely to have been then occupied, as it is now, and as it doubtless was in the days of Ruth, by corn-fields, and the sheep to have been kept on the hills.

In the same valley is a fountain, said to be that for the water of which David longed, and which three of his mighty men procured for him at the hazard of their lives (2Sa 23:15-18). Dr. Clarke stopped and drank of the delicious water of this fountain, and from its correspondence with the intimations of the sacred historian and of Josephus (Ant. 7:12, 4), as well as from the permanency of natural fountains, he concludes that there can be no doubt of its identity. (See Hackett's Illustra. of Script. p. 294-300.) Others find the traditional well of David in a group of three cistarns, more than half a mile away from the present town, on the other side of the wady on the north. A few yards from the western end of the village are two apertures, which have the appearance of wells; but they are merely openings to a cistern connected with:the aqueduct below, and, according to Dr. Robinson: (Researches, 2, 158), “there is now no well of living water in or near the town.” SEE WELL.

Bethlehem has been more or less fully described by most travelers in Palestine (comp. also Reland, Palaest. p. 643 sq.; Rosenmuller, Alterth. II, 2:276 sq.; Verpoortenn, Fascic. Dissert. Coburg, 1739; Spanheim, De praesepi Dom. nostri, Berl. 1695; Wernsdorf, De Bethlehemo ap. Hieron. Viteb. 1769). Treatises on various points connected with the place, especially as the scene of the Nativity, have been written by Ammon (Gott. 1779), Buddeus (Jen. 1727), Ernesti (Lips. 1776), Feuerlein (Gott. 1744), Frischmuth (Jen. 1662), Konigsmann (Schlesw. 1807), Krause (Lips. 1699), Miller (Rost. 1652), Oetter (Nurnb. 1774), Osiander (Tub. 1722), Rehkopf (Helmst. 1772), Scalden (Otium theol. p. 795 sq.), Scherf (Lips. 1704), Schwarz (Cob. 1728), same (ib. 1732), same (ib. eod.), Strauch (Viteb. 1661), same (ib. 1683), Vogel (Regiom. 1706), Wegner (Brandeb. 1690), Ziebich (Viteb. 1751); Cundis (Jen. 1730).

2. A town in the portion of Zebulun, named only in connection with Idalah in Jos 19:15. It has been discovered by Dr. Robinson (Bibliotheca Sacra, 1853, p. 121) at Beit-Lahm, about six miles west of Nazareth, and lying between that town and the main road from Akka to Gaza (comp. Schwarz, Palest. p. 172). Robinson characterizes it as “a very miserable village, none more so in all the country, and without a trace of antiquity except the name” (Bib. Res. new ed. 3, 113).

## Beth-lehem-Judah[[@Headword:Beth-lehem-Judah]]

             (Heb. Beyth Le'(hem Yehudah, בֵּית לֶחֶם יְהוּדָה, Sept. Βηθλεέμ Ι᾿ουδά), a more distinctive title (Jdg 17:7-9; Jdg 19:1; Jdg 19:18; Rth 1:1; 1Sa 17:12) for the place usually called simply BETHLEHEM SEE BETHLEHEM (q.v.), in the tribe of Judah.

## Beth-leptepha[[@Headword:Beth-leptepha]]

             (Reland, Palaest. p. 648), the capital of Bethlepthephene (Pliny, 5, 15), a district opposite Pella, on the west of the Jordan (Josephus, War, 4, 8, 1); perhaps identical with the ruined site Beit-Ilfa, at the north base of Matthew Gilboa (Van de Velde, Narrative, 2, 366). SEE BETHULIA.

## Beth-maachah[[@Headword:Beth-maachah]]

             (Heb. Beyth Maakah' [or הִמִּעֲכָה] בֵּית מִעֲכָה, house of [the] Maachah; always with the prefix Abel or Abelah; Sept. Βαιθμάχα, or Βαιθμααχά v. r. Θαμααχά, etc.), a place named in 2Sa 20:14-15, and there occurring more as a definition of the position of ABEL than for itself; more fully called ABEL-BETH-MAACHAH SEE ABEL-BETH-MAACHAH

(q.v.) in 2Ki 15:29. In the absence of more information, we can only conclude that it is identical with MAACHAH, or ARAM-MAACHAH, one of the petty Syrian kingdoms in the north of Palestine. SEE ARAM.

## Beth-marcaboth[[@Headword:Beth-marcaboth]]

             (Heb. Eeyth Markaboth', מִרְכָּבוֹת בֵּית, house of chariots, in Chron.; Sept. Βαιθμαρχαβώθ v. r. Βαιθμαριμώθ; or with the art. in Josh., Beth- ham-markaboth', בֵּיתאּהמִּרְכָּבֹת, house of the chariots; Sept. Βηθαμερχαβώθ v. r. Βαιθμαχερέβ, and Βαιθαμμαρχασβώθ), one of the towns of Simeon, situated to the extreme south of Judah, with Ziklag and Hormah (Jos 19:5; 1Ch 4:31). What “chariots” can have been in use in this rough and thinly-inhabited part of the country, at a time so early as that at which these lists of towns purport to have been made out, we know not. At a later period — that of Solomon — “chariot cities” are named, and a regular trade with Egypt in chariots was carried on (1Ki 9:19; 2Ch 8:6; 1Ki 10:29; 2Ch 1:17), which would naturally require depots or stopping-places on the road “up” to Palestine (Stanley, p. 160). In the parallel list, Jos 15:30-31, MADMANNAH SEE MADMANNAH (q.v.) occurs in place of Beth- marcaboth; possibly the latter was substituted for the former after the town had become the resort of chariots. SEE HAZAR-SUSAH.

## Beth-meon[[@Headword:Beth-meon]]

             (Heb. Beyth Meon, בֵּית מְעוֹן, house of habitation or of Baal-Meon; Sept. οϊvκος Μαών v. r. Μαώθ), a place in the tribe of Reuben (Jer 48:23); elsewhere (Jos 13:17) given in the full form BETHBAAL- MEON SEE BETHBAAL-MEON (q.v.). SEE BETHMAUAS.

## Beth-merhak[[@Headword:Beth-merhak]]

             (Heb. Beyth ham-Merchak', בֵּית הִמֶּרְחָקhouse of the remoteness; Sept. translates οϊvκος ὁ μακράν, Vulg. procul a domo; A. V. “a place that was far off”), apparently the proper name of a locality near Jerusalem, and not far beyond the brook Kidron, where King David first halted in his exit from the city on the rebellion of Absalom (2Sa 15:17); doubtless a designation of the environs outside the city wall, in the valley of Jehoshaphat, as being the extreme limit of the houses.

## Beth-millo[[@Headword:Beth-millo]]

             (Heb. Beyth Millo', בֵּית מִלּוֹ‹, [or מַלּ‹,] wall-house; Sept. οϊvκος Μααλώ or Μαλλώ; Vul . oppidum [or domus] Mello; Auth. Vers. “house of Millo”), the name of two localities. SEE MILLO.

1. A fortress (or, according to the Targum, a village) near Shechem (Jdg 9:20); apparently the same with the citadel (מִגְדָּל, tower) of the place (Jdg 9:46-49). SEE SHECHEM.

2. A castle or fortification of Jerusalem, where King Jehoash was slain (2Ki 12:20, where it is defined as being situated “on the descent to Sillo,” q.v.); probably in the quarter of the same name. SEE JERUSALEM.

## Beth-nimrah[[@Headword:Beth-nimrah]]

             (Heb. Beyth Nimrah', בֵּית נִמְרָה, house of limpid water; Sept. ἡ Ναμβρά and Βηθναμρά, with many var. readings), one of the “fenced cities” on the east of the Jordan taken and “built” by the tribe of Gad (Num 32:36), and described as lying “‘in the valley” (בָּעֵמֶק) beside Beth-haran (Jos 13:27). In Num 32:3, it is named simply NIMRAH SEE NIMRAH (q.v.). The “Waters of Nimrim,” which are named in the denunciations of Moab by Isaiah (Isa 15:6) and Jeremiah (Jer 48:34), must, from the context, be in the same locality. SEE NIMBIM. By Eusebius and Jerome (Onom. s.v. Βηθναβράν, Bethamnaram) the village (called by them Bethnabris, Βηθναβρίς, Bethamnaris) is said to have been still standing five miles north of Livias (Beth-haran). The Talmudists call it also Beth Nimrin (בֵּית נִמְרִין, comp. Targum on Num 32:3) or Beth-Namer (בֵּית נָמֵר,? panther-house,” Peah, 4, 5; comp. Schwarz, p. 232). The name still survives in the Nahr- Nimrin, the Arab appellation of the lower end of the Wady Shoaib, where the waters of that valley discharge themselves into the Jordan close to one of the regular fords a few miles above Jericho (Burckhardt, Syria, p. 355). It has been seen by Seetzen (Reisen, 1854, 2:318) and Robinson (Researches, 2, 279), but does not appear to have been explored, and all that is known is that the vegetation is very thick, betokening an abundance of water. The Wady Shoaib runs back up into the eastern mountains as far as es-Salt. Its name (the modern form of Hobab?) connects it with the wanderings of the children of Israel, and a tradition still clings to the neighborhood that it was down this valley they descended to the Jordan (Seetzen, 2:377).

It seems to have escaped notice how nearly the requirements of BETHABARA SEE BETHABARA (q.v.) are met in the circumstances of Bethnimrah — its abundance of water and its situation close to “the region round about Jordan” (ἡ περίχωρος τοῦ Ι᾿ορδάνου, i.e. the CICCAR of the O.T., the Oasis of Jericho), immediately accessible to “Jerusalem and all Judaea” (Joh 1:28; Mat 3:5; Mar 1:5) by the direct and ordinary road from the capital. Add to this that in the Sept. the name of Bethnimrah is found very nearly assuming the form of Bethabara — Βαιθαναβρά, Βηθαβρά, Βεθαραβά (see Holmes and Parsons' text).

Beth-nimrah

This site, the present Nimrin, is thus described by Prof. Merrill (East of the Jordan, p. 384): “The ruins cover a considerable space, and the location is an excellent one for a city. The stream which flows past the place is perhaps the largest on that side of the Jordan south of the Zerka, and to it I refer the ‘waters of Nimrim' mentioned in Isa 15:6 and Jer 48:34.”

## Beth-palet[[@Headword:Beth-palet]]

             (Heb. Beyth Pellet, בֵּית פֶּלֶט, house of escape, but found only “in pause,” Beyth Pallet, בֵּית פּ לֶט[or בֵּיתאּ]; Sept. Βηθφέλεθ and Βηθφαλάτ or Βαιθφαλάθ), one of the towns in the extreme south of Judah (i.e. assigned to Simeon), named between Heshmon and Hazar-shual (Jos 15:27), and inhabited after the captivity (Neh 11:26, where it is Anglicized “Beth-phelet”). It corresponds possibly to the “considerable ruin” on Tell el-Kuseifeh (Robinson's Researches, 2, 620), a short distance N.E. of Moladah (Van de Velde, Map).

Beth-palet

Lieut. Conder suggests (Quarterly Statement of the “Pal. Explor. Fund,” January, 1875, p. 26) that from position it might very well correspond to el-Hora (drawing of water), a place remarkable for its number of cisterns and reservoirs, the buildings being of flint throughout.

## Beth-pazzez[[@Headword:Beth-pazzez]]

             (Heb. Beyth Patstsets', בֵּית פֵּצֵּוֹ, house of dispersion; Sept. Βηθφασής v. r. Βηρσαφής), a town (? near the border) of Issachar, named in connection with En-haddah (Jos 19:21); possibly the ruined site Beit-Jenn, about five miles west of the south end of the Lake of Galilee (Van de Velde, Map).

## Beth-peor[[@Headword:Beth-peor]]

             (Heb. Beyth Peor', בֵּית פִּעוֹר, house of Peor, i.e. temple of Baal-Peor; Sept. οϊvκος Φογώρ, but in Joshua Βηθφογώρ or Βαιθφογώρ), a place in Moab, no doubt dedicated to the god Baal-peor, on the east of Jordan; according to Eusebius and Jerome (Onomast. s.v. Βεθφογόρ, Bethfogo), it lay opposite Jericho, and six miles above Livias or Beth-haran. It was in the possession of the tribe of Reuben (Jos 13:20). In the Pentateuch the name occurs in a formula by which one of the last halting-places of the children of Israel is designated — “the ravine (הִגִּאְי) over against (מוּל) Beth-peor” (Deu 3:29; Deu 4:46). In this ravine Moses was probably buried (Deu 34:6). It appears to have been situated on the slope of the eminence (Nebo or Peer), about half way between Heshbon and the north end of the Dead Sea.

Here, as in other cases, the Beth- may be a Hebrew substitution for Baal-, or the name may be an abbreviation of Baal-peor (q.v.).

## Beth-phelet[[@Headword:Beth-phelet]]

             (Neh 11:26). SEE BETH-PALET.

## Beth-rapha[[@Headword:Beth-rapha]]

             (Heb. Beyth Rapha', בֵּית רָפָא, house of Rapha, or (f the giant; Sept. Βαθρεφά v. r. Βαθραία), a name occurring in the genealogy of Judah as apparently the eldest of the three sons of Eshton, “men of Rechah” (1Ch 4:12). B.C. post 1618. There is a Rapha in the line of Benjamin and elsewhere, but no apparent connection exists between those and this, nor has the name been identified as belonging to any place. SEE REPHAIM.

## Beth-rehob[[@Headword:Beth-rehob]]

             (Heb. Beyth-Rechob', בֵּיתאּרְחוֹב, house of Rehob; Sept. οϊvκος ῾Ροώβ [v. r. ῾Ραάβ] and Βαιθροώβ [v. r. ῾Ροώβ, Βαιθραάμ, and even Τώβ]), a place mentioned as having near it the valley in which lay the town of Laish or Dan (Jdg 18:28). It was one of the little kingdoms of Aram or Syria, like Zobah, Maachah, and Ish-tob, in company with which it was hired by the Ammonites to fight against David (2Sa 10:6). SEE ARAM. In 2Sa 10:8 the name occurs in the shorter form of Rehob, in which form it is doubtless again mentioned in Num 13:21. Being, however, “far from Sidon” (Jdg 18:28), this place must not be confounded with two towns of the name of Rehob in the territory of Asher. SEE REHOB. Robinson conjectures (Later Researches, p. 371) that this ancient place is represented by the modern Hunin, a fortress commanding the plain of the Huleh, in which the city of Dan (Tell el-Kady) lay. SEE CAESAREA-PHILIPPI. Hadadezer, the king of Zobah, is said to have been the son of Rehob (2Sa 8:3; 2Sa 8:12). — Smith.

## Beth-shan[[@Headword:Beth-shan]]

             (Heb. Beyth-Shan', בֵּיתאּשָׁן, Sept. Βαιθσάν v. r. Βαθσάμ), an abridged form (1Sa 31:10; 1Sa 31:12; 2Sa 21:12) of the name of the city BETH-SHEAN SEE BETH-SHEAN (q.v.).

## Beth-shean[[@Headword:Beth-shean]]

             (Heb. Beyth Shean', בֵּית שְׁאָן, house of security; Sept. Βηθσάν, also [in 1Ki 4:12] Βηθσαάν, and οϊvκος Σαάν, and [in 1Ch 7:29] Βαιθσάν v.r. Βαιθσαάν; in Samuel BETH-SHAN, in the Apocrypha BETHSAN, in Josephus Βήθσανα or Βεθσάνη; in the Talmud Beisan, בֵּיסָן[but see Otho, Lex. Rabb. p. 103]; in Steph. Byz. [p. 675] Βαισών; in the Onomasticon, Euseb. Βήθσαν, Jerome Bethsan; also [according to Schwarz, Palest. p. 148, note] in 1Ki 22:39, the “ivory-house” of Solomon, בֵּית הִשֵּׁןhash-Shen', house of the tooth; Sept. οϊvκος ἐλεφάντινος), a city which, with its “daughter” towns, belonged to Manasseh (1Ch 7:29), though within the original limits of Issachar (Jos 17:11), and therefore on the west of Jordan (comp. 1Ma 5:52). It was not subdued, however, by either tribe, but remained for a long time in the hands of the Canaanites and Philistines (Jdg 1:27). The corpses of Saul and his sons were fastened up to the wall of Bethshean by the Philistines (1Sa 31:10; 1Sa 31:12) in the open “street” or space (רְחֹב), which — then as now — fronted the gate of an Eastern town (2Sa 21:12). In Solomon's time it seems to have given its name to a district extending from the town itself to Abel-meholah; and “all Bethshean” was under the charge of one of his commissariat officers (1Ki 4:12). From this time we lose sight of Bethshean till the period of the Maccabees, in connection with whose exploits it is mentioned more than once in a cursory manner (1Ma 5:52; comp. 1Ma 12:40-41). Alexander Jannaeus had an interview here with Cleopatra (Josephus, Ant. 13, 13, 3); Pompey marched through it on his way from Damascus to Jerusalem (ib. 14, 3, 4); Gabinius fortified it (ib. 14:5, 3); and in the Jewish war 13,000 Jews were slain by the Scythopolitans (War, 2:18, 3). It was 600 stadia from Jerusalem (2Ma 12:29), 120 from Tiberias (Josephus, Life, 65), and 16 miles from Gadara (Itin. Anton.; comp. Ammian. Marc. 19:12). In the Middle Ages the place had become desolate, although it still went by the name of Metropolis Palaestinae tertia (Will. Tyr. p. 749, 1034; Vitriacus, p. 1119). We find bishops of Scythopolis at the councils of Chalcedon, Jerusalem (A.D. 536), and others. During the Crusades it was an archbishopric, which was afterward transferred to Nazareth (Raumer's Palastina, p. 147-149).

Bethshean also bore the name of Scythopolis (Σκυθῶν πόλις, 2Ma 12:29), perhaps because Scythians had settled there in the time of Josiah (B.C. 631), in their passage through Palestine toward Egypt (Herod. 1:205; comp. Pliny, Hist. Nat. 5, 16, 20; Georg. Syncellus, p. 214). This hypothesis is supported by 2Ma 12:30, where mention is made of “Jews who lived among the Scythians (Σκυθοπολῖται) (in Bethshan”); and by the Septuagint version of Jdg 1:27 (Βαιθσάν, ἣ εστι Σκυθῶν πόλις). In Jdt 3:2, the place is also called Scythopolis (Σκυθῶν πόλις), and so likewise by Josephus (Ant. 5, 1, 22; 12:8, 5; 13:6, 1) and others (Strabo, 16:763; Ptolemy, 5, 15, 23). The supposition that these were descendants of the Scythians in Palestine (comp. Eze 39:11) renders more intelligible Col 3:11, where the Scythian is named with the Jew and Greek; and it also explains why the ancient rabbins did not consider Scythopolis (Beisan) as a Jewish town (comp. Joseph. Life, 6), but as one of an unholy people (Havercamp, Observat. ad Joseph. Antiq. 5, 1, 22). On coins the place is called Scythopolis and Nysa (so Pliny, 5, 16), with figures of Bacchus and the panther (Eckhel, p. 438-440; comp. Reland, p. 993 sq.). As Succoth lay somewhere in the vicinity east of the Jordan, some would derive Scythopolis from Succothopolis (Reland, p. 992 sq.; Gesenius, in Burckhardt, p. 1053, German edit.). It has also, with as little probability, been supposed to be the same as Beth-shittim (Jdg 7:22). Josephus does not account Scythopolis as belonging to Samaria, in which it geographically lay, but to Decapolis, which was chiefly on the other side of the river, and of which he calls it the largest town (War, 3, 9, 7). SEE SCYTHOPOLIS.

The ancient native name, as well as the town itself, still exists in the Beisan of the present day (Robinson, Researches, 3, 174). It stands on a rising ground somewhat above the valley of the Jordan, or in the valley of Jezreel where it opens into the Jordan valley. It is on the road from Jerusalem to Damascus, and is about three miles from the Jordan, fourteen from the southern end of Lake Gennesareth, and sixteen from Nazareth. The site of the town is on the brow of the descent by which the great plain of Esdraelon drops down to the level of the Ghor. A few miles to the west are the mountains of Gilboa, and close beside the town, on the north, runs the water of the Ain-Jalud, the fountain of which is in Jezreel, and is in all probability the spring by which the Israelites encamped before the battle in which Saul was killed (1Sa 29:1). Three other large brooks pass through or by the town; and in the fact of the abundance of water, and the exuberant fertility of the soil consequent thereon, as well as in the power of using their chariots, which the level nature of the country near the town conferred on them (Jos 17:16), resides the secret of the hold which the Canaanites retained on the place. So great was this fertility, that it was said by the rabbins that if Paradise was in the land of Israel, Beth-shean was the gate of it, for its fruits were the sweetest in all the land (see Lightfoot, Chor. Cent. 60). If Jabesh-Gilead was where Dr. Robinson conjectures-at ed-Deir in Wady Yabis — the distance from thence to Beisan, which it took the men of Jabesh “all night” to traverse, cannot be much beyond ten miles.

The modern Beisan is a poor place containing not more than sixty or seventy houses. The inhabitants are Moslems, and are described by Richardson and others as a set of inhospitable and lawless fanatics. The ruins of the ancient city are of considerable extent. It was built along the banks of the rivulet which waters the town and in the valleys formed by its several branches, and must have been nearly three miles in circumference. The chief remains are large heaps of black hewn stones, with many foundations of houses and fragments of a few columns (Burckhardt, p. 243). The principal object is the theater, which is quite distinct, but now completely filled up with weeds; it measures across the front about 180 feet, and has the singularity of possessing three oval recesses half way up the building, which are mentioned by Vitruvius as being constructed to contain the brass sounding-tubes. Few theatres had such an apparatus even in the time of this author, and they are scarcely ever met with now. The other remains are the tombs, which lie to the north-east of the Acropolis, without the walls. The sarcophagi still exist in some of them; triangular niches for lamps have also been observed in them; and some of the doors continue hanging on the ancient hinges of stone in remarkable preservation. Two streams run through the ruins of the city, almost insulating the Acropolis. There is a fine Roman bridge over the one to the southwest of the Acropolis, and beyond it may be seen the, paved way which led to the ancient Ptolemais, now Acre. The Acropolis is a high circular hill, on the top of which are traces of the walls which encompassed it (Irby and Mangles, Travels, p. 301-303). See also Robinson, Later Bib. Res. p. 329 sq.; Van de Velde, Narrative, 2, 359-363; Thomson, Land and Book, 2, 172 sq.

## Beth-shemesh[[@Headword:Beth-shemesh]]

             (Heb. Beyth She'mesh, בֵּית שֶׁמֶשׁ, house of the sun; in pause Beyth Sha'mesh, בֵּית שָׁמֶשׁ; Sept. in Jos 15:10, πόλις ἡλίου, elsewhere in Joshua and Judges Βηθσάμες, in Sam. and Chron. Βαιθσαμύς, in Kings Βαιθσάμις, in Jeremiah ῾Ηλιούπολις; Josephus Βηθσάμη, Ant. 6, 1, 3), the name of four places. SEE HELIOPOLIS.

1. A sacerdotal city (Jos 21:16; 1Sa 6:15; 1Ch 6:59) in the tribe of Dan, on the northern border (between Chesalon and Timnath) of Judah (Jos 15:10), toward the land of the Philistines (1Sa 6:9; 1Sa 6:12), probably in a lowland plain (2Ki 14:11), and placed by Eusebius and Jerome (Onomast . s.v. Βηθσάμες, Bethsamis) ten Roman miles from Eleutheropolis, in the direction of the road to Nicopolis. The expression “went down” in Jos 15:10; 1Sa 6:21, seems to indicate that the position of the town was lower than Kirjath-jearim; and it is in accordance with the situation that there was a valley (עֵמֶק) of corn- fields attached to the place (1 Samuel 5:13). It was a “suburb city” (Jos 21:16; 1Ch 6:59),. and it is named in one of Solomon's commissariat districts under the charge of Ben-Dekar (1Ki 4:9). It was the scene of an encounter between Jehoash, king of Israel, and Amaziah, king of Judah, in which the latter was worsted and made prisoner (2Ki 14:11; 2Ki 14:13; 2Ch 25:21; 2Ch 25:23), Later, in the days of Ahaz, it was taken and occupied by the Philistines, together with several other places in this locality (2Ch 28:18). From Ekron to Beth-shemesh a road (דֶּרֶךְ, ὁδός) existed along which the Philistines sent back the ark by milch-kine after its calamitous residence in their country (1Sa 6:9; 1Sa 6:12); and it was in the field of “Joshua the Beth-shemite” (q.v.) that the “great Abel” (whatever that may have been, prob. a stone; SEE ABEL-) was on which the ark was set down (1Sa 6:18). On this occasion it was that, according to the present text, “fifty thousand and threescore and ten men” were miraculously slain for irreverently exploring the sacred shrine (1Sa 6:19). This number has occasioned much discussion (see Schram, le plaga Bethschemitarum, Herb. 17. .). The numeral in the text has probably been erroneously transcribed. SEE ABBREVIATION. The Syriac and Arabic have 5070 instead of 50070, and this statement agrees with 1 Cod. Kennicott (comp. Gesenius, Gesch. der Hebr. Sprache, p. 174). Even with this reduction, the number, for a provincial town like Beth-shemesh, would still be great. We may therefore suppose that the number originally designated was 570 only, as the absence of any intermediate denomination between the first two digits would seem to indicate. The fact itself has been accounted for on natural principles by some German writers in a spirit at variance with that of Hebrew antiquity, and in which the miraculous part of the event has been explained away by ungrammatical interpretations. SEE NUMBER.

By comparison of the lists in Jos 15:10; Jos 19:41; Jos 19:43, and 1Ki 4:9, it will be seen that IR-SHEMESH SEE IR-SHEMESH (q.v.), “city of the sun,” must have been identical with Beth-shemesh, Ir being probably the older form of the name; and again, from Jdg 1:35, it appears as if Har-cheres, “mount of the sun,” were a third name for the same place, suggesting an early and extensive worship of the sun in this neighborhood. SEE HERES.

Beth-shemesh is no doubt the modern Ain-shems found by Dr. Robinson in a position exactly according with the indications of Scripture, on the north- west slopes of the mountains of Judah — “a low plateau at the junction of two fine plains” (Later Researches, p. 153) — about two miles from the great Philistine plain, and seven from Ekron (Researches, 3, 17-20; comp. Schwarz, Palest. p. 98). It is a ruined Arab village constructed of ancient materials. To the west of the village, upon and around the plateau of a low swell or mound, are the vestiges of a former extensive city, consisting of many foundations and the remains of ancient walls of hewn stone. With respect to the exchange of Beth for Ain, Dr. Robinson remarks (3, 19): “The words Beit (Beth) and Ain are so very common in the Arabic names of Palestine, that it can excite no wonder there should be an exchange, even without an obvious reason. In the same manner the ancient Beth- shemesh (Heliopolis of Egypt) is known in Arabian writers as Ain-shems” (see below). SEE BETH-; SEE EN-.

2. A city near the southern border of Issachar, between Mount Tabor and the Jordan (Jos 19:22); probably the same with the present village Kaukab (“the star”) el-Hawa (Schwarz, Palest. p. 167), which in also identical with the Belvoir of the Crusaders (see Roblinson, Researches, 3, 226).

3. One of the “fenced cities” of Naphtali, named (Jos 19:38; Jdg 1:33) in connection with Bethanath, from neither of which places were the Canaanite inhabitants expelled, but became tributaries to Israel. Jerome's expression (Onom. Bethsamis) in reference to this is perhaps worthy of notice, “in which the original inhabitants (cultores,? worshippers) remained;” possibly glancing at the worship from which the place derived its name. Keil (Comment on Joshua p. 440) confounds this place with the foregoing. M. De Saulcy suggests (Narrative, 2, 422) that it may have been identical with a village called Medjel esh-Shems, seen by him on the brow of a hill west of the road from Banias to Lake Phiala; it is laid down on Van de Velde's Map at 2.5 miles north of the latter.

4. By this name is mentioned (Jer 43:13) an idolatrous temple or place in Egypt, usually called Heliopolis (q.v.) or On (Gen 41:45). In the Middle Ages Heliopolis was still called by the Arabs Ain-Shems, which is the modern name (Robinson, Researches, 1, 36). SEE AVEN; SEE ON.

## Beth-shemite[[@Headword:Beth-shemite]]

             (Heb. Beyth hash-Shimshi', הִשִּׁמְשִׁי בֵּית; Sept. ἐκ Βαιθσαμύς, ὁ Βαιθσαμυσίτης), an inhabitant (1Sa 6:14; 1Sa 6:18) of the BETH- SHEMESH SEE BETH-SHEMESH (q.v.) in Judaea.

## Beth-shittah[[@Headword:Beth-shittah]]

             (Heb. Beyth hash-Shittah', הִשִּׁטָּה בֵּית, house of the acacia; Sept. Βηθασεττά v.r. Βηθσεέδ and Βοσαέττα), a place near the Jordan (comp. Josephus, who only names it as a “valley encompassed with torrents,” Ant. 5, 6, 5), apparently between Bethshean and Abel-meholah, or at least in the vicinity of (Heb. toward) Zarerath, whither the flight of the Midianites extended after their defeat by Gideon in the valley of Esdraelon (Jdg 7:20); probably the village of Shutta discovered by Robinson (Researches, 3, 219) south-east of Jebel Duhy (Schwarz says, incorrectly, one mile west, Palest. p. 163), and east of Jezreel (De Saulcy, Dead Sea, 2, 307); although this is west of Bethshean, and farther from the Jordan than we should expect. SEE SHITTIM.

## Beth-tappuah[[@Headword:Beth-tappuah]]

             (Heb. Beyth- Tappu'ach, תִּפּוּחִ בֵּיתאּ, apple-house, i.e. orchard; Sept. Βηθθαπφουέ v.r. Βαιθαχού), a town of Judah, in the mountainous district, and near Hebron (Jos 15:53; comp. 1Ch 2:43), where it has been discovered by Robinson (Researches, 2, 428) under the modern name of Teffuh, 1.25 hour, about five miles, west of Hebron, on a ridge of high table-land. The terraces of the ancient cultivation still remain in use; and though the “apples” have disappeared, yet olive-groves and vineyards, with fields of grain, surround the place on every side (Schwarz, Palest. p. 105). SEE APPLE.

The simple name of Tappuah was borne by another town of Judah, which lay in the rich lowland of the Shefela (Joshua 14:34). SEE TAPPUAH. Also by one on the border between Manasseh and Ephraim (Jos 16:8). SEE EN-TAPPUAH.

## Beth-zur[[@Headword:Beth-zur]]

             (Heb. Beyth-Tsur', בֵּיתאּצוּר, house of the rock; Sept. Βηθσούρ, in 2 Chronicles Βαιθσουρά, in 1 Chronicles v.r. Βαιθσούρ; Apocrypha and Josephus Βεθσούρα), a town in the mountains of Judah, named between Halhul and Gedor (Jos 15:58). So far as any interpretation can, in their present imperfect state, be put on the genealogical lists of 1Ch 2:42-49, Beth-zur would appear from 1Ch 2:45 to have been founded by the people of Maon, which again had derived its origin from Hebron. However this may be, Beth-zur was “built,” i.e. probably fortified, by Rehoboam, with other towns of Judah, for the defense of his new kingdom (2Ch 11:7). After the captivity the people of Beth-zur assisted Nehemiah in the rebuilding of the wall of Jerusalem (Neh 3:16); the place had a “ruler” (שִׂר), and the peculiar word Pelek (פֶּלֶךְ) is employed to denote a district or circle attached to it, and to some other of the cities mentioned here. SEE TOPOGRAPHICAL TERMS. In the wars of the Maccabees, Beth-zur or Beth-sura (then not a large town, πολίχνη, Joseph. War, 1, 1, 4) played an important part. It was “the strongest place in Judaea” (Joseph. Ant. 13, 5, 6), having been fortified by Judas and his brethren “that the people might have a defense against Idumaea,” and they succeeded in making it “very strong, and not to be taken without great difficulty” (Josephus, Ant. 12, 9, 4); so much so that it was able to resist for a length of time the attacks of Simon Mac. (1Ma 11:65) and of Lysias (2Ma 11:5), the garrison having in the former case capitulated. Before Beth-zur took place one of the earliest victories of Judas over Lysias (1Ma 4:29), and it was in an attempt to relieve it when besieged by Antiochus Eupator that he was defeated in the passes between Beth-zur and Bath-zacharias, and his brother Eleazar killed by one of the elephants of the king's army (1Ma 6:32-47; Joseph. Ant. 12:9, 3). According to Eusehius and Jerome (Oncmsasticon, s.v. Βεθσούρ, Bethsur), it was still called Bethsoron (Βηθσορών), a village twenty miles from Jerusalem, on the road to Hebron, containing a fountain at the foot of a hill, said to be that where Philip baptized the officer of queen Candace. The distance of five stadia from Jerusalem in 2Ma 11:5, is too small (Cellarii Notit. 2, 565). The traditional Beth-sur of the Crusaders, near Bethlehem, where the fountain of St. Philip is pointed out (Cotovic. p. 247; Pococke, 2, 67; Maundrell, p. 116), cannot be the real place, for Eusebins places it much more to the south, and is in this supported by its history, which shows that it lay on what was the southern border of the Jordan in the time of the Maccabees, when the Idumaeans had taken possession of the southernmost part of the country and made Hebron their chief town., In those times, indeed, Beth-zur, or Bethsur, appears to have been the corresponding fortress on the Jewish side of the fountain to that of Hebron on the side of Idumaea, standing at a short distance, and probably over against it, as many similar fortresses are found to do at the present day. Near Hebron there is another well, called Bires-Sur, which also gives name to the wady: this place may have been the ancient Beth- zur, However, here is no trace of ancient ruins (Robinson's Researches, 3, 14).

M. De Saulcy states that he heard of a modern village, corresponding in name to Beth-Zur, lying a short distance to the west of the road, soon after he left Hebron in passing northward, opposite Halhul, but he did not visit it (Narrative, 1, 451). It is therefore nearly certain that Beth-zur is near the modern ed-Dirweh, notwithstanding the distance (about five Roman miles) of this latter place from Hebron; it has a ruined tower, apparently of the time of the Crusades, and close by, a fountain with ruins as of an ancient fortress, built of very large stones upon rocks hewn away to a perpendicular face (Robinson, Researches, 1, 320). Mr. Wolcott learned that this hill still retained among the natives the name Beit-Sur (Bib. Sac. 1843, p. 56). The recovery of the site of Beth-zur (Robinson's Later Researches, p. 277) explains its impregnability, and also the reason for the choice of its position, since it commands the road from Beersheba and Hebron, which has always been the main approach to Jerusalem from the, south. A short distance from the tell, on which are strewn the remains of the town, is a spring, Ain edh-Dhirweh, which in the days of Jerome and later was regarded as the scene of the baptism of the eunuch by Philip. The tradition has apparently confounded this place with another Beth-zur (Βεθσούρ), which the Onomasticon (ut sup.) locates one mile from Eleutheropolis; it may be noticed that Beitsr- is not near the road to Gaza (Act 8:26), which runs much more to the northwest. SEE GAZA. This identification of Beth-zur is adopted by Wilson (Lands of the Bible, 1, 386), and apparently coincides with that of Schwarz (Palest. p. 107).

## Bethabara[[@Headword:Bethabara]]

             (Βηθαβαρά, quasi, בּית עֲבָרָה, house of the ford or ferry), a place beyond Jordan (πέραν τοῦ Ι᾿ορ.), in which, according to the Received Text of the N.T., John was baptizing (Joh 1:28), apparently at the time that he baptized Christ (comp. Joh 1:29; Joh 1:39; Joh 1:35). If this reading be the correct one, Bethabara may be identical with BETH-BARAH SEE BETH- BARAH (q.v.), the ancient ford of Jordan, of which the men of Ephraim took possession after Gideon's defeat of the. Midianites (Jdg 7:24); or possibly with BETH-NIMRAH SEE BETH-NIMRAH (q.v.), on the east of the river, nearly opposite Jericho. But the oldest MSS. (A, B) and the Vulgate have not “Bethabara,” but Bethany (Βηθανία), a reading which Origen states (Opp. 2, 130, ed. Huet) to have obtained in almost all the copies of his time (σχέδον πάντα τὰ ἀντίγραφα), though altered by him in his edition of the Gospel on topographical grounds (see Kuinol, in loc.). In favor of Bethabara are

(a) changed by copyists into one so unfamiliar as Bethabara, while the reverse — the change from an unfamiliar to a familiar name — is of frequent occurrence.

(b) The fact that Origen, while admitting that the majority of MSS. were in favor of Bethany, decided, notwithstanding, for Bethabara.

(c) That Bethabara was still known in the days of Eusebius and Jerome (Onomasticon, Βηθααβαρά, Bethbaara, which is expressly stated to have been the scene of John's baptism), and greatly resorted to by persons desirous of baptism. Still the fact remains that the most ancient MSS. have “Bethany,” and that name has been accordingly restored to the text by Lachmann, Tischendorf, and other modern editors. The locality must, therefore, be sought by this name on the east shore of the Jordan. SEE BETHANY.

Bethabara

Lieut. Conder thinks he has recovered this site in the present ford Abaurah, about a mile north of the place where the stream el-Jalud falls into the Jordan opposite Beisan (Tent-work, 2, 64 sq.); but he gives no decisive reason for the identification beyond the correspondence in name and the vicinity to Galilee, which he contends is required by the note of time in Joh 2:1.

## Betham, Edward B.D[[@Headword:Betham, Edward B.D]]

             an English divine of the 18th century, was educated at Eton School and at King's College, Cambridge, of which he became a fellow in 1731. He afterwards became rector of Greenford, in Middlesex, and preacher at Whitehall. His benefactions were very large as compared with his fortune. He gave £20, 000 to the Botanical Garden at Cambridge, endowed a charity-school in his own parish in 1780, and gave other gifts of importance. — He died in 1783.

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

             an English Roman Catholic divine, chaplain and preacher to king James II, died in 1701. He published, Annunciation: a Sermon on Luke1, 31 (1686 ): — and Catholick Sermons ( 2 vols. 8vo ) See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Bethany[[@Headword:Bethany]]

             (Βηθανία; according to Simonis, Onom. N.T. p. 42, for the Heb. בֵּית עֲנִיָּה, house of depression; but, according to Lightfoot, Reland, and others, for the Aramaean בֵּית הִינֵי, house of dates; comp. the Talmudic אֲהִינָא, an unripe date, Buxtorf, Lex. Talm. col. 38), the name of two places.

1. Instead of Bethabara (Βηθαβαρά), in Joh 1:28 (where the text was altered since Origen's time; see Crome, Beitr. 1, 91 sq.), the reading in the oldest and best MSS. (also in Nonnius's Paraphr. in loc.) is Bethany, Βηθανία (see De Dieu, Crit. Sacr. p. 491), which appears to have been the name of a place east of Jordan (against the interpretation of Kuinol, Comment. in loc., that πέραν signifies on this side; see Lucke, in Krit. Journ. 3, 383; Crome, Beitr. 1, 82 sq.; while the punctuation of Paulus, Samml. 1, 287, who places a period after ἐγένετο, Comment. 4, 129, is not favored by the context). Possin'(Spicil. Evang. p. 32) supposes that the place went by both names (regarding “Beth-abara” = בֵּית עֲבֵרָה, domus transitus, ferry-house; and ‘“Bethany” = אנִיָּה, domus navis, boat-house). SEE BETHABARA. The spot is quite as likely to have been not far above the present “pilgrims' bathing-place” as any other, although the Greek and Roman traditions differ as to the exact locality of Christ's baptism (Robinson, Researches, 2, 261). The place here designated is apparently the same as the BETH-BARAH SEE BETH-BARAH (q.v.) of Jdg 7:24, or possibly the same as BETH-NIMRAH SEE BETH-NIMRAH (q.v.).

2. A town or village in the eastern environs of Jerusalem, so called probably from the number of palm-trees that grew around, and intimately associated with many acts and scenes of the life of Christ. It was the residence of Lazarus and his sisters Mary and Martha, and Jesus often went out from Jerusalem to lodge there; it was here that he raised Lazarus from the dead; from Bethany he commenced his “triumphal entry” into Jerusalem; here, at the house of Simon the leper, the supper was given in his honor; and it was in this vicinity that the ascension took place (Mat 21:17; Mat 26:6; Mar 11:11-12; Mar 14:3; Luk 24:50; Joh 11:1; Joh 12:1). It was situated “at” (πρός) the Mount of Olives (Mar 11:1; Luk 19:29), about fifteen stadia from Jerusalem (Joh 11:18), on or near the usual road from Jericho to the city (Luk 19:29, comp. 1; Mar 11:1, comp. Mar 10:46), and close by and east (?) of another village called BETH-PHAGE SEE BETH-PHAGE (q.v.). There never appears to have been any doubt as to the site of Bethany, which is now known by a name derived from Lazarus—el- 'Azariyeh, or simply Lazarieh. It lies on the eastern slope of the Mount of Olives, fully a mile beyond the summit, and not very far from the point at which the road to Jericho begins its more sudden descent toward the Jordan valley (Lindsay, p. 91; De Saulcy, 1:120). The spot is a woody hollow more or less planted with fruit-trees — olives, almonds, pomegranates, as well as oaks and carobs; the whole lying below a secondary ridge or bump, of sufficient height to shut out the village from the summit of the mount (Robinson, 2, 100 sq.; Stanley, p. 189; Bonar, p. 138, 139). From a distance the village is “remarkably beautiful” — “the perfection of retirement and repose” — “of seclusion and lovely peace” (Bonar, p. 139, 230, 310, 337; and see Lindsay, p. 69); but on a nearer view is found to be a ruinous and wretched village, a wild mountain hamlet of some twenty families, the inhabitants of which display even less than the ordinary Eastern thrift and industry (Robinson, 2:102; Stanley, p. 189; Bonar, p. 310). In the village are shown the traditional sites of the house and tomb of Lazarus, the former the remains of a square tower apparently of old date, though certainly not of the age of the kings of Judah, to which De Saulcy assigns it (1, 128)-the latter a deep vault excavated in the limestone rock, the bottom reached by twenty-six steps. The house of Simon the leper is also exhibited. As to the real age and character of these remains there is at present no information to guide us. Schwarz maintains el-'Azariyeh to be AZAL, and would fix Bethany at a spot which, he says, the Arabs call Beth-hanan, on the Mount of Offence above Siloam (p. 263, 135). These traditional spots are first heard of in the fourth century, in the Itinerary of the Bourdeaux Pilgrim, and the Onomasticon of Eusebius and Jerome, and they continued to exist, with certain varieties of buildings and of ecclesiastical establishments in connection therewith, down to the sixteenth century, since which the place has fallen gradually into its present decay (Robinson, Researches, 2, 102, 103). By Mandeville and other mediaeval travelers the town is spoken of as the “Castle of Bethany,” an expression which had its origin in castellum being employed in the Vulgate as the translation of κώμη in Joh 11:1. SEE JERUSALEM..

## Bethany Beyond Jordan[[@Headword:Bethany Beyond Jordan]]

             (i.e. Bethabara). Conder (Handbook of the Bible, p. 315) regards this as another form of Bataancea or Bashan; but this identification is precarious, and the region indiῥcated is too far north and east.

## Bethany In Judaea[[@Headword:Bethany In Judaea]]

             We glean the following additional particulars on this interesting Scripture locality. Bethany is mentioned in connection with Beth-phage, “house of figs.” We also know that palm trees were plentiful in the environs of Bethany (Joh 12:13) and on the Mount of Olives (Neh 8:15); while they were sufficiently rare in Palestine to give to each locality where they were found a distinctive name (comp. Gen 14:7; Deu 34:3; Jdg 4:5).

The village of Bethany is unquestionably ancient, though it was probably so small, and its situation so retired, that it never came into notice until the time of our Lord. Bethany stands on the border of the desert. Beyond it there is not, and apparently never was, any inhabited spot. It seems as if excluded from the world of active life, and one would suppose, from the look of its inhabitants, that they had given up industry in despair. The view from it is dreary and desolate. Olivet shuts out Jerusalem and the country westward; and the eye roams eastward down the bare, gray, “wilderness of Judaea” into the deep valley of the Jordan, and then up again to the long wall of the Moab mountains on the distant horizon. The houses are massive and rude, built chiefly of old hewn stones. The leading, and indeed the only, road from Jerulsalem to Jericho runs past Bethany. It is one of the dreariest in all Palestine, and it is now, as it was in the time of our Lord, one of the most dangerous (Luk 10:30). The road does not proceed  direct from the Holy City to this village; it winds round the south side of the Mount of Olives; thus making the distance as nearly as possible fifteen furlongs (Joh 11:18). It was up that road through the wilderness from Jericho Christ came to raise Lazarus; and on it, without the village, the weeping sisters met him (comp. 10:40 and 11:1-20). It was along that road to Jerusalem he went in triumphal procession, and from the palm-trees in the adjoining fields the multitudes cut down branches (Mar 11:1-11; Joh 12:13). A steep and rugged footpath leads from Jerusalem to Bethany over the summit of Olivet. It was probably by it Jesus “led out” his disciples “as far as to Bethany” — the same place where he was often wont to retire — and there “he lifted up his hands and blessed them. And while he blessed them he was parted from them, and received up into heaven” (Luk 24:50-51). By the same path the disciples returned to Jerusalem (Act 1:12). It is a singular fact, and one calculated to show the value that ought to be attached to Eastern traditions, that a tradition as old as the beginning of the 4th century fixes the scene of the ascension on the summit of the Mount of Olives, and there, in honor of it, the empress Helena built a church (Eusebius, Vit. Const. iii, 43); yet Luke distinctly states that this event occurred at Bethany.

## Betharabah[[@Headword:Betharabah]]

             is regarded by Tristram as “indicated by some ancient ruins on Tell el Moghyfer, near the opening of the ravine Khaur el-Kataf” (Bible Places, p. 94). The Ordnance Map lays down the ruins of Kusa Hajlah in that position (three and a quarter miles south-east of er-Riha), and marks a site without ancient remains as Rujm el Mogeifir, lying near the Kelt (one and a quarter miles south-east of er-Riha).

## Betharamptha[[@Headword:Betharamptha]]

             SEE BETH-ARAM.

## Bethbasi[[@Headword:Bethbasi]]

             (Βαιθβασί), a town which, from the mention of its decays (τὰ καθηρημένα), must have been originally fortified, lying in the desert (τῇ ἐρήμῳ), and in which Jonathan and Simon Maccabaeus took refuge from Bacchides (1Ma 9:62; 1Ma 9:64). Josephus (Ant. 13, 1, 5) has. Bethalaga, Βηθαλαγά (Beth-hogla), but a reading of the passage quoted by Reland (Palaest. p. 632) presents the more probable form of Beth- keziz. Either alternative fixes the situation as in the Jordan valley not far from Jericho. SEE KEZIZ.

## Bethcar[[@Headword:Bethcar]]

             (Heb. Beyth Kar', בֵּית כִּר, sheep-house, i.e. pasture; Sept. Βαιθχόρ v. r. Βελχόρ), a place named as the point to which the Israelites pursued the Philistines from Mizpeh on a memorable occasion (1Sa 7:11), and therefore west of Mizpeh; apparently a Philistine guard-house or garrison. From the unusual expression “under (מִתִּחִת) Beth-car,” it would seem that the place itself was on a height, with the road at its foot. Josephus (Ant. 6, 2, 2) has “as far as Corrhaea” (μέχρι Κοῤῥαίων), and goes on to say (in accordance with the above text) that the stone Ebenezer was set up at this place to mark it as the spot to which the victory had extended. SEE EBEN- EZER; SEE COREAE. Schwarz's attempted identification (Palest. p. 136) is not sustained by accurate maps.

## Bethdagon[[@Headword:Bethdagon]]

             The town in Judah (Jos 15:41) is identified by Conder (Tent-work, ii, 335) and Tristram (Bible Places, p. 41) with the present Beit-Dejan, between Jaffa and Lydda; a site, however, which could lot have fallen within the limits of that tribe. The town of this name in Galilee (Jos 19:27) is thought by both of these writers (Tent-work, 2, 335; Bible Places, p. 292) to be the modern Tell Dauk on the river Belus, near its mouth. The name corresponds tolerably well (see Quarterly Report of the Palestine Exploration Fund,” January, 1881, p. 50), and there are “said to be remains upon the mound” (Robinson, New Researches, p. 103). It is marked on the Ordnance Map as Khirbet Da'uk, a ruined mound about twenty-five feet high, four miles south-east of Akka, with a well adjoining, but no other marks of antiquity.

## Bethel[[@Headword:Bethel]]

             (now Beitin). Of this locality we extract the following additional particulars from Porter's Handbook, p. 238.

“The site is surrounded by higher ground on every side except the south, and yet it is so high that from the upper part of it the dome of the great mosque in Jerusalem can be seen. The ruins of the ancient city cover the whole surface of the ridge, and are three or four acres in extent. They consist of foundations, fragments of walls, and large heaps of stones. On the highest point are the remains of a square tower; and towards the south  are the walls of a Greek church, standing within the foundations of a much older edifice. Amid the ruins are about a score of low huts, rudely formed out of ancient materials. In the western valley is a cistern 314 feet by 217, constructed of massive stones. The southern side is entire, but the others are more or less ruinous.” The following details are from Conder's Tent-work in Palestine, 2, 105 sq. “Bethel at the present day is one of the most desolatelooking places in Palestine; not from lack of water, for it has four good springs, but from the absence of soft soil on its rocky hills. All the neighborhood is of gray, bare stone, or white chalk. The miserable fields are fenced in with stone walls; the hovels are rudely built of stone; the hill to the east is of hard rock, with only a few scattered fig-gardens; the ancient sepulchres are cut in a low cliff, and a great reservoir south of the village is excavated in rock. The place seems as it were turned to stone, and we can well imagine that the lonely patriarch found nothing softer than a stone for the pillow under his head, when on the bare hill-side he slept, and dreamed of angels.

“It is very remarkable that in this narrative the word ‘place' occurs in a manner which suggests that it is used with a special significance. Jacob came not to any city, but to a ‘certain place' (Gen 28:11), the stones of which formed his pillow. The word ‘place' (Makom) occurs five times in the same chapter, and the place called Bethel is distinguished specially from the neighboring city of Luz (ver. 19). The same word (Makom) is used to denote the sacred places of the Canaanites (Deu 12:2), and in the Talmud to denote the shrines held to be lawful for Israel before the Temple was built. It is thus, perhaps, a sacred place that is intended as having been Jacob's refuge on his way; and we at once recall the altar which Abraham raised between Bethel and Ai — towns which, as now identified, were only two miles apart. Abraham's altar must have been close to the city of Luz, subsequently named from it Bethel, ‘the House of God;' and it was perhaps from the stones of this ancestral shrine that Jacob's pillow was made.”

## Bethelite[[@Headword:Bethelite]]

             (Heb. Beyth ha-Eli', בֵּית הָאלִֵי; Sept. ὁ Βαιθηλίτης), a designation of Hiel, who rebuilt Jericho, and experienced the curse pronounced long before (1Ki 16:34); doubtless a native of Bethel in Benjamin.

## Betheljoshua[[@Headword:Betheljoshua]]

             a minister in the Methodist Episcopal Church South, was born in Nelson County, Va., about 1805. He experienced religion in 1825, began preaching in 1828, and in 1829 entered the Virginia Conference. In 1840, on account of ill-health, he became superannuated, but in 1850 resumed his  place in the active ranks. In 1856, being unable to preach, he was appointed steward of Greensborough Female College, which office he held until the destruction of the institution by fire, and at which city he resided until his decease, Oct. 31, 1864. Mr. Bethel was an amiable companion, a good preacher, and an exemplary Christian. See Minutes of Annual Conferences of the M. E. Church South, 1865, p. 562.

## Bethell Christopher, D.D[[@Headword:Bethell Christopher, D.D]]

             a prelate of the Church of England, son of Rev. Richard Bethell, was born at Isleworth, England, in 1773. Dr. Bethell was educated at King's College, Cambridge, where he took the degree of B.A. in 1796, became a fellow of his college and second member's prizeman. In 1824 he was nominated to the bishopric of Gloucester, and was duly consecrated. In 1830 he was transferred to the more lucrative see of Exeter, and subsequently in the same year was further advanced to the see of Bangor, which he held at the time of his death, in Carnarvonshire, Wales, April 19, 1859. The bishop was the author of several theological works, the principal of which is his General View of the Doctrine of Regeneration in Baptism. See Amer. Quar. Church Rev. 1859, p. 359.

## Bether[[@Headword:Bether]]

             (Heb. id. בֶּתֶר), the name of certain “mountains” mentioned only in Son 2:17. The word means, properly, dissection (as in Gen 5:10; Jer 34:18-19, “piece”); the mountains of Bether may therefore be mountains of disjunction, of separation, that is, mountains cut up, divided by ravines, etc. The Sept. gives ὄρη κοιλωμάτων, mountains of hollows in this sense. They may be the same with those rendered mountains of spices” in 8:14, from the growth of trees from which odorous gums distilled. SEE BITHRON.

If it be the name of a place, it may possibly be identical with the Bether where the impostor Barcocheba (q.v.) was at last overcome by Hadrian (see the Zemach David, cited by Eisenmenger, Entdeck. Judenth. 2, 656), a strongly fortified city (see Buxtorf, Lex. Talm. col. 371, where the Hebrews form is given בִּיתֵר, Bither, Chald. בִּתְרָא, Bithra; the correct pointing being perhaps בִּיתִר, i.e. Baethar, for בֵּיתאּתִּר, Beth-Tar, Lat. Bether, Biter, etc.), not far from Jerusalem (Βίθθηρα, Eusebius, Hist. Ecclesiastes 4, 6). For the history of the campaign at this place, see Minter, Jud. Krieg, § 20, translated under the title “Jewish War under Adrian,” in the Bibliotheca Sacra, 1843, p. 393 sq.; and for notices of the place, see the editor's remarks appended to the translation, p. 456 sq. The locality is thought by Dr. Robinson (Later Bib. Researches, p. 266-271) to be identical with that of the Benjamite Bethel (q.v.), the modern Beitin; but Williams (Holy City, 2, 210) and Stewart (Tent and Khan, p. 347), apparently with better reason, fix it in the present village Bittir, two hours W.S.W. of Jerusalem (Van de Velde, Memoir, p. 295). This latter position also seems to agree with that of a Bether (Βαιθήρ, i.e. Baether, v. r. Θηθήρ) mentioned by the Sept. in Jos 15:59, among the names of an additional group of eleven towns near Bethlehem, in the tribe of Judah (q.v.), thought by some to have accidentally dropped from the Hebrews text (see Keil, Comment. in loc.).

Evidently different from this place was a Bether (with the same orthography) mentioned in the Talmud as lying four Roman miles from the sea (see Reland, Palaest. p. 639), the Betarum (of the Itin. Anton. and Hieros.) on the way from Caesarea to Antipatris; now probably the village of Barin, about 1½ hour south of Kakun (Schwarz, Palest. p. 144; Van de Velde, Memoir, p. 295).

## Bethesda[[@Headword:Bethesda]]

             (Βηθεσδά, for Chald. בֵּית אֶשְׁדָּא, house of the mercy, q. d. charity- hospital; or, according to others, for Chald. בֵּית אֶשְׁדָּאּ, place of the flowing, sc. of water), the name of a reservoir or tank (κολυμβήθρα, i.e. swimming-pool), with five “porches” (στοάς), close upon the sheep-gate or “market” (ἐπὶ τῇ προβατικῇ — it will be observed that the word “market” is supplied) in Jerusalem (Joh 5:2). The porches — i.e. cloisters or colonnades — were extensive enough to accommodate a large number of sick and infirm people, whose custom it was to wait there for the “troubling of the water.” One of these invalids is recorded to have been cured by Christ in the above passage, where also we are told that an angel went down at a certain season into the pool and troubled the water, and then whoever first stepped in' was made whole. There seems to have been no special medicinal virtue in the water itself, and only he who first stepped in after the troubling was healed. It may be remarked that the evangelist, in giving the account of the descent of the angel into the pool and the effects following, does not seem to do any more than state the popular legend as he found it, without vouching for its truth, except so far as it explained the invalid's presence there.

Eusebius and Jerome — though unfortunately they give no clew to the situation of Bethesda — describe it in the Onomasticon (s.v. Βηζαθά, Bethesda) as existing in their time as two pools, the one supplied by the periodical rains, while the water of the other was of a reddish color, due, as the tradition then ran, to the fact that the flesh of the sacrifices was anciently washed there before offering, on which account the pool was also called “the Sheep-pool” (Pecualis, Προβατική). See, however, the comments of Lightfoot on this view, in his Exercit. on St. John , 5, 2. Eusebius's statement is partly confirmed by the Bordeaux Pilgrim (A.D. 333), who mentions in his Itinerary “twin fish-pools, having five porches, which are called Bethsaida” (quoted in Barclay, p. 299). The large reservoir called by the Mohammedans Birket Israil, within the walls of the city, close by the St. Stephen's gate, and under the north-east wall of the Haram area is generally considered to be the modern representative of Bethesda. This tradition reaches back certainly to the time of Saewulf, A.D. 1102, who mentions it under the name of Bethsaida (Early Trav. p. 41). It is also named in the Citez de Jherusalem, A.D. 1187 (sect. 7), and in more modern times by Maundrell and all the late travelers. The pool measures 360 feet in length, 130 feet in breadth, and 75 in depth to the bottom, besides the rubbish which has accumulated in it for ages. Although it has been dry for above two centuries, it was once evidently used as a reservoir, for the sides internally have been cased over with small stones, and these again covered with plaster; but the workmanship of these additions is coarse, and bears no special marks of antiquity. The west end is built up like the rest, except at the south-west corner, where two lofty arched vaults extended westward, side by side, under the houses that now cover this part. Dr. Robinson was able to trace the continuation of the work in this direction under one of these vaults for 100 feet, and it seemed to extend much farther. This gives the whole a length of 160 feet, equal to one half of the whole extent of the sacred enclosure under which it lies. Mr. Wolcott, writing since, says, “The southern vault extends 130 feet, and the other apparently the same. At the extremity of the former was an opening for drawing up water. The vaults are stuccoed” (Bibliotheca Sacra, 1843, p. 33). It would seem as if the deep reservoir formerly extended farther westward in this part, and that these vaults were built up in and over it in order to support the structures above. Dr. Robinson considers it probable that this excavation was anciently carried quite through the ridge of Bezetha, along, the northern side of Antonia to its N.W. corner, thus forming the deep trench which separated the fortress from the adjacent hill (Bib. Researches, 1, 433, 434). The little that can be said on the subject, however, goes nearly as much to confirm as to invalidate the traditionary identification.

(1) On the one hand, the most probable position of the sheep-gate is at the east part of the city. SEE SHEEP-GATE. On the other hand, the Birket Israil exhibits none of the marks which appear to have distinguished the water of Bethesda in the records of the Evangelist and of Eusebius; it certainly is neither pentagonal nor double.

(2) The construction of the Birkch is such as to show that it was originally a water-reservoir, and not the moat of a fortress. SEE JERUSALEM.

(3) There is certainly a remarkable coincidence between the name as given by Eusebius, Bezatha, and that of the north-east suburb of the city at the time of the Gospel history-Bezetha (q.v.).

(4) There is the difficulty that if the Birket Israil be not Bethesda, which of the ancient “pools” does it represent? On the whole, however, the most probable identification of the ancient Bethesda is that of Dr. Robinson (i. 508), who suggests the “fountain of the Virgin;” in the valley of the Kedron, a short distance above the Pool of Siloam. In favor of this are its situation, supposing the sheep-gate to be at the south-east of the city, as Lightfoot, Robinson, and others suppose, and the strange intermittent “troubling of the water” caused by the periodical ebbing and flowing of the supply. Against it are the confined size of the pool, and the difficulty of finding room for the five stoae. (See Barclay's detailed account, City of the Great King, p. 516-524, and 325, 6.) SEE JERUSALEM.

For rabbinical allusions to this subject, see Lightfoot, in loc. Joh.; for a discussion of the medical qualities of the water, see Bartholin, De paralytic. N.T. p. 398; Mead, Med. Sacr. c. 8; Witsius, Miscell. 2, 249 sq.; D'Outrein, in the Biblioth. Brem. 1, 597 sq.; Rus, Harmon. Evang. 1, 680; Eschenbach, Scripta Med. Bibl. p. 60 sq.; Stiebriz, An piscina Beths. calidis aquis numerari queat (Hal. 1739); Reis, Josephi silentium ev. historiae non noxium (Altdorf. 1730), p. 17 sq.; Richter, De balneo animali (in his Dissert. Med. Gott. 1775, p. 107); Schulze, in the Berlin. verm. Abhandl. ii. 146 sq.; Jungmarker, Bethesda haud balneum animale (Gryph. 1766); on the miracle, treatises are by Harenberg (in the Bibl. Brem. I, 6, p. 82 sq.), Olearius (Lips. 1706), Ziebich (Gerl. 1768), Schelgvig (Gedan. 1681, 1701); also general treatises, De piscina Bethesda, by Arnold (Jen. 1661), Frischmuth (Jen. 1661), Hottinger (Tigur. 1705), Sommelius (Lund. 1767), Wendeler (Viteb. 1676). The place has been described more or less fully by nearly every traveler in Jerusalem. (See especially De Saulcy, Dead Sea, 2, 244 sq.)

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

             to lie at the pool of, is a gross accommodation of a simple historical fact, in which some preachers indulge when urging sinners not to despair of salvation. There is reason to fear that multitudes have, by this abuse of Scripture, been deluded to their eternal ruin. In Germany the formula is used proverbially in speaking of theological candidates who are waiting for a living.

## Bethesda Miracle Of[[@Headword:Bethesda Miracle Of]]

             in art. Of this there is an ancient representation on a sarcophagus from the Vatican cemetery. The subject occupies the centre of the tomb. A wavy line, representing water, divides the composition horizontally into two compartments: on the lower, the impotent man is seen lying on his couch, which is covered by a coverlet; on the upper, he is seen healed and carrying his couch, while the Lord stretches forth his hand towards him; another figure raises his hand, the fingers arranged as in the Latin form of benediction. The background is formed by ail arcade of three arches supported by columns, intended, no doubt;, to represent one of the “five porches” (Joh 5:2) in which the impotent folk were laid. The same miracle is represented, in a very different style, in the great Laurentiam MS.

## Bethisy De Mezieres Henri Beneoit Jules De[[@Headword:Bethisy De Mezieres Henri Beneoit Jules De]]

             a French theologian, brother of count Eugene Eustace, was born in 1744. He embraced the ecclesiastical profession, was appointed in 1780 bishop of Uzes, and. became in 1789 deputy of the clergy of the bailiwick of Nismes to the States-General, where he showed himself a zealous defender of the ancient privileges of his order. He emigrated in 1792, retired to England, and there distinguished himself by his opposition to the Concordat and all the measures held by the pope, in concert with Napoleon and Louis XVIII, relating to the Church of France. He died at London in 1817. See Hoefer, Nouv. Biog. Generale, s.v.

## Bethlehem As A Symbol[[@Headword:Bethlehem As A Symbol]]

             In an ancient mosaic of the Church of Sts. Cosmas and Damian, in the Via Sacra, at Rome, two flocks, each of six sheep, pass from cities labelled respectively Hierusaleh and Bethleem towards the figure of a Lamb, representing the Lord, which stands on a mound in the centre. Similar representations are found elsewhere. The abbe Martigny supposes Jerusalem and Bethlehem to symbolize respectively the Jewish and Gentile Churches; but this is not a probable opinion. Bethlehem could scarcely represent the Gentile Church, and the twelve sheep are generally supposed  to represent the apostles, none of whom came forth from the Gentiles. The issuing forth of the flock of Christ from Jerusalem and Bethlehem probably symbolizes the fact that the Church is founded on the Nativity, the Passion, and the Resurrection of the Lord. Bethlehem was the scene of the former, Jerusalem of the two latter.

## Bethlehem As An Architectural Term[[@Headword:Bethlehem As An Architectural Term]]

             In the Ethiopic churches, a small building is thrown out from the east end of the sanctuary, where the bread for use in the eucharist is prepared by the deacon alone, and baked in the oven with which-the place is furnished. This building is called the Bethlehem, or “house of bread.”

## Bethlehem In Judea[[@Headword:Bethlehem In Judea]]

             Concerning this place, so memorable from the birth of our Lord, we gather a few additional particulars from one of the most recent and authoritative works on Palestine (Conder, Tent-work, i, 282 sq.). SEE NATIVITY, CHURCH OF THE.

“Bethlehem is a long town of solidly built stone houses, crowning the summit of two knolls, connected by a lower saddle, on a white chalk ridge with steep declivities to the north and south. The monastery and basilica are at the east end of the town, overlooking the northern valley. The population, of 5000 souls, is almost entirely Christian, and the inhabitants are remarkable for their enterprise and energy in trade. The Bethlehem women are famous for their beauty, for their delicate complexion and aquiline features. They are distinguished by their head-dress, a tall felt hat, in shape a truncated cone, over which a white veil is arranged, and from which heavy strings of coins are suspended. Their dresses are also remarkable from the square patches of red and yellow, which are  introduced into the blue or striped fabric of which they are composed. SEE ATTIRE.

“Bethlehem is supplied with water by cisterns, and from the great aqueduct (from Solomon's Pools) which passes through the hill. The famous well for the waters of which David thirsted (2Sa 23:14-17) is supposed to be represented by an ancient and extensive cistern, with many mouths, on the north-east. It is not impossible that this may be the ‘pit,' as Josephus calls it (Ant. 7:12, 4), which was beside the city.

“East of Bethlehem is a narrow plain or open valley, bare and treeless, with white stony slopes and a few crumbling ruins. One of these ruins is a large building called Si el-Ghanem (‘the sheepfold'), apparently an ancient monastery; a second site is called ‘the Church of the Flocks,' a subterranean Greek chapel, with mediaeval ruins above, first mentioned in crusading chronicles. It is here that Migdal-Eder, ‘the tower of the flock,' is supposed by Jerome to have stood, where, according to the Jews, Messiah was first to appear; and it is on this plain, according to tradition, that the angelic messenger appeared to the shepherds, and that the Gloria in Excelsis was first sung.”

## Bethlehem Our Lady Of[[@Headword:Bethlehem Our Lady Of]]

             A military order so called was instituted by Pius II, Jan. 18, 1459, on the occasion of the recovery of the island of Lemnos from the Turks by the cardinal of Aquileia. This order was founded for its preservation, the main duty of the knights being to reside there and oppose the progress of the Turks in the Archipelago and parts adjacent. However, shortly after the Turks recaptured Lemnos, and the whole scheme vanished; and the very institution of the order is only known from the bull to the effect preserved by Leibnitz in the Codex Gentium.

## Bethlehem, Council of[[@Headword:Bethlehem, Council of]]

             held at Bethlehem in March, 1672, but commonly named the Council of Jerusalem. It seems to have been brought about by French influence, with the aim of procuring from the Greeks a confession of the doctrine of transubstantiation (Covel, Greek Church, p. 146). Dionysius, patriarch of Constantinople, at the suggestion of Dositheus, patriarch of Jerusalem, in January, 1672, prepared an encyclical letter, which was sent round to the various prelates for the approval of those who should be unable to attend the council. It asserts, in the first place, the seven sacraments, and declares an unequivocal belief that the living body of our Lord Jesus Christ is invisibly present with a real presence in the blessed Eucharist, and that the bread is really, and truly, and properly changed into the very body of our Savior Christ, and that it, the holy Eucharist, is offered up as a sacrifice for all Christians, both quick and dead. It then asserts the doctrine of baptism; denies the doctrine of final perseverance, maintains the necessity of episcopacy to a church, the superiority of virginity to matrimony, the infallibility of the Catholic Church, the invocation of saints, the use of images, and the necessity of fasting. This letter received the signatures of forty-six metropolitans and bishops, including that of Dionysius. In March the council assembled at Bethlehem, Dositheus of Jerusalem presiding. The first act of the council was an ineffectual attempt to exculpate Cyril Lucar from the charge of Calvinism brought against him, and to deny the authenticity of the confession attributed to him. They then proceed to declare that the confession, whoever was its author, was never that of the Greek Church, and they repeat and authenticate the synods of Constantinople and Jassy, concluding with a confession of faith founded on that of Peter Mogilas, though in many respects differing from it. Its contents are:

Art. 1. On the Trinity and the procession of the Holy Ghost from the Father alone.

2. On the authority of the Church to interpret Holy Scriptures.

3. Against the doctrine of irrespective predestination.

4. Against those who call God the author of evil.

5. On the same; and on Divine Providence in turning evil into good.

6. On original sin. 7. On the incarnation and passion.

8. That there is but one Mediator, Jesus Christ; nevertheless, that the Church may and ought to have recourse to the intercession of the blessed Virgin and other saints.

9. That faith working by love, i.e. by the fulfillment of the commandments, justifies.

10. That there is a visible Catholic Church; that episcopacy is essential to it, and that it is an order entirely distinct from the priesthood.

11. Of members of the church living in sin.

12. Of the teaching of the Holy Ghost by the fathers and by the ecumenical Church.

13. Of good works.

14. Of free will.

15. That there are seven sacraments.

16. Of the necessity of regeneration in baptism.

17. Of the Holy Eucharist; asserts the doctrine of transubstantiation, and condemns consubstantiation.

18. Clearly admits the Latin doctrine of purgatory. As to the canon of Scripture, the council admitted the title of the apocryphal books to be considered as canonical. It assented to the doctrine of the second Council of Nicaea with regard to images. The acts are signed by Dositheus, the patriarch of Jerusalem, Nectarius, the ex-patriarch, seven other prelates, and the proxy of one absent; also by sixty-one other ecclesiastics; ten signed in Arabic, the rest in Greek; the date is March 20, 1672. — Neale, History of the Oriental Church; Landon, Manual of Councils, p. 8G sq.; Palmer, Dissertations on the Orthodox Communion (Lond. 1853); Christian Remembrancer, July, 1853, p. 90.

## Bethlehemite[[@Headword:Bethlehemite]]

             (Heb. Beyth hal-Lachmi', הִלִּחְמִי בֵּית, Sept. Βηθλεεμίτης or

Βαιθλεεμίτης, occasion. ἕως Βηθλεέμ or ἐν τῇ Βηθλεέμ), an inhabitant of BETHLEHEM SEE BETHLEHEM (q.v.) in Judah (1Sa 16:1; 1Sa 16:18; 1Sa 17:58; 2Sa 21:19).

## Bethlehemites[[@Headword:Bethlehemites]]

             1. An order of knights, established by Pope Pius II on Jan. 18,1459. The chief mission of this order was to fight against the Turks, and to oppose their farther advance in Europe. Their chief seat was to be at Lemnos. They were to have an elective grand master, and to embrace knights and priests. Their costume was to be white, with a red cross, and for their support the pope assigned to them the property of several military orders which he suppressed. As the Turks soon after retook Lemnos, the order of the knights of Bethlehem was suppressed See Dictionnaire des Ordres Religieux, 1, 472.

2. An order of English monks. Our information of this order is very meagre. According to Matthew Paris (Hist. Anglic. p. 639), they obtained in 1257 a residence at Cambridge, England, and had a costume similar to that of the Dominicans, with the oily exception that they wore on the breast a red star with five rays and a small disc of blue color, in memory of that star which, according to the Scriptures, guided the Eastern magi to Bethlehem at the birth of the Savior. The time of the foundation of the order, its subsequent development, and its specific object are not known. All the authors which speak of it confine themselves to a description of the costume, and even with regard to this there is a discrepancy in their statements, as Schoonebeck (Histoire des Ordres Religieux) reports that it was black. One author (Hadrian Dammand) speaks of star-wearing knights, and it has therefore been doubted whether the star-wearing knights” and the Bethlehemites were the same order (with different costumes), or two different orders. — Wetzer und Welte, 1:687.

3. An order of monks and nuns in Central America, founded at Guatemala about 1660. The founder of the order was Pierre de Betencourt, born in 1619 at Teneriffe, one of the Canary Islands. He showed from boyhood a great predilection for an ascetic life. In 1650 he made a voyage to Guatemala, and while there resolved to enter the priesthood, and to become a missionary in Japan. To that end he studied for three years in the college of the Jesuits; but, making no satisfactory progress in his studies, he became a tailor, and subsequently a sexton. In 1655 he distributed his savings, twenty piastres, among the poor, entered the third order of the Franciscans, and established a free-school for poor children. Soon after he established a hospital and several more schools, and began to receive associates, whom he organized into a “Congregation of Bethlehem.” He died April 25, 1667. Some time before his death he had sent Brother Anthony of the Cross to Spain for the purpose of obtaining the royal sanction. of his hospital. The patent did not arrive at Guatemala until eight days after his death. It commanded the Spanish authorities not only to protect the new congregation, but to seek to enlarge it. The bishop of the diocese received similar orders, and he accordingly granted to them the right of publicly celebrating in their church the mass. After the death of Betencourt, Brother Anthony became his successor as chief of the congregation, and gave to it, in accordance with the wish of the founder, a regular monastic constitution, which, after some opposition on the part of the Franciscans, was approved by the bishop. The main object of this order is to look after and attend to the sick in hospitals. Pope Innocent XI approved of the order in 1687, and commanded the Hospitallers, or brethren of the order, to follow the rule of Augustine. They wear round the neck a medal representing the birth of Jesus Christ at Bethlehem; and as to their dress, they follow the Capuchins, but wear shoes, and have a leathern girdle round the waist. A female branch of the order was founded at the same time by Mary Ann del Galdo. The parent-house is at Guatemala, and there are about forty houses in Central and South America Helyot, Ord. Religieux, 1, 477; Wetzer und Welte, 1, 688.

## Bethlomon[[@Headword:Bethlomon]]

             (Βαιθλωμῶν), an incorrect form (1Es 5:17) of the name BETHLEHEM in Judah (comp. Ezr 2:21).

## Bethmaus[[@Headword:Bethmaus]]

             (Βηθμαούς), a place located by Josephus (Life, § 12) at 12 stadia from Tiberias, toward Sepphoris, and thought by Lightfoot (Chorogr. ch. 78) to be the Beth-Maon (בית מעון) of the Talmud (Totsephath Shebiith, ch. 7), in Lower Galilee; probably the present ruins Kulat Ibn-Maan, a little west of Mejdel (Magdala), along the Sea of Galilee (comp. Schwarz, p. 177). SEE BETH-MEON; SEE MAON.

## Bethoron[[@Headword:Bethoron]]

             (Βαιθωρών), a Graecized form (Jdt 4:4) of the town BETH-HORON SEE BETH-HORON (q.v.).

## Bethphage[[@Headword:Bethphage]]

             (Βηθφαγῆ and Βηθφαγή, prob. for Syro-Chald. בֵּית פִּגֵּא, house of the unripe fig), the name of a village (κώμη) on the Mount of Olives, along the road from Jerusalem to Jericho, and situated at a fork of the road, where our Lord, on his way from Bethany to Jerusalem, procured an ass just before reaching the summit of the Mount of Olives (Mat 21:1; Mar 11:1; Luk 19:29). From the two being twice mentioned together (Mar 11:1; Luk 19:29), it was apparently close to BETHANY SEE BETHANY (q.v.), and it appears (from Mat 21:1) to have been nearer to the city. The fact of our Lord's making Bethany his nightly lodging-place (Mat 21:17, etc.) is no confirmation of its direction from Bethphage, since he would doubtless take up his abode in a place where he had friends, even though it were not the first place at which he arrived on the road. Dr. Robinson argues (Researches, 2, 103) from the order of the names in these passages that Bethphage lay to the east of Bethany instead of westward, as the local tradition states; but his view has evidently been biassed by his arrangement of the gospel narrative at that point, by which he places this event on the way from Jericho instead of after the feast at Bethany (see his Harmony of the Gospels compared with Strong's Harmony and Exposition). The name of Bethphage occurs often in the Talmud (Buxtorf, Lex Talm. col. 1691); and the Jewish glossarists misled (see Hugr, Einl. 1, 18, 19) Lightfoot (Chorog. Cent. ch. xli) and Otho (Lex. Rabb. p. 101 sq.) to regard it as a district extending from the foot of the Mount of Olives to the precincts of Jerusalem, and including the village of the same name (comp. Schwarz, Palest.: p. 257). By Eusebius and Jerome (Onomast. s.v.), and also by Origen (see Busching, Harmonie d. Evang. p. 35), the place was known, though no indication of its position is given; they describe it as a village of the priests, possibly deriving the name from “Beth-phace,” signifying in Syriac the “house of the jaw,” as the jaw in the sacrifices was the portion of the priests (Reland, p. 653). Schwarz (p. 263 sq.) appears to place Bethphage on the southern shoulder of the “Mount of Offence,” above the village of Siloam, and therefore west of Bethany. No remains which could answer to such a position have been found (Robinson, 2, 103), and the traditional site is above Bethany, half way between that village and the top of the mount (see Feustel, De Bethphage, Lips. 1686). Dr. Olin mentions (Trav. 2, 257) having seen foundations of houses and a cistern hewn in the rock at that place. Dr. Barclay, however (City of the Great King, p. 66), identifies Bethphage with traces of foundations and cisterns on the rocky S.W. spur of Olivet, a few hundred yards to the south of the Jericho-Jerusalem road, between Bethany and the Kidron (comp. Stewart, Tent and Khan, p. 332). The name of Bethphage, the signification of which, as given above, is generally accepted, is, like those of Bethany, Caphenatha, Bezetha, and the Mount of Olives itself, a testimony to the ancient fruitfulness of this district (Stanley, p. 187).

## Bethsaida[[@Headword:Bethsaida]]

             (Βηθσαϊδά, for the Aramaean צֵידָה בֵּית, fishing-town, Buxtorf, Lex. Talm. col. 1894), a name which nearly all writers on Palestinian geography since Reland have assigned to two places, not far from each other, on the opposite shores near the head of Lake Tiberias (see Raumer, Paldstina, p. 109), but which there appears to be no good reason for distinguishing from each other (see Thomson, Land and Book, 2, 31 sq.).

1. A town (πόλις, Joh 1:45) in Galilee (Joh 12:21), apparently on the western side of the sea of Tilcrias, being in “the land of Gennesareth” (q.v.), and yet toward the northern extremity of the lake (Mar 6:45). It was the native place of Peter, Andrew, and Philip, and the frequent resort of Jesus (Joh 1:44; Joh 12:21, etc.). It was evidently in near neighborhood to Capernaum and Chorazin (Mat 11:21; Luk 10:13; and comp. Mar 6:45 with Joh 6:16), and, if the interpretation of the name is to be trusted, close to the water's edge. By Jerome (Comm. in Esai. 9, 1) and Eusebius (Onom.) these towns and Tiberias are all mentioned together as lying on the shore of the lake. Epiphanius (adv. Haer. 2) says of Bethsaida and Capernaum that they were not far apart. Wilibald (A.D. 722) went from Magdalum to Capernaum, thence to Bethsaida, and then to Chorazin. These ancient notices, however, though they fix its general situation, none of them contain any indication of its. exact position, and as, like the other two towns just mentioned, its name and all memory of its site have perished, no positive identification can be made of it. It is true that Pococke (2, 99) finds Bethsaida at Irbid; Scetzen at Khan Minyeh (Zach's Montl. Corresp. 18, 248); Nau at Mejdel (Voyage, p. 578; Quaresmius, 2:866), apparently between Khan Minyeh and Mejdel; and others at Tabighah (so Robinson) — all different points on the western shore of the lake. The Christians of Nazareth and Tiberias are indeed acquainted with the name, as well as that of Capernaum, from the New Testament; and they have learned to apply them to different places according to the opinions of their monastic teachers, or as may best suit their own convenience in answering the inquiries of travelers. It is thus that Dr. Robinson (Bibl. Researches, 3, 295) accounts for the fact that travelers have sometimes heard the names along the lake. Whenever this has not been the consequence of direct leading questions, which an Arab would always answer affirmatively, the names have doubtless been heard from the monks of Nazareth, or from the Arabs in a greater or less degree dependent upon them. The position of this Bethsaida mainly depends upon that of Capernaum, from which it was not far distant, to the north, on the shore (Robinson, new ed. of Researches, 3, 358, 359). If Capernaum be fixed at Khan Minyeh, then Bethsaida was probably at ‘Ain el-Tabighah; but if (as on some accounts is more likely) Capernaum is to be located at ‘Ain el-Mudawarah, then Bethsaida itself must be placed at Khan el- Minyeh; and in that case it may have sprung up as a restoration of the more ancient CINNERETH, but nearer the shore. SEE CAPERNAUM.

2. Christ fed the 5000 “near to a city called Bethsaida” (Luk 9:10); but, it has been thought from the parallel passages (Mat 14:13; Mar 6:32-45) that this event took place, not in Galilee, but on the eastern side of the lake. This was held to be one of the greatest difficulties in sacred geography (Cellar. Notit. Orb. 2, 536) till the ingenious Reland seemed to have afforded materials for a satisfactory solution of it by distinguishing two Bethsaidas, one on the western and the other on the north-eastern border of the lake (Palaest. p. 653). The former was undoubtedly “the city of Andrew and Peter;” and, although Reland did not himself think that the other Bethsaida is mentioned in the New Testament, it has been thought by later writers to be more in agreement with the sacred text to conclude that it was the Bethsaida near which Christ fed the 5000, and also, probably, where the blind man was restored to sight. This appears also to have been the Bethsaida of Gaulonitis, afterward called Julias, which Pliny (Hist. Nat. 5, 15) places on the eastern side of the lake and of the Jordan, and which Josephus describes as situated in Lower Gaulonitis, just above the entrance of the Jordan into the lake (War, 2, 9, 1; 3, 10, 7). It was originally only a village, called Bethsaida (Βηθσαϊδά), but was rebuilt and enlarged by Philip the Tetrarch not long after the birth of Christ, and received the name of Julias in honor of Julia, the daughter of Augustus (Josephus, Ant. 18, 2, 1). Philip seems to have made it his occasional residence; and here he died, and was buried in a costly tomb (Ant. 18, 4, 6). At the northern end of the lake of Gennesareth the mountains which form the eastern wall of the valley through which the Jordan enters the lake, throw out a spur or promontory which extends for some distance southward along the river. This is known by the people on the spot by no other name than et-Tell (the hill). On it are some ruins, which were visited by the Rev. Eli Smith, and proved to be the most extensive of any in the plain. The place is regarded as a sort of capital by the Arabs of the valley (the Ghawarineh), although they have lost its ancient name, and now occupy only a few houses in it as magazines. The ruins cover a large portion of the tell, but consist entirely of unhewn volcanic stones, without any distinct trace of ancient architecture (Robinson, Bibl. Researches, 3, 308). M. De Saulcy, however, objects to this location of Bethsaida, that in et-Tell there are only what may be called ruins of a barbarous age, and not such as would mark the remains of the splendid structures of Julias; that it is situated too far from the lake to be properly called a “fishing-town,” and that this position is inconsistent with Josephus's account of his military operations against Sylla (Life, § 72). He therefore thinks that Bethsaida was located at Tell-Houm, formerly regarded as the site of Capernaum (Narrative, 2, 377). But this position is inconsistent with his own identification of other neighboring localities, and fails also to meet the requirements of the scriptural texts.

Of this Bethsaida we have certainly one, and probably two mentions in the Gospels:

(1.) That named above, of the feeding of the 5000 (Luk 9:10). The miracle took place in a τόπος ἔρημος, a vacant, lonely spot, somewhere, up in the rising ground at the back of the town, covered with a profusion of green grass (Joh 6:3; Joh 6:10; Mar 6:39; Mat 14:19); and in the evening the disciples went down to the water and went home across the lake (εἰς τὸ πέραν) to Bethsaida (Mar 6:45), or, as John (Joh 6:17) and Matthew (Mat 14:34) more generally express it, toward Capernaum, and to the land of Gennesareth. The coincidence of the two Bethsaidas occurring in the one narrative, and that on the occasion of the only absolutely certain mention of the eastern one, is extraordinary. In the very ancient Syriac recension (the Nitrian) just published by Mr. Cureton, the words in Luk 9:10, “belonging to the city called Bethsaida” are omitted.

(2.) The other, highly probable, mention of this place is in Mar 8:22, where it is called a “village” (κώμη). If Dalmanutha (8, 10) or Magdala (Mat 15:39) was on the west side of the lake, then was Bethsaida on the east, because in the interval Christ had departed by ship to the other side (Mar 8:13). And with this well accords the mention immediately after of the villages of Caesarea-Philippi (Mar 8:27), and of the “high mountain” of the transfiguration (9:2), which was not the traditional spot (Matthew Tabor), but a part of the Hermon range somewhere above the source of the Jordan.

3. It is doubtful, however, whether, after all, there exists any real necessity for supposing two places of this name. As they could not have been very far from each other, the assumption is in itself a very improbable one, especially as the name nowhere occurs with any epithet or note of distinction, and neither Josephus nor any other ancient writer speaks of such a difference or duplication. In fact, all the circumstances under which every mention of the locality occurs, whether in Scripture or elsewhere, may be met by a location at the mouth of the Upper Jordan on the lake:

(1.) This corresponds to the only definite mention of the spot by Josephus (Ant. 18, 2, 1), as being “situate at Lake (πρὸς λίμνῃ) Gennesareth.”

(2.) This would be popularly called a part of Galilee (Joh 12:21). and yet might very easily be reckoned as belonging to Lower Gaulonitis (Joseph. War, 2, 9, 1), since it was really on the border between these two districts.

(3.) It would thus lie directly on the route from the western shore of the lake to Caesarea-Philippi (Mar 8:22, comp. with 10 and 27).

(4.) Such a position readily reconciles the statements in the accounts of Christ recrossing the lake after both miracles of the loaves:

[1.] In Mar 6:32 (comp. Joh 6:1), the passage was directly across the northern end of the lake from Capernaum to a retired spot on the shore somewhat S.E. of Bethsaida; thence the disciples started to cross merely the N.E. corner of the lake to Bethsaida itself (Mar 6:45, but were driven by the head-wind during the night to a more southerly point, and thus reached Capernaum (Joh 6:17; Joh 6:21; Joh 6:24), after having traversed the plain of Gennesareth (Mat 14:34; Mar 6:53).

[2.] In Mar 8:10, the passage was likewise directly across the upper portion of the lake, but in an opposite direction, from the Decapolis (Mar 8:31) to the vicinity of Magdala (Mat 15:39), thence along the shore and around the N.W. head of the lake to Bethsaida (Mar 8:22), and so on northward to the scene of the transfiguration in the region of Caesarea-Philippi (Mat 16:13).

[3.] The position of et-Tell is too far from the shore to correspond with the notices of Bethsaida and Livias, which require a situation corresponding to that of the modern ruined village el-Araj, containing some vestiges of antiquity (Robinson, Researches, 3, 304), immediately east of the debouchure of the Upper Jordan. (See Forbiger, Situs desertorum Bethsaidae, Lips. 1742).

Bethsaida

If Capernaum be located at Khan Minyeh or Ain Tabighah, or anywhere in that immediate vicinity, Bethsaida may very well have been situated at Tell Hum; and this position will obviate the necessity for the supposition of two Bethsaidas, inasmuch as this was the last important town in that direction, and the entire shore of the lake beyond, even on the north-east side, may very well be designated as belonging to it (Luk 9:10). SEE CAPERNAUM.

## Bethsamos[[@Headword:Bethsamos]]

             (Βαιθασμών v. r. Βαιθασμώθ), a place of which 42 inhabitants are stated to have returned from the captivity (1Es 5:18); evidently the BETH- AZMAVETH SEE BETH-AZMAVETH (q.v.) of the genuine text (Neh 7:28; simply AZMAVETH in Ezr 2:24).

## Bethsan[[@Headword:Bethsan]]

             (Βαιθσάν), a Graecized form (1Ma 5:52; 1Ma 12:40-41) of the name of the city BETH-SHAN SEE BETH-SHAN (q.v.).

## Bethshean[[@Headword:Bethshean]]

             We extract the following additional particulars from Porter's Handbook, p. 347:

“The ruins of Bethshean cover a space about three miles in circuit. No less than four streams flow through the site, so that the city must have consisted of several sections, separated by deep ravines and brawling torrents. Between the principal streams is a hill two hundred feet high, in form a truncated cone. From its southern base the ground ascends gradually for about half a mile, and on this slope the great body of the ancient city stood. Here also stands the modern village, grouped round a massive square tower, the style of whose masonry proclaims its Jewish or Phoenician origin. Scythopolis was a city of temples. It was a chief seat of the Philistine god Dagon. The remains of no less than four temples can be traced at the base of the tell, and several others are seen elsewhere. There are some thirty columns standing among the ruins, most of which appear to have lined the street which ran from the Gadara gate round the acropolis.

“The most perfect as well as the most interesting ruin of Bethshean is the Theatre, situated in the valley southwest of the tell. Though the outer walls are shattered and ruinous, the interior doors and passages are almost perfect. It is entirely built of basalt. In form it is semicircular, and its diameter measures nearly two hundred feet. Here, we are told, a number of Christians were massacred during the reign of Julian the Apostate.

“The citadel stood on the summit of the hill, and must have been a place of very great strength. The hill is a natural fortress, for a deep glen, called Wady el-Jalud, sweeps round its northern base, while another glen passes round the southern base, and the two meet on the east, thus almost surrounding it with an impassable moat. Its sides are steep, scarped, and in places almost perpendicular. A massive wall encircled the flat top, and its principal gateway was on the north-west. In its sides, which are of comparatively recent structure, may be seen fragments of Corinthian capitals and shafts of limestone. It was doubtless on the wall of this citadel that the Philistines hung up the bodies of Saul and Jonathan (1Sa 31:10); and one can understand from the position of the city how the daring inhabitants of Jabesh were able to carry off the bodies. They crossed the Jordan during the night, crept up Wady el-Jalud to the northern base of  the tell, then clambered up its steep side, scaled the wall of the fortress, took down the bodies, and escaped.

“On the east and north of the tell there are extensive ruins, but now so overgrown with thorns, thistles, and rank grass that it is difficult to see them. On the north bank of the ravine, opposite the citadel, are a number of rock tombs and sarcophagi.

“The village is poor but populous, containing a colony of Egyptians brought hither by Ibrahim Pasha. They have a bad name, and deserve it; for they are given to pilfering, and open robbery when they can safely venture upon it. They are themselves frequently plundered by the wanderilng Bedawin.” The following is the latest account (Conder, Tentwork, 2, 69):

“Beisan is a miserable hamlet of mud hovels, amid the ruins of the important town of Scythopolis, which was a bishopric from the 5th century until the change of the see to Nazareth, in the 12th century. The remains of a theatre, hippodrome, and temple, of fine structural tombs, and baths, with a crusading fortress and bridge, are among the best-preserved antiquities of western Palestine. Christian martyrs, in the 4th century, here fought wild beasts in the theatre; and the cages with the sockets of the iron bars, and the narrow passages from the outside, are still intact in the ruined theatre of black basalt.”

## Bethshemesh Of Issachar[[@Headword:Bethshemesh Of Issachar]]

             (Jos 19:22) is suggested by Lieut. Conder (Quarterly Statement of the Pal. Explor. Fund,) January, 1881, p. 50; Tentwork, ii, 335) as being possibly the ruined site Ain esh Shemsiyeh in the Jordan valley.

## Bethso[[@Headword:Bethso]]

             (Βηθσώ), a place mentioned by Josephus (War, 5:4, 2) as “so named” (καλούμενος), through which the old or first wall of Jerusalem ran southward from the Gate Gennath around Mount Zion, and before reaching the Gate of the Essenes. It is apparently for the Hebrews בֵּית צוֹאָה, Beyth-Tsoah', house of dung, q. d. dunghill; probably from the adjoining Dung-gate (q.v.), through which ordure seems to have been carried to the valley of Hinnom. Schwarz (Palest. p. 254) incorrectly locates it on the north-east part of the city. SEE JERUSALEM.

## Bethsura[[@Headword:Bethsura]]

             (ἡ or τὰ Βαιθσαύρα), a Graecized form (1Ma 4:29; 1Ma 4:61; 1Ma 6:7; 1Ma 6:26; 1Ma 6:31; 1Ma 6:49-50; 1Ma 9:52; 1Ma 10:14; 1Ma 11:65; 1Ma 14:7; 1Ma 14:33; 2Ma 11:5; 2Ma 13:19; 2Ma 13:22) of the BETH-ZUR SEE BETH-ZUR (q.v.) of Judah (Jos 15:58).

## Bethu-el[[@Headword:Bethu-el]]

             (Heb. Bethu בְּתוּאֵל), the name of a man and also of a place.

1. (For מְתוּאּאֵל, individual of God, SEE METHU-; Sept. Βαθουήλ, Josephus Βαθούηλος.) The son of Nahor by Milcah, nephew of Abraham, and father of Rebekah (Gen 22:22-23; Gen 24:15; Gen 24:24; Gen 24:47; Gen 28:2). In 25:20, and 28:5, he is called “Bethuel the Syrian” (i.e. Aramite). Though often referred to as above in the narrative of Rebekah's marriage, Bethuel only appears in person once (24:50), for her brother Laban takes the leading part in the transaction. Upon this an ingenious conjecture is raised by Blunt (Coincidences, 1, 4) that he was the subject of some imbecility or other incapacity. The Jewish tradition, as given in the Targum Ps. — Jonathan on Gen 24:55 (comp. 33), is that he died on the morning after the arrival of Abraham's servant, owing to his having eaten a sauce containing poison at the meal the evening before, and that on that account Laban requested that his sister's departure might be delayed for a year or ten months. Josephus was perhaps aware of this tradition, since he speaks of Bethuel as dead (Ant. 1, 16, 2). B.C. 2023. SEE SISTER.

2. (For בֵּיתאּאֵל, house of God; Sept. Βαθουήλ v. r. Βαθούλ.) A southern city of Judah, i.e. Simeon (1Ch 4:30), elsewhere (Jos 19:4) called BETHUL SEE BETHUL (q.v.).

## Bethul[[@Headword:Bethul]]

             (Heb. Bethul', בְּתוּל, contracted for Bethuel; Sept. Βαθούλ, v. r. Βουλά), a town of Simeon in the south, named with Eltolad and Hormah (Jos 19:4). In the parallel lists in Jos 15:30, and 1Ch 4:9, the name appears under the forms of CHESIL and BETHUEL, and probably also under that of BETHEL in Jos 12:16. Calmet incorrectly supposes it to be also the Bethulia of Judith (iv. 5; 6:1). He has somewhat greater probability, however, in identifying it with the Bethelia (Βηθηλία) of which Sozomen speaks (Eccl. Hist. 5, 15), as a town belonging to the inhabitants of Gaza, well peopled, and having several temples remarkable for their structure and antiquity; particularly a pantheon (or temple dedicated to all the gods), situated on an eminence made of earth, brought thither for the purpose, which commanded the whole city. He conjectures that it was named (house of God) from this temple. Jerome (Vita S. Hilarionis, p. 84) alludes to the same place (Betulia); and it is perhaps the episcopal city Betulium (Βητούλιον, Reland, Palaest. p. 639). There is a Beit-Ula extant a little south of the road from Jerusalem toward Gaza (Robinson's Res. 2, 342 note), about seven miles N.W. of Hebron (Van de Velde's Map); but this is entirely too far north for the region indicated, which requires a location in the extreme S.W., possibly at the present water-pits called Themail (Robinson, 1:299), or rather the ruins just north of them, and four miles south of Beer-sheba (Van de Velde, Map). According to Schwarz (Palest. r. 113), it is identical with a hill (Jebel Hassy, Van de Velde, Memoir, p. 295) S.W. of Eleutheropolis, which he says is still called Bethulia; but this lacks confirmation, and is also too far north.

## Bethulia[[@Headword:Bethulia]]

             (or rather Betylua, Βετυλούα, for the Hebrews בְּתוּלְיָה [Simonis, Onom. AN.T. p. 41] or בְּתוּליָּה for בְּתוּאלִֵיָּה, house of God Jehovah), a place mentioned only in the apocryphal book of Judith (4, 6; 6:10, 11, 14; 7:1, 3, 6, 13, 20; 8:3, 11; 10:6; 11:19; 12:7; 13:10; 15:3, 6; 16:21, 23), of which it was the principal scene, and where its position is minutely described. It was near Dothaim (4, 6), on a hill which overlooked (ἀπέναντι) the plain of Esdraelon (6, 11, 13, 14; 7:7, 10; 13:10), and commanded the passes from that plain to the hill country of Manasseh (4, 7; 7:1), in a position so strong that Holofernes abandoned the idea of taking it by attack, and determined to reduce it by possessing himself of the two springs or wells (πηγαί) which were “under the city,” in the valley at the foot of the eminence on which it was built, and from which the inhabitants derived their chief supply of water (6, 11; 7:7, 13, 21). Notwithstanding this detail, however, the identification of the site of Bethulia has hitherto been so great a puzzle as to form an important argument against the historical truth of the book of Judith (see Cellarii Notit. 3, 13, 4). SEE JUDITH. In the Middle Ages the name of Bethulia was given to “the Frank Mountain,” between Bethlehem and Jerusalem (Robinson, 2, 172), but this is very much too far to the south to suit the narrative. Modern tradition has assumed it to be Safed in North Galilee (Robinson, 3, 152), which again, if in other respects it would agree with the story, is too far north.

Von Raumer (Palast. p. 135) suggests Saner, which is perhaps nearer to probability, especially since the discovery of Dothan (q.v.), which is probably meant by the Dothaim of Judith (see Schubert, 3, 161; Stewart, p. 421; Van de Velde, Narrative, 1, 367). The ruins of that town are on an “isolated rocky hill,” with a plain of considerable extent to the east, and, so far as situation is concerned, naturally all but impregnable (Robinson, 3, 325). It is about three miles from Dothan, and some six or seven from Jenin (Engannim), which stand on the very edge of the great plain of Esdraelon. Though not absolutely commanding the pass which leads from Jenin to Sebustieh, and forms the only practicable ascent to the high country, it is yet sufficiently near to bear out the somewhat vague statement of Jdt 5:6. Nor is it unimportant to remember that Sanur actually endured a siege of two months from Djezzar Pasha without yielding, and that on a subsequent occasion it was only taken after a three or four months' investment by a force very much out of proportion to the size of the place (Robinson, 3, 152). The most complete identification, however, is that by Schultz (in Williams's Holy City, 1, Append. p. 469), who finds Bethulia in the still extant though ruined village Beit-Ilfa, on the northern declivity of Mt. Gilboa, containing rock graves, sarcophagi, and other marks of antiquity, and having a fountain near (comp. Ritter, Erdk. 15, 423 sq.; Gross, in the Zeitschr. d. deutschen morg. Gesellsch. 3, 58, 59). Dr. Robinson (Later Bib. Res. p. 337), with his usual pertinacity, disputes this conclusion. SEE BETH-LEPHTEPHA.

Bethulia

is regarded by Lieut. Conder (Tentwork, ii, 335; Quarterly Statement of the “Pal. Explor. Fund,” 1881, p. 45) and Tristram (Bible Places, p. 204) as the modern village Mithlia, which is laid down on the Ordnance Map as Meithalun, one and a half miles south-east of Sanur and four and a quarter miles east of south from Tell Dothan.

## Bethune dOrval Anne Leonore De[[@Headword:Bethune dOrval Anne Leonore De]]

             a French ascetic writer, was born in Paris in 1657. She was educated at the abbey of Royal Dieu, then of Compiegne, where she acquired a taste for monastic life, which she entered upon at the age of sixteen years. The abbess of Notre Dame du Vol de Gis, who perceived the merit of Leonore d'Orval, designated her to Louis XIV for her successor. At the age of twenty-nine, she was nominated for the position, and entered upon it at the commencement of the year 1687. Her virtue and talent made her a model for the society; She died Nov. 28, 1733. She left some works, as Reflexions sur l'Evanqgile: Idee de' la Perfection Chretienne et Religieuse (Paris,. Nully, 1718): — Reglement de l'Abbaye de Gis, avec des Reflexions: — Vie de Madame de Clermont-Monglat. All these works are published anonymously. See Hoefer, Nouv. Biog. Generale, s.v.

## Bethune, George W., D.D[[@Headword:Bethune, George W., D.D]]

             a Reformed Dutch minister and eminent orator, was born in New York city, March 18, 1805. His father, Divie Bethuna, was an eminent merchant, noted for his piety and philanthropy. His mother was the daughter of Isabella Graham (q.v.), whose saintly virtues she inherited. After an academical education in New York, he pursued his collegiate studies at Dickinson College, Carlisle, Pennsylvania, at that time under the presidency of Dr. Mason, and, after graduating, entered the Theological Seminary at Princeton in 1822. In 1825 he was licensed by the New York Presbytery, and ordained to the ministry. After serving a year as naval chaplain at Savannah, he accepted the pastoral charge of the Reformed Protestant Dutch church at Rhinebeck, where he remained until 1830, when he was called as pastor to Utica; from there he went to Philadelphia (1834) as pastor of the Crown Street church. He resigned his charge in the latter city in 1849, and removed to Brooklyn, where a new church was built expressly for him, and in which he ministered until 1859, when illness compelled him to resign and spend a year in Europe. On his return he became associate pastor of Dr. Van Nest's church in New York, but, his strength continuing to decline, he was again compelled to go to Europe in search of health. On this tour he died at Florence, Italy, April 27, 1862, of congestion of the brain. Dr. Bethune was one of the leading men of the Reformed Dutch Church. All the boards of the Church shared his sympathies and labors, but, in particular, he devoted himself to the service of the Board of Publication. He was of opinion that a sound religious literature, doctrinal as well as practical, was needed, and must be brought down to the means of the masses, and that treatises on special doctrines, which general societies could not publish, should be prepared and issued. To show his interest in this work, he made over to the board several of his own works of high character.

Though always a conservative in politics, he was a determined opponent of slavery, and it was principally due to him that the General Synod declined receiving the classis of North Carolina into the body. When James Buchanan was elected president, Dr. Bethune wrote a long letter to that gentleman, with whom he had close personal relations, imploring him, as he loved his country, and would prevent the calamity of a civil war, to use his great influence, when in the presidential chair, to arrest the march of the slave power. Dr. Bethune was for many years one of the most distinguished ornaments of the American pulpit. He was exceedingly effective, and always popular on the platform and before a lyceum; but the place in which, above all others, he loved to appear, was the pulpit, and the themes on which he delighted to expatiate were the distinctive doctrines of the old theology of Scotland and Holland. As a writer he was luminous and vigorous, with a rare grace of style. His theological acquirements were large and solid, and his general culture rich and varied. As a belles-lettres scholar he had few superiors. Himself a poet, he had rare critical taste, as was shown in his British Female Poets, with Biographical and Critical Notices. He also edited Walton's Complete Angler with a loving devotion. His works also include Lays of Love and Faith (12mo); Early Lost, Early Saved (Philad. 18mo); History of a Penitent (18mo); Fruits of the Spirit (Philad. 8vo); Sermons (Philad. 1846, 12mo); Life of Mrs. Bethune (N. Y. 1863, 12mo): Lectures on the Heidelberg Catechism (N. Y. 1864, 2 vols. 12mo).

## Bethune, Hyppolyte de[[@Headword:Bethune, Hyppolyte de]]

             a French prelate, younger son of Philippe, was born in 1647. He was raised to the bishopric of Verdun at the age of thirty-four years. He there  established a seminary, to which he called superior professors, composed a catechism, a ritual, a Methode pour Administrer le Sacrement de Penitence (1691), a Nouveau Breviaire (1693), and a Missal (1699). He built a hospital in his diocese, to which he bequeathed all his goods. He was the patron of several men of literary fame, and in particular of Martin Rethelois, who dedicated to him the second volume of the translation of the Chroniques de Saint Benoit,'par Depres, Benedictin Espagnol. Hyppolyte de Bethune lodged an appeal against the bull Unigenitus, and made himself highly esteemed by his conduct and his administration. He died Aug. 24, 1720. See Hoefer, Nouv. Biog. Genrale, s.v.

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

             SEE BEATON; SEE BEUTON.

## Betkius, Joachim[[@Headword:Betkius, Joachim]]

             a German pastor, noted for fervent piety in a time of spiritual declension, was born in Berlin 1601, studied at Wittenberg, and was pastor of the village of Linum for 30 years. He died 1663. He was one of the few German pastors of his time (before the rise of Pietism [q.v.]) who preached and enjoyed a deep religious life. His favorite ejaculation was, “Lord, thou knowest that I love thee.” He published Christianismus Ethicus (Berlin, 1633): — Mysteriunm crucis (Berlin, 1637): — Sacerdotium, i.e. N.T. Kingly Priesthood (Berlin, 1640, 4to): — Mensio Christianismi et Ministerii Germanae (Measure of the Christianity and Ministry of Germany by the Christian standard; Berlin, 1648, 6th ed.): — Antichristenthum (Amst. 1650): — Irenicum, seu fortitude pacis (Amst. 1760): — Excidium Germaniae (Amst. 1766). He charged the religion of his age as being anti-Christian, partly from the faults and negligence of the pastors, and partly from the preaching of justification as if there were no sanctification. — Herzog, Real-Encyklopadie, 2, 123.

## Betogabra[[@Headword:Betogabra]]

             SEE ELEUTHEROPOLIS.

## Betogabris[[@Headword:Betogabris]]

             SEE ELEUTHEROPOLIS.

## Betolius[[@Headword:Betolius]]

             (Βετόλιος), a place of which 52 Jews that returned from Babylon were inhabitants (1Es 5:21); evidently the BETHEL SEE BETHEL (q.v.) of the Hebrew texts (Ezr 2:28; Neh 7:32).

## Betomasthem[[@Headword:Betomasthem]]

             (Βαιτομασθαίμ, Jdt 15:4), of

## Betomestham[[@Headword:Betomestham]]

             (Βετομεσθαίμ, Jdt 4:6), a place mentioned only in the apocryphal book of Judith, as a town “over against Esdraelon, facing the plain that is near Dothaim” (Jdt 4:6), and in the vicinity of “Bebai, Chobai, and Cola, in the coasts of Israel” (15:4). From the manner of its mention, it would seem to have been of equal importance with Bethulia (q.v.) itself, but it is doubtful whether it indicates any historical locality whatever. SEE JUDITH.

## Betonim[[@Headword:Betonim]]

             (Heb. Betonim', בְּטֹנִים, pistachio-nuts [comp. the botnim, Gen 43:11, and the Arabic butm = TEREBINTH]; Sept. Βοτανίμ), a town in the tribe of Gad, mentioned in connection with Ramath-mizpeh and Mahanaim (Jos 13:26); probably identical with a ruined village Batneh (Robinson, Researches, 3, Append. p. 169), on Matthew Gilead, about five miles west of es-Salt (Van de Velde, Map).

## Betray[[@Headword:Betray]]

             (παραδίδωμι), a term used especially of the act of Judas in delivering up his Master to the Jews (Mat 10:4; Mat 27:4, etc.). SEE JUDAS. Monographs on several circumstances of the transaction have been written by Krackewitz (Rost. 1709), Oeder (in his Miscell. Sacr. p. 503-20), Opitius (Kilon. 1710), Sommel (Lund. 1796), Gurlitt (Hamb. 1805).

## Betroth[[@Headword:Betroth]]

             (properly אָרִשׁ, arash', μνηστεύομαι). A man and woman were betrothed or espoused, each to the other, when they were engaged to be married. SEE ESPOUSE. Among the Hebrews this relation was usually determined by the parents or brothers, without consulting the parties until they came to be betrothed. The engagement took place very early, as is still the case in Oriental countries, though it was not consummated by actual marriage until the spouse was at least twelve years of age. The betrothing was performed a twelvemonth or more before the marriage, either in writing, or by a piece of silver given to the espoused before witnesses, as a pledge of their mutual engagements. Sometimes a regular contract was made, in which the bridegroom always bound himself to give a certain sum as a portion to his bride. From the time of espousal, however, the woman was considered as the lawful wife of the man to whom she was betrothed: the engagement could not be ended by the man without a bill of divorce; nor could she be unfaithful without being considered an adulteress. Thus Mary, after she was betrothed to Joseph, might, according to the rigor of the law, have been punished if the angel of the Lord had not acquainted Joseph with the mystery of the incarnation (Deu 28:30; Jdg 14:2; Jdg 14:8; Mat 1:18-21). SEE MARRIAGE.

## Betsel [[@Headword:Betsel ]]

             SEE ONION.

## Betser [[@Headword:Betser ]]

             SEE GOLD.

## Bettelheim, J. B[[@Headword:Bettelheim, J. B]]

             a Presbyterian minister, was born in Presburg, the capital of Hungary, in 1811. His parents were devout Jews and were anxious that he should become a rabbi. At nine years of age he could read and write Hebrew, German, and French. He attended medical lectures at Padua, and received the degree of doctor of medicine. He then travelled through various parts of Italy and Greece, practicing his profession, after which he went to Egypt  and entered the navy of Mehemet All, having received the appointment of chief surgeon. While stationed at. Smyrna an Italian Bible was placed in his hands by the English Episcopal missionary, and also the New Testament in German; these he began to study, and he became so deeply interested that after five months he was impressed that it was his duty to preach the Gospel to his brethren the Jews. With this view he went to London, and in an interview with the bishop he was informed that he must study theology at least three years at Oxford or Cambridge University. Feeling the burden upon him that he must preach, he commenced as an Independent, and preached to the Jews in London with great success. In 1845 he was sent by a society of naval officers to the Loo Choo islands, where he remained seven years, acquiring the language and translating the Gospels into Japanese and Chinese. In 1850 commodore Perry found him there, and he rendered important service to that officer by acting as his interpreter. He went with the commodore to Hong Kong, China, and after remaining some time came to New York, where he spent two years in missionary work, and then removed with his family to Illinois. In 1868 he settled at Brookfield, Mo., where he died, Sept. 9, 1869. See The Presbyterian, March 12, 1870. (W. P. S.)

## Bettelini Pietro[[@Headword:Bettelini Pietro]]

             an eminent Italian engraver, was born at Lugano in 1763, and studied under Gandolfi and Bartolozzi. In 1848 he was employed on The Judgment of Solomon, after Raffaelle. His masterpiece is the engraving of The Entombment, after Andrea del Sarto, in the Florentine gallery. The following are some of his best productions: — St. John; Ascension of the Virgin; Magdalene; Madonna and Sleeping Infant; the Portraits of Poliziano, Machiavelli, and Galileo. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Betti[[@Headword:Betti]]

             was an English priest, and one of the four sent by Finan to the Middle Angles as missionaries, after the baptism of Paeda in 653.

## Betti Biagio[[@Headword:Betti Biagio]]

             an Italian painter, was born at Catigliano near Pistoja in 1545, and studied under Daniello da Volterra. His works are chiefly confined to the monasteries of Rome; among which is Christ Disputing with the Doctors,  in the library of the Theatines. Baglioni says he was a monk for fifty years and died in 1615. He was also skilled in medicine, music, and botany. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Gen., s.v.

## Bettinelli Giuseppe Maria[[@Headword:Bettinelli Giuseppe Maria]]

             (called also Xaviero), an Italian Jesuit and litterateur, was born at Mantua, July 18, 1718. He was educated by the Jesuits at Mantua and Bologna, and joined the society in 1736; From 1739 to 1744 he taught belles-lettres at Brescia, after which he went to Bologna to study divinity. In 1748 he became professor of rhetoric at Venice, and in 1751 the College of Nobles at Parma was intrusted to him. He remained in that office eight years, during which he visited the various cities of Italy in the interest of his order. After the suppression of the Jesuits in 1773 he retired to Mantua, where he spent the greater part of his remaining years. He died Sept. 13, 1808. His complete works were published at Venice in 24 vols. 12mo. (1799). See Encyclop. Brit. (9th ed.) s.v.; Chalmers, Biog. Dict. s .v.; Hoefer, Nouv. Biog. Generale, s.v.

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

             an Italian prelate and antiquarian, was born at Sienna in 1396, and joined the Jesuits. At the age of sixty-five he was elected bishop of Foligno. and died in 1487, leaving several works on mystic and religious art, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Bettini, Pietro[[@Headword:Bettini, Pietro]]

             an Italian engraver who flourished in 1681, etched a few plates, among which are the following: Christ appearing to Peter, after Domenico Campelli; The Martyrdom of St. Sebastian, after Domenichino.

## Bettle, Samuel (1)[[@Headword:Bettle, Samuel (1)]]

             a minister of the Society of Friends, was born in Philadelphia in 1810. In early manhood he embarked in mercantile pursuits. After his conversion he consecrated himself to the service of his Lord, and was recognized as a minister of the Gospel. “His ministry was clear, eloquent, thoughtful, weighty, and, above all, accompanied with unction.” In the discharge of his duties he visited many yearly meetings in the United States. He labored also among the Indians and freedmen, and his advice was sought and followed by the heads of government at Washington. Among the ministers  of his denomination he took a deservedly high rank. He died at his home near Philadelphia, Jan. 28, 1880. See Friends' Review, 33:616. (J. C. S.)

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

             a minister of the Society of Friends, was converted in early life, and became one of the most eminent ministers in the denomination. His mind was remarkably well disciplined, and this, with his natural endowments, made him peculiarly well fitted for his work during a long course of years. Intrusted with considerable means, he exercised a true Christian benevolence, devoting a large portion of his wealth to that purpose. For more than half a century he filled various responsible stations in his society. He died in Philadelphia, Pa., April 12, 1861, aged eighty-six years. See Amer. Annual Monitor, 1862, p. 7.

## Betts, Alfred H. M.D[[@Headword:Betts, Alfred H. M.D]]

             a Presbyterian minister, was born at Norwalk, Conn., Sept. 2, 1786. About 1820 he was licensed by the Portage Presbytery, and thereafter devoted his time and talents fully to the work of his Master in Florence, Brownhelm, Vermilion, and Wakeman, O. He died Sept. 8, 1860. See Wilson, Hist. Presb. Almanac, 1861, p. 156.

## Betts, Barber[[@Headword:Betts, Barber]]

             a Presbyterian minister, was born in Richmond, Va., July 1, 1850. He resided in Southwestern Virginia, where he pursued his theological studies. He was licensed to preach and ordained by the Transylvania Presbytery. His first charge was in Butler County, Ky., from which he afterwards removed to Mercer County, where he labored as pastor of the Presbyterian Church of New Providence. Here he spent the remainder of his days in the service of his Master. He died Nov. 14, 1881. See Central Presbyterian, Nov. 30, 1881. (W. P. S.)

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

             a minister in the Methodist Episcopal Church South, was born in North Carolina in 1800. He experienced conversion in 1816, became class-leader at once, and in 1818 entered the South Carolina Conference. By his deep piety, vigorous intellect, and great success, he soon attained a leading position among his brethren He was honored by frequent elections to the General Conference, and appointed to the most important charges in the  Conference. He continued effective until the close of 1871, when he became superannuated. He died about April 15, 1872. Mr. Betts was always a warm and earnest preacher. He had a well-knit and powerful physical frame, and often taxed it to its utmost. See Minutes of Annual Conferences of the M. E. Church South, 1872, p. 671.

## Betts, Frederick G[[@Headword:Betts, Frederick G]]

             a Presbyterian minister, was born Aug. 14, 1812. His parents were New Englanders. He pursued his classical studies at first in Meadville, Pa. In May, 1838, he commenced the study of theology in Boalsburg, under private instruction; the following October he was received as a candidate, and in April, 1840, was licensed to preach. In the autumn of the same year he was ordained to the full work of the ministry, and installed over several small churches in Clearfield County. He died in Cincinnati, Jan. 17, 1845. See Hist. of the Presbytery of Huntingdon, 1874.

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

             an English Congregational minister, was born at Weathersfield, Essex, March 12, 1783. He joined the Church in early life, received his collegiate discipline at Hoxton College, and in 1812 was ordained at Alfriston, Sussex. Here he labored until 1832, when he removed to Foleshill, near Coventry. After a pastorate here for ten years, and in March for seven years, he consented to resume again his first charge at Alfriston. He died at March, Feb. 23, 1860. Mr. Betts was earnest and affectionate in his ministry, active and zealous in his pastoral duties. He edited the lives of Flavel and Whitfield, and published, Bible Anecdotes (2 vols. ): — The Young Convert's Apology: A Funeral Discourse for Dr. Simpson; and other smaller works. See (Lond.) Cong. Year-book, 1861, p. 202.

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

             an English Baptist minister, was born in 1796 at a village near Mildenhall, Suffolk, and removed with his parents, when he was four years of age, to Norwich. In his religious preference, he was a strong Churchman in his younger days, and was accustomed to direct the shafts of his ridicule openly against the Baptists. On his conversion at thirty-three years of age, after protracted but private conviction, he joined the Baptists, and resolved to devote himself to evangelical labors in one of the worst neighborhoods of Norwich. Twice his preaching-room was enlarged. A church of forty-six  members was formed, of which he was chosen the pastor. Here he continued until 1832, when he was called to Great Yarmouth, where his pastorate continued for nineteen years, receiving into the Church during this period 144 persons. He died April 25, 1851. See English Baptist Magazine, 1851, p. 374, 375; (Lond.) Bapt. Hand-book, 1852, p. 47. (J. C. S.)

## Betts, R. Wye[[@Headword:Betts, R. Wye]]

             an English Congregational minister, was born at Portsea, 1823. He was converted and joined the Church early in life, and was educated at Highbury and New Colleges. In 1853 he accepted a call of the Church at Hanover Chapel, Peckham, where he labored till his death, Dec. 1, 868. The duties of his pastorate were onerous, yet Mr. Betts gave much time and thought to other work. The Collyer Memorial Schools rose under his energetic influence. He was secretary of the Surrey Congregational Union, and of the Local Fraternal Association. See (Lond.) Cong. Year-book, 1870, p. 276.

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

             a Protestant Episcopal clergyman of the Diocese of Nebraska, was born in Ireland in 1810. He was ordained deacon in 1867, and priest in the following year; in 1867 he was employed as a missionary in Rulo and Falls City, Neb.; he went to Weston, Mo., in 1873 as rector of St. John's Church; the following year he became rector of St. Paul's, in Wyandotte, Kansas; in 1877 he was rector of St. Thomas's Church, Falls City, and St. Peter's, Rulo, Neb. His death occurred July 3, 1878. See Prot. Episc. Almanac, 1880, p. 170.

## Betty Thomas[[@Headword:Betty Thomas]]

             an English Congregational minister, was born at Hull, Jan. 13, 1810. He became an orphan very early in life, and made many voyages to foreign lands as a sailor-boy; in his nineteenth year he quitted the sea, was converted, and joined the Wesleyan Methodists. In 1834 he joined the Independents, offered his services to the London Missionary Society, and was sent to Stanford, Berkshire, where he labored till 1851, and then removed to Stanningley, near Leeds. Thence he removed to Horncastle, Lincolnshire, where he labored six years, and then took a small charge at West Burton, Wensleydale. Failing health, which had caused his removal in  nearly every instance, caused him to retire in 1864 to Knaresborough, where he died, March 26, 1865. See (Lond.) Congregational Year-book, 1866, p. 234.

## Betulee Mathieu[[@Headword:Betulee Mathieu]]

             a French theologian and chronologist, a native of Colmar, lived at the commencement of the 17th century. — His principal works are, Commentarius, upon the Epistle to the Galatians: — Tabulae Chronologicoe Imperii et Imperatorum Romanorum. See Hoefer, Nouv. Biog. Generale, s.v.

## Betulius Christian[[@Headword:Betulius Christian]]

             a Lutheran theologian, was born at Wildenstein, in Bohemia, in 1619. For a time he acted as tutor at different schools, till in 1660 he was called as deacon to Blaubeuren. He died as pastor in Sindelfingen, Jan. 26, 1677. He is the author of a collection of hymns, published under the title Andachtige Gotteslieder (Nordlingen, 1658). — See Will, Nurnberger Gelehrten- Lexikon, 1-755; Koch, Gesch. des. deutschen Kircahenliedes, 3, 485 sq. (B. P.)

## Between-the-Logs[[@Headword:Between-the-Logs]]

             SEE MISSIONS, METHODIST.

## Beuf Le[[@Headword:Beuf Le]]

             SEE LEBEUF.

## Beughem Charles Antoine Francois De Paule De[[@Headword:Beughem Charles Antoine Francois De Paule De]]

             a Flemish theologian and scholar, was born at Brussels in 1744. He obtained in 1763 the degree of bachelor in theology at the University of Louvain, and in 1768 he entered upon the ecclesiastical profession. He was successively professor of poetry at Turnhout, director of the College of Courtray, principal of that of Gand, and secretary of the vacant see of the bishopric of Tournay. He demanded of one of the leaders that he should repress habitual begging, and give place to a memorial which the viscount of Vilaine (XIV) had published in 1775 — Sur les Moyens de Corriger les Malfaiteurs et les Faineants. In 1790, the cardinal of Frankenberg, archbishop of Mechlin, chose Beughem for his secretary; but the invasion of the French army in Belgium forced the cardinal to flee, while his secretary, not being willing to take the oath of haine a la royaute, was imprisoned seven months at Mechlin and afterwards at Versailles, from whence he was carried to the Isle of Oleron. At the fall of the empire he  returned to his own country, where he sustained a violent controversy against the publicists, who proposed the union of Belgium and Holland. This dispute caused him to write several pamphlets, entitled, Le Bouclier, L'Unite, L'Antidote contre le Somnambulisme. He also took part in the disputes of the bishop of Gand with the government. He died at Brussels in 1820. His principal works are, Documenta e Variis Testamenti Historiis Petita (Mechlin, 1797); this is a collection of Latin, Flemish, and French verses, which is only ordinary: — Fructus Suppressa Cortraci Mendicitate Exorti (Courtray, 1776); translated into Flemish by Wolf, echevin of Courtray: — Oratio in Funere Marice Theresice (Gand, 1781). See Hoefer, Nouv. Biog. Generale, s.v.

## Beulah[[@Headword:Beulah]]

             (Heb. Beulah', בְּעוּלָה, married; Sept. paraphrases οἰκουμένη) occurs in Isa 62:4, metaphorically of Judaea, as of a land desolated, but again filled with inhabitants, when “the land shall be married (תִּבָּעֵל),” referring to the return from Babylon; or it may be applied to the Jewish Church to denote the intimacy of its relation to God.

## Beulan[[@Headword:Beulan]]

             a British divine and historian of the 7th century, was the instructor of the celebrated Nennius, afterwards abbot of the monastery of Bangor. He is said to have written a work entitled De Genealogiis Gentium. See Allibone,ῥ Dict. of Brit. and Amer. Authors, s.v.; Chalmers, Biog. Dict. s.v.

## Beulan (Lat. Beulanus Or Beulanius), Samuel[[@Headword:Beulan (Lat. Beulanus Or Beulanius), Samuel]]

             Son of the preceding, was a learned English divine, who flourished about the middle of the 7th century. He was born in Northumberland, but lived almost from his infancy in the Isle of Wight. He wrote, in beautiful Latin, several historical treatises relating to his own times. See Chalmers, Biog. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Beuno[[@Headword:Beuno]]

             a Welsh saint, son of Hywgi (or Bugi), was a near relative and contemporary of St. Kentigern. He founded a religious society at Clynog Fawr, in Carnarvonshire, about 616, on land granted by Cadfan. In his old age Beuno was the instructor of St. Gwenfrewi (or Wenefred). Eleven churches are dedicated to him, and his festival is on April 21. See Rees, Welsh Saints, p. 268.

## Beurlin Jacob[[@Headword:Beurlin Jacob]]

             a German theologian, was born in the year 1520, at Dornstetten. In 1543 he joined the Lutheran Church, was in 1546 pastor at Derendingens and in 1551 doctor and professor of theology at Tubingen. In the same year he  was sent by duke Christopher of Wuitemberg, together with Brenz and two others, to the Council of Trent, with the view of having the new creed approved. But, of course, this mission was without any result. After his return he had to use all his influence to harmonize those parties which participated in the Osiandrian controversy, especially in Prussia, Saxony, Worms, and Erfurt. In consideration of his many services, he was appointed in 1561 chancellor of the University and provost of the Stiftskirche at Tubingen. He died in the same year, Oct. 28, at Paris, where he had gone, together with Jacob Andrea and Bidembach, to attend the colloquy of Poissy. He wrote, Enarratio Epistolce Canonicce Joannis: — Liber contra Petrumn a Soto: — Disputatio de .Mediatore Christo: — De Clavibus Regni Coelorum. See Eisenbach, Geschichte des Universitdt und Stadt Tiubingen, p, 108112; Bok, Geschichte von Tubingen, p. 75 sq.; Hefele, in Wetzer u. Welte's Kirchen-Lexikon, s.v. (B. P.)

## Beurrey (Or Beurey) Nicolas[[@Headword:Beurrey (Or Beurey) Nicolas]]

             of Chateauroux, a French theologian, was born at Fontenay-le-Comte, and lived in the latter half of the 18th century. He embraced the ecclesiastical profession, and distinguished himself by his knowledge. He wrote Question de P Usure Eclaircie (Paris, 1786-87). See Hoefer, Nouv. Biog. Generale, s.v.

## Beurrier, Louis[[@Headword:Beurrier, Louis]]

             a French Celestine, who died at Vichy, April 8, 1845, wrote, Histoire du Monastere des Celestins de Paris (Paris, 1634, 4to): — Sommaire des Vies des Fondateurs et Reformateurs des. Ordres Religieux, avec Figures (ibid. 1634): — Les Analogies et Antitheses de l'Incarnation du Fils de Dieu et des Actiones les Plus Notables de sa Vie, avec le Peche d'Adam (1632): — Isagoge, seu Introductio ad Scientiam de Sacramentis. See Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Beurrier, Paul[[@Headword:Beurrier, Paul]]

             a French theologian, canon regular and abbot of St. Genevieve, was born in 1610, and died Jan. 25, 1696. He wrote, La Vie de Sainte Genevieve (Paris, 1642): — Homelies, Prones, ou Meditations sur les Evangiles des Dimanches et Principales Fetes (ibid. 1668): — Perpetuitas Fidei, ob Origine Mundi ad haec usque Tempora, in Lege Naturali, Mosaica et  Evangelica (ibid. 1672; in French, ibid. 1680): — Speculum Christiance Religionis (ibid. 1666, 1672). See Hoefer, Nouv. Biog. Generale, s.v.

## Beurrier,Vincent Toussaint[[@Headword:Beurrier,Vincent Toussaint]]

             a French preacher, was born at Vannes, Nov. 1, 1715. He held a distinguished place among the French missionaries of the 18th century. He died at Blois in 1782. He wrote, Conferences Ecclesiastiques, which were very successful in the epoch in which they appeared: nevertheless he was reproached with having combated, in this work, religious tolerance: — Sermons, ou Discours pour les Dimanches et Fites de l'Avent et du Careme, les Mysteres de Notre-Seigneur, de la Vierge; quelques Pangyriques, et sur Plusieurs Points de Morale (Paris, 1784). See Hoefer, Nouv. Biog. Generale, s.v.

## Beushim[[@Headword:Beushim]]

             SEE GRAPES, WILD.

## Beussel Herman[[@Headword:Beussel Herman]]

             a German Reformed minister, was sent to America by the missioniary association of Langenberg, Prussia. He was licensed to preach, Nov. 9, 1848, in the Church at Williamsburg, N. Y., where he was a dutiful and pious pastor until his death, Aug. 13, 1849. See Harbaugh, Fathers of the Germ. Ref. Church, 4:495.

## Beuter Pedro Antonio[[@Headword:Beuter Pedro Antonio]]

             a Spanish theologian, a native of Valencia, lived in the 16th century. . He wrote Annotationes Decem in Sacram Scripturam (Valencia, 1517). The titles of sections of. this work have been given.by some bibliographers as the titles of separate works. See Hoefer, Nouv. Biog. Generale, s.v.

## Beuton (Or Bethune) James[[@Headword:Beuton (Or Bethune) James]]

             a Scottish prelate, was born at Belfour, in the shire of Fife, and was provost of Bothwell in 1503; in 1504 he was abbot of Dunfermline, and treasurer of the kingdom in 1505. In 1508 he became bishop elect of the see of Galloway, and in the same year he was translated to the see of Glasgow. Here he remained until 1522, when he was translated to the primacy of St. Andrews, and continued also in the chancellor's office during the duke of Albany's administration. He founded the New Divinity College at St. Andrews. During his stay at Glasgow he enclosed the episcopal palace in that city with a magnificent stone wall of ashlar-work on the east, south, and west. He augmented the altarages in the choir of the  cathedral, over which there is a coat of arms. He also built and repaired several bridges about the city of Glasgow. He died in 1539. See Keith, Scottish Bishops, p. 35, 255, 257.,

## Beuvelet Mathieu[[@Headword:Beuvelet Mathieu]]

             a French ascetic writer, was born at Marles, in the suburbs of Soissons, near the close of the 16th century. He embraced the ecclesiastical profession, went to Paris, and entered the congregation of the priests of St. Nicholas of Chardonnet, where he employed himself in teaching the young clerks of the holy ministry. He wrote, Meditations sur les Principales Verites Chretiennes et Ecclesiastiques (Paris, 1652; Besancon, 1819): — Le Vraie et Solide Devotion (Paris, 1658): — Instruction sur le Manuel (ibid. 1675): — Conduite pour les Principaux Exercises qui sefont dans les Seininaires (ibid. 1663); a work translated into Latin by Ignatius of Batthvani, bishop of Weissenburg in Transylvania: — Le Symbole des Apotres Explique et Divise en Prones (ibid. 1675); a posthumous work. See Hoefer, Nouv. Biog. Generale, s.v.

## Bevan (nee Plumsted), Mary[[@Headword:Bevan (nee Plumsted), Mary]]

             an English minister of the Society of Friends, was born in London in 1751. Her father was an acknowledged minister among the Quakers. In her childhood she gave her heart to the Saviour. When thirty-three years of age she felt it her duty to “appear as a minister, in which service she was acceptably engaged while ability remained.'' In 1810 she had an apoplectic fit, and died May 23, 1813. See Piety Promoted, 4, 46, 48. (J. C. S.)

## Bevan, Barbara[[@Headword:Bevan, Barbara]]

             a Welsh minister of the Society of Friends, was born in Trevrygg in 1682. She was converted at the age of sixteen, and soon after joined the Church and received a call to the ministry. She now devoted herself most zealously to her work in West Jersey, and some parts of East Jersey, where her. labors. were well received. For a time she was her father's companion in Christian work in Wales, travelling in 1704 about six hundred miles in the performance of his ministerial duties. Her life, which was so useful, wasa brief one, ending in great peace, Nov. 26, 1705. See, Piety Promoted, 2, 25, 26. (J. C. S.)

## Bevan, Evan[[@Headword:Bevan, Evan]]

             a minister of the Society of Friends, was born in Lantwit Vardre, Wales; about 1678. He pursued his collegiate studies at Oxford, where, it is. said, he made considerable progress in various parts of literature. He next studied law, and subsequently practiced in his native county, Glamorganshire, where he received an appointment as deputy-sheriff. While thus engaged his mind became deeply interested in his own spiritual condition, and having been instructed and comforted by reading Barclay's Apology for the Quakers, he left the Established Church and united with  the Friends. During the last twenty years of his life, he was much engaged with his ministerial duties, chiefly in the place and neighborhood of his residence in Pontymoil, Monmouthshire, Wales. After uniting with the Friends, he taught a school for thirty-five years. He died Feb. 17, 1746. See Friends' Library, 13:174-178. (J. C. S.)

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

             a minister of the Society of Friends, was born in Wales in 1646. After his marriage, he became a member of the Church of England. Having read a book by George Fox the younger, he united with the Friends. In 1683 he and his wife removed to Pennsylvania, where they remained many years and brought up a family. They returned to England in 1704. While in America John Bevan “received a gift of the ministry,” and itinerated in parts of the new country; and when he returned to his native land he continued to preach in different parts of Wales, closing his life not long after 1721. See Piety Promoted, 4, 353-359. (J. C. S)

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

             a Welsh Congregational minister, was born Dec. 3, 1825. He was religiously trained from infancy; joined the Church at Cymmar-Clyn- Corrwg; received his theological training at Three Crosses, and was ordained Aug. 6, 1852, at Providence, Llangedock, and Carmel, Llansadwm. His health failing caused his removal to Mountain Ash, Glamorganshire, where he died, Dec. 21, 1860. See (Lond.) Cong. Year- book, 1862, p. 223.

## Bevan, Joseph Gurney[[@Headword:Bevan, Joseph Gurney]]

             one of the ablest writers of the Society of Friends. He is the author of a number of theological works, among which the following are the most important:

1. A Refutation of some of the most modern Misrepresentations of the Society of Friends, commonly called Quakers, with a Life of James Nayler (Lond. 1800): —

2. The Life of the Apostle Paul (Lond. 1807). The latter work is highly recommended in Horne's Introduction, and the geographical notes are said to stamp a real value on the book.

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

             an English Congregational minister, was born at Islington, London, Sept. 3, 1812. His early training was in the Church of England, but he joined the Congregational Church when quite young, and entered Highbury College  to prepare for its ministry. In 1835 he left college, and was ordained pastor at Salem Chapel, Wellingborough, and in 1837 undertook the pastorate at Neivington Chapel, Liverpool, where he labored successfully ten years. At an urgent request, in 1847 he removed to London and became secretary of the Evangelical Alliance. He accepted the pastorate of Snow Hill, Wolverhampton; in 1849, which he retained until 1860. In 1862 he removed to Bow, where he preached till his death, June 4, 1874. Mr. Bevan was a grave and earnest preacher; his sermons were solid in style, and rich in instruction and guidance. He had a remarkable gift of prayer. As a pastor, he was the ever accessible resort of the troubled and anxious. Whatever he undertook he did thoroughly. See (Lond.) Cong. Year-book, 1875, p. 312.

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

             a theological writer of the Society of Friends. He wrote: A Defence of the Christian Doctrines of the Society of Friends against the Charge of Socinianism (Lond. 1805): — A brief View of the Doctrines of the Christian Religion as professed by the Society of Friends (Lond. 1811): — A Vindication of the Authenticity of the Narratives contained in the first two Chapters of the Gospel of St. Matthew and St. Luke (Lond. 1822). The latter work is directed against the objections of the editors of the Unitarian version of the New Testament.

## Bevel[[@Headword:Bevel]]

             is a sloped or canted surface resembling a chamfer or splay, excepting that in strictness this latter term should be applied only to openings which have their sides sloped for the purpose of enlarging them, while a sloped surface in another situation would be a bevel; this distinction, however, is seldom regarded. and the two terms are commonly used synonymously, SEE CANT; SEE SPLAY.

## Beverage[[@Headword:Beverage]]

             The ordinary drink of the Jews was water, which was drawn from the public wells and fountains (Joh 4:6-7), and which was to be refused to no one (Mat 25:35). Water also was the usual beverage of the Egyptians. Modern travelers attest that the water of the Nile, after it has been deposited in jars to settle, is particularly wholesome and pleasant, and is drunk in large quantities; while that from the few wells which are to be met with in that country is seldom palatable, being unpleasant and insalubrious. When the modern inhabitants of Egypt depart thence for any time, they speak of nothing but the pleasure they shall find on their return in drinking the water of the Nile. The knowledge of this circumstance gives a peculiar energy to the words of Moses, when he announced to Pharaoh that the waters of the Nile should be turned into blood, even in the very filtering vessels; and that the Egyptians should “loathe to drink of the water of the river” (Exo 7:17-19); that is, they should loathe to drink of that water which they used to prefer and so eagerly to long for. The common people among the Mohammedans drink water; the rich and noble drink a beverage called sherbet, which was formerly used in Egypt (Gen 40:11), where something like our ale or beer, termed barley- wine, was also used, though probably not so far back as the time of Moses.

The strong drink, שֵׁכָר, shekar', or σίκερα, of Luk 1:15, mentioned Lev 10:9, means any sort of fermented liquors, whether prepared from corn, dates, apples, or any other kind of fruits and seeds. After the settlement of the Israelites in Canaan they drank wine of different sorts, which was preserved in skins. Red wine seems to have been the most esteemed (Pro 23:31). In the time of Solomon spiced wines were used, mingled with the juice of the pomegranate (Son 8:2), and also with myrrh. Wine was also diluted with water, which was given to the buyer instead of good wine, and was consequently used figuratively for any kind of adulteration (Isa 1:22). Wine in the East was frequently diluted after it was bought, as may be inferred from two Arabic verbs, which still remain to indicate its dilution. From the pure wine there was made an artificial drink, חָמֵוֹ, chamets', which was taken at meals with vegetables and bread. It was also a common drink (Num 6:3), and was used by the Roman soldiers (Mat 27:48). Medicated wines, it seems, were given to those who were to be crucified, in order to blunt the edge of pain and lessen the acuteness of sensibility, which may explain the passage in Mat 27:34. SEE WINE.

The vessels used for drinking among the Jews were at first horns; but these were afterward used only for the purpose of performing the ceremony of anointing. The other drinking vessels were cups and bowls. See Cup. The cup was of brass covered with tin, in form resembling a lily, though sometimes circular; it is used by travelers to this day, and may be seen in both shapes on the ruins of Persepolis. The bowl in form generally resembled a lily (Exo 25:33), although it may have varied, for it had many names. Some had no cover, and were probably of a circular shape, as the Hebrew names seem to indicate. Bowls of this kind which belonged to the rich were, in the time of Moses, made of silver and gold, as appears from Num 7:84. The larger vessels from which wine was poured out into cups were called urns, bottles, small bottles, and a bottle of shell, כִּד, kad, with a small orifice. — Jahn, Archeology, § 144. SEE DRINK.

## Beverense Antonio[[@Headword:Beverense Antonio]]

             an Italian painter, labored at Venice in the second half of the 17th century. Lanzi thinks this artist was a native of Bavaria, for which reason, and his early return to his own country, he is not known in Italy as his merits deserve; that he was a disciple of the Bolognese school, and that in the College of the Nunziata is a picture of the Marriage of the Virgin, which displays great accuracy of design, superiority of forms, and an admirable chiaro-scuro. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

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

             a Presbyterian minister, was born at Eastside, parish of Fossoway and shire of Fife, Scotland, in 1749. After studying philosophy, he entered the divinity hall, under the inspection of the Rev. William Moncrief of Alloa. He was ordained to the Associate ministry at Edinburgh in September, 1783, and became assistant pastor there to Rev. Adam Gile. He came to America the ensuing year by appointment of the General Associate Synod,  in answer to a call from the Associate Presbytery of Pennsylvania for help. Soon after his arrival in the spring of 1784, at the request of the latter body he drew up a Testimony for the Doctrine and Order of the Church of Christ, which was approved at Piquea, Aug. 25, 1784. In the spring of 1785 he went to New York and organized the Associate Congregation there. He became pastor of the people at Cambridge, Sept. 10, 1789. He engaged in various public labors, and died July 22, 1798. See Sprague, Annals of the Amer. Pulpit, 3, 31; Miller, Sketches and Sermons (1839).

## Beveridge, Thomas George[[@Headword:Beveridge, Thomas George]]

             an English Congregational minister, was born at Chatham, July 9, 1839, of pious parents. He early evinced a devout spirit. In 1856 he became a member of the Church, and at once took part in home-mission work with that active missionary spirit which so characterized his after-life. In 1862 he entered Hackney College, and at the close of his course was called to the pastorate of the Congregational Church on the Isle of Portland, where he was ordained and remained three years. In 1868 he removedto Fareham, where his labors were greatly blessed. In 1872 he and his devoted wife offered themselves to the London Missionary Society, and, being accepted, set asail for Tamatave, Madagascar. Mr. Beveridge immediately devoted himself to the acquiring of a better knowledge of the people and their language; but because of exposure and poor medical assistance he was obliged to embark, in June, 1877, for his native land. All went well until the fifth day, when, near Cape Guardafui, the vessel ran into the breakers, and the entire family was lost except his little son Sidney. Mr. Beveridge was very conscientious and gentle in disposition. With a temperament of nervous excitability he united a wondrous stability of character. See (Lond.) Cong. Yearbook, 1878, p. 307.

## Beveridge, Thomas H[[@Headword:Beveridge, Thomas H]]

             a Presbyterian divine, was born in March, 1830. He was the eldest son of Dr. Thomas Beveridge, professor in the Theological Seminary of the United Presbyterian Church in Xenia, Ohio. He graduated at Jefferson College, and was ordained to the ministry in 1853 by the Associate Presbytery of Philadelphia, and in Dec. 1854, installed pastor of the Third Associate congregation of Philadelphia. He was clerk of his presbytery from the time of his ordination, assistant clerk of the general assemblies of the United Presbyterian Church in 1859 and 1860, a member of the Board of Foreign Missions of his denomination, as also of the executive committee of the Presbyterian Historical Society. He was a man of fine literary attainments, and for several years the able editor of the Evangelical Repository, a United Presbyterian monthly. He died suddenly of congestion of the brain, Aug. 15, 1860. See Evangel. Repository, Sept. 1860.

## Beveridge, William, D.D[[@Headword:Beveridge, William, D.D]]

             bishop of St. Asaph, was born at Barrow, Leicestershire, in 1638. He was educated at Oakham, and entered the College of St. John, Cambridge, in May, 1653. He was not ordained until after the Restoration, an interval which he probably employed in the investigation of the subject to which the temper and tumult of the times directed so many others-the primitive records and history of the Church. He applied himself in the first instance to the Oriental languages; and his first publication, when he was only twenty years of age, was entitled De Lilguarum Orientalium, etc., praestantia et usu, cum Grammatica Syriaca (Lond. 1658, again in 1684, 8vo). In 1661 he was appointed to the vicarage of Ealing, and in 1672 to the living of St. Peter's, Cornhill. In 1669 he published Institutt. Chronol. libri duo (Lond. 1669, 4to). In 1681 he was made archdeacon of Colchester, and in 1691 he was offered the see of Bath and Wells, from which Ken had been expelled by the government. This see Beveridge refused; but in 1704 he accepted that of St. Asaph, which he held till his death, March 5th, 1708. In every ecclesiastical station which he held he exhibited all the qualifications and virtues which ought to distinguish an ecclesiastic. He was a man of a very religious mind, and has been styled “the great reviver and restorer of primitive piety.” His profound erudition is sufficiently evidenced by his works, which include, besides those named above,

1. Συνόδικον sive Pandectae Canonum SS. Apostolorum et Conciliorum, necnon canonicarum SS. Patrum epistolarum, cum scholas (Oxf. 1672, 2 vols. fol.). Vol. 1 contains the Prolegomena, canons apostolical, and those of the ancient councils, together with the Commentaries of Balsamon, Zonaras, and Aristenes, in Greek and Latin, in double columns; the Arabic paraphrase of Joseph the Egyptian on the first four councils, and a translation by Beveridge. Vol. 2 contains the Canons of Dionysius, Peter of Alexandria, St. Gregory Thaumaturgus, St. Athanasius, St. Basil, and St. Gregory Nazianzen, together with the Scholia of the Greek Canonists, the Syntagma of Matthew Blastares, and the Remarks, etc., of Beveridge: —

2. Codex Canonum Eccl. Primitivae vindicates et illustratus (Lond. 1678):—

3. An Explication of the Church Catechism (5th ed. 1714, 12mo): —

4. Private Thoughts (Lond. 1709: written in his youth, but not printed until after his death): —

5. Sermons (2 vols. fol. 1720; and besides many other editions, in 1842, Oxf. 8vo): —

6. Thesaurus Theologicus (Lond. 1711, 4 vols. 8vo; Oxf. 1820, 2 vols. 8vo). His writings were collected into a new edition by T. Hartwell Horne (Lond. 1824, 9 vols. 8vo), also in a more complete edition in the “Anglo- Catholic Library” (Oxf. 1844-1848, 12 vols. 8vo).

## Beverley, John of[[@Headword:Beverley, John of]]

             a celebrated English ecclesiastic of the 7th and 8th centuries. He was one of the first scholars of his age, having been instructed in the learned languages by Theodore, archbishop of Canterbury, and he was himself tutor of the Venerable Bede. The following works are attributed to him:

1. Pro Luca Exponendo, an essay toward an exposition of St. Luke, addressed to Bede: —

2. Homiliae in Evangelia: —

3. Epistolae ad Herebaldum, Andenum, et Bertinum:

4. Epistolae ad Holdam Abbatissam.

He was advanced to the see of Haguetold, or Hexham, by Alfred, king of Northumberland; and on the death of Bosa, archbishop of York, in 687, he was translated to the vacant see. In 704 he founded a college at Beverley for secular priests. In 717 he retired from his archiepiscopal functions to Beverley, where he died, May 7th, 721. Fuller, Worthies; Engl. Cyclopaedia.

## Beverley, Thomas (1)[[@Headword:Beverley, Thomas (1)]]

             an English clergyman of the 17th century, was rector of Lilley, Hertfordshire, and published Discourses on the Principles of Protestant Truth and Peace (Lond. 1683). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Beverley, Thomas (2)[[@Headword:Beverley, Thomas (2)]]

             an English Nonconformist divine of the 17th century, was minister to a Congregation at Cutler's Hall, London, and published a number of works  on prophecies and other subjects. Among them we note, The Prophetical History of the Reformation to be Performed in the Year 1697 (Lond. 1689): — The late Revolution to be applied to the Spirit now moving in Fulfilling of all Prophecy (eod.): — The Kingdom of Jesus Christ entering its Succession in 1697 according to a Callendar of Time (eod.). See Watt, Bibliotheca Britannica; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Bevilacqua Ambrogio[[@Headword:Bevilacqua Ambrogio]]

             a Milanese painter, flourished in the latter part of the 15th century. Lomazzo says that there are several of his works in the churches at Milan. In the Church of San Stefano is a fine picture by him representing St. Ambrose, with Sts. Gervasius and Protasius standing by his side. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Beville William[[@Headword:Beville William]]

             an English divine, was born in the city of Lincoln. Here he received the first rudiments of a classical education, and at an early age was admitted a pensioner of Peter House. In this place his assiduity and talents commanded general esteem, and when he took his first degree his name appeared high in the list of wranglers. Shortly after graduation he was elected fellow of his college, and, receiving holy orders, settled in London, where he excited public attention as a preacher, first at the chapel in Great Queen Street. Lincoln's-inn Fields, and afterwards at that in Spring Gardens. He was also the author of several successful literary efforts. Besides other productions of equal merit, the public is indebted to his pen for an able vindication of Hammond from the strictures of Dr. Johnson, and for a very elegant translation of Numa Pompilius, from the original French of Monsieur de Florian. Mr. Beville, in private circles, was no less popular than as a preacher and scholar. He was an agreeable companion, a firm friend, and ever ready to assist with advice and means those who might need his aid. He died suddenly in 1822.

## Bew Elijah[[@Headword:Bew Elijah]]

             an English Wesleyan missionary, was born at Newbury, July 29, 1847. In September, 1871, he went to the Richmond Theological Institution, in 1873 was received by the Conference, and in 1874 was sent to Freetown, West Africa, where he labored two years. Returning to England for his  health, he was sent East in 1878 to the diamond-fields of South Africa. His year there was trying and difficult; still he labored on till his death, March 29, 1879. See Minutes of British Conf., 1879, p. 53.

## Bewglass James, Ll.D., M.R.I.A[[@Headword:Bewglass James, Ll.D., M.R.I.A]]

             an English Congregational minister, was born at Killyman, Moy, county Tyrone, Ireland, Dec. 4, 1809. His father was a small farmer, and it was only by strenuous efforts and much self-denial that Mr. Bewglass obtained his education. He was first sent to a small neighborhood school near his home, and then, after some years' work on the farm, he went to Belfast College. Here he took honors in fourteen classes, and mostly first-class; and here, in 1832, he avowed himself a Christian, joined the Church, and was chosen deacon. In 1842. he was ordained to the ministry in connection with the Irish Evangelical Society, and about this time obtained his A.M. at the University of Aberdeen. Soon after he was chosen to a professorship in the Dublin Independent College. During the four months' vacations he went to the universities of Halle and Berlin, was made a member of the German Oriental Society, and was pressed to accept a professorship at Halle, but he declined. At the close of his Dublin career, in 1848, Dr. Bewglass became principal over the West-of-England Dissenters' Proprietary School, at Taunton, and six years later removed to Silcoates, where for twenty-two years he presided over the Northern Congregational School, dying at his post, April 3, 1876. In politics, Dr. Bewglass was an advanced Liberal; in religion, he had a marked Puritan strain of thought and feeling, and was a strong Nonconformist. He was a ripe scholar, being especially strong in the linguistic and literary department., He was a born ruler of boys, and won the affection and regard of all under his sceptre. See (Lond.) Cong. Year-book, 1877, p. 344.

## Bewitch[[@Headword:Bewitch]]

             signifies to deceive and lead astray by juggling tricks and pretended charms (Act 8:9; Act 8:11), where the Greek verb ἐξίστημι means literally to put out of one's self, to be out of one's mind. SEE SIMON (MAGUS). The word used by the apostle, in the passage Gal 3:1, “O foolish Galatians, who hath bewitched you?” is βασκαίνω, which may be understood to mislead by pretences, as if by magic arts, to fascinate. SEE SORCERY.

When Christianity was first promulgated, the nations under the dominion of the Romans, which comprehended the larger part of the civilized world, were greatly addicted to mysterious practices, supposing that there existed in nature certain influences which they could control and manage by occult signs, expressed in different ways and on different materials, and among the nations most notorious for these opinions were the Jews and the Egyptians. It is not, therefore, surprising that some should have brought with them and engrafted on Christianity such opinions and practices as they had formerly entertained. Accordingly, we see that the apostles found it necessary very early to guard their converts against such persons, cautioning them to avoid “profane and vain babblings and oppositions of science, falsely so called” (1Ti 6:20); and in several other passages there are evident allusions to similar errors among the first professors of Christianity. Nor did the evil cease as the doctrines of the Gospel expanded themselves: a number of persons in succession, for two centuries afterward, are recorded as distinguished leaders of these wild opinions, who mixed up the sacred truths of the Gospel with the fantastic imaginations of a visionary science. SEE POSSESSED (WITH A DEVIL); SEE SUPERSTITION.

## Bewlay Edward[[@Headword:Bewlay Edward]]

             an English Congregational minister, was born at Birmingham, Jan. 20, 1811. He was carefully trained by religious parents, joined the Wesleyans, and, becoming a local preacher, he preached for several years in the Dudley, Lincoln, and Huddersfield circuits. Then, joining the Congregationalists, he entered Highbury College, London, and in 1839 received as his first charge the Church at March, Isle of Ely. Mr. Bewlay subsequently preached successively at Cirencester, Sunderlanid, and at Walworth, London, where he resigned pastoral work in 1869, and then  removing to Angell Pack, Brixton, S.W., he opened a private college. Here he died, Sept. 23, 1878. See (Lond.) Cong. Year-book, 1879, p. 299.

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

             one of the Methodist antislavery martyrs of America, was born in Tennessee, May 22, 1804. In 1829 he was admitted on trial for the Methodist ministry in the Tennessee Conference, and in 1843 he entered the Missouri Conference. On the division of the Methodist Episcopal Church in 1844 on the slavery question, Mr. Bewley refused to join the Missouri Conference in its secession, and preached for several years independently, supporting himself and his family by the labor of his own hands. Other preachers, faithful to the Church, gathered about him, and he was, by common consent, their “presiding elder.” In 1848 the Methodist Episcopal Church in Missouri was reorganized, and Mr. Bewley entered its service. Persecution of the “abolitionist” preachers sprang up every where in the South-west, fomented by politicians of the slaveholding class. But Mr. Bewley held on his way, and in 1858 was appointed to Texas. He was compelled by violence to leave his work, but returned to it in 1860. His friends sought to dissuade him, but his reply was to all, “Let them hang or burn me on my return if they choose, hundreds will rise up out of my ashes.” Accordingly he and his family, including his two sons-in-law, one of whom lived in Kansas and the other in Missouri, returned to Texas. Within a few weeks an increased excitement broke out, when he was threatened anew by the people, and he concluded to leave Texas, believing he could do no good there; for, as mob law had been established by the Legislature, he remembered the injunction of our Lord, “When they persecute you in one city, flee to another.” After his departure a reward of $1000 was offered for his capture. He was taken in Missouri in September, 1860, and carried back to Texas, and hanged on a tree at Fort Worth by the mob, on Sept. 13, 1860. — Methodist Quarterly Review, Oct. 1863, p. 626.

## Bewley, George Washington[[@Headword:Bewley, George Washington]]

             a minister in the Methodist Episcopal Church South, was born in Fairfax County, Va., May 2, 1810. He joined the Church in his sixteenth year, received license to preach a few months later, and was employed in the Tennessee Conference. In 1826 he entered the travelling connection of that Conference, and in 1829 was transferred to the Missouri Conference. In 1841 failure of health obliged him to take a superannuated relation, which, with two years' exception of active work, he sustained until his death, at Hannibal, Mo., Nov. 5, 1846. Mr. Bewley was eminent for his sincere self- devotion and abundant labors. See Minutes of Annual Conferences of the M. E. Church South, 1847, p. 106.

## Bewley, Nelson R[[@Headword:Bewley, Nelson R]]

             a Methodist Episcopal minister, was born in 1818. For six years he was a faithful minister in the Missouri Conference. He died Jan. 25, 1836. See Minutes of Annual Conferences, 1837, p. 485.

## Bewley, Thomas Henry[[@Headword:Bewley, Thomas Henry]]

             an English Wesleyan minister, was converted at the age of seventeen, entered the ministry in 1823, travelled the Whitehaven, Edinburgh, and Manchester circuits, and in 1829, on account of affliction, retired from the work. In 1836 he was most cordially received by the Conference again, and appointed to the general superintendency of the missionschools in Jamaica, W. I. He died at Stewartstown, Jamaica, July 14, 1838, aged thirty-eight. See Minutes of Brit. Conference, 1839, p. 429; Bleby, Romance without Fiction, chap. 30.

## Bewray[[@Headword:Bewray]]

             (in Isa 16:3, גָּלָה, galah', to reveal, or disclose, as elsewhere rendered; in Pro 29:24, נָגִד, nagad', to tell, as elsewhere; in Pro 27:16, קָרָא, kara', to call, i.e. proclaim, as elsewhere; in Mat 26:73, ποιέω δῆλον, to make evident), an old English word equivalent to “BETRAY.”

## Bexerano Pietro[[@Headword:Bexerano Pietro]]

             SEE BENGARANO.

## Bexerins[[@Headword:Bexerins]]

             are pagan priests among the Mandingoes, on the west coast of Africa. They are much addicted to the study and practice of jugglery. The grand Bexerin is, as it were, the sovereign politiff. He presides over all the other  priests who profess to teach magical arts to the people. A common practice with them is to inscribe letters or other marks on small pieces of paper, which they carefully wrap up and give to their pupils and others as effectual preservatives against diseases and calamities of every kind.

## Bexley, Lord (Nicholas Vansittart)[[@Headword:Bexley, Lord (Nicholas Vansittart)]]

             was the son of Henry Vansittart, Esq., governor of Bengal. He was born April 29,1766, was educated at Oxford, and was called to the bar at Lincoln's Inn in 1791. He entered Parliament for Hastings in 1796. In 1801 he was sent to Denmark as minister plenipotentiary, and after his return he was appointed secretary of the treasury in Ireland, and in 1805 secretary to the lord lieutenant, and also a member of the Privy Council. He was chancellor of the exchequer under Lord Liverpool until January, 1823, when he was raised to the peerage under the title of Lord Bexley, of Bexley, Kent. Lord Bexley was a constant supporter of many of the great religious institutions of our age. He was a liberal contributor to the Religious Tract Society, and his services to the British and Foreign Bible Society, especially amid its early difficulties, were of preeminent value. On the decease of Lord Teignmouth, February, 1834, he was chosen by the unanimous vote of the committee President of the Bible Society, an office which he held until his death in 1850, giving constant attention to the interests of the institution. A few weeks- before his decease he presented to it a donation of £1000. — Timpson, Bible Triumphs, p. 379.

## Beyer, Andreas[[@Headword:Beyer, Andreas]]

             a Lutheran theologian of Germany, was born at Waldkirchen, near Chemnitz, in 1636, and died as pastor of St. Nicolaus, at Freiberg, Nov. 18, 1716. He wrote, Additamenta ad Seldenum de, Diis Syris: — Fasciculum Dictorum Biblicorum Selectiorum Theo-philologicorum, Homiletice Tractatorum cum Appendice Emblemattun 142 Variorum et Novorum. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. 2, 13. (B. P.)

## Beyer, Hartmann[[@Headword:Beyer, Hartmann]]

             a Lutheran theologian of Germany, was born at Frankfort-on-the-Main, September 30, 1516. He studied at Wittenberg under Luther and Melanchthon. In 1545 he was called to his native place as preacher. At that time Calvinism flourished at Frankfort, and yet Beyer at last succeeded in founding a Lutheran Church in 1554. Not only against the Calvinists, but also against the Romani Catholics, Beyer showed his dislike. His sermons) comprising forty-nine volumes, are still preserved in the city library at Frankfort. He died August 11, 1577. See Steiss, in Herzog's Real- Encyklop. s.v. (B.P.)

## Beyer, Johann Rudolph Gottlieb[[@Headword:Beyer, Johann Rudolph Gottlieb]]

             a German Protestant theologian, was born at Erfurt, Jan. 20, 1756. He studied at Jena, and in 1780 was appointed rector of the school at St. Thomas and afternoon preacher. In 1782 he was called to the pastorate at Schwerborn, and in 1790 he went to Sommerda, where he died, Dec. 8, 1813. He published, Predigten zur Aufklarung der Volksreligion (Leipsic, 1782-94, 3 vols.): — Ueber die Strafen der Verdammten und deren Dauer (ibid. 1782-84): — Allgeneines Magazin fur Prediger nach den Bedurfnissen unserer Zeit (ibid. 1789-96, 12 vols.): — Die Geschichte der Urwelt in Predigten (ibid. 1795-1800, 4 vols.): — Museum fur Prediger (ibid. 1797-1800, 4 vols.), etc. See Doring, Die gelehrten Theologen Deutschlands, 1, 104 sq.; Winer, Handbuch der theol. Lit. i, 478; 2, 36, 48, 90, 116, 197 sq., 211, 216. (B. P.)

## Beyerlinck[[@Headword:Beyerlinck]]

             SEE BEIERLENK.

## Beygtach Haji[[@Headword:Beygtach Haji]]

             (i.e. saint), a Turkish dervish, founder of religious orders. This pious Mussulman, who, from his virtuous reputation, was called Vely, instituted an order of dervishes, which was called, from the name of the founder, Beygtachis. The reputation which his prophecies and miracles had gained for him determined Amurath I to employ him to consecrate the standard of the new militia. He consented, and, approaching the army, ordered them to  conquer in all their undertakings, and gave them the name of Yeni Chery. The tomb of this monk, who died at Querc Chehr in 1367 or 1368, is found at the village of Beyzektach upon the European shore of the Bosphorus, not far from Galata. This is a place of pilgrimage which is highly respected by Mussulmans. See Hoefer, Nouv. Biog. Generale, s.v.

## Beyla[[@Headword:Beyla]]

             in Norse mythology, was the servant of Freyr, the wife of Beiggwirs, and friend of Lanfeia, the mother of Loke, which moved her to beg the evil Asa Loke, when he insulted all the deities at AEgir's feast, to spare Lanfeia, his mother.

## Beynon, D. J[[@Headword:Beynon, D. J]]

             a Welsh Congregational minister, was born at Caermarthen in 1792. When very young he removed to Merthyr-Tydvil, and there joined the Congregationalists. Mr. Beynon was ordained at Llanerch-y-medd, Anglesea, in 1814. After a few years of incessant labor he resigned his charge, and returned to South Wales. Thence he went to Prussia, stayed a few years, and then returning, spent the remainder of his life at Groeswen, where he died, June 26, 1872. See (Lond.) Cong. Year-book, 1873, p. 316.

## Beynon, John Jones[[@Headword:Beynon, John Jones]]

             a Welsh Congregational minister, was born at Fronhaul, Parish of Cilrhedine, Caermarthen County, South Wales in 1787. At fourteen years of age he joined the Church at Trelech. He commenced his studies for the ministry in the Academy at Wrexham about 1808, and was invited to take charge of the infant cause at Bishopscastle, under the auspices of the Salop Association. He was ordained at Bishopscastle in 1813. At the end of 1816 he was settled as pastor over the churches at Dorrington and Lyth Hill, near Shrewsbury, and remained there until the close of life, Dec. 8, 1853. See (Lond.) Cong. Year-book, 1855, p. 207, 208.

## Beyond[[@Headword:Beyond]]

             The phrase “beyond Jordan” (הִיִּרְדֵּן עֵבֶר, πέραν τοῦ Ι᾿ορδάνου) frequently occurs in the Scriptures, and to ascertain its meaning we must, of course, attend to the situation of the writer (see Kuinol, Comment. in Joh 1:28). With Moses it usually signifies the country on the western side of the river, as he wrote upon its eastern bank (Gen 1:10-11; Deu 1:1; Deu 1:5; Deu 3:8; Deu 3:20; Deu 4:46); but with Joshua, after he had crossed the river, it means the reverse (Jos 5:1; Jos 12:7; Jos 22:7). In Mat 4:15, it means “by the side of the Jordan.” SEE ATAD.

## Beyrout[[@Headword:Beyrout]]

             SEE BERYTUS.

## Beys Henricus[[@Headword:Beys Henricus]]

             a minister of the Reformed (Dutch) Church, was born about 1680. He was ordained by the Classis of Amsterdam, Holland, May 4, 1705, and came to America in the same year. He served the Church at Kingston, Ulster Co., N. Y., from 1705 to 1708, when he returned to Holland. He came back to America in 1710 and took orders in the Episcopal Church, and became  pastor of Harlem and Fordham Episcopal churches in 1710. He was suspended by the Classis of Amsterdam in 1712, because he had joined the Episcopal Church without making any complaints or giving any reasons for the step which he had taken. Thereupon he went again to Holland in 1713, and was restored to the ministry of the Reformed (Dutch) Church, and became pastor of the Church at Curagoa from 1714 to 1717. The time of his death is not known. See Corwin, Manual of the Ref. Church of America (3d ed.), p. 182.

## Beyschlag Johann Balthasar[[@Headword:Beyschlag Johann Balthasar]]

             a Lutheran theologian of Germany, was born Nov. 4, 1669, at Halle. He studied at Wittenberg, and was in 1692 appointed adjunct to the philosophical faculty. In 1694; he was called to the pastorate of his native place, where he died Sept. 14, 1717. He is the author of many hymns, which were published at Nuremberg (1709), under the title of Centifolia Melica. See Wezel, Hymnos, 4:3443; Pregizer, Gottgeheiligte Poesie (Tubingen, 1723), p. 370-373; Koch, Gesch. — der deutschen Kirchenliedes, 5, 402 sq. (B. P.)

## Beytsah[[@Headword:Beytsah]]

             SEE MISHNA.

## Beza (Theodore De Beze)[[@Headword:Beza (Theodore De Beze)]]

             one of the most eminent of the Reformers, the friend and coadjutor of Calvin, was born at Vezelai, in the Nivernais, June 24,1519. He passed the first years of his life with his uncle, Nicholas de Beza, counsellor in the Parliament of Paris, who sent him, before he was ten years old, to study at Orleans, where his preceptor was Melchior Wolmar, a convert to Protestantism. Beza accompanied Wolmar to the University of Bourges, and remained, in the whole, for seven years under his tuition. During this time he became an excellent scholar, and he afterward acknowledged a deeper obligation to his tutor for having “imbued him with the knowledge of true piety, drawn from the limpid fountain of the Word of God.” In 1535 Wolmar returned to Germany, and Beza repaired to Orleans to study law; but his attention was chiefly directed to the classics and the composition of verses. His verses, published in 1548, under the title. Juvenilia, were chiefly written during this period of his life, and their indecency caused him many a bitter pang in after life. Beza obtained his degree as licentiate of civil law in 1539, upon which he went to Paris, where he spent nine years. He was young, handsome, and of ample means; for, though not in the priesthood, he enjoyed the proceeds of two good benefices, amounting, he says, to 700 golden crowns a year. The death of a brother added to his income, and an uncle, who was abbot of Froidmond, expressed an intention of resigning that preferment, valued at 15,000 livres yearly, in his favor. Thus, in a city like Paris, he was exposed to strong temptation, and his conduct has incurred great censure. That his life was grossly immoral he denies; but he formed a private marriage with a woman of birth, he says, inferior to his own. He was to marry her publicly as soon as the obstacles should be removed, and, in the mean time, not to take orders, a thing entirely inconsistent with taking a wife. Meanwhile his relatives pressed him to enter into the Church; his wife and his conscience bade him avow his marriage and his real belief; his inclination bade him conceal both and stick to the rich benefices which he enjoyed; and in this divided state of mind he remained till illness brought him to a better temper. On his recovery he fled to Geneva, at the end of October, 1548, and there publicly solemnized his marriage and avowed his faith. After a short residence at Geneva, and subsequently at Tubingen, Beza was appointed Greek professor at Lausanne.

During his residence there he took every opportunity of going to Geneva to hear Calvin, at whose suggestion he undertook to complete Marot's translation of the Psalms into French verse. Marot had translated 50, so that 100 Psalms remained: these were first printed in France, with the royal license, in 1561. Beza, at this time, employed his pen in support of the right of punishing heresy by the civil power. His treatise De Haereticis a Civili Magistratu puniendis is a defense of the execution of Servetus at Geneva in 1553. Beza was not singular in maintaining this doctrine; the principal churches of Switzerland, and even Melancthon, concurred in justifying by their authority that act which has been so fruitful of reproach against the party by whom it was perpetrated. His work De Jure Magistratuum, published at a much later time in his life (about 1572), presents a curious contrast to the work De Haereticis, etc. In this later work he asserted the principles of civil and religious liberty, and the rights of conscience; but, though he may be considered as before most men of his age in the boldness of his opinions as to the nature of civil authority, his views of the sovereign power are confused and contradictory. During his residence at Lausanne, Beza published several controversial treatises, which his biographer, Antoine la Faye, confesses to be written with a freer pen than was consistent with the gravity of the subject. To this part of Beza's life belongs the translation of the N.T. into Latin, completed in 1556, and printed at Paris by R. Stephens in 1557. It contains the commentary of Camerarius, as well as a copious body of notes by the translator himself. For this edition he used a manuscript of the four Gospels, which in 1581 he gave to the University of Cambridge. It is generally known as Beza's Codex, and a facsimile edition of it was published in 1793. After ten years' residence at Lausanne, Beza removed to Geneva in 1559, and entered into holy orders. At Calvin's request he was appointed to assist in giving lectures in theology; and when the University of Geneva was founded he was appointed rector upon Calvin declining that office. At the request of some leading nobles among the French Protestants, he undertook a journey to Nerac in hope of winning the King of Navarre to Protestantism. His pleading was successful, and he remained at Nerac until the beginning of 1561, and, at the King of Navarre's request, attended the Conference of Poissy, opened in August of that year, in the hope of effecting a reconciliation between the Catholic and Protestant churches of France. Beza was the chief speaker on behalf of the French churches. He managed his cause with temper and ability, and made a favorable impression on both Catherine of Medicis and Cardinal Lorraine, who said, “I could well have wished either that this man had been dumb or that we had been deaf.”

Catharine requested him to remain in France on the plea that his presence would tend to maintain tranquillity, and that his native country had the best title to his services. He consented, and after the promulgation of the edict of January, 1562, often preached publicly in the suburbs of Paris. He soon after greatly distinguished himself at the Conference of St. Germains, where the queen-mother summoned a number of Romanist and Protestant divines to discuss the subject of images. In a memorial to the queen, he discussed the question with a force and vigor never surpassed. “In reply to the customary argument that honor is not directed to the image, but to that which the image represents, Beza triumphantly inquired (and the inquiry has never yet been answered) why then is any local superiority admitted? Why is one image considered more holy and more potent than another? Why are pilgrimages made to distant images, when there are others, perhaps of far better workmanship, near at hand? Again, is it tolerable that in a Christian Church an image of the Virgin Mary should be addressed in terms appropriate solely to the Almighty Father, ‘omnibus es omnia!' If the Virgin were yet alive and on earth, how would the humility and lowliness of heart, which she ever so conspicuously evinced, be shocked by the hourly impious appeals to her supposed maternal authority over her blessed Son: ‘Roga Patrem, jube Natum!' ‘Jure Matris impera!' Then, adverting to the reputed miracles performed by images, he contended that, by the evidence of judicial inquiries, most of them had been indisputably proved impostures; and even with regard to such as remained undetected, it was detracting honor from God, the sole author of miracles, to attribute any hidden virtue or mystic efficacy to wood or stone. Passing on to a review of the long controversy about images maintained in the Greek Church, he concluded by affirming that not less idolatry might be occasioned by crucifixes than by images themselves. The propositions appended to this document were that images should be altogether abolished; or, if that measure were thought too sweeping, that the king would consent to the removal of all representations of the Trinity or its separate Personages; of all images which were indecorous, as for the most part were those of the Virgin; of such as were profane, as those of beasts and many others, produced by the fantastic humors of artists; of all publicly exhibited in the streets, or so placed at altars that they might receive superstitious veneration; that no offerings or pilgrimages should be made to them; and finally, that crucifixes also should be removed, so that the only representation of the passion of our Lord might be that lively portrait engraved on our hearts by the word of Holy Scripture. “Beza had converted the king of Navarre so far as to make him a partisan of Calvinism; but the royal convert remained as profligate when a Calvinist as he had been when he professed Romanism, and the court soon found means to bring him back once more to the established church. His hostility to Beza was shown at an audience Beza had with the queen-mother, when deputed by the Huguenot ministers to lay their complaint before her with reference to the violations which had occurred of the edict of January, to which allusion has been made before.

The king of Navarre, sternly regarding Beza, accused the Huguenots of now attending worship with arms. Beza replied that arms, when borne by men of discretion, were the surest guarantee of peace; and that, since the transactions at Vassy (where a fracas had taken place between the retainers of the duke of Guise and a Huguenot congregation, the duke's people being the aggressors), their adoption had become necessary till the Church should receive surer protection-a protection which he humbly requested, in the name of those brethren who had hitherto placed so great dependence on his majesty. The cardinal of Ferrara here interrupted him by some incorrect representation of the tumult at St. Medard, but he was silenced by Beza, who spoke of those occurrences as an eye-witness, and then reverted to the menacing advance of the duke of Guise upon Paris. The king of Navarre declared with warmth that whoever should touch the little finger of ‘his brother,' the duke of Guise, might as well presume to touch the whole of his own body. Beza replied with gentleness, but with dignity; he implored the king of Navarre to listen patiently, reminded him of their long intercourse, and of the special invitation from his majesty in consequence of which he had returned to France in the hope of assisting in its pacification. ‘ Sire,' he concluded in memorable words, ‘it belongs, in truth, to the church of God, in the name of which I address you, to suffer blows, not to strike them. But at the same time let it be your pleasure to remember that THE CHURCH IS AN ANVIL WHICH HAS WORN OUT MANY A HAMMER.' Well would it have been if Beza and his partisans had always remembered this, and, instead of taking up arms to defend their cause, had maintained it like the primitive Christians by patient suffering. Perhaps they would then have led to the gradual reformation of the Church of France, whereas now they took the sword, and perished by the sword. Each party armed. With the leaders of the Protestants Beza acted, and he was kept by the prince of Conde near his person; but the leaders, for the most part, abstained from encouraging the cruelties of their followers, although they excited the people to rise up in arms against the government. Beza continued with the insurgents, following the prince of Conde in all his marches, cheering him by his letters when in prison, and reanimating the Huguenots in their defeats, until his career as a herald of war was terminated by the battle of Dreux. At that battle, fought on the 19th of December, 1562, in which the Huguenots were defeated, Beza was present; but he did not engage in the battle, he was merely at hand to advise his friends.

‘In the following February the duke of Guise, the lieutenant general of the kingdom, was assassinated before Orleans. When the assassin was seized, he accused Beza, among other leading Huguenots, as having been privy to his design. Beza declared that, notwithstanding the great and general indignation aroused against the duke of Guise on account of the massacre at Vassy, he had never entertained an opinion that he should be proceeded against otherwise than by the methods of ordinary justice. He admitted that since the duke had commenced the war, he had exhorted the Protestants, both by letters and sermons, to use their arms, but he had at the same time inculcated the utmost possible moderation, and had instructed them to seek peace above all things next to the honor of God.”

After the peace of 1563, Beza returned to Geneva, and in 1564, upon the death of Calvin, was called to succeed to all his offices. Beza did not return to France till 1568, when he repaired to Vezelai on some family business. He visited his native country again to attend and preside over a Huguenot synod which assembled at La Rochelle in 1571. Never had any Huguenot ecclesiastical meeting been attended by so many distinguished personages as graced this synod. “There were present,” says the report of its acts, “Joane, by the grace of God, queen of Navarre; the high and mighty prince Henry, prince of Navarre; the high and mighty prince Henry de Bourbon, prince of Conde; the most illustrious prince Louis, count of Nassau; Sir Gaspar, count de Coligni; the admiral of France, and divers other lords and gentlemen, besides the deputies who were members of the Church of God.” At this assembly the Huguenot confession of faith was confirmed, and two copies of it were taken, one of which was deposited at Rochelle, the other in the archives of Geneva. After the execrable massacre of St. Bartholomew's Eve, Beza honorably exerted himself to support those of the French whom the fear of death drove from their native land; he interested in their behalf the princes of Germany. He also founded a French hospital at Geneva. In 1572 he assisted at an assembly of the Huguenots at Nismes, where he opposed John Morel, who desired to introduce a new discipline. The prince of Conde caused him to come to him at Strasburg in the year 1574, to send him to prince John Casimir, administrator of the palatinate. In 1586 he was employed in the conference of Montbeliard against John Andreas, a divine of Tubingen. He died at the age of eighty-six, October 13th, 1605. Among his numerous works may be specified—

1. Confessio Christianme fidei (1560): —

2. Histoire Ecclesiastique des Eglises Reformees du royaume de France, from 1521 to 1563 (1580, 3 vols. 8vo): —

3. Icones virorum illustrium (1580, 4to): —

4. Tractatio de repudiis et divortiis, accedit iractatus de polygamia

(Geneva, 1590, 8vo): —

5. Novum D. N. Jesu Christi Testamentum (often reprinted): —

6. Annotationes ad Novum Testamentum (best edition that of Cambridge, 1642, fol.).

Beza was a man of extraordinary quickness and fertility of intellect, as well as of profound and varied learning. His life has been often written, e.g. by Bolzec (Paris, 1577); Taillepied (Paris, 1577); Zeigenbein (Hamb. 1789); Schlosser (Heidelb. 1809); the latest and most elaborate is Theodor Beza nach handschriftlichen und anderen gleichzeitigen Quellen, by Professor Baum, of Strasburg (1843-1851, 2 vols.), but it only extends to 1563. See also Haag, La France Protestante, 2, 259-284. Perhaps no one of the reformers has been more foully and constantly calumniated by the Romanists than Beza.

Beza took a lively interest in the affairs of the Church of England, and his letters were (and still are) very unpalatable to the High-Church party there. Dr. Hook quotes largely from his letters to Bullinger and “Grindal to prove that Beza “regarded the Church of England in Elizabeth's time as Popish.” In his letter to Grindal, dated June 27, 1566, he complains that he has heard of “divers ministers discharged their parishes by the queen, the bishops consenting, because they refused to subscribe to certain new rites; and that the sum of the queen's commands were, to admit again not only those garments, the signs of Baal's priests in popery, but also certain rites, which also were degenerated into the worst superstitions — as the signing with the cross, kneeling in the communion, and such like; and, which was still worse, that women should baptize, and that the queen should have a power of superintending other rites, and that all power should be given to the bishop alone in ordering the matters of the Church; and no power, not so much as that of complaining, to remain to the pastor of each church; that the queen's majesty, and many of the learned and religious bishops, had promised far better things; and that a great many of those matters were, at least as it seemed to him, feigned by some evil-meaning men, and wrested some other way; but withal he beseeched the bishop that they two might confer a little together concerning these things. He knew, as he went on, there was a twofold opinion concerning the restoration of the Church: first, of some who thought nothing ought to be added to the apostolical simplicity; and so that, without exception, whatsoever the apostles did ought to be done by us; and whatsoever the Church that succeeded the apostles added to the first rites were to be abolished at once; that, on the other side, there were some who wire of opinion that certain ancient rites besides ought to be retained, partly as profitable and necessary, partly, if not necessary, yet to be tolerated for concord sake; that he himself was of opinion with the former sort; and, in fine, that he had not yet learned by what right (whether one looks into God's Word or the ancient canons) either the civil magistrate of himself might super-induce any new rites upon the churches already constituted, or abrogate ancient ones; or that it was lawful for bishops to appoint any new thing without the judgment and will of their presbytery.” — Eng. Cyc.; Bib. Sac. 1850, p. 501; Cunningham, Reformers, Essay 7 (Edinb. 1862, 8vo); Hook, Eccles. Biog. 2, 384 sq.

## Beza Saint[[@Headword:Beza Saint]]

             SEE BEGA.

## Bezai[[@Headword:Bezai]]

             (Heb. Betsay', בֵּצָי, probably the same name as BESAI; Sept. Βασσού, Βασί, and Βησεί, v. r. Βασσής, Βεσεϊv, and Βησί), the head of one of the families who returned from the Babylonian captivity to the number of 324, including himself (Ezr 2:17; Neh 7:23). B.C. 536. He was perhaps one of those that sealed the covenant (Neh 10:18). B.C. 410.

## Bezaleel[[@Headword:Bezaleel]]

             (Heb. Betsalel', בְּצִלְאֵל, in [otherwise son of, q. d. בֶּןאּ] the shadow of God, i.e. under his protection; Sept. Βεσελεήλ v. r. [in Ezra] Βεσελήλ and Βεσσελήλ), the name of two men.

1. The artificer to whom was confided by Jehovah the design and execution of the works of art required for the tabernacle in the wilderness

(Exo 31:2; Exo 35:30; Exo 37:1; 2Ch 1:5). B.C. 1657. His charge was chiefly in all works of metal, wood, and stone, Aholiab being associated with him for the textile fabrics; but it is plain from the terms in which the two are mentioned (36:1:2; 38:22), as well as from the enumeration of the works in Bezaleel's name in 37 and 38, that he was the chief of the two, and master of Aholiab's department as well as his own. Bezaleel was of the tribe of Judah, the son of Uri, the son of Hur (or Chur). Hur was the offspring of the marriage of Caleb (one of the chiefs of the great family of Pharez) with Ephrath (1Ch 2:20; 1Ch 2:50), and one of his sons, or descendants (comp. Rth 4:20), was Salma or Salmon, who is handed down under the title of “father of Bethlehem,” and who, as the great-grandfather of Boaz, was the direct progenitor of king David (1Ch 2:51; 1Ch 2:54; Rth 4:21). SEE BETHLEHEM; SEE HUR.

2. One of the sons of Pahath-moab, who divorced the foreign wife whom he had taken after the exile (Ezr 10:30). B.C. 458.

## Bezas MS[[@Headword:Bezas MS]]

             SEE CAMBRIDGE MANUSCRIPT.

## Bezek[[@Headword:Bezek]]

             (Heb. id. בֶּזֶק, lightning; Sept. Βέζεκ and Βεζέκ), the name apparently of two places in Palestine.

1. The residence of Adoni-bezek, i.e. the “lord of Bezek” (Jdg 1:5), in the “lot (גֹּרָל) of Judah” (Jdg 1:3), and inhabited by Canaanites and Perizzites (Jdg 1:4). This must have been in the mountains (“up”), not far from Jerusalem (Jdg 1:7); possibly on the eminence near Deir el-Ghafr, marked by Van de Velde (Map) at four miles S.W. of Bethlehem (comp. Robinson, Researches, 2, 337, 338). Sand (Itiner. p. 182) mentions a village Bezek two miles west of the site of Beth-zur, but this lacks confirmation. Others propose other identifications, even the Bezetha on the north of Jerusalem. SEE BEZETH.

2. The rendezvous where Saul numbered the forces of Israel and Judah before going to the relief of Jabesh-gilead (1Sa 11:8). From the terms of the narrative this cannot have been more than a day's march from Jabesh, and was therefore doubtless somewhere in the center of the country, near the Jordan valley. In accordance with this is the mention by Eusebius and Jerome (Onomast. s.v. Βεζέκ, Bezech) of two places of this name seventeen miles from Neapplis (Shechem), on the road to Beth- shean. This would place it at Khulat-Maleh, on the descent to the Jordan, near Succoth. The Sept. inserts ἐν Βαμά after the name, possibly alluding to some “high place” at which this solemn muster took place. This Josephus gives as Bala (Βαλά, Ant. 6, 5, 3). Schwarz (Palest. p. 158) says that “Bezek is the modern village Azbik, five English miles south of Beth- shean;' but no other traveler speaks of such a name.

Bezek (ADDENDUM FROM VOLUME 11)

1. (Jdg 1:5.) This is thought by Lieut. Conder (Tent-work, 2, 335; Quar. Statement of the “Pal. Explor. Fund,” 1881, p. 50) to be the ruined site Bezkah, “south of Lydda,” but the Ordnance Map contains no such name in that immediate vicinity.

2. (1Sa 11:8.) This has been fully recovered by Lieut. Conder (ibid.) in the ruined site, with graves and cisterns, laid down on the Ordnance Map as Khirbet Izbik, nine miles west of the Jordan and eleven miles southwest of Beisan.

## Bezer[[@Headword:Bezer]]

             (Heb. Be'tser, בֶּצֶר, ore of gold or silver, as in Psalm 76:13), the name of a place and also of a man.

1. (Sept. Βοσόρ or βόσορ.) A place always called Bezer in the wilderness” (בִּמִּדְבָּר), being a city of the Reubenites, with “suburbs,” in the Mishor or downs, set apart by Moses as one of the three cities of refuge on the east of the Jordan (Deu 4:43; Jos 20:8), and allotted to the Merarites (Jos 21:36; 1Ch 6:78). In the last two passages the exact specification, בִּמִּישֹׁר, “in the plain country,” of the other two is omitted, but traces of its former presence in the text in Jos 21:16 are furnished us by the reading of the Sept. and Vulg. (τὴν Βοσὸρ ἐν τῇ ἐρημῷ, τὴν ιν ιὼ ῾Alex. Μισὼρ] καὶ τὰ περισπόρια; Bosor in solitudine, Misor et Jaser). Bezer may be the BOSOR (q.v.) of 1Ma 5:26; 1Ma 5:36. Reland rashly identifies it with the Bozra of Arabia Deserta (Palaest. p. 661); and Schwarz (Palest. p. 229) makes it to be a Talmudical Kenathirin (כנתירין), which he finds in “an isolated high mound called Jebel Kuwetta, S.E. of Aroer, near the Armon,” meaning doubtless Jebel Ghuweiteh, which lies entirely without the bounds of Reuben. Bezer seems to correspond in position and name with the ruined village Burazin, marked on Van de Velde's Map at 12 miles N. of E. from Heshbon (comp. Robinson, Researches, 3, Append. p. 170).

2. (Sept. Βασάρ v. r. Βασάν.) The sixth named of the eleven sons of Zophah, of the descendants of Asher (1Ch 7:36). B.C. post 1658.

Bezer

“The ruins of this place have recently been discovered by Mr. Palmer, a little more than two miles southwest of Dihon, now called Kasur elBesheir. They are on a knoll, and are of some extent.”

## Bezeth[[@Headword:Bezeth]]

             (Βηξέθ), a place at which Bacchides encamped after leaving Jerusalem, and where there was i a ‘ great pit” (τὸ φρέαρ τὸ μέγα, 1Ma 7:19). By Josephus (Ant. 12, 10, 2) the name is given (in the account parallel with 1Ma 9:4) as “the village Beth-zetho” (κώμη Βηθζηθὼ λεγομένη), which recalls the name applied to the Mount of Olives in the early Syriac recension of the N.T. published by Mr. Cureton-Beth-Zaith (which, however, is simply a translation of the name = Hebrew בֵּית זִיִת, olive-house). The name may thus refer either to the main body of the Mount of Olives, or to the eminence opposite it to the! north of Jerusalem, which at a later period was called BEZETHA SEE BEZETHA (q.v.). Pococke (East, II, 1, 19) speaks of seeing “a long cistern” in this quarter of the city, and several tanks are delineated here on modern plans of Jerusalem.

Bezeth

(1Ma 7:19) is considered by Lieut. Conder (Tent-work, 2, 335) as the modern Beit Zdta; but he gives no further details.

## Bezetha[[@Headword:Bezetha]]

             (Βεζεθά), the name of the fourth hill on which a part of Jerusalem was built, situated north of Antonia, from which it was separated by a deep fosse, but not enclosed till the erection of the third wall by Agrippa, according to Josephus (War, 5:4, 2), who interprets the name as equivalent to “New City” (καινὴ πόλις), perhaps regarding it as the Hebrews חֲדָשָׁה בֵּית; but as this can hardly be considered a representative of the name, and as Josephus elsewhere ( War, 2, 19, 4) seems expressly to distinguish Bezetha from Caenopolis or the New City (τήν το Βεζεθὰν προσαγορευομένην καί τὴν Καινόπολιν, unless, as Reland suggests, Palest. p. 855, we should read τὴν καὶ Καινόπολιν, making them identical), we may perhaps better adopt the derivation given above under the BEZETH SEE BEZETH (q.v.) of 1Ma 7:19. The general position of the hill is clear; but it has been nevertheless disputed whether it should be regarded as the eminence north of the present Damascus gate (Robinson, Bibl. Res. 1, 392; Bib. Sac. 1846, p. 438 sq.) or (as is more probable) that immediately north of the present Haram enclosure (Williams, Holy City, 2, 50). SEE JERUSALEM.

Bezetha

Tristram thinks that “beyond a shadow of doubt” this hill “forms the greater part of the Mohammedan quarter of modern Jerusalem — a broad, irregular ridge, separated from Moriah by the fosse and great Pool of Bethesda, from Akra by the Harmonaean valley, and with a rugged, precipitous descent on the east to the valley of Jehoshaphat or Kedron. The northern part, now a Moslem cemetery, is outside the walls” (Bible Places, p. 140).

## Beziers[[@Headword:Beziers]]

             one of the earliest episcopal sees in France. Quite a number of synods have been held at Beziers: A.D. 356, on account of the Arians; 1234 and 1243, against the Albigenses; and in 1279, 1299, and 1351, on account of other ecclesiastical controversies. Bi'atas (Φιαθάς v. r. Φαλίας, Vulg. Philias), one of the Levites that expounded the law to the Jews at Jerusalem as read by Ezra (1Es 9:48); evidently a corruption for the PELAIAH SEE PELAIAH (q.v.) of the genuine text (Neh 8:7). Biathanati (from Βία, violence, and θἀνατος, death). Among other reproachful epithets applied by the pagans to Christians in the first centuries we find Biathanati, self-murderers, imposed in consequence of their contempt of death, and cheerful endurance of all kinds of suffering for Christ's sake. We also meet with the term Biothanati (βίος, ife), men who expect to live after death. The enemies of the Christians might employ this phrase to ridicule the doctrine of the resurrection of the dead. It is recorded in Bede's Martyrology that when the seven sons of Symphorosa were martyred under Hadrian, their bodies were cast into one pit together, which the temple-priests named from them Ad septem Biothanatos. — Bingham, Orig. Eccles. bk. i, ch. ii, § 8; Farrar, Eccles. Dict. s.v.

## Bezla[[@Headword:Bezla]]

             in Slavonic mythology, was the goddess of twilight among the Wends, in the train of the god of the sun, Perun.

## Bezons Armand Bazin De[[@Headword:Bezons Armand Bazin De]]

             a French prelate, son of Claude Bazin, became in 1685 bishop of Aire; in 1698 archbishop of Bordeaux, and in 1719 of Rouen. He was deputy of the province of Bordeaux at the assemblies of the clergy in 1705, 1707, 1710, 1711, and 1715. His great knowledge of ecclesiastical affairs caused him to be made a member of the Council of Conscience, which was established Sept. 1715, after the death of Louis XIV. He was admitted to the Council of Regency, and charged with the direction of the stewardships. Severe reproach is due this prelate for having permitted the infamous Dubois to be ordained in his diocese. He died Oct. 8, 1721, leaving, Ordonnances, Syinodales du Diocese de Bordeaux (Bordeaux, 1704): — Proces-verbal de l'Assemblee du Clerge tenue en 1685 a Saint-Germain-en-Laye (Paris, 1690). See Hoefer, Nouv. Biog. Generale, s.v.

## Bezpopoftschins[[@Headword:Bezpopoftschins]]

             one of the two classes of Russian sectaries distinguished by the pecuiliarity that they have either no priests at all, or priests of their own ordination in no way connected with the national church. The principal sects of Bezpopoftschins are the Duchobortsi, the Pomoryans, the Theodosians, the Philipoftschins, the Netovtschins, the Pastershkoe Soglasia, the  Novojentzi, the Samokretschentsi, the Tschuvstviniks, the Malakanes, the Ikonobertsi, and the Seleznevtschini (q.v., under their appropriate heads). SEE RUSSIAN CHURCH.

## Bezzicaluva Ercole[[@Headword:Bezzicaluva Ercole]]

             an Italian painter, who flourished about 1640, was a native of Pisa, where his Works were highly esteemed. Lanzi mentions a picture in the choir of the Church of San Stefano, at Pisa, representing several saints, as a fine performance. His works are not mentioned. See Spooner, Biog. Dict. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bhadrakoli [[@Headword:Bhadrakoli ]]

             SEE WADRAKALI.

## Bhagavadi [[@Headword:Bhagavadi ]]

             in the mythology of India, was the surname of Daksha or Tekshen, one of the ten created beings sprung from Brahma's great toe. Bhagavadi was also the surname of Bhawani, the wife of Siva, when she is worshipped as Wadrakali (q.v.).

## Bhagavat[[@Headword:Bhagavat]]

             (the blessed), in Hindu mythology, is a surname of the supreme deity Vishnu, when he is worshipped in the incarnation of Krishna. The book Purana, teaching about him, bears the name of Bhagavat-Purana. SEE PURANA.

## Bhagavat-Gita[[@Headword:Bhagavat-Gita]]

             a philosophical episode of the Mahabharata (q.v.), is regarded as exhibiting the most complete view of ancient Oriental mysticism. It consists of a dialogue between the god Krishna and the hero Arjun. This poem is attributed to the 7th or 8th century of our aera, while the Mahabharata, to which this pretends to be an episode, must have been written at least eight hundred years before. The highest state of felicity to which the Bhagavat- Gita points is eternal absorption into Brahma — such a state that when the man dies he will never be born again into any form on earth. SEE BACAMA.

## Bhairav[[@Headword:Bhairav]]

             (the Lord of Terror), in Hindu mythology, is one of the incarnations of Siva (q.v.).

## Bhairava[[@Headword:Bhairava]]

             is a festival of Bhairav, celebrated among the Hindus, when, according to promise, his votaries suspend themselves in the air by hooks passed through the muscles of the back, and allow themselves thus to be whirled in his honor round a circle of fifty or sixty feet in circumference. SEE DURGA PUJAB.

## Bhasha[[@Headword:Bhasha]]

             in the mythology of India, was the “goddess of speech,” the surname of Sarahswadi, the wife of the Ganges.

## Bhasma[[@Headword:Bhasma]]

             in the religious doctrine of India, is a mixture of the dust of sandal-wood and dry cow-dung. With it a certain mark (Terunama) is made on the forehead, by which the various religious sects distinguish themselves.

## Bhava[[@Headword:Bhava]]

             in the mythology of India, was a surname of Siva; it signifies, “he who produces,” and therefore applies much rather to the all-producing power of Brahma than to the destroyer Siva.

## Bhavan[[@Headword:Bhavan]]

             is the exercise of meditation enjoined upon the Buddhist priests. At the close of the day, or at the dawn, they must seek a place where they will be free from interruption, and, with the body in a suitable posture, they must meditate on the glory of Buddha, the excellence of the bana (q.v.), and the virtues of the priesthood.

## Bhavana[[@Headword:Bhavana]]

             (the All-bearing), in the mythology of India, is one of the most honorable names given to the wife of Siva. She is identical with the mighty goddess Maja, the all-awakening love, the first mother. The myths of India affirm  that she is both mother and wife of the great trinity Brahma, Vishnu, and Siva. This trinity had a conference with her as to the further creations, and her creative word (Om—Be-it, or “Let there be”) was both confirmation and creation. Joyfully she clapped her hands, and thereupon three eggs fell from her lap, out of which the gods were formed. The fable which is most generally accepted is that she only bore Vishnu, from whose navel a lotus- flower grew, and in its centre Brahma rested, from whose blood Siva sprang. Bhavana is the dispenser of all happiness, and she is therefore highly honored in a number of festivals — as, for example, in the festival Egadashi. This goddess also has her dark side, as most of the Hindu leities, according to which she becomes the frightful Kali. As her husband, Siva, is the creator and also destroyer, so she as Kali, or Wadrakali, is the dreadful revenger, whose fiery glances no deed escapes. SEE TRIMURTI; SEE WADRAKALI.

## Bhikshu[[@Headword:Bhikshu]]

             in the religion of India, is the highest of the four grades of the castes of Brahmins, into which every Brahmin enters in his seventy-second year, if he can meet the ascetic requirements necessary for admission to this honor. He is then looked upon as a perfect saint, whom nothing separates from entering Paradise save death, and whose departure from this world is not mourned, as the gate of everlasting bliss has opened for him. In order to become a Bhikshu, the Brahmin renounces all his property, has his hair cut off as a sign that he is no more a priest, wears a linen cloth and the skin of a tiger in honor of Siva, and performs the sacrifice Homa; whereupon he is instructed in the duties of the new grade. As a Bhikshu he must wash his linen himself, and continually hold a brass vessel in his hand, in order to cleanse the food that he has begged; he is further compelled to carry the staff Damdam, which protects him against all influences of evil genii. He is obliged to battle against all evil lusts, bathe three times a day, mark his forehead and breast three times a day with the ashes of sacred cow-dung, and wander about the country begging by stretching forth his hand, not with words. There are thousands of such Brahmins, living on the kindness of the people, who worship them as gods and look upon them as perfected beings. They are buried in graves filled with salt, in a standing posture. Their head is broken by a cocoanut, and parts of the skull are distributed to those standing around.

## Bhima[[@Headword:Bhima]]

             (the frightful), in the mythology of India, is a surname of Siva. The same name is also carried by two other mythological characters, one a scholar of Siva, and the other a son of Pandu, also of supernatural strength. During the war between the Kurus and Pandus he saved his brothers from death by fire. He also distinguished himself for his fearlessness. and bravery in besieging. Duryodun, and slaying the mighty Elephant Assuthama. He eventually threw himself into an abyss, because he trusted more in his own strength than in God.

## Bhogavati[[@Headword:Bhogavati]]

             in the mythology of India, is a city of the infernal region, inhabited only by snakes, in which the despisers of laws are tortured by bites of snakes.

## Bhom (Bhum, or Bhumi)[[@Headword:Bhom (Bhum, or Bhumi)]]

             in the mythology of India, is the name of Tuesday. The god Mongult (Mangalen), a son of the earth, rules the same, as also the earth, therefrom the name Bhom (earth-day).

## Bhoverlok[[@Headword:Bhoverlok]]

             in the mythology of India, is the heaven of the moon, the second of the surgs (regions of heaven). In this the moon travels every month through the twenty-seven houses of its great dwelling. This is probably a picture of the astronomical relation, the moon bears to the earth, as the former completes her siderial course in twenty-seven days.

## Bhrigu[[@Headword:Bhrigu]]

             in the mythology of India, was one of the ten Maharishis or great philosophers, the sons of Brahma, the compiler of a number of books. He proved which was the most loving of the three great gods, in order to worship him supremely. Brahma was engrossed in the study of the sacred books, and did not allow the philosopher near him. Siva, as the incarnate Mahadeva, received him gladly; but was so provoked by a few insulting words of Bhrigu, that the latter was only saved from death by sudden flight. Therefore only Vishnu, the preserver, remained. To prove him, Bhurigu woke the sleeping god with his foot; but the god was so calm and kind that he not only did not grow angry, but also asked Bhrigu if he had  not hurt his foot, as his (Vishnu's), body was hard. Bhrigu fell on his face before the god, told the reason of the deed, and begged forgiveness, which he received.

## Bhudas (Budhas, Or Bhudon)[[@Headword:Bhudas (Budhas, Or Bhudon)]]

             in Hindu mythology, is a servant of Siva, when he appears as judge and punisher.

## Bhuis[[@Headword:Bhuis]]

             SEE BURI.

## Bhulok (Or Bhurlok)[[@Headword:Bhulok (Or Bhurlok)]]

             in the mthology of India, is the lowest of the seven surgs or heavens, the nearest to us, the region of the earth. The suni (Surya) is its ruler, as the moon is of the second, Bhoverlok.

## Bhumasser[[@Headword:Bhumasser]]

             in the mythology of India, is a powerful giant, a proud daemon, who desired to rule all heaven, overflooding the seven surgs with his armies, and subjecting their king Indra. Sixteen thousand beautiful princesses were captured by him and imprisoned in his palace. Suthama, Krishna's wife, desired to see the ravishing princely daughters, but Bhumasser refused her. This insult resulted in a frightful war, in which numberless daemons fought on both sides, until Krishna, obtaining the victory, battled with Bhumasser himself, and killed him. Thereupon the young god entered the palace. The beautiful princesses had only changed masters, for Krishna kept them as his wives, and led them to his residence Dwarka, where he built them sixteen thousand palaces, and lived a happy life.

## Bhur[[@Headword:Bhur]]

             in the mythology of India, is one of the mysterious works which was milked by Brahma from the Vedas (then sacred books, represented under the symbol of milk-producing cows). It denotes the earth, whose mystical picture it is. The earth has five attributes, known through the senses — smell, taste, color, feeling or touch, and sound; and the other elements, going downwards, have each one attribute less. Water lacks smell; fire,  besides smell, lacks taste; the air lacks smell, taste, and touch; and aether has only sound left.

## Bhut[[@Headword:Bhut]]

             in the mythology of India, is a general expression for the ten elements out of which the human body is composed. They are divided into fine and uncouth; the former are aether, fire, air, water, earth; the latter are the same, only in another form.

## Bhut-Akash[[@Headword:Bhut-Akash]]

             in the mythology of India, is the personification of the highest and purest element, that which we call Ether. He holds all; all is embodied in him: stars, sun, earth, moon — the whole universe.

## Bhut-atma[[@Headword:Bhut-atma]]

             in the mythology of India, is the human body, so called because of its composition out of the five elements (Bhut) and the spirit (Atma).

## Bhuta (Or Butta)[[@Headword:Bhuta (Or Butta)]]

             in Hindu mythology, is an evil spirit, who guards the doors of the temple of Manar — a deity whose cultus is quite extended among the Tamul tribe. He is represented in a colossal statue as a sitting warrior, treading a human being under him. The whole is built up with bricks and covered with lime. The god Manar signifies in the Sanscrit language “great master “(Swami), and is thought by some to be Mahadeva, by others to be Vishnu himself. A third opinion is still more general, that he is an incarnation of Sabramanya, a son of Siva. The Brahmins despise Manar, and do not recognise him as classed among the gods of India, and never sacrifice in his temple; however, he has many worshippers, and his priests belong to the numerous tribe of Pallis, but they are equally as much disregarded as their god. The small temples of this god may be found on the plains of India. Before these temples stand these giant statues of Bhuta as guard.

## Bhuvay[[@Headword:Bhuvay]]

             in the mythology of India, is one of the four mysterious words which Brahma milked out of the three Vedas — namely, Air; the others are called  Bhur (earth), Swer (heaven), and Om (the unity of the three divine forms or manifestations — namely, Brahma, Vishnu, and Siva).

## Bia[[@Headword:Bia]]

             (strength), in Greek mythology, was the daughter of the Titan Pallas and Styx. Her brothers were Zelos (fame in war) and Kratos (power), and her sister Nike (victory).

## Biag-Oimai[[@Headword:Biag-Oimai]]

             in the mythology of the Lapps, is the god of storm and ruler of the entire space. It is he whom the sorcerers pray to for favorable changes in the weather.

## Bialban[[@Headword:Bialban]]

             in Oriental mythology. According to the myths of the Persians and Arabians, there were creatures (called Bialbans) before Adam, differing from human beings in form, language, and character. Every generation was ruled by a ruler, Soliman, seventy of which followed each other, and the people changed their forms and languages and character with every generation.

## Bialloblotzky Christian Hermann Friedrich[[@Headword:Bialloblotzky Christian Hermann Friedrich]]

             a German theologian, was born of Jewish parents, April 9, 1799, at Pattensen, near Hanover. When he joined the Church we are at a loss to say. He studied theology and philosophy, and was made a doctor of philosophy on presenting his De Legis Mosaicce Abrogatione (Gottingen, 1824)., He died March 28, 1868, at Ahlden-an-der-Aller. He published, Proben Brittischer Beredsamkeit, als Beitrag zu einer vergleichendenz Homiletik, ibersetzt aus dem Englischen mit Anmerkungen (Goittingen, 1826-27, 2 pts.): — Proben schottischer Beredsamkeit, etc. (first part containing Discourses of Th. Chalmers, Ed. Irving, etc., Hanover, 1828). In connection with F. Sander, he published Pusey's Historical Inquiry into the Theology of Germany (Lond. 1828, 2 vols.), under the title, Das Aufkommen u. Sinken des Rationalismus in Deutschland (Elberfeld, 1829; Barmen, 1831). From the Hebrew he translated into English the work of Meir-Joseph (q.v.), under the title, The Chronicles of R. Joseph ben-Joshua Meir, the Sephardi (Lond. 1834-36, 2 vols.). See Furst, Bibl. Jud. 1, 115; Winer,  Handbuch der theol. Lit. i, 449, 595; 2, 109; Zuchold, Bibl. Theol. 2, 1021. (B. P.)

## Bialobrzeski, Martin[[@Headword:Bialobrzeski, Martin]]

             bishop of Kamieniec, was born in 1522, and died in 1586 at his episcopal see, which he had occupied since 1577. He was one of the most talented  pulpit orators and writers of Poland. The rights of his Church he defended everywhere, especially against heretics. Thus he opposed, in behalf of his chapter, at the Diet of Proszowice, the confederation of 1575 de pace inter dissidentes in religione tenenda, and pointed out its danger for Church and State. Against "the errors of his time" he wrote a catechism (Cracow, 1567). He also wrote against the Socinians Orthodoxa Confessio de Uno Deo (ibid. 1579), and likewise published Postilla Orthodoxa (ibid. 1581, 1838). See Hotowinski, Homiletyka, page 395 sq.; Letowski, Katalog Biskupow, etc., 2:23; Mecherzvnski, Hist. Wymuowy, page 82; Nowodworski, Encyklop. Koscielna, s.v.; Ludtke, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Bian[[@Headword:Bian]]

             in the mythology of India, is one of the five genii who inhabit the human body, and who set its powers of life in motion. He has his seat in the heart and sends the blood through the arteries.

## Bianchetti (Or Blanchetti) Cesare[[@Headword:Bianchetti (Or Blanchetti) Cesare]]

             an Italian nobleman of the 16th century, was the founder of the congregation of St. Gabriel. SEE GABRIEL, ST., CONGREGATION OF.

## Bianchi[[@Headword:Bianchi]]

             (Ital. for White men), a name given to a section of the Flagellants (q.v.), in the 14th century, which came down from the Alps into Italy, scourging themselves as they went.

Bianchi

(Lat. Blancus), Andreas, an Italian Jesuit, was born in Genoa in 1587, and died there, March 29, 1657. He is the author of, Pistomachia sive Pugna Fidei: — Conciones de Festis Christi et S. S. Sacramento: De Passione Christi Sermones XII: — De Passione Christi Figurata et Historica Sermones XXX: — Paraphrasis in Psamnum Miseree: — Epigrammatum Libri VI, or De Singulari Sapientia Caroli Borromcei: — Tractatus de Cambio: — Pii' Mores et Sancti Amores Epigrammatis Expressi. Finally, under the name of Candule Philateli, he published a volume of Philosophical and Academic Questions, in Italian . See Alegambe, Bibliotheca Scriptorum Societatis Jesu; Jocher, Allgemeines Gelehrten- Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

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

             an, Italian preacher of the order of Minorites, was a native of Cottignola, and lived in the early half of the 15th century. His principal works are, Quaresiman e (Bologna, 1534): — De Viris Illustribus Novi et Veteris Testamenti (ibid. eod.). See Hoefer, Nouv. Biog. Generale, s.v.

## Bianchi, Federigo[[@Headword:Bianchi, Federigo]]

             a Milanese painter, born near the close of the 16th century, was a relative and scholar of Giulio Cesare Procaccini. When seventy years old, Orlandi says, he painted three frescos in the cloister of the monastery of Zoccolanti, at Milan; also several other works in that city. He was honored with a gold medal and chain by the duke of Savoy. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bianchi, Pietro[[@Headword:Bianchi, Pietro]]

             a Roman, painter, was born in 1694, and first studied under Baciccio and then under Benedetto Luti. A few of his pictures are found in the churches at Rome. At Gubbio is his picture of St. Clara, with the Angel. He painted a picture for the Church of St.

Peter's that was so excellent that it was copied in mosaic in the altar of the choir. He died in 1740. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Gen., s.v.

## Bianchi, Vicento[[@Headword:Bianchi, Vicento]]

             an Italian theologian, a native of Venice, taught philosophy at Paris at the age of twenty-one years. He rendered himself ridiculous by his self- sufficiency and his leaning towards the marvellous. He died in 1585. His principal works are, Oratorio ad Gallos, ante quam Parisiis'de Vetere Hebraeorslm Theologia Publica Inciperet Legere (Paris, 1606): — Lettera a Fortunio ‘Colonna (ibid. eod. ): — Dell' Italiano Professore Regio (ibid. eod.): — Parere Intorno alli Carotteri che Sono sopra il Monico del Coltello di S. Pietro, nella Chiesa Ducale di S. Marco in Venezia (Venice, 1630). See Hoefer, Nouv. Biog. Generale, s.v.

## Bianchini[[@Headword:Bianchini]]

             a family of eminent artists, who wrought mosaic pictures at Venice in the 16th century. The most eminent of these were VINCENZIO, who flourished from 1517 till his death in 1552; DOMENICO, his brother; and GIOVANNI ANTONIO, his son. They were employed in the churches of Venice. The art of mosaicwork had at this time been brought to such perfection at Venice that Vasari declared “that it would not be possible to effect more with colors.” There are a number of mosaic pictures in the churches, galleries, and public edifices of Italy, especially at Florence, Milan, Rome, and Venice, and some of the greatest artists were employed to furnish designs  for them. It will be sufficient to mention the chapel of the Mascoli, at Venice, which contains the famous series of pictures of the Life of the Virqin, executed by Michele Zambono, after designs in the best taste of the Vivarini. The Ducal Gallery at Florence is also rich in specimens of this art.

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

             was a very learned and highly esteemed theologian, and served under three popes — Alexander VIII, Clement XI, and Innocent XIII. He wrote in Latin and Italian. See Niceron, Memoires; Jocher, Allgemeines Gelehrten- Lexikon, s.v.; Winer, Handbuch der theol. Lit. i, 680; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Bianchini (3)[[@Headword:Bianchini (3)]]

             (Lat.Blanchinus), Giuseppe, a learned Italian priest of the Oratory, was born in Verona, Sept. 9, 1704. He studied at Rome, and was in 1725 canon at his native place. He resigned his position in 1732 and went to Rome, where he joined the Congregation of the Oratory. In 1740 he was appointed secretary to the Academy of Church History, and died after 1760. He is the author of, Einarratio Pseudo-Athanasiana in Symbolum anfefac Inedita et FViilii Tapsitani de Trinitate Liber VI znunc Primunz Genuinus Prolatus, etc. (Verona, 1732): — Anastasii Bibliothecarii de Vitis Romannorum Pontificum cunm Notis Variorumn, tomus IV (Rorne, 1735, fol.): — Vindicice Canonicarum Scripturarnm Vulgatce Latince Editilois, sive Vetera S. Bibliorum Foragnenta juxta Grcecam Vulgatam et Hexaplarem Antiquam Italam, Duplicenque S. Eusebii et Hieroznyni Translationem (ibid. 1740), against which J. Chr. Mittenzwey wrote his Disputatio Anti-Blanchiniana (Leipsic, 17.60): — Evangeliorum Quadruplex Latines Versionis Antiquce, seu Veteris Italicce, nunc Primum in Lucem Editum (Rome, 1749): — Demonstratio Histories Ecclesiasticce Quadripartites Comprobatoe Monumentis ad Fidem Temporum et Gestorum (ibid. 1752). See Mazzuchelli, Scrittori d' Italia (Brescia, 1753),  s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. i, 48, 59, 884; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

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

             a famous Italian antiquarian, was born Dec. 13, 1662, in Verona. He studied at the Jesuitical College in Bononia and at Paduat and was made doctor of theology at the latter place. In 1684 he went to Rome, where he died, March 2, 1729.

## Bianchiotti Bonaventura[[@Headword:Bianchiotti Bonaventura]]

             SEE BLANCHIOTTI.

## Bianco da Siena[[@Headword:Bianco da Siena]]

             an Italian Jesuit, was born at Anciolina, in the Val d' Arno. In 1367 he entered the order of Jesuits, and died. at Venice in 1434. He is the author of Laudi Spirituali (published at Lucca in 1851), a work containing ninety- two pieces, some of which are of great beauty, and have spiritual elements like those we value in St. Bernard. Some of Bianco's hymns have also been translated into English, as, Gesu Christi amoroso, “O Jesus Christ the loving” (in the People's Hymnal, No. 400); Discendi, Amor Sante, “Come down, O Love divine” (ibid. No. 473); Vergine Santa, sposa dell' Agnello, “O Virgin, spouse of Christ the Lamb” (ibid. No. 226). (B. P.)

## Bianco, Bartolomeo[[@Headword:Bianco, Bartolomeo]]

             an eminent Italian architect, was born at Como about 1600. He built the Strada Balbi, at Genoa, the college for the Jesuits, and a palace for Giovanni Agostonio, at Balbi. He died at Genoa in 1656. Soprani says that the republic of Genoa consulted this artist as to the most convenient manner of enclosing the city with a new wall. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Biancucci Paolo[[@Headword:Biancucci Paolo]]

             an Italian painter, was born at Lucca in 1583, and was a distinguished scholar of Guido. His execution of the picture of Purgatory in the Church of the Suffragio, and an altar-piece of several saints in the Church of San Francesco, are considered very fine. He died about 1653. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Gen., s.v.

## Biard (Or Biart) Pierre[[@Headword:Biard (Or Biart) Pierre]]

             a French missionary, was born at Grenoble in 1565. He entered the Jesuit order in 1580, and taught theology at Lyons for nine years. In 1608 he was deputed to preach the Gospel to the savages in Canada, and came thither in June, 1611. The following year he ascended the Kennebec River in Maine.  and performed missionary labor among the Indians of that section. Subsequently he went up the Penobscot River, where he also ingratiated himself in the favor of the natives. In an attack made by the English he was taken prisoner, and carried finally to England, He died at Avignon, Nov. 19, 1622, leaving an account of his labors. See Hoefer, Nouv. Biog. Generale, s.v.; Maine Historical Coll. 1, 325.

## Biarki[[@Headword:Biarki]]

             in Norse mythology, was a famous Berserker (q.v.), the son of Arngrim. King Rolf Kraki, in Hledra, employed him and his eleven brothers in many wars.

## Biarowsky Wilhelm Eduard Immanuel Von, D.D[[@Headword:Biarowsky Wilhelm Eduard Immanuel Von, D.D]]

             a Lutheran theologian of Germany, was born Oct. 8, 1814, at Munich, and studied at Erlangen. After completing his studies, he served for some time a congregation of the French Swiss, then at Waizenbach in Lower Franconia. In 1858 he was called to Erlangen as pastor of the Neustadterkirche. In 1860 he was made dean, and retained this position till his death, June 2, 1882, having resigned his pastorate on account of broken health in 1874. Biarowsky was the last member of a noble family which had emigrated from Moravia on account of religious persecution. He published, Das Vaterunser in Christenlehren (Nordlingen, 1850): — Gedichte (1854): — Senf korner, oder Erkanntes u. Erlebtes in kurzen Aufzeich. (1861) — Glockenklange (1869). (B. P.)

## Biasi Valentin Von[[@Headword:Biasi Valentin Von]]

             a Roman Catholic theologian of Germany, was born in 1813 at Trientino, and died Jan. 28, 1867, at Olmutz. He wrote, Grammatica Hebraica ad usum Theologorum (Vienna, 1854): — Archceologica Biblica (Regensburg, 1865). See Zuchold, Bibl. Theol. i, 130; Reusch, Theol. Literatur Blatt, 1865, No. 1. (B.P.)

## Bibago Abraham Ben-Shem-Tob[[@Headword:Bibago Abraham Ben-Shem-Tob]]

             of Arragon, a rabbi who flourished about 1489, is the author of !אמונה הגדול דר, or philosophy of Jewish religion, which was printed at Constantinople in 1522, and זה ינחמנו, religious-philosophical discourses. See Furst, Bibl. Jud. i, 115; De' Rossi, Dizionario Storico (Germ. transl.),  p. 58 sq.; Gratz, Gesch. d. Juden, 8, 226 sq., 234; Ben Jacob, Thesaurus Librornum Hebraicorum, 1, No. 395. (B. P.)

## Bibauc (Or Bibault, Lat. Bibaucius) Guillaume[[@Headword:Bibauc (Or Bibault, Lat. Bibaucius) Guillaume]]

             a Flemish preacher, thirty-fifth general of the Carthusians, was born at Tiel in the Low Countries, and lived early in the 16th century. He was educated at Louvain, and was induced by the impression made upon him by a thunder-storm, to join the Carthusians, which he did in 1500, at Vallis Regina, near Ghent. In 1521 he was made general of his order. He died July 24, 1535. He wrote, Orationes et Concones Capitulares (edited by Jesse Hess in 1539, and reprinted in 1610 and 1634). See Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bibbiena, Angelo Devizio[[@Headword:Bibbiena, Angelo Devizio]]

             a learned Italian theologian, nephew of the cardinal, lived in the second half of the 16th century. He was apostolical prothonotary, and secretary of Como, duke of Florence. He wrote a few religious works, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Bibbiena, Bernardo[[@Headword:Bibbiena, Bernardo]]

             (also called de Tarlatti, and Diuzio or Duizio), an Italian prelate, was born at Bibbiena, Aug. 4, 1470. He was active in diplomatic service, and in 1513 was made cardinal. He died suddenly, Nov. 9, 1520. See Hoefer, Nouv. Biog. Generale, s.v.

## Bibbighaus, Henry, D.D[[@Headword:Bibbighaus, Henry, D.D]]

             a minister of the German Reformed Church, was born in Bucks County, Penn., Aug. 2d, 1777. He was first merchant, then farmer; later, organist, and teacher of a parochial school in Philadelphia. He studied theology privately; was licensed and ordained in 1824, in the forty-eighth year of his age. He became pastor of the German Reformed Salem Church, Philadelphia, where he continued to labor with great zeal and success till his death, Aug. 20th, 1851. He is remembered as a mild, modest, venerable father in the Church. He was a good preacher, a faithful pastor, and always exerted a strong and happy influence in the judicatories of the Church. He preached only in the German language.

## Bibbins Elisha[[@Headword:Bibbins Elisha]]

             a Methodist Episcopal minister, was born at Warsaw, N. Y., June 9, 1823. He united with the Wesleyan Methodist Church, and was licensed to preach in 1845. After laboring with the Wesleyans with marked success until 1867, he, with several of his brethren, entered the Detroit Conference, in which he continued his successful labors until 1875, when failing health necessitated his superannuation. A little over two months later, Nov. 22, 1875, he died. Mr. Bibbins possessed an overflowing sympathy, an earnest manner, and deep piety. See Minutes of Annual Conferences, 1876, p. 100.

## Bibbins, Elisha[[@Headword:Bibbins, Elisha]]

             a Methodist Episcopal minister, n was born in Hampton, N. Y., July 16, 1790; was converted November 8, 1805; was licensed to preach in January, 1812, and was admitted on trial in the Genesee Conference in July of the same year. He was for twelve years of his ministry in the effective ranks, three years a supernumerary, and thirty-two years a superannuated preacher. Mr. Bibbins was a man of good natural abilities. His powers of perception were quick, and his reasoning faculties vigorous. His sensibilities were strong and well disciplined. He had a strong sense of the ludicrous. He was always in earnest, a quality which gave almost overwhelming power to his sermons, exhortations, and prayers. He was a good theologian, but a better preacher. In his best moods he poured out a torrent of eloquence which was very effective. He was a man of noble impulses, of a genial nature, of a lofty spirit, of a strong will, and of inexhaustible patience. He died at Scranton, Penn., on the 6th of July, 1859, of disease of the heart. — Peck, Early Methodism (N. Y. 1860, 12mo, p. 489).

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

             a Methodist Episcopal minister, one of the fathers of the Black River Conference. He was born about 1768, preached for about fifty years, and died in Brutus, N. Y., Jan. 6, 1836. “As a preacher he was eminently owned of God,” and revivals generally attended his ministry. His death was especially triumphant. — Minutes of Conferences, 2, 410.

## Biberach Nicolaus Von[[@Headword:Biberach Nicolaus Von]]

             a German theologian, who lived in the 13th century, is quoted by Flacius as a witness to the truth, Who in his epistles De Avertenido Malo and Occultus (excerpts of which are given by Flacius), speaks of the rottenness of the Romish Church and her bishops. (B. P.)

## Biberos[[@Headword:Biberos]]

             is a term used principally among the Benedictines, to signify the cup of drink given to the monks assembled in the refectory, during the summer, after nones, if it were not a fast; but after vespers, if it were. It was commonly of cold water; if wine was added, it was taken from the usual allowance. There were, however, special foundations, for the purpose of giving the monks, in some houses, wine instead of water for their biberes.

## Bibiana Saint, Virgin, And Martyr[[@Headword:Bibiana Saint, Virgin, And Martyr]]

             is said to have been the daughter of Flavianus, a Roman praefect, exiled for the faith, and of Dafrosa, also a martyr. Apronianus, governor of Rome in 363, before whom Bibiana and her sister Demetria were brought, prepared to put them to the torture, but before it could be inflicted the latter fell dead, after having made confession of the faith. Bibiana was placed in the keeping of an infamous woman named Rufina, who in vain endeavored to corrupt her virtue, and at length she was beaten to death with scourges loaded with lead. She is commemorated with her mother and sister; on Dec. 2. The Christians built a chapel over her tomb which pope Simplicius changed into a church in 465. This church was called Olympia, from the name of a pious lady who had contributed largely towards its erection. Repaired by Honorius III, it was rebuilt in 1628 by Urban VIII, who placed in it the remains of the saints Bibiana, Demetria, and Dafrosa. See Hoefer, Nouv. Biog. Generale, a.v.; Landon, Eccles. Dict. s.v.

## Bibighaus Henry[[@Headword:Bibighaus Henry]]

             a German Reformed minister, was born at Bedminster, Pa., Aug. 29, 1777. He was elected pastor of the German Reformed Church, St. John's Street, Philadelphia, in 1824, and was ordained Oct. 2L of the same year. He died Aug. 20, 1851. See Harbaugh, Fathers of the Germ. Ref. Church, 3, 333.

## Bible[[@Headword:Bible]]

             (Anglicized from the Greek Βιβλία, i.e. little books, libelli; Latinized Biblia), the popular designation (usually in the phrase “Holy Bible”) now everywhere current for the Sacred Scriptures of the Old and New Testament in their present collected form. The sacred books were denominated by the Jews the writing (כְּתִיב, kethib', written, or מִקְרָא, mikra', recitation), a name of the same character as that applied by the Mohammedans (Koran) to denote their sacred volume. SEE SCRIPTURES, HOLY.

The Bible is divided into the Old and New Testaments, ἡ παλαιά, καὶ ἡ καινὴ διαθήκη. The name Old Testament is applied to the books of Moses by Paul (2Co 3:14), inasmuch as the former covenant comprised the whole scheme of the Mosaic revelation, and the history of this is contained in them. This phrase, “book of the covenant,” taken probably from Exo 24:7; 1Ma 1:57 (βιβλίον διαθήκης), was transferred in the course of time-by a metonymy to signify the writings themselves. The word διαθήκη signifies either a testament or a covenant, but we now render it testament, because the translators of the old Latin version have always rendered it from the Sept., even when it was used as a translation of the Hebrew, בְּרִית, Berith' (covenant), by the word Testamentum. The names given to the Old Testament were the Scriptures (Mat 21:42), Scripture (2Pe 1:20), the Holy Scriptures (Rom 1:2), the sacred letters (2Ti 3:15), the holy books (Sanhed. 91, 2), the law (Joh 12:34), the law, the prophets, and the psalms (Luk 24:44), the law and the prophets (Mat 5:17), the law, the prophets, and the other books (Prol. Ecclus.), the books of the old covenant (Neh 8:8), the book of the covenant (1Ma 1:57; 2Ki 23:2). — Kitto, s.v. SEE TESTAMENT.

The other books (not in the canon) were called apocryphal, ecclesiastical, and deuterocanonical. The term New Testament has been in common use since the third century, and is employed by Eusebius in the same sense in which it is now commonly applied (Hist. Eccles, 2, 23). Tertullian employs the same phrase, and also that of “the Divine Instrument” in the same signification. SEE ANTILEGOMENA; SEE APOCRYPHA.

I. Appropriation of the term “Bible.”—

1. In its Greek form. — The application of the word Βιβλία, the Books, specially to the collected books of the Old and New Testament, is not to be traced farther back than the 5th century. The terms which the writers of the New Testament use of the Scriptures of the Old are ἡ γραφή (2Ti 3:16; Act 8:32; Gal 3:22), αἱ γραφαί (Mat 21:42; Luk 24:27), τὰ ἱερὰ γράμματα (2 Timothy in. 15). Βιβλίον is found (2Ti 4:13; Rev 10:2; Rev 5:1), but with no distinctive meaning; nor does the use of τὰ λοιπὰ τῶν βιβλίων for the Hagiographa in the Preface to Ecclesiasticus, or of αἱ ἱεραὶ βίβλοι in Josephus (Ant. 1, 6, 2), indicate any thing as to the use of τὰ βιβλία alone as synonymous with ἡ γραφή. The words employed by early Christian writers were naturally derived from the language of the New Testament, and the old terms, with epithets like θεῖα, ἃγια, and the like, continued to be used by the Greek fathers, as the equivalent “Scriptura” was by the Latin. The use of ἡ παλαιὰ διαθήκη in 2Co 3:14, for the law as read in the synagogues, and the prominence given in the Epistle to the Hebrews (Heb 7:22; Heb 8:6; Heb 9:15) to the contrast between the παλαιά and the καινή, led gradually to the extension of the former to include the other books of the Jewish Scriptures, and to the application of the latter as of the former to a book or collection of books. Of the Latin equivalents which were adopted by different writers (Instrumentum, Testamentum), the latter met with the most general acceptance, and perpetuated itself in the language of modern Europe. One passage in Tertullian (adv. Marc. 4, 1) illustrates the growing popularity of the word which eventually prevailed, “instrumenti vel quod magis in usu est dicere, testamenti.” The word was naturally used by Greek writers in speaking of the parts of these two collections.

They enumerate (e.g. Athan. Synop. Sac. Script.) τὰ βιβλία of the Old and New Testament; and as these were contrasted with the apocryphal books circulated by heretics, there was a natural tendency to the appropriation of the word as limited by the article to the whole collection of the canonical Scriptures. Jerome substitutes for these expressions the term Bibliotheca Divina (see Hieronymi Opera, ed. Martianay, vol. 1, Proleg.), a phrase which this learned father probably borrowed from 2Ma 2:13, where Nehemiah is said, in “founding a library” (βιβλιοθήκη), to have “gathered together the acts ‘of the kings, and the prophets, and of David, and the epistles of the kings concerning the holy gifts.” But although it was usual to denominate the separate books in Greek by the term Biblia, which is frequently so applied by Josephus, we first find it simply applied to the entire collection by St. Chrysostom in his Second Homily, “The Jews have the books (βιβλία), but we have the treasure of the books; they have the letters (γράμματα), but we have both spirit and letter.” And again, Hom. ix in Epist. ad Coloss., “Provide yourselves with books (βιβλία), the medicine of the soul, but if you desire no other, at least procure the new (καινή), the Apostolos, the Acts, the Gospels.” He also adds to the word βιβλία the epithet divine in his Tenth Homily on Genesis: “Taking before and after meals the divine books” (τὰ θεῖα βιβλία), or, as we should now express it, the Holy Bible. It is thus applied in a way which shows this use to have already become familiar to those to whom he wrote. The liturgical use of the Scriptures, as the worship of the Church became organized, would naturally favor this application. The MSS. from which they were read would be emphatically the books of each church or monastery. And when this use of the word was established in the East, it was natural that it should pass gradually to the Western Church. The terminology of that Church bears witness throughout (e.g. Episcopus, Presbyter, Diaconus, Litania, Liturgia, Monachus, Abbas, and others) to its Greek origin, and the history of the word Biblia has followed the analogy of those that have been referred to. Here, too, there was less risk of its being used in any other than the higher meaning, because it had not, in spite of the introduction even in classical Latinity of Bibliotheca, Bibliopola, taken the place of libri, or libelli, in the common speech of men.

2. The English Form. — It is worthy of note that “Bible” is not found in Anglo-Saxon literature, though Bibliothece is given (Lye, Anglo-Sax. Dict.) as used in the same sense as the corresponding word in mediaeval Latin for the Scriptures as the great treasure-house of books (Du Cange and Adelung, s.v.). If we derive from our mother-tongue the singularly happy equivalent of the Greek εὐαγγέλιον, we have received the word which stands on an equal eminence with “Gospel” as one of the later importations consequent on the Norman Conquest and fuller intercourse with the Continent. When the English which grew out of this union first appears in literature, the word is already naturalized. In R. Brunne (p. 290), Piers Plowman (1916, 4271), and Chaucer (Prol. 437), it appears in its distinctive sense, though the latter, in at least one passage (House of Fame, bk. 3), uses it in a way which indicates that it was not always limited to that meaning. From that time, however, the higher use prevailed to the exclusion of any lower; and the choice of it, rather than of any of its synonymes, by the great translators of the Scriptures, Wickliffe. Luther, Coverdale, fixed it beyond all possibility of change. The transformation of the word from a plural into a singular noun in all the modern languages of Europe, though originating probably in the solecisms of the Latin of the 13th century (Du Cange, s.v. Biblia), has made it fitter than it would otherwise have been for its high office as the title of that which, by virtue of its unity and plan, is emphatically THE Book.

II. The Book as a Whole. — The history of the growth of the collections known as the Old and New Testament respectively will be found fully under CANON. It falls within the scope of the present article to indicate in what way and by what steps the two came to be looked on as of co- ordinate authority, and therefore as parts of one whole — how, i.e. the idea of a completed Bible, even before the word came into use, presented itself to the minds of men. As regards a large portion of the writings of the New Testament, it is not too much to say that they claim an authority not lower, nay, even higher than the Old. That which had not been revealed to the “prophets” of the Old dispensation is revealed to the prophets of the New (Eph 3:5). The apostles wrote as having the Spirit of Christ (1Co 7:40), as teaching and being taught “by the revelation of Jesus Christ” (Gal 1:12). Where they make no such direct claim their language is still that of men who teach as “having authority,” and so far the old prophetic spirit is revived in them, and their teaching differs, as did that of their Master, from the traditions of the scribes. As the revelation of God through the Son was recognised as fuller and more perfect than that which had been made πολυμερῶς καὶ πολυτρόπως to the fathers (Heb 1:1), the records of what He had done and said, when once recognised as authentic, could not be regarded as less sacred than the Scriptures of the Jews. Indications of this are found even within the N.T. itself. Assuming the genuineness of the 2d Epistle of Peter, it shows that within the lifetime of the apostles, the Epistles of Paul had come to be classed among the γραφαί of the Church (2Pe 3:16).

The language of the same Epistle in relation to the recorded teaching of prophets and apostles (3:2; comp. Eph 2:20; Eph 3:5; Eph 4:11) shows that the πᾶσα προφητεία γραφῆς can hardly be limited to the writings of the Old Testament. The command that the letter to the Colossians was to be read in the church of Laodicea (Col 4:16), though it does not prove that it was regarded as of equal authority with the γραφὴ θεόπνευστος, indicates a practice which would naturally lead to its being so regarded. The writing of a man who spoke as inspired could not fail to be regarded as participating in the inspiration. It is part of the development of the same feeling that the earliest records of the worship of the Christian Church indicate the liturgical use of some at least of the writings of the New, as well as of the Old Testament. Justin (Apol. 1, 66) places τὰ ἀπομνημονεύματα τῶν ἀποστόλων as read in close connection with, or in the place of τὰ συγγράμματα τῶν προφητῶν, and this juxtaposition corresponds to the manner in which Ignatius had previously spoken of αἱ προφητείαι, νόμος Μωσέως, τὸ εὐαγγέλιον (Ep. ad Smyrn. c. 7). It is not meant, of course, that such phrases or such practices prove the existence of a recognised collection, but they show with what feelings individual writings were regarded. They prepare the way for the acceptance of the whole body of the N.T. writings, as soon as the Canon is completed, as on a level with those of the Old. A little farther on and the recognition is complete. Theophilus of Antioch (ad Autolyc. bk. in), Irenaeus (adv. Haer. 2, 27; 3:1), Clement of Alexandria (Stromata, 3, 10; 5:5), Tertullian (adv. Prax. 15, 20), all speak of the New Testament writings (what writings they included under this title is of course a distinct question) as making up, with the Old, μία γνῶσις (Clem. Al. l. c.), “totum instrumentum utriusque testamenti” (Tert. l. c.), universae scripturae. As this was in part a consequence of the liturgical usage referred to, so it reacted upon it, and influenced the transcribers and translators of the books which were needed for the instruction of the Church. The Syriac Peshito in the 3d, or at the close of the 2d century, includes (with the omission of some of the ἀντιλεγόμενα) the New Testament as well as the Old. The Alexandrian Codex, presenting in the fullest sense of the word a complete Bible, may be taken as the representative of the full maturity of the feeling which we have seen in its earlier developments. The same may be said of the Codex Sinaiticus, lately brought to light by Prof. Tischendorf.

III. Order of the Books. — The existence of a collection of sacred books recognised as authoritative leads naturally to a more or less systematic arrangement. The arrangement must rest upon some principle of classification. The names given to the several Looks will indicate in some instances the view taken of their contents, in others the kind of notation applied both to the greater and smaller divisions of the sacred volumes. The existence of a classification analogous to that adopted by the later Jews and still retained in the printed Hebrew Bibles, is indicated even before the completion of the O.T. Canon (Zec 7:12). When the Canon was locked upon as settled, in the period covered by the books of the Apocrypha, it took a more definite form. The Prologue to Ecclesiasticus mentions “the law and the prophets and the other books.” In the N.T. there is the same kind of recognition. “The Law and the Prophets” is the shorter (Mat 11:13; Mat 22:40; Act 13:15, etc.); “the Law, the Prophets, and the Psalms” (Luk 24:44), the fuller statement of the division popularly recognised. The arrangement of the books of the Hebrews text under these three heads requires, however, a farther notice.

1. The LAW, Torah', תּוֹרָה, νόμος, naturally continued to occupy the position which it must have held from the first as the most ancient and authoritative portion. Whatever questions may be raised as to the antiquity of the whole Pentateuch in its present form, the existence of a book bearing this title is traceable to a very early period in the history of the Israelites (Jos 1:8; Jos 8:34; Jos 24:26). The name which must at first have attached to those portions of the whole book was applied to the earlier and contemporaneous history connected with the giving of the law, and ascribed to the same writer. The marked distinctness of the five portions which make up the Torah shows that they must have been designed as separate books; and when the Canon was completed, and the books in their present form made the object of study, names for each book were wanted and were found. In the Hebrew classification the titles were taken from the initial words, or prominent words in the initial verse; in that of the Sept. they were intended to be significant of the subject of each book, and so we have

(1.) בְּרֵאשִׁית. . Γένεσις, Genesis.

(2.) שְׁמוֹת(וְאֵלֶּה) . ῎Εξοδος, Exodus.

(3.) וִיּקְרָא. . . . Λευϊτικόν, Leviticus.

(4.) בְּמִדְבִּר. . . Α᾿ριθμοί, Numbers.

(5.) דְּבָרִים. . . Δευτερονόμιον, Deuteronomy.

The Greek titles were adopted without change, except as to the fourth, in the Latin versions, and from them have descended to the Bibles of modern Christendom.

2. The PROPHETS. — The next group presents a more singular combination. The arrangement stands as follows:

Nebiim'. נְבִיאִיםProphetae.

1. רִאשׁוֹנִים (priores) Joshua. Judges 1 and 2 Samuel 1 and 2 Kings.

2. אִחֲרוֹנִים (posteriores)

a. גְּדוֹלִים (majores) Isaiah. Jeremiah. Ezekiel.

b. קְמִנִּים (minores) The twelve minor prophets.

The Hebrew titles of these books corresponding to those of the English Bibles; so also in the Septuagint, except that this version (like the Vulgate) reckons 1 and 2 Samuel as 1 and 2 Kings , , 1 and 2 Kings as 3 and 4 Kings.

The grounds on which books simply historical were classed under the same name as those which contained the teaching of prophets, in the stricter sense of the word, are not, at first sight, obvious, but the O.T. presents some facts which may suggest an explanation. The sons of the prophets (1Sa 10:5; 2Ki 5:22; 2Ki 6:1), living together as a society, almost as a caste (Amo 7:14), trained to a religious life, cultivating sacred minstrelsy, must have occupied a position as instructors of the people, even in the absence of the special calling which sent them as God's messengers to the people. A body of men so placed naturally become historians and annalists, unless intellectual activity is absorbed in asceticism. The references in the historical books of the O.T. show that they actually were such. Nathan the prophet, Gad, the seer of David (1Ch 29:29), Ahijah and Iddo (2Ch 9:29), Isaiah (2Ch 26:22; 2Ch 32:32), are cited as chroniclers. The greater antiquity of the earlier historical books, and perhaps the traditional belief that they had originated in this way, were likely to co-operate in raising them to a high place of honor in the arrangement of the Jewish canon, and so they were looked upon as having the prophetic character which was denied to the historical books of the Hagiographa. The greater extent of the prophecies of Isaiah, Jeremiah, Ezekiel, no less than the prominent position which they occupied in the history of Israel, led naturally to their being recognised as the Prophetae Majores. The exclusion of Daniel from this subdivision is a more remarkable fact, and one which has been differently interpreted, the Rationalistic school of later criticism (Eichhorn, De Wette, Bertholdt) seeing in it an indication of later date, and therefore of doubtful authenticity, the orthodox school on the contrary, as represented by Hengstenberg (Dissert. on Daniel ch. 2, § 4, 5), maintaining that the difference rested only on the ground that, though the utterer of predictions, he had not exercised, as the others had done, a prophet's office among the people. Whatever may have been its origin, the position of this book in the Hagiographa led the later Jews to think and speak slightingly of it, and Christians who reasoned with them out of its predictions were met by remarks disparaging to its authority (Hengstenberg, 1. c.). The arrangement of the Prophetae Minores does not call for special notice, except so far as they were counted, in order to bring the whole list of canonical books within a memorial number, answering to that of the letters in the Hebrew alphabet, as a single volume, and described as τὸ δωδεκαπρόφητον.

3. The HAGIOGRAPHA. — Last in order came the group known as Kethubim', כְּתוּבַים(from כָּתִב, to write), γραφεῖα, ἁγιόγραφα, ι.ε. “holy writings,” including the remaining books of the Hebrew canon, arranged in the following order, and subordinate divisions:

(a) Psalms, Proverbs, Job.

(b) The Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther.

(c) Daniel, Ezra, Nehemiah , 1 and 2 Chronicles.

Of these, (a) were distinguished by the memorial word אֶמֶת, “truth,” formed from the initial letters of the three books; (b) as חָמֵשׁ מְגַלּוֹת, the five rolls, as being written for use in the synagogues on special festivals on five separate rolls. Of the Hebrew titles of these books, those which are descriptive of their contents are: תְּהַלַּים, Tehillim', the Psalms; מַשְׁלֵי, Mishley', Proverbs; אֵיכָה, Eykah', Lamentations (from the opening word of wailing in 1:1); the Song of Songs, שַׁיר הִשַׁירַים, Shir hash-Shirim'; Ecclesiastes, קֹהֶלֶת, Kohe'leh, the Preacher; 1 and 2 Chronicles,דַּבְרֵי הִיָּמַים, Dibrey' hay-yamim', words of the days = records. The Sept. presents the following titles of these last: Ψαλμοί, Παροιμίαι, Θρῆνοι, Ασμα ἀσμάτων, Ε᾿κκλησιαστής, Παραλειπόμενα (i.e. things omitted, as being supplementary to the books of Kings). The Latin version imports some of the titles, and translates others: Psalmi, Proverbia, Threni, Canticum Canticorum, Ecclesiastes, Paralipomenon, and these in their translated form have determined the received titles of the book in our English Bibles — Ecclesiastes, in which the Greek title is retained, and Chronicles, in which the Hebrew and not the Greek title is translated, being exceptions. The Sept. presents also some striking variations in the order of the books (we follow the Sixt. ed. — MSS. differ greatly). Both in this and in the insertion of the ἀντιλεγομενα, which we now know as the Apocrypha, among the other books, we trace the absence of that strong reverence for the Canon and its traditional order which distinguished the Jews of Palestine. The Law, it is true, stands first, but the distinction between the greater and lesser prophets, between the Prophets and the Hagiographa, is no longer recognised. Daniel, with the Apocryphal additions, follows upon Ezekiel; the Apocryphal 1st or 3d book of Esdras comes in as a 1st, preceding the canonical Ezra. Tobit and Judith are placed after Nehemiah, Wisdom (Σοφία Σαλομών) and Ecclesiasticus (Σοφία Σειράχ) after Canticles, Baruch before and the Epistle of Jeremiah after Lamentations, the twelve lesser prophets before the four greater, and the two books of Maccabees at the close of all. The common Vulg. follows nearly the same order, inverting the relative position of the greater and lesser prophets. The separation of the doubtful books under the title of Apocrypha in the Protestant versions of the Scriptures left the others in the order in which we now have them. SEE SEPTUAGINT; SEE VULGATE.

4. The history of the arrangement of the books of the NEW TESTAMENT presents some variations, not without interest, as indicating differences of feeling or modes of thought. The four Gospels and the Acts of the Apostles uniformly stand first. They are thus to the New what the Pentateuch was to the Old Testament. They do not present, however, in themselves, as the books of Moses did, any order of succession. The actual order does not depend upon the rank or function of the writers to whom they are assigned. The two not written by apostles are preceded and followed by one which was, and it seems as if the true explanation were to be found in a traditional belief as to the dates of the several Gospels, according to which Matthew's, whether in its Greek or Hebrew form, was the earliest, and John's the latest. The arrangement once adopted would naturally confirm the belief, and so we find it assumed by Irenaeus, Origen, Augustine. The position of the Acts as an intermediate book, the sequel to the Gospels, the prelude to the Epistles, was obviously a natural one. After this we meet with some striking differences. The order in the Alexandrian, Vatican, and Ephraem MSS. (A, B, C) gives precedence to the catholic Epistles, and as this is also recognised by the Council of Laodicea (Can. 60); Cyril of Jerusalem (Catech. 4, 35): and Athanasius (Epist. Fest. ed. Bened. 1:961), it would appear to have been characteristic of the Eastern churches. Lachmann and Tischendorf (7th ed.) follow this arrangement. (The Sinaitic MS. places Paul's Epistles even before the Acts.) The Western Church, on the other hand, as represented by Jerome, Augustine, and their successors, gave priority of position to the Pauline Epistles; and as the order in which these were given presents, (1.) those addressed to churches arranged according to their relative importance, (2.) those addressed to individuals, the foremost place was naturally occupied by the Epistle to the Romans. The tendency of the Western Church to recognize Rome as the center of authority may perhaps, in part, account for this departure from the custom of the East. The order of the Pauline Epistles themselves, however, is generally the same, and the only conspicuously different arrangement was that of Marcion, who aimed at a chronological order. In the four MSS. above referred to, Hebrews comes after 2 Thessalonians (in that from which Cod. B was copied it seems to have stood between Galatians and Ephesians). In those followed by Jerome, it stands, as in the English Bible and the Textus Receptus, after Philemon. Possibly the absence of Paul's name, possibly the doubts which existed as to his being the sole author of it, possibly its approximation to the character of the catholic Epistles, may have determined the arrangement. The Apocalypse, as might be expected from the peculiar character of its contents, occupied a position by itself. Its comparatively late recognition may have determined the position which it has uniformly held as the last of the sacred books.

IV. Division into Chapters and Verses. — As soon as any break is made in the continuous writing which has characterized in nearly all countries the early stages of the art, we get the germs of a system of division. But these divisions may be used for two distinct purposes. So far as they are used to exhibit the logical relations of words, clauses, and sentences to each other, they tend to a recognised punctuation. So far as they are used for greater convenience of reference, or as a help to the memory, they answer to the chapters and verses of our modern Bibles. At present we are concerned only with the latter.

1. The Hebrew of the Old Testament. — It is hardly possible to conceive of the liturgical use of the books of the Old Testament without some kind of recognised division. In proportion as the books were studied and commented on in the schools of the rabbins, the division would become more technical and complete, and hence the existing notation which is recognised in the Talmud (the Gemara ascribing it to Moses [Hupfeld, Stud. und Krit. 1830, p. 827]) may probably have originated in the earlier stages of the growth of. the synagogue ritual. The New-Testament quotations from the Old are for the most part cited without any more specific reference than to the book from which they come. The references, however, in Mar 12:26, and Luk 20:37 (ἐπὶ τῆς βάτου), Rom 11:2 (ἐν ῾Ηλίᾷ), and Act 8:32 (ἡ περιοχὴ τῆς γραφῆς), indicate a division which had become familiar, and show that some, at least, of the sections were known popularly by titles taken from their subjects. In like manner, the existence of some cycle of lessons is indicated by Luk 4:17; Act 13:15; Act 15:21; 2Co 3:14; and this, whether identical or not with the later rabbinic cycle, must have involved an arrangement analogous to that subsequently adopted.

(1.) The Talmudic division is on the following plan.

[1.] The Law was, in the first instance, divided into fifty-four פִּרְשַׁיּוֹת, parshiyoth. =sections, so as to provide a lesson for each Sabbath in the Jewish intercalary year, provision being made for the shorter year by the combination of two of the shorter sections. Coexisting with this, there was a subdivision into lesser parshiyoth, which served to determine the portions of the sections taken by the several readers in the, synagogues. The lesser parshiyoth themselves were classed under two heads-the "open" (פְּתוּחוֹת, pethuchoth'), which served to indicate a change of subject analogous to that between two paragraphs in modern writing, and began accordingly a fresh line in the MS., and the "closed" (סְתוּמוֹת, sethumoth'), which corresponded to minor divisions, and were marked only by a space within the line. The initial letters פ and ס served as a notation, in the margin or in the text itself, for the two kinds of sections. The threefold initial פפפor סססwas used when the commencement of one of the parshiyoth coincided with that of a Sabbath lesson (comp. Keil, Einleitung in das A.T. § 170, 171).

[2.] A different terminology was employed for the Prophetme Priores and Posteriores, and the division was less uniform. The tradition of the Jews that the Prophets were first read in the service of the synagogue, and consequently divided into sections, because the reading of the Law had been forbidden by Antiochus Epiphanes, rests upon a very slight foundation; but its existence is, at any rate, a proof that the Law was believed to have been systematically divided before the same process was applied to the other books. The name of the sections in this case was הִפְטָרוֹת(haphtaroth', from פָּטִר, to dismiss). If the name were applied in this way because the lessons from the Prophets came at the close of the synagogue service, and so were followed by the dismissal of'the people (Vitringa, De Synag. 3:2, 20), its history would pre. sent a curious analogy to that of "Missa," "Mass," on the assumption that this also was derived from the “Ite missa est," by which the congregation was in. formed of the conclusion of the earlier portion of the service of the Church. The peculiar use of Missa shortly after its appearance in the Latin of ecclesiastical writers in a sense equivalent to that of haphtaroth (" sex Missas de Propheta Esaia facite," Caesar Arelat. and Aurelian in Bingham, Ant. 13:1) presents at least a singular coincidence. The haphtaroth themselves were intended to correspond with the larger parshiyoth of the Law, so that there might be a distinct lesson for each Sabbath in the intercalary year as before; but the traditions of the German and the Spanish Jews, both of them of great antiquity, present a considerable diversity in the length of the divisions, and show that they had never been determined by the same authority as that which had settled the parshiyoth of the Law (Van der Hooght, Profat. in Bib. § 35).

(2.) Of the traditional divisions of the Hebrew Bible, however, that which has exercised most influence in the received arrangement of the text was the subdivision of the larger sections into verses (פְּסוּקִים, pesukin'). These do not appear to have been used till the post Talmudic recension of the text by the Masoretes of the 9th century. They were then applied, first to the prose, and afterward to the poetical books of the Hebrew Scriptures, superseding in the latter the arrangement of (στίχοι, κῶλα, κόμματα, lines and groups of lines, which had been based upon metrical considerations. The verses of the Masoretic divisions were preserved with comparatively slight variations through the Middle Ages, and came to the knowledge of translators and editors when the attention of European scholars was directed to the study of Hebrew. In the Hebrew MSS. the notation had been simply marked by the " SophPasuk" (:) at the end of each verse; and in the earlier printed Hebrew Bibles (Sabionetta's, 1557, and Plantin's, 1566) the Hebrew numerals which guide the reader in referring are attached to every fifth verse only. The Concordance of Rabbi Nathan, 1450, however, had rested on the application of a numeral to each verse, and this was adopted by the Dominican Pagninus in his Latin version; 1528, and carried throughout the whole of the Old and New Testament, coinciding substantially, as regards the former, with the Masoretic, and therefore with the modern division, but differing materially, as to the New Testament, from that which was adopted by Robert Stephens, and through his widely circulated editions passed into general reception.

(3.) The chief facts that remain to be stated as to the verse divisions of the Old Testament are that they were adopted by Stephens in his edition of the Vulgate, 1555, and by Frellon in that of 1556; that they appeared, for the first time in an English translation, in the Geneva Bible of 1560, and were thence transferred to the Bishops' Bible of 1568 and the Authorized Version of 1611. In Coverdale's Bible we meet with the older notation, which was in familiar use for other books, and retained, in some instances (e.g. in references to Plato), to the present times. The letters A B C D are placed at equal distances in the margin of each page, and the reference is made to the page (or, in the case of Scripture, to the chapter) and the letter accordingly.

2. The Septuagint translation, together with the, Latin versions based upon it, have contributed very little to the received division of the .Bibles. Made at a time when the rabbinic subdivisions were not enforced, hardly perhaps existing, and not used in the worship of the synagogue, there was no reason for the scrupulous care which showed itself in regard to the Hebrew text. The language of Tertullian (Scorp. ii) and Jerome (in Mic 6:9; Zep 3:4) implies the existence of "capitula" of some sort; but the word does not appear to have been used in any more definite sense than "locus" or "passage." The liturgical use of portions of the Old Testament would lead to the employment of some notation to distinguish the ἀναγνώσματα or "lectiones," and individual students or transcribers might adopt a system of reference of their own; but we find nothing corresponding to the fully organized notation which originated with the Talmudists or Masoretes. It is possible, indeed, that the general use of Lectionaria-in which the portions read in the Church services were written separately--may have hindered the development of such a system. Whatever traces of it we find are accordingly scanty and fluctuating. The sticho-metric mode of writing (i.e. the division of the text into short lines generally with very little regard to the sense) adopted in the 4th or 5th centuries (see Prolegom. to Breitinger's Septuagint, i, 6), though it may have facilitated reference, or been useful as a guide to the reader in the half-chant commonly used in liturgical services, was too arbitrary (except where it corresponded to the parallel clauses of the Hebrew poetical books) and inconvenient to be generally adopted. The Alexandrian MSS. present a partial notation of κεφάλαια, but as regards the Old Testament these are found only in portions of Deuteronomy and Joshua. Traces exist (Monum. Eccles. Coteler. in Breitinger, Proleg. ut sup.) of a like division ins Numbers, Exodus, and Leviticus, and Latin MSS. present frequently a system of division into " tituli" or “capitula," but without any recognised standards. In the 13th century, however, the development of theology as a science, and the more frequent use of the Scriptures as a text-book for lectures, led to the general adoption of a more systematic division, traditionally ascribed to Stephen Langton, archbishop of Canterbury (Triveti Annal. p. 182, ed. Oxon.), but carried out by Cardinal Hugh de St. Cher (Gibert Genebrard, Chronol. 4:644), and passing through his Commentary (Postilla in Universa Eiblia, and Concordance, cir. 1240) into general use. No other subdivision of the chapters was united with this beyond that indicated by the marginal letters A B C D, as described above.

3. As regards the Old Testament, then, the present arrangement grows out of the union of Cardinal Hugo's capitular division and the Masoretic verses. It should be noted that the verses in the authorized English Bible occasionally differ from those of the Heb. Masoretic text, especially in the Psalms (where the Heb. reckons the titles as Zep 3:1) and some chapters of the Chronicles (perhaps through the influence of the Sept.). A tabular exhibit of these variations may be found at the end of the Englishman's Heb. Concordance (Lond. 1843). Such discrepancies also (but less frequently) occur in the N.T. The Apocryphal books, to which, of course, no Masoretic division was applicable, did not receive a versicular division till the Latin edition of Pagninus in 1528, nor the division now in use till Stephen's edition of the Vulgate in 1555.

4. The history of the New Testament presents some additional facts of interest. Here, as in the case of the Old, the system of notation grew out of the necessities of study.

(1.) The comparison of the Gospel narratives gave rise to attempts to exhibit the harmony between them. Of these, the first of which we have any record was the Diatessaron of Tatian in the 2d century (Euseb. H. E. 4:29). This was followed by a work of like character from Ammonius of Alexandria in the 3d (Euseb. Epist. ad Carpianvm). The system adopted by Ammonius, however, that of attaching to the Gospel of Matthew the parallel passages of the other three, and inserting those which were not parallel, destroyed the outward form in which the Gospel history had been recorded, and was practically inconvenient. Nor did their labors have any direct effect on the arrangement of the Greek text, unless we adopt the conjectures of Mill and Wetstein that it is to Ammonius or Tatian that we have to ascribe the marginal notation of κεφάλαια, marked by Α Β Γ Δ, which are found in the older MSS. The search after a more convenient method of exhibiting the parallelisms of the Gospels led Eusebius of Caesarea to form the ten canons (κάνονες, registers) which bear his name, and in which the sections of the Gospels are classed according as the fact narrated is found in one Evangelist only, or in two or more. In applying this system to the transcription of the Gospels, each of them was divided into shorter sections of variable length, and to each of these were attached two numerals, one indicating the canon under which it would be found, and the other its place in that canon. Luk 3:21-22, e.g. would represent the 13th section belonging to the first canon. This division, however, extended only to the books that had come under the study of the Harmonists. lihe Epistles of Paul were first divided in a similar manner by the unknown bishop to whom Euthalius assigns the credit of it (cir. 396), and he himself, at the instigation of Athanasius, applied the method of division to the Acts and the Catholic Epistles. Andrew, Bishop of Caesarea in Cappadocia, completed the work by dividing the Apocalypse (cir. 500). SEE HARMONIES (of the Gopels).

Of the four great uncial MSS. extant prior to the recent discovery of the Codex Sinaiticus by Dr. Tischendorf, A presents the Ammonian or Eusebian numerals and canons, C and D the numerals without the canons. B has neither numerals nor canons, but a notation of its own, the chief peculiarity of which is, that the Epistles of Paul are treated as a single book, and brought under a continuous capitulation. After passing into disuse and so into comparative oblivion, the Eusebian and Euthalian divisions have recently (since 1827) again become familiar to the English student through Bishop Lloyd's edition of the Greek Testament, and other critical editions.

(2.) With the New Testament, however, as with the Old, the division into chapters adopted by Hugh de St. Cher superseding those that had been in use previously, appeared in the early editions of the Vulgate, was transferred to the English Bible by Coverdale, and so became universal. The notation of the verses in each chapter naturally followed the use of the Masoretic verses for the Old Testament. The superiority of such a division over the marginal notation "A B C D'" in the Bible of St. Cher led men to adopt an analogous system for the New. SEE CHAPTERS.

In the Latin version of Pagninus accordingly, there is a versicular division, though differing from the one subsequently used in the greater length of its verses. The absence of an authoritative standard like that of the Masoretes left more scope to the individual discretion of editors or printers, and the activity of the two Stephenses caused that which they adopted in their numerous editions of the Greek Testament and Vulgate to be generally received. In the preface to the Concordance, published by Henry Stephens, 1594, he gives the following account of the origin of this division. .His father, he tells us, finding the books of the New Testament already divided into chapters (τμήματα, or sections), proceeded to a farther subdivision into verses. The name versiculi did not commend itself to him. He would have preferred τμηματία or sectiunculae, but the preference of others for the former led him to adopt it. The whole work was accomplished " inter equitandum" on his journey from Paris to Lyons.

While it was in progress men doubted of its success. No sooner was it known than it met with universal acceptance. The edition in which this division was first adopted was published in 1551, another came from the same press in 1555. It was used for the Vulgate in the Antwerp edition of Hentenius in 1559, for the English version published in Geneva in 1560, and from that time, with slight variations in detail, has been universally recognised. The convenience of such a system for reference is obvious; but it may be questioned whether it has not been purchased by too great a sacrifice of the perception by ordinary readers of the true order and connection of the books of the Bible. In some cases the division of chapters separates portions which are very closely united (see e.g. Mat 9:38; Mat 10:1; Mat 19:30; Mat 20:1; Mar 2:23-28; Mar 3:1-5; Mar 8:38; Mar 9:1; Luk 20:45-47; Luk 21:1-4; Act 7:60; Act 8:1; 1Co 10:33; 1Co 11:1; 2Co 4:18; 2Co 5:1; 2Co 6:18; 2Co 7:1), and throughout gives the impression of a formal division altogether at variance with the continuous flow of narrative or thought which characterized the book as it came from the hand of the writer. The separation of verses has moreover conduced largely to the habit of building doctrinal systems upon isolated texts. The advantages of the received method are united with those of an arrangement representing the original more faithfully in the structure of the Paragraph Bibles, lately published by different editors, and in the Greek Testaments of Lloyd, Lachmann, and Tischendorf. The student ought, however, to remember, in using these, that the paragraphs belong to the editor, not the writer, and are therefore liable to the same casualties rising out of subjective peculiarities, dogmatic bias, and the like, as the chapters of our common Bibles. Practically the risk of such casualties has been reduced almost to a minimum by the care of editors to avoid the errors into which their predecessors have fallen, but the possibility of the evil exists, and should therefore be guarded against by the exercise of an independent judgment. (Davidson, in Horne's Introd. new ed. ii, 27 sq.; Tregelles, ibid. 4:30 sq.; Davidson, Bib. Criticism, i, 60; ii, 21.) SEE VERSES.

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

             (Anglicized from the Greek Βιβλία, i.e. little books, libelli; Latinized Biblia), the popular designation (usually in the phrase “Holy Bible”) now everywhere current for the Sacred Scriptures of the Old and New Testament in their present collected form. The sacred books were denominated by the Jews the writing (כְּתִיב, kethib', written, or מִקְרָא, mikra', recitation), a name of the same character as that applied by the Mohammedans (Koran) to denote their sacred volume. SEE SCRIPTURES, HOLY.

The Bible is divided into the Old and New Testaments, ἡ παλαιά, καὶ ἡ καινὴ διαθήκη. The name Old Testament is applied to the books of Moses by Paul (2Co 3:14), inasmuch as the former covenant comprised the whole scheme of the Mosaic revelation, and the history of this is contained in them. This phrase, “book of the covenant,” taken probably from Exo 24:7; 1Ma 1:57 (βιβλίον διαθήκης), was transferred in the course of time-by a metonymy to signify the writings themselves. The word διαθήκη signifies either a testament or a covenant, but we now render it testament, because the translators of the old Latin version have always rendered it from the Sept., even when it was used as a translation of the Hebrew, בְּרִית, Berith' (covenant), by the word Testamentum. The names given to the Old Testament were the Scriptures (Mat 21:42), Scripture (2Pe 1:20), the Holy Scriptures (Rom 1:2), the sacred letters (2Ti 3:15), the holy books (Sanhed. 91, 2), the law (Joh 12:34), the law, the prophets, and the psalms (Luk 24:44), the law and the prophets (Mat 5:17), the law, the prophets, and the other books (Prol. Ecclus.), the books of the old covenant (Neh 8:8), the book of the covenant (1Ma 1:57; 2Ki 23:2). — Kitto, s.v. SEE TESTAMENT.

The other books (not in the canon) were called apocryphal, ecclesiastical, and deuterocanonical. The term New Testament has been in common use since the third century, and is employed by Eusebius in the same sense in which it is now commonly applied (Hist. Eccles, 2, 23). Tertullian employs the same phrase, and also that of “the Divine Instrument” in the same signification. SEE ANTILEGOMENA; SEE APOCRYPHA.

I. Appropriation of the term “Bible.”—

1. In its Greek form. — The application of the word Βιβλία, the Books, specially to the collected books of the Old and New Testament, is not to be traced farther back than the 5th century. The terms which the writers of the New Testament use of the Scriptures of the Old are ἡ γραφή (2Ti 3:16; Act 8:32; Gal 3:22), αἱ γραφαί (Mat 21:42; Luk 24:27), τὰ ἱερὰ γράμματα (2 Timothy in. 15). Βιβλίον is found (2Ti 4:13; Rev 10:2; Rev 5:1), but with no distinctive meaning; nor does the use of τὰ λοιπὰ τῶν βιβλίων for the Hagiographa in the Preface to Ecclesiasticus, or of αἱ ἱεραὶ βίβλοι in Josephus (Ant. 1, 6, 2), indicate any thing as to the use of τὰ βιβλία alone as synonymous with ἡ γραφή. The words employed by early Christian writers were naturally derived from the language of the New Testament, and the old terms, with epithets like θεῖα, ἃγια, and the like, continued to be used by the Greek fathers, as the equivalent “Scriptura” was by the Latin. The use of ἡ παλαιὰ διαθήκη in 2Co 3:14, for the law as read in the synagogues, and the prominence given in the Epistle to the Hebrews (Heb 7:22; Heb 8:6; Heb 9:15) to the contrast between the παλαιά and the καινή, led gradually to the extension of the former to include the other books of the Jewish Scriptures, and to the application of the latter as of the former to a book or collection of books. Of the Latin equivalents which were adopted by different writers (Instrumentum, Testamentum), the latter met with the most general acceptance, and perpetuated itself in the language of modern Europe. One passage in Tertullian (adv. Marc. 4, 1) illustrates the growing popularity of the word which eventually prevailed, “instrumenti vel quod magis in usu est dicere, testamenti.” The word was naturally used by Greek writers in speaking of the parts of these two collections.

They enumerate (e.g. Athan. Synop. Sac. Script.) τὰ βιβλία of the Old and New Testament; and as these were contrasted with the apocryphal books circulated by heretics, there was a natural tendency to the appropriation of the word as limited by the article to the whole collection of the canonical Scriptures. Jerome substitutes for these expressions the term Bibliotheca Divina (see Hieronymi Opera, ed. Martianay, vol. 1, Proleg.), a phrase which this learned father probably borrowed from 2Ma 2:13, where Nehemiah is said, in “founding a library” (βιβλιοθήκη), to have “gathered together the acts ‘of the kings, and the prophets, and of David, and the epistles of the kings concerning the holy gifts.” But although it was usual to denominate the separate books in Greek by the term Biblia, which is frequently so applied by Josephus, we first find it simply applied to the entire collection by St. Chrysostom in his Second Homily, “The Jews have the books (βιβλία), but we have the treasure of the books; they have the letters (γράμματα), but we have both spirit and letter.” And again, Hom. ix in Epist. ad Coloss., “Provide yourselves with books (βιβλία), the medicine of the soul, but if you desire no other, at least procure the new (καινή), the Apostolos, the Acts, the Gospels.” He also adds to the word βιβλία the epithet divine in his Tenth Homily on Genesis: “Taking before and after meals the divine books” (τὰ θεῖα βιβλία), or, as we should now express it, the Holy Bible. It is thus applied in a way which shows this use to have already become familiar to those to whom he wrote. The liturgical use of the Scriptures, as the worship of the Church became organized, would naturally favor this application. The MSS. from which they were read would be emphatically the books of each church or monastery. And when this use of the word was established in the East, it was natural that it should pass gradually to the Western Church. The terminology of that Church bears witness throughout (e.g. Episcopus, Presbyter, Diaconus, Litania, Liturgia, Monachus, Abbas, and others) to its Greek origin, and the history of the word Biblia has followed the analogy of those that have been referred to. Here, too, there was less risk of its being used in any other than the higher meaning, because it had not, in spite of the introduction even in classical Latinity of Bibliotheca, Bibliopola, taken the place of libri, or libelli, in the common speech of men.

2. The English Form. — It is worthy of note that “Bible” is not found in Anglo-Saxon literature, though Bibliothece is given (Lye, Anglo-Sax. Dict.) as used in the same sense as the corresponding word in mediaeval Latin for the Scriptures as the great treasure-house of books (Du Cange and Adelung, s.v.). If we derive from our mother-tongue the singularly happy equivalent of the Greek εὐαγγέλιον, we have received the word which stands on an equal eminence with “Gospel” as one of the later importations consequent on the Norman Conquest and fuller intercourse with the Continent. When the English which grew out of this union first appears in literature, the word is already naturalized. In R. Brunne (p. 290), Piers Plowman (1916, 4271), and Chaucer (Prol. 437), it appears in its distinctive sense, though the latter, in at least one passage (House of Fame, bk. 3), uses it in a way which indicates that it was not always limited to that meaning. From that time, however, the higher use prevailed to the exclusion of any lower; and the choice of it, rather than of any of its synonymes, by the great translators of the Scriptures, Wickliffe. Luther, Coverdale, fixed it beyond all possibility of change. The transformation of the word from a plural into a singular noun in all the modern languages of Europe, though originating probably in the solecisms of the Latin of the 13th century (Du Cange, s.v. Biblia), has made it fitter than it would otherwise have been for its high office as the title of that which, by virtue of its unity and plan, is emphatically THE Book.

II. The Book as a Whole. — The history of the growth of the collections known as the Old and New Testament respectively will be found fully under CANON. It falls within the scope of the present article to indicate in what way and by what steps the two came to be looked on as of co- ordinate authority, and therefore as parts of one whole — how, i.e. the idea of a completed Bible, even before the word came into use, presented itself to the minds of men. As regards a large portion of the writings of the New Testament, it is not too much to say that they claim an authority not lower, nay, even higher than the Old. That which had not been revealed to the “prophets” of the Old dispensation is revealed to the prophets of the New (Eph 3:5). The apostles wrote as having the Spirit of Christ (1Co 7:40), as teaching and being taught “by the revelation of Jesus Christ” (Gal 1:12). Where they make no such direct claim their language is still that of men who teach as “having authority,” and so far the old prophetic spirit is revived in them, and their teaching differs, as did that of their Master, from the traditions of the scribes. As the revelation of God through the Son was recognised as fuller and more perfect than that which had been made πολυμερῶς καὶ πολυτρόπως to the fathers (Heb 1:1), the records of what He had done and said, when once recognised as authentic, could not be regarded as less sacred than the Scriptures of the Jews. Indications of this are found even within the N.T. itself. Assuming the genuineness of the 2d Epistle of Peter, it shows that within the lifetime of the apostles, the Epistles of Paul had come to be classed among the γραφαί of the Church (2Pe 3:16).

The language of the same Epistle in relation to the recorded teaching of prophets and apostles (3:2; comp. Eph 2:20; Eph 3:5; Eph 4:11) shows that the πᾶσα προφητεία γραφῆς can hardly be limited to the writings of the Old Testament. The command that the letter to the Colossians was to be read in the church of Laodicea (Col 4:16), though it does not prove that it was regarded as of equal authority with the γραφὴ θεόπνευστος, indicates a practice which would naturally lead to its being so regarded. The writing of a man who spoke as inspired could not fail to be regarded as participating in the inspiration. It is part of the development of the same feeling that the earliest records of the worship of the Christian Church indicate the liturgical use of some at least of the writings of the New, as well as of the Old Testament. Justin (Apol. 1, 66) places τὰ ἀπομνημονεύματα τῶν ἀποστόλων as read in close connection with, or in the place of τὰ συγγράμματα τῶν προφητῶν, and this juxtaposition corresponds to the manner in which Ignatius had previously spoken of αἱ προφητείαι, νόμος Μωσέως, τὸ εὐαγγέλιον (Ep. ad Smyrn. c. 7). It is not meant, of course, that such phrases or such practices prove the existence of a recognised collection, but they show with what feelings individual writings were regarded. They prepare the way for the acceptance of the whole body of the N.T. writings, as soon as the Canon is completed, as on a level with those of the Old. A little farther on and the recognition is complete. Theophilus of Antioch (ad Autolyc. bk. in), Irenaeus (adv. Haer. 2, 27; 3:1), Clement of Alexandria (Stromata, 3, 10; 5:5), Tertullian (adv. Prax. 15, 20), all speak of the New Testament writings (what writings they included under this title is of course a distinct question) as making up, with the Old, μία γνῶσις (Clem. Al. l. c.), “totum instrumentum utriusque testamenti” (Tert. l. c.), universae scripturae. As this was in part a consequence of the liturgical usage referred to, so it reacted upon it, and influenced the transcribers and translators of the books which were needed for the instruction of the Church. The Syriac Peshito in the 3d, or at the close of the 2d century, includes (with the omission of some of the ἀντιλεγόμενα) the New Testament as well as the Old. The Alexandrian Codex, presenting in the fullest sense of the word a complete Bible, may be taken as the representative of the full maturity of the feeling which we have seen in its earlier developments. The same may be said of the Codex Sinaiticus, lately brought to light by Prof. Tischendorf.

III. Order of the Books. — The existence of a collection of sacred books recognised as authoritative leads naturally to a more or less systematic arrangement. The arrangement must rest upon some principle of classification. The names given to the several Looks will indicate in some instances the view taken of their contents, in others the kind of notation applied both to the greater and smaller divisions of the sacred volumes. The existence of a classification analogous to that adopted by the later Jews and still retained in the printed Hebrew Bibles, is indicated even before the completion of the O.T. Canon (Zec 7:12). When the Canon was locked upon as settled, in the period covered by the books of the Apocrypha, it took a more definite form. The Prologue to Ecclesiasticus mentions “the law and the prophets and the other books.” In the N.T. there is the same kind of recognition. “The Law and the Prophets” is the shorter (Mat 11:13; Mat 22:40; Act 13:15, etc.); “the Law, the Prophets, and the Psalms” (Luk 24:44), the fuller statement of the division popularly recognised. The arrangement of the books of the Hebrews text under these three heads requires, however, a farther notice.

1. The LAW, Torah', תּוֹרָה, νόμος, naturally continued to occupy the position which it must have held from the first as the most ancient and authoritative portion. Whatever questions may be raised as to the antiquity of the whole Pentateuch in its present form, the existence of a book bearing this title is traceable to a very early period in the history of the Israelites (Jos 1:8; Jos 8:34; Jos 24:26). The name which must at first have attached to those portions of the whole book was applied to the earlier and contemporaneous history connected with the giving of the law, and ascribed to the same writer. The marked distinctness of the five portions which make up the Torah shows that they must have been designed as separate books; and when the Canon was completed, and the books in their present form made the object of study, names for each book were wanted and were found. In the Hebrew classification the titles were taken from the initial words, or prominent words in the initial verse; in that of the Sept. they were intended to be significant of the subject of each book, and so we have

(1.) בְּרֵאשִׁית. . Γένεσις, Genesis.

(2.) שְׁמוֹת(וְאֵלֶּה) . ῎Εξοδος, Exodus.

(3.) וִיּקְרָא. . . . Λευϊτικόν, Leviticus.

(4.) בְּמִדְבִּר. . . Α᾿ριθμοί, Numbers.

(5.) דְּבָרִים. . . Δευτερονόμιον, Deuteronomy.

The Greek titles were adopted without change, except as to the fourth, in the Latin versions, and from them have descended to the Bibles of modern Christendom.

2. The PROPHETS. — The next group presents a more singular combination. The arrangement stands as follows:

Nebiim'. נְבִיאִיםProphetae.

1. רִאשׁוֹנִים (priores) Joshua. Judges 1 and 2 Samuel 1 and 2 Kings.

2. אִחֲרוֹנִים (posteriores)

a. גְּדוֹלִים (majores) Isaiah. Jeremiah. Ezekiel.

b. קְמִנִּים (minores) The twelve minor prophets.

The Hebrew titles of these books corresponding to those of the English Bibles; so also in the Septuagint, except that this version (like the Vulgate) reckons 1 and 2 Samuel as 1 and 2 Kings , , 1 and 2 Kings as 3 and 4 Kings.

The grounds on which books simply historical were classed under the same name as those which contained the teaching of prophets, in the stricter sense of the word, are not, at first sight, obvious, but the O.T. presents some facts which may suggest an explanation. The sons of the prophets (1Sa 10:5; 2Ki 5:22; 2Ki 6:1), living together as a society, almost as a caste (Amo 7:14), trained to a religious life, cultivating sacred minstrelsy, must have occupied a position as instructors of the people, even in the absence of the special calling which sent them as God's messengers to the people. A body of men so placed naturally become historians and annalists, unless intellectual activity is absorbed in asceticism. The references in the historical books of the O.T. show that they actually were such. Nathan the prophet, Gad, the seer of David (1Ch 29:29), Ahijah and Iddo (2Ch 9:29), Isaiah (2Ch 26:22; 2Ch 32:32), are cited as chroniclers. The greater antiquity of the earlier historical books, and perhaps the traditional belief that they had originated in this way, were likely to co-operate in raising them to a high place of honor in the arrangement of the Jewish canon, and so they were looked upon as having the prophetic character which was denied to the historical books of the Hagiographa. The greater extent of the prophecies of Isaiah, Jeremiah, Ezekiel, no less than the prominent position which they occupied in the history of Israel, led naturally to their being recognised as the Prophetae Majores. The exclusion of Daniel from this subdivision is a more remarkable fact, and one which has been differently interpreted, the Rationalistic school of later criticism (Eichhorn, De Wette, Bertholdt) seeing in it an indication of later date, and therefore of doubtful authenticity, the orthodox school on the contrary, as represented by Hengstenberg (Dissert. on Daniel ch. 2, § 4, 5), maintaining that the difference rested only on the ground that, though the utterer of predictions, he had not exercised, as the others had done, a prophet's office among the people. Whatever may have been its origin, the position of this book in the Hagiographa led the later Jews to think and speak slightingly of it, and Christians who reasoned with them out of its predictions were met by remarks disparaging to its authority (Hengstenberg, 1. c.). The arrangement of the Prophetae Minores does not call for special notice, except so far as they were counted, in order to bring the whole list of canonical books within a memorial number, answering to that of the letters in the Hebrew alphabet, as a single volume, and described as τὸ δωδεκαπρόφητον.

3. The HAGIOGRAPHA. — Last in order came the group known as Kethubim', כְּתוּבַים(from כָּתִב, to write), γραφεῖα, ἁγιόγραφα, ι.ε. “holy writings,” including the remaining books of the Hebrew canon, arranged in the following order, and subordinate divisions:

(a) Psalms, Proverbs, Job.

(b) The Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther.

(c) Daniel, Ezra, Nehemiah , 1 and 2 Chronicles.

Of these, (a) were distinguished by the memorial word אֶמֶת, “truth,” formed from the initial letters of the three books; (b) as חָמֵשׁ מְגַלּוֹת, the five rolls, as being written for use in the synagogues on special festivals on five separate rolls. Of the Hebrew titles of these books, those which are descriptive of their contents are: תְּהַלַּים, Tehillim', the Psalms; מַשְׁלֵי, Mishley', Proverbs; אֵיכָה, Eykah', Lamentations (from the opening word of wailing in 1:1); the Song of Songs, שַׁיר הִשַׁירַים, Shir hash-Shirim'; Ecclesiastes, קֹהֶלֶת, Kohe'leh, the Preacher; 1 and 2 Chronicles,דַּבְרֵי הִיָּמַים, Dibrey' hay-yamim', words of the days = records. The Sept. presents the following titles of these last: Ψαλμοί, Παροιμίαι, Θρῆνοι, Ασμα ἀσμάτων, Ε᾿κκλησιαστής, Παραλειπόμενα (i.e. things omitted, as being supplementary to the books of Kings). The Latin version imports some of the titles, and translates others: Psalmi, Proverbia, Threni, Canticum Canticorum, Ecclesiastes, Paralipomenon, and these in their translated form have determined the received titles of the book in our English Bibles — Ecclesiastes, in which the Greek title is retained, and Chronicles, in which the Hebrew and not the Greek title is translated, being exceptions. The Sept. presents also some striking variations in the order of the books (we follow the Sixt. ed. — MSS. differ greatly). Both in this and in the insertion of the ἀντιλεγομενα, which we now know as the Apocrypha, among the other books, we trace the absence of that strong reverence for the Canon and its traditional order which distinguished the Jews of Palestine. The Law, it is true, stands first, but the distinction between the greater and lesser prophets, between the Prophets and the Hagiographa, is no longer recognised. Daniel, with the Apocryphal additions, follows upon Ezekiel; the Apocryphal 1st or 3d book of Esdras comes in as a 1st, preceding the canonical Ezra. Tobit and Judith are placed after Nehemiah, Wisdom (Σοφία Σαλομών) and Ecclesiasticus (Σοφία Σειράχ) after Canticles, Baruch before and the Epistle of Jeremiah after Lamentations, the twelve lesser prophets before the four greater, and the two books of Maccabees at the close of all. The common Vulg. follows nearly the same order, inverting the relative position of the greater and lesser prophets. The separation of the doubtful books under the title of Apocrypha in the Protestant versions of the Scriptures left the others in the order in which we now have them. SEE SEPTUAGINT; SEE VULGATE.

4. The history of the arrangement of the books of the NEW TESTAMENT presents some variations, not without interest, as indicating differences of feeling or modes of thought. The four Gospels and the Acts of the Apostles uniformly stand first. They are thus to the New what the Pentateuch was to the Old Testament. They do not present, however, in themselves, as the books of Moses did, any order of succession. The actual order does not depend upon the rank or function of the writers to whom they are assigned. The two not written by apostles are preceded and followed by one which was, and it seems as if the true explanation were to be found in a traditional belief as to the dates of the several Gospels, according to which Matthew's, whether in its Greek or Hebrew form, was the earliest, and John's the latest. The arrangement once adopted would naturally confirm the belief, and so we find it assumed by Irenaeus, Origen, Augustine. The position of the Acts as an intermediate book, the sequel to the Gospels, the prelude to the Epistles, was obviously a natural one. After this we meet with some striking differences. The order in the Alexandrian, Vatican, and Ephraem MSS. (A, B, C) gives precedence to the catholic Epistles, and as this is also recognised by the Council of Laodicea (Can. 60); Cyril of Jerusalem (Catech. 4, 35): and Athanasius (Epist. Fest. ed. Bened. 1:961), it would appear to have been characteristic of the Eastern churches. Lachmann and Tischendorf (7th ed.) follow this arrangement. (The Sinaitic MS. places Paul's Epistles even before the Acts.) The Western Church, on the other hand, as represented by Jerome, Augustine, and their successors, gave priority of position to the Pauline Epistles; and as the order in which these were given presents, (1.) those addressed to churches arranged according to their relative importance, (2.) those addressed to individuals, the foremost place was naturally occupied by the Epistle to the Romans. The tendency of the Western Church to recognize Rome as the center of authority may perhaps, in part, account for this departure from the custom of the East. The order of the Pauline Epistles themselves, however, is generally the same, and the only conspicuously different arrangement was that of Marcion, who aimed at a chronological order. In the four MSS. above referred to, Hebrews comes after 2 Thessalonians (in that from which Cod. B was copied it seems to have stood between Galatians and Ephesians). In those followed by Jerome, it stands, as in the English Bible and the Textus Receptus, after Philemon. Possibly the absence of Paul's name, possibly the doubts which existed as to his being the sole author of it, possibly its approximation to the character of the catholic Epistles, may have determined the arrangement. The Apocalypse, as might be expected from the peculiar character of its contents, occupied a position by itself. Its comparatively late recognition may have determined the position which it has uniformly held as the last of the sacred books.

IV. Division into Chapters and Verses. — As soon as any break is made in the continuous writing which has characterized in nearly all countries the early stages of the art, we get the germs of a system of division. But these divisions may be used for two distinct purposes. So far as they are used to exhibit the logical relations of words, clauses, and sentences to each other, they tend to a recognised punctuation. So far as they are used for greater convenience of reference, or as a help to the memory, they answer to the chapters and verses of our modern Bibles. At present we are concerned only with the latter.

1. The Hebrew of the Old Testament. — It is hardly possible to conceive of the liturgical use of the books of the Old Testament without some kind of recognised division. In proportion as the books were studied and commented on in the schools of the rabbins, the division would become more technical and complete, and hence the existing notation which is recognised in the Talmud (the Gemara ascribing it to Moses [Hupfeld, Stud. und Krit. 1830, p. 827]) may probably have originated in the earlier stages of the growth of. the synagogue ritual. The New-Testament quotations from the Old are for the most part cited without any more specific reference than to the book from which they come. The references, however, in Mar 12:26, and Luk 20:37 (ἐπὶ τῆς βάτου), Rom 11:2 (ἐν ῾Ηλίᾷ), and Act 8:32 (ἡ περιοχὴ τῆς γραφῆς), indicate a division which had become familiar, and show that some, at least, of the sections were known popularly by titles taken from their subjects. In like manner, the existence of some cycle of lessons is indicated by Luk 4:17; Act 13:15; Act 15:21; 2Co 3:14; and this, whether identical or not with the later rabbinic cycle, must have involved an arrangement analogous to that subsequently adopted.

(1.) The Talmudic division is on the following plan.

[1.] The Law was, in the first instance, divided into fifty-four פִּרְשַׁיּוֹת, parshiyoth. =sections, so as to provide a lesson for each Sabbath in the Jewish intercalary year, provision being made for the shorter year by the combination of two of the shorter sections. Coexisting with this, there was a subdivision into lesser parshiyoth, which served to determine the portions of the sections taken by the several readers in the, synagogues. The lesser parshiyoth themselves were classed under two heads-the "open" (פְּתוּחוֹת, pethuchoth'), which served to indicate a change of subject analogous to that between two paragraphs in modern writing, and began accordingly a fresh line in the MS., and the "closed" (סְתוּמוֹת, sethumoth'), which corresponded to minor divisions, and were marked only by a space within the line. The initial letters פ and ס served as a notation, in the margin or in the text itself, for the two kinds of sections. The threefold initial פפפor סססwas used when the commencement of one of the parshiyoth coincided with that of a Sabbath lesson (comp. Keil, Einleitung in das A.T. § 170, 171).

[2.] A different terminology was employed for the Prophetme Priores and Posteriores, and the division was less uniform. The tradition of the Jews that the Prophets were first read in the service of the synagogue, and consequently divided into sections, because the reading of the Law had been forbidden by Antiochus Epiphanes, rests upon a very slight foundation; but its existence is, at any rate, a proof that the Law was believed to have been systematically divided before the same process was applied to the other books. The name of the sections in this case was הִפְטָרוֹת(haphtaroth', from פָּטִר, to dismiss). If the name were applied in this way because the lessons from the Prophets came at the close of the synagogue service, and so were followed by the dismissal of'the people (Vitringa, De Synag. 3:2, 20), its history would pre. sent a curious analogy to that of "Missa," "Mass," on the assumption that this also was derived from the “Ite missa est," by which the congregation was in. formed of the conclusion of the earlier portion of the service of the Church. The peculiar use of Missa shortly after its appearance in the Latin of ecclesiastical writers in a sense equivalent to that of haphtaroth (" sex Missas de Propheta Esaia facite," Caesar Arelat. and Aurelian in Bingham, Ant. 13:1) presents at least a singular coincidence. The haphtaroth themselves were intended to correspond with the larger parshiyoth of the Law, so that there might be a distinct lesson for each Sabbath in the intercalary year as before; but the traditions of the German and the Spanish Jews, both of them of great antiquity, present a considerable diversity in the length of the divisions, and show that they had never been determined by the same authority as that which had settled the parshiyoth of the Law (Van der Hooght, Profat. in Bib. § 35).

(2.) Of the traditional divisions of the Hebrew Bible, however, that which has exercised most influence in the received arrangement of the text was the subdivision of the larger sections into verses (פְּסוּקִים, pesukin'). These do not appear to have been used till the post Talmudic recension of the text by the Masoretes of the 9th century. They were then applied, first to the prose, and afterward to the poetical books of the Hebrew Scriptures, superseding in the latter the arrangement of (στίχοι, κῶλα, κόμματα, lines and groups of lines, which had been based upon metrical considerations. The verses of the Masoretic divisions were preserved with comparatively slight variations through the Middle Ages, and came to the knowledge of translators and editors when the attention of European scholars was directed to the study of Hebrew. In the Hebrew MSS. the notation had been simply marked by the " SophPasuk" (:) at the end of each verse; and in the earlier printed Hebrew Bibles (Sabionetta's, 1557, and Plantin's, 1566) the Hebrew numerals which guide the reader in referring are attached to every fifth verse only. The Concordance of Rabbi Nathan, 1450, however, had rested on the application of a numeral to each verse, and this was adopted by the Dominican Pagninus in his Latin version; 1528, and carried throughout the whole of the Old and New Testament, coinciding substantially, as regards the former, with the Masoretic, and therefore with the modern division, but differing materially, as to the New Testament, from that which was adopted by Robert Stephens, and through his widely circulated editions passed into general reception.

(3.) The chief facts that remain to be stated as to the verse divisions of the Old Testament are that they were adopted by Stephens in his edition of the Vulgate, 1555, and by Frellon in that of 1556; that they appeared, for the first time in an English translation, in the Geneva Bible of 1560, and were thence transferred to the Bishops' Bible of 1568 and the Authorized Version of 1611. In Coverdale's Bible we meet with the older notation, which was in familiar use for other books, and retained, in some instances (e.g. in references to Plato), to the present times. The letters A B C D are placed at equal distances in the margin of each page, and the reference is made to the page (or, in the case of Scripture, to the chapter) and the letter accordingly.

2. The Septuagint translation, together with the, Latin versions based upon it, have contributed very little to the received division of the .Bibles. Made at a time when the rabbinic subdivisions were not enforced, hardly perhaps existing, and not used in the worship of the synagogue, there was no reason for the scrupulous care which showed itself in regard to the Hebrew text. The language of Tertullian (Scorp. ii) and Jerome (in Mic 6:9; Zep 3:4) implies the existence of "capitula" of some sort; but the word does not appear to have been used in any more definite sense than "locus" or "passage." The liturgical use of portions of the Old Testament would lead to the employment of some notation to distinguish the ἀναγνώσματα or "lectiones," and individual students or transcribers might adopt a system of reference of their own; but we find nothing corresponding to the fully organized notation which originated with the Talmudists or Masoretes. It is possible, indeed, that the general use of Lectionaria-in which the portions read in the Church services were written separately--may have hindered the development of such a system. Whatever traces of it we find are accordingly scanty and fluctuating. The sticho-metric mode of writing (i.e. the division of the text into short lines generally with very little regard to the sense) adopted in the 4th or 5th centuries (see Prolegom. to Breitinger's Septuagint, i, 6), though it may have facilitated reference, or been useful as a guide to the reader in the half-chant commonly used in liturgical services, was too arbitrary (except where it corresponded to the parallel clauses of the Hebrew poetical books) and inconvenient to be generally adopted. The Alexandrian MSS. present a partial notation of κεφάλαια, but as regards the Old Testament these are found only in portions of Deuteronomy and Joshua. Traces exist (Monum. Eccles. Coteler. in Breitinger, Proleg. ut sup.) of a like division ins Numbers, Exodus, and Leviticus, and Latin MSS. present frequently a system of division into " tituli" or “capitula," but without any recognised standards. In the 13th century, however, the development of theology as a science, and the more frequent use of the Scriptures as a text-book for lectures, led to the general adoption of a more systematic division, traditionally ascribed to Stephen Langton, archbishop of Canterbury (Triveti Annal. p. 182, ed. Oxon.), but carried out by Cardinal Hugh de St. Cher (Gibert Genebrard, Chronol. 4:644), and passing through his Commentary (Postilla in Universa Eiblia, and Concordance, cir. 1240) into general use. No other subdivision of the chapters was united with this beyond that indicated by the marginal letters A B C D, as described above.

3. As regards the Old Testament, then, the present arrangement grows out of the union of Cardinal Hugo's capitular division and the Masoretic verses. It should be noted that the verses in the authorized English Bible occasionally differ from those of the Heb. Masoretic text, especially in the Psalms (where the Heb. reckons the titles as Zep 3:1) and some chapters of the Chronicles (perhaps through the influence of the Sept.). A tabular exhibit of these variations may be found at the end of the Englishman's Heb. Concordance (Lond. 1843). Such discrepancies also (but less frequently) occur in the N.T. The Apocryphal books, to which, of course, no Masoretic division was applicable, did not receive a versicular division till the Latin edition of Pagninus in 1528, nor the division now in use till Stephen's edition of the Vulgate in 1555.

4. The history of the New Testament presents some additional facts of interest. Here, as in the case of the Old, the system of notation grew out of the necessities of study.

(1.) The comparison of the Gospel narratives gave rise to attempts to exhibit the harmony between them. Of these, the first of which we have any record was the Diatessaron of Tatian in the 2d century (Euseb. H. E. 4:29). This was followed by a work of like character from Ammonius of Alexandria in the 3d (Euseb. Epist. ad Carpianvm). The system adopted by Ammonius, however, that of attaching to the Gospel of Matthew the parallel passages of the other three, and inserting those which were not parallel, destroyed the outward form in which the Gospel history had been recorded, and was practically inconvenient. Nor did their labors have any direct effect on the arrangement of the Greek text, unless we adopt the conjectures of Mill and Wetstein that it is to Ammonius or Tatian that we have to ascribe the marginal notation of κεφάλαια, marked by Α Β Γ Δ, which are found in the older MSS. The search after a more convenient method of exhibiting the parallelisms of the Gospels led Eusebius of Caesarea to form the ten canons (κάνονες, registers) which bear his name, and in which the sections of the Gospels are classed according as the fact narrated is found in one Evangelist only, or in two or more. In applying this system to the transcription of the Gospels, each of them was divided into shorter sections of variable length, and to each of these were attached two numerals, one indicating the canon under which it would be found, and the other its place in that canon. Luk 3:21-22, e.g. would represent the 13th section belonging to the first canon. This division, however, extended only to the books that had come under the study of the Harmonists. lihe Epistles of Paul were first divided in a similar manner by the unknown bishop to whom Euthalius assigns the credit of it (cir. 396), and he himself, at the instigation of Athanasius, applied the method of division to the Acts and the Catholic Epistles. Andrew, Bishop of Caesarea in Cappadocia, completed the work by dividing the Apocalypse (cir. 500). SEE HARMONIES (of the Gopels).

Of the four great uncial MSS. extant prior to the recent discovery of the Codex Sinaiticus by Dr. Tischendorf, A presents the Ammonian or Eusebian numerals and canons, C and D the numerals without the canons. B has neither numerals nor canons, but a notation of its own, the chief peculiarity of which is, that the Epistles of Paul are treated as a single book, and brought under a continuous capitulation. After passing into disuse and so into comparative oblivion, the Eusebian and Euthalian divisions have recently (since 1827) again become familiar to the English student through Bishop Lloyd's edition of the Greek Testament, and other critical editions.

(2.) With the New Testament, however, as with the Old, the division into chapters adopted by Hugh de St. Cher superseding those that had been in use previously, appeared in the early editions of the Vulgate, was transferred to the English Bible by Coverdale, and so became universal. The notation of the verses in each chapter naturally followed the use of the Masoretic verses for the Old Testament. The superiority of such a division over the marginal notation "A B C D'" in the Bible of St. Cher led men to adopt an analogous system for the New. SEE CHAPTERS.

In the Latin version of Pagninus accordingly, there is a versicular division, though differing from the one subsequently used in the greater length of its verses. The absence of an authoritative standard like that of the Masoretes left more scope to the individual discretion of editors or printers, and the activity of the two Stephenses caused that which they adopted in their numerous editions of the Greek Testament and Vulgate to be generally received. In the preface to the Concordance, published by Henry Stephens, 1594, he gives the following account of the origin of this division. .His father, he tells us, finding the books of the New Testament already divided into chapters (τμήματα, or sections), proceeded to a farther subdivision into verses. The name versiculi did not commend itself to him. He would have preferred τμηματία or sectiunculae, but the preference of others for the former led him to adopt it. The whole work was accomplished " inter equitandum" on his journey from Paris to Lyons.

While it was in progress men doubted of its success. No sooner was it known than it met with universal acceptance. The edition in which this division was first adopted was published in 1551, another came from the same press in 1555. It was used for the Vulgate in the Antwerp edition of Hentenius in 1559, for the English version published in Geneva in 1560, and from that time, with slight variations in detail, has been universally recognised. The convenience of such a system for reference is obvious; but it may be questioned whether it has not been purchased by too great a sacrifice of the perception by ordinary readers of the true order and connection of the books of the Bible. In some cases the division of chapters separates portions which are very closely united (see e.g. Mat 9:38; Mat 10:1; Mat 19:30; Mat 20:1; Mar 2:23-28; Mar 3:1-5; Mar 8:38; Mar 9:1; Luk 20:45-47; Luk 21:1-4; Act 7:60; Act 8:1; 1Co 10:33; 1Co 11:1; 2Co 4:18; 2Co 5:1; 2Co 6:18; 2Co 7:1), and throughout gives the impression of a formal division altogether at variance with the continuous flow of narrative or thought which characterized the book as it came from the hand of the writer. The separation of verses has moreover conduced largely to the habit of building doctrinal systems upon isolated texts. The advantages of the received method are united with those of an arrangement representing the original more faithfully in the structure of the Paragraph Bibles, lately published by different editors, and in the Greek Testaments of Lloyd, Lachmann, and Tischendorf. The student ought, however, to remember, in using these, that the paragraphs belong to the editor, not the writer, and are therefore liable to the same casualties rising out of subjective peculiarities, dogmatic bias, and the like, as the chapters of our common Bibles. Practically the risk of such casualties has been reduced almost to a minimum by the care of editors to avoid the errors into which their predecessors have fallen, but the possibility of the evil exists, and should therefore be guarded against by the exercise of an independent judgment. (Davidson, in Horne's Introd. new ed. ii, 27 sq.; Tregelles, ibid. 4:30 sq.; Davidson, Bib. Criticism, i, 60; ii, 21.) SEE VERSES.

## Bible Christians[[@Headword:Bible Christians]]

             commonly styled BRYANITES, are a branch of the great Methodist body in England.

I. Origin and History. — This section of the Methodist family originated in the summer of the year 1815, through the labors of William O'Bryan. He was born ar Gunwen, in the parish of Luxillian, Cornwall, in February, 1778. Soundly converted in 1795, he immediately became anxious about the souls of his neighbors, and began to exhort publicly. These humble efforts were blessed, so that in a short time about seventy persons were converted and joined the Methodist society in Cornwall. The first text he took was Luk 19:10, and his first sermon was preached on Christmas- day. He longed to be called into the Wesleyan ministry, but several disappointing circumstances prevented. God had other purposes in reserve, which were in due course revealed. In 1804 he was again impressed with the conviction that he must preach, but the way to do so did not open, and he was sorely tried. The trial was followed by a dangerous illness, during which he resolved to preach the Gospel when he recovered; but, on consulting with the Wesleyan preacher, he was again discouraged in his projects. In 1809, while the Rev. William Womersley was absent from Cornwall, on a visit to Yorkshire, Mr. O'Bryan took his appointments. God abundantly blessed him in his preaching, and he visited some places where the Gospel had not before been preached — his labors being owned by the conversion of sinners. This greatly encouraged him to visit other places destitute of religious services, and, on inquiry, he found that in East Cornwall and West Devon there were about twenty parishes in which the people were without the privileges of the Gospel. He visited those in Devon County, preaching almost daily, with many converts as the result; but meeting constant opposition and persecution. In 1810, because he would not give up his itinerant labors outside of his own Methodist circuit, the resident preacher in November formally excluded him from the Wesleyan society.

Being assured of the good-will and affection of the poor neglected people, in the spirit of an earnest missionary he went from place to place, receiving abundant encouragement, and besought sinners to come to Christ; This course he continued for five years, being content with such support as the people were willing to give to secure his continued services. Among his converts were Mrs. Rattenbury, Mrs. Thorne, and her sons, then of  Shebbear, a place which has since become famous in the history of their Connection.

In January, 1815, the Rev. Francis Collier, Wesleyan preacher at Bodmin, secured the services of Mr. O'Bryan in carrying on the work of God in his circuit; but, in addition, he was out at many special services, and preaching in places where no religious societies existed. He witnessed conversions at nearly every service, and, some places being quite beyond Methodist circuits, he was urged to repeat his visits. For doing so, at the June quarterly visitation, the preacher who met the class for tickets in which he was a member left Mr. O'Bryan no ticket, because he was not present to give account of himself. Consulting with his friends on this matter, they promised him subscriptions, and some gave money freely to keep him.in the work. The preacher having been admonished for countenancing his irregular itinerant labors, he saw there was no hope left him of being called into the ministry of Methodism; so he continued his journeys, content with hard work, hard fare, and sometimes no pay, excepting the testimony of a good conscience and the prayers of the people. At the Conference, in August, Rev. George Banwell was placed in charge of the Stratton Circuit, and, refusing to co-operate with or to recognize Mr. O'Bryan unless he gave up his independent action, the appeals of his many converts in destitute places determined his future action to look after the poor sheep in the wilderness, and he at once drew up a plan for the regular visitation of seventeen places, in Cornwall and Devon, the first of which was Cooksbury, and the seventh Lake and Shebbear. At Lake, where was the home of Mr. Thorne, many people gathered an hour before the time of service, so that the house was crowded, and a present salvation was earnestly preached by Mr. O'Bryan. At its close he explained the nature of the class-meeting, and asked any who wished to belong to such, a company of believers to remain. On that evening, Monday, Oct. 9, 1815, the first society was formed; twenty-two gave their names, among whom were Mr. and Mrs. Thorne, and their sons John, James, and Samuel. In doctrine and discipline they were Methodists, but they were slow to consider themselves a separate organization. At their second meeting, the clergyman of the parish was present and encouraged them.

When the Wesleyan preacher, George Banwell, next visited Week St. Mary, and heard what action the people had taken at Shebbear, he inquired the names of those members who had attended Mr. O'Bryan's preaching, and, finding that all the members of the Week St. Mary society had done  so, he tore up the class-paper, and left the meeting without the usual concluding prayer. The indiscretion thus shown determined all the members to unite with Mr. O'Bryan, whose labors were incessant, Mrs. O'Bryan maintaining herself by the proceeds of a small business. Applications for the services of this earnest missionary multiplied so rapidly, in answer to his prayers, that, at the end of the year 1815, James Thorne, aged twenty, a young convert, began to preach in his father's house, and soon afterwards assisted in filling other preaching appointments. The first quarterly meeting of the new society was held at Holsworthy, Jan. 1, 1816, in Mr. O'Bryan's house, when two stewards were appointed, and the members in society were reported at 237. At the close of the meeting a sermon was preached, followed by a love-feast, which was a time of much good to many. Converts increased, so also did persecution; and among those converted were some women, who were constrained to publicly relate their Christian experience, and several of them shortly afterwards began to preach. The families which were first to encourage the new movement were those of Thorne, Rattenbury, Reed, Courtice, and Cottle. The first local preachers' meeting was held in February, 1816; and on March 15 James Thorne commenced his itinerant work, without any certain prospect of support, but trusting in God and the people. At the second quarterly meeting, held in April, the number of members had risen to 412, and by July they were 496; preaching having been introduced into ten new parishes, with new converts, and a new society in each. The preachers were men of faith and prayer. After one of Mr. Thorne's sermons at Lake, Shebbear, twelve persons prayed without the congregation rising from their knees. The fourth quarterly meeting reported 567 members in the society in Devonshire.

The most cheering results followed the labors of the evangelists everywhere. At the fifth quarterly meeting, January, 1817, the members were reported at 920. About that time a love-feast was held, at which the Spirit of God was so abundantly poured out that the meeting became one of incessant prayer; it was continued all night, and about fifty persons found peace. All this good work had been done in barns and private houses. In August, 1817, Mr. John Thorne resolved on having a chapel erected at Shebbear, and his son James preached a sermon on the corner- stone. It was finished and opened for divine worship, May 29, 1818. No other chapel then existed for many miles round. By the end of the year  three circuits were formed, in which were six itinerant preachers, with 1522 members in the society.

It was resolved in 1818 to extend the work into Cornwall, and, although various forms of opposition and petty persecutions were tried to hinder the work, the hand of God was in it, and prosperity attended their efforts. During that year twelve godly women were employed as itinerant or local preachers, and much good was done by them, while the men were opening new stations. In July a tract society was formed, and the first Sunday- school for their children commenced at Shebbear, with 42 children. In September the rules of their society were first published, in which Mr. O'Bryan gave an account of his separation from the Wesleyan society.

The first Conference was held at Baddash, Launceston, from Aug. 17 to 26, 1819, Mr. O'Bryan presiding, and James Thorne was secretary. Twelve circuits were reported, with twenty-seven preachers, thirteen males and fourteen females. The chief business done was to justify the employment of women preachers.

In February, 1820, a mission was commenced in Kent; great discouragement at first disheartened the preachers, but in six months they counted 140 members in the Chatham society. The second Conference was held in August; 1820, when the payments for the preachers were fixed at £3 per quarter; the wife £4, children £6, per annum each; women preachers £6 per annum, with house-rent, coals, and candles found. At the Conference of 1821, there were eighteen circuits and forty-five preachers reported, including eighteen female preachers, one of whom was stationed in nearly every circuit. The Preachers' Annuitant Society was established by six members subscribing £1 each. In five years the fund had scarcely reached £54, and in forty years it had only reached £3853. A missionary society was also established at that Conference. During the year, a society was formed in the Scilly Isles by Mary Ann Werrey, and in less than a year 141 members were there united in Church fellowship.

In January, 1822, a monthly magazine was commenced, which has now reached its sixtieth annual volume, and in the interesting pages of which the history of the Connection is carefully written. Mr. O'Bryan was the recognized editor, and James Thorne the assistant editor. Mr. Thorne left the impress of his ever-active mind on the pages of that work for half a century not always as its editor, but as its patron and best friend. The Conference of 1822 was held at Stoke Damarel. Three new circuits were  reported, and the Conference published in the Minutes their first Address to the Societies of the Arminian Bible Christians, which was marked by good, plain, practical counsel and encouragement. The members in society were 4918. The death of Margaret Adams, a female preacher, was reported as the first which had taken place.

During the year 1823, Mr. O'Bryan and James Thorne had a roving commission to visit all the societies and encourage them and their various agencies. At the Conference, twenty-seven circuits were reported, and these were, for the first time, divided into six districts. Samuel Thorne was appointed first book-steward, Stoke Damarel being the book-depot. A mission to the metropolis was commenced in the autumn of 1822, and in 1823 preaching-places had been secured in the north, south, east, and west of London; but the preachers' salaries had reached only £8, the expenses being £30 for the quarter and the receipts £17 — a discouragement truly; but they persevered, and succeeded in securing a permanent position in the capital of England. James Thorne was sent to London with three assistants in 1824, during which year annual district-meetings were first held. Henry Freeman, the first male preacher of the body in London, was sent to the Horsemonger-lane prison for preaching in the street. He refused to pay a fine; that imprisonment was greatly for the furtherance of the Gospel. Members in 1823 were 5050. In 1824, two of the preachers, not content with such small means, joined the Society of Friends, for which they had a preference; but the work advanced, and 6200 members were reported at the sixth Conference. The smallness of the income reported to the next Conference led to a reduction of ten shillings per quarter on the wife's salary. At the same time (1825), a chapel fund was established, and a form of chapel deed was read which secured the property to the Connection. The members reported that year were 6369. Lay-representatives were first admitted to the Conference in 1825; they have continued ever since to be an integral part of the Conference.

In the Minutes of 1826, the first official return of members is made, the number being 6433, with eighty-three preachers. The Chapel Fund was £55, all spent as soon as received. During the next year, although the members increased to 8054, the finances were so small that supernumerary preachers who married were thereby disqualified to be claimants for support. Still the work advanced, but trials were in store.  During nine years, Mr. O'Bryan had been at the head of the movement. The official record of their yearly proceedings had been entitled Minutes of the Annual Conference between Willian O'Bryan and the Preachers in connection with him. The tenth Conference, held at Lake Shebbear, changed all that, and their proceedings were entitled Minutes of the Tenth Annual Conference of the Ministers and Representatives of the People denominated Bible Christians, formerly termed Armninian Bible Christians. The word “Arminian” was discontinued. The Conference ordered that house-rent for the preachers should be £6 a year in towns, £4 in the country William Mason was the first elected president. At the previous Conference, much dissatisfaction was expressed at the authority claimed by Mr. O'Bryan, and a series of six hastily drawn resolutions was passed intended to limit that authority and to place Mr. O'Bryan more at the disposal of the Conference. A painful agitation was the consequence, which was continued through the year, Mr. O'Bryan increasing it by issuing a pamphlet in defence of what he considered his rights. Disaffection brought loss; a decrease of 209 had to be reported. This was further increased by the loss of 1302 in 1829. At the Conference held that year, Mr. O'Bryan tried to dissolve it by declaring, “I will do no more business with you; I adjourn this Conference to Liskeard next Monday.” The preachers present prayerfully considered the matter, and refused to adjourn, continuing the business under the presidency of Andrew Cory. Mr. O'Bryan severed his connection with them, and took more than a thousand members with him.

Relieved from what had been a burden to many, the disruption turned out to be for the furtherance of the Gospel. Only one station was given up, and the members joined the Primitive Methodists, and not more than two preachers adhered to Mr. O'Bryan. At the following Conference, many who had left through excitement asked to be taken back, and they were heartily welcomed. All the funds were in debt, and to remove this burden the preachers agreed to a further reduction of their very small salaries; and this voluntary self-denial was again repeated next year, so that the people, who were mostly poor, might not be hindered in their desire to unite with them by being taxed financially. Revivals set in, new chapels were built and opened, the preachers were united, and a new departure was made by commencing to hold public missionary meetings in the circuits, conducted chiefly by the energetic and devoted James Thorne; and, to make the missionary work more real, two preachers were sent to America in 1831 —  John Glass to Canada and Francis Metherall to Prince Edward Island — although the debt against the Missionary Society was £66; but they had faith in God, so America has since had a place on their Minutes. Emigration to that country had, even at that early period, caused losses to the home societies which were felt to be such. Both the mission stations flourished, and most encouraging reports of their prosperity were sent home soon after they were established. Seeing how feebly he was supported after the disruption in 1829, Mr. O'Bryan witnessed his few adherents gradually leaving him, so that in 1835 he had only about six hundred followers, while the Conference had 8000. At the Conference of 1835, the seceders sought reunion with their brethren, and Mr. O'Bryan came back with them, but in no official capacity. The Conference undertook Mr. O'Bryan's obligations of a financial character as a trustee of chapels and as the founder of the Book-room. They gave him £85, and promised him an annuity of £20 a year for life. He lived more than thirty years afterwards. At the Conference of 1836, when the reunion formally took place, an increase of over 2000 members was reported, in addition to 545 old members returned. The total of members then reported was 10,786. As an illustration of the evils of disruption, the membership in 1827 was greater than it was in 1835, so that the labors of all their agencies for eight years were not sufficient to balance the losses sustained by the indiscretion of the separation. In addition to all this, chapel debts to about £300 had to be met by taking Mr. O'Bryan's societies, and the preachers generously taxed themselves to the uttermost to meet the emergency. And it was met. It was followed by a committee of inquiry as to the best way to raise the salaries of the itinerant preachers. At the Conference of 1837, the new scale was received and adopted. Its provisions were-single men, £10 a year; ministers in full connection, £12 12s.; after travelling twelve years, to be £14; female preachers, £7 a year; a married preacher and his wife, £30 a year. For their children, this rate of payment was adopted: first child, until sixteen years old, £6 per annum; second child, £5 10s.; third, £5; fourth, £4 10s.; but no allowance to be continued after the age of sixteen. House-rent was to be allowed, £6 a year in towns, £4 in the country. At death, for a preacher's funeral, £4 was allowed, £2 for a child's funeral. It was then resolved not to have their chapels licensed for marriages, but since that time half of their chapels have been licensed. Having recovered lost ground, removed many obstructions, and being assured of the blessing of God, every effort was made to consolidate and extend the work. In 1838, the Conference took the temperance question in hand, and gave it every  encouragement. New chapels were rising in various localities, although small; but the poverty of the people caused most of them to be heavily burdened with debt, and that, in after-years, became a serious responsibility and hinderance to the work; still there was a strong undercurrent of faith in God and reliance on his aid to deliver. The subject of holiness was made a prominent feature in the pulpit, and a higher state of Christian experience was urged upon the people. Prosperity was reported on both the home and foreign mission stations, and, although opposition, intolerance, and bigotry in turn were doing all they could to hinder the work of God, it extended.

The importance of education was recognized in 1840, and steps were taken to provide for the wants of the Connection in that department. At a meeting held at Shebbear, Devon, Jan. 20, 1841, it was resolved to establish at that place a Connectional school for the education of the boys of the more affluent members, and, as far as means would allow, of making it a school for educating the sons of their preachers. The school was opened on Lady-day, in 1841. The Rev. H. C. O'Donoghue, M.A., an Irish clergyman who had resigned his position in the Established Church, became the first head-master, and with only eight pupils the good work was favorably inaugurated. He lived but one year to carry on the work, dying of paralysis in 1842. It has been continued ever since, and during the forty years of its existence it has been a great blessing to hundreds of boys. After a while it enlarged its sphere of operation, and became also a school of the prophets, opening its doors for the reception of young men intended for the itinerant ministry, who here received much valuable information as a preparation for their life-work. Some remained only three or six months, others two years, just as the demand for ministers was pressing or otherwise. For over twenty years it was superintended by the venerable James Thorne. The Rev. Robert Blackmore, president of the Conference in 1869, was next appointed governor of the institution, and at his death the Rev. John Gammon, president of the Conference in 1859 and 1876, was chosen governor, which office he still holds. In 1880 there were nearly one hundred boys in the College, which name was given to the institution in 1876 by resolution of Conference. In addition to the high intellectual and scientific attainments of some of the pupils, it is gratifying to record that not a few had been converted to God during their residence in the college. The debt on the premises in 1880 was £4300.

Among the aids introduced at the period when thirty vears of experience had been passed, we find at the Conferences of 1843 and 1844 that a  committee to guard the privileges of the Connection was appointed, Sunday-schools were promoted and encouraged, the management of chapels and Connectional property was fully considered, mission-work in the destitute localities was extended, and a benefit society for the insurance of chapels was instituted. All these were contributory to the consolidation of the societies, which in the aggregate, in 1844, showed the following totals — namely, 50 circuits and mission stations, 107 itinerant preachers and 8 female preachers, 362 chapels, 1102 local preachers, 12, 000 Sunday scholars, 3063 teachers, and 13,793 members in society. Although the period was near the middle of the 19th century, yet their progress was not equal to their expectations; but considering their varied trials and hinderances with the small finances at their disposal, these results were of an encouraging and hopeful character, and the membership was considerably greater than was that of the New Connection at the end of thirty years, although it was not half that of Mr. Wesley's society at the end of the same period.

The year 1850 was a memorable one for the impulse then given to the foreign missionary cause. The society was then £400 in debt; but the work of revival had increased the membership, and it was resolved to send the two brethren, James Way and James Rowe, to South Australia, in compliance with the urgent request of members of the society who had emigrated to that country. Both those ministers were present at the Conference missionary anniversary, and the meeting was one of deep interest and profit to many. They sailed Aug. 12, and arrived in Australia Nov. 14, 1850. Then commenced a work in that distant locality which has been crowned with the abundant blessing of God, and has extended its operations to Adelaide, Victoria, and New Zealand. In 1880, as the result of thirty years' labors, there were reported as belonging to their Australian Conference 47 circuits, 58 preachers, 266 local preachers, 180 chapels, 33 preaching rooms, 1828 members, 600 Sunday-school teachers, and 3300 Sunday scholars The family of Mr. Way has been a most welcome addition to the colony, and his son has. for some years, been the lord chief-justice at Adelaide, and in other ways he has been a large benefactor to that city and district, In 1876 their societies in Australia were made into a separate Conference, although not with quite independent action. The English Conference reserved to itself certain specified rights, which will no doubt have to be relinquished as the society advances. The Conference of 1851 had to consider their missionwork under a different aspect. Two of their  stations in America, in. Ohio and Wisconsin, had been struggling with heavy discouragements, and the illness of one of the missionaries had obliged him to remove to Canada. Had it not been for two brethren — John Chapple and Joseph Hodge — volunteering to carry on those stations, they would have been discontinued. They have not prospered as it was hoped and expected they would. The Wisconsin district is but feeble after more than thirty years' work.

Up to the year 1852, all the Conferences of the Bible Christians had been held in Devonshire or Cornwall. This year's Conference was held at Southsea, Hampshire, the Conference of 1856 at Newport, Isle of Wight, and that of 1859 in London, the capital of England. Two conferences have since been held in the city of Bristol. These four are the only places out of Devon and Cornwall where the societies are large enough to accommodate the Conference.

In 1855, the Canadian and American societies were made into a separate Conference-the English Conference to either send or select the president once in two years; delegates to be exchanged from time to time, the expense to be borne by the senders; missionaries to have the right of return, or be recalled in seven years; the Preachers' Fund to be common to both Conferences; the cost of sending out missionaries to be arranged mutually in England and Canada; the Canadian Conference to have entire control over local affairs, selecting their young ministers, and disposing of their own funds; the Prince Edward Island members to be part of the Canadian Conference.

The temperance question was early welcomed by the Bible Christians. James Thorne became a pledged tee-totaler in 1837, and from that time was the acknowledged leader in the denomination on that and similar social and moral questions. The cause has been sheltered in all their chapels, and has been a blessing to the societies, and especially to the young. As a small acknowledgment of those services, the Bristol Temperance Society presented a handsome sacramental service to one of the new chapels of the Bible Christians.

Although the first society in London was commenced as early as the year 1824, the membership was not large enough to justify them in inviting the Conference till the year 1859, when they met in Waterloo-road Chapel. Their London friends generously met the entire expense. The Rev. John Gammon was president. The Rev. William Cookej D.D., of the New  Connection, paid a welcome fraternal visit to the Conference, the first of the kind. The Conference representatives, preachers, and laymen were tinder 120. At the Conference of 1860, held in the city of Exeter, the first subscription was taken towards the Jubilee Fund, which amounted to £600. An appeal was made to the Sunday-schools throughout the denomination to contribute to that fund.

In 1861, the Preachers' Annuitant Society, established in 1821, was found to be quite inadequate to the purpose designed-namely, to provide a maintenance to worn-out preachers. It was resolved, in 1861, to establish an Auxiliary and Beneficent Fund, to increase the annuities to superannuated preachers, to make grants to preachers in case of heavy affliction, to assist itinerants unable to do full work, to help to furnish houses for new supernumeraries, and to aid widows and orphans of preachers. This fund was to be raised by subscriptions from friends, and by a collection yearly, in August, in all circuits. At the same Conference an increase was made to the salaries of the preachers. Single preachers on trial were allowed £14 per annum; those in full connection, £16; married preachers, £36; those who have served four years in full connection, £42. These sums were exclusive of allowance for furniture, rent, board, etc., as given by circuits.  The year 1862 was marked by a large increase of members, 1653 being added to the total, with 1204 on trial. The year following was one which produced twenty-five young men for the ministry, a larger number than had ever before been realized. The increase of members in 1863 was only 614. A new district was made in Wales, with Newport as its centre and head. The Conference of 1863 was memorable for a fraternal letter sent to it by the Conference of the Methodist New Connection — the first of the kind — hoping that on special occasions they might unite more cordially in promoting the world's salvation, and looking towards a union of the several sections of liberal Methodism. The Rev. William Cooke, D.D., was the leading New Connection minister promoting union; the Rev. William Cocker, a man far inferior in position and acquirements, took the lead in opposing union. Dr. Cooke secured many hearty friends by the course which he so generously adopted. The Bible Christians cordially responded to the fraternal letter, and secured a true friend in Dr. Cooke.

In 1864, Prince Edward Island district was united to Canada for the more economical and efficient working of both. A good work had been carried on in the former place during several years. In the early part of that work, in 1860, a remarkably wicked man, aged ninety-nine years, a native of Nova Scotia, had given much anxiety to the ministers on the island. The ministers visited and prayed with him, and many prayers had been offered on his behalf. At length, amid sobs and tears, the aged man cried out, “Lord, have mercy upon my poor soul.” Prayers for him increased. The next day he attended the sermon, and the lovefeast which followed, when the old man wept, and cried aloud, “I'm happy in my heart and soul! my sins be gone! my trouble be gone!” So God in his mercy converted the centenarian sinner, ands the work prospered. The membership at the Union was as follows: Prince Edward Island, 630; Canada, 4222 — total, 4852. By this union a yearly grant from the Missionary Society was saved.

The prosperity of the society in Australia had been of the most gratifying character. The veteran missionary, James Way, who as a fatherless youth had been brought to God under the preaching of Ann Arthur Guest thirty- seven years before in Devonshire, was, in 1860-64, travelling and laboring most successfully in Australia. When the Rev. Thomas Binney was in that country in 1860, he preached one of the opening sermons in one of their best chapels, and when he returned to England he wrote this testimony: “The Bible Christians are active and useful, penetrating and missionary in  their character.” The success. of that mission was mainly due to the liberality of Mr. William Hicks, of Lostwithiel, who did not belong to the Bible Christians, but who, to start their cause in Australia, in 1850, gave them £100 towards sending out the first two missionaries, and he generously gave them the same amount yearly for twelve years to give the mission a fair start. He continued his financial aid longer than he promised. The efforts made to extend the mission in Australia led to considerable expenditure in excess of income. Appeals were made for increased subscriptions, and for loans without interest, but the societies were unable to respond thereto.

The celebration of the Jubilee of the denomination “was observed by meetings in nearly all the societies. Great self-denial was exercised to raise a fund adequate to the occasion. The objects to be served by the Jubilee Fund were the erection of a chapel in London to hold one thousand people, to have a book-room and mission-rooms connected therewith, to remove debts on chapels and on the institution at Shebbear, to reduce the missionary debt, and to increase the annuities of the aged and worn-out preachers. Several years were given for contributions to be made to the fund. When the distribution took place in 1867, it was found that the total sum collected was £3300. For such an occasion, the sum was small indeed, but it indicated the limited extent and resources of the members identified with the society. The appropriations of the fund were as. follows: London chapel, £500; Preachers' Fund, £650; the Missionary Society, £600; Chapel Loan Fund, £1200; for the Adelaide chapel; Australia, £200; Shebbear school, £150; preachers' salaries, £104. The total-amount was in excess of the receipts, but the latter were afterwards increased by £200.

The year 1869 was memorable for the opening of the Jubilee Chapel, East Road, City Road, London, with rooms attached to be used for the Book- room and the Missionary Society. The venerable James Thorne was thanked by the Conference for nearly forty years' service as editor and book-steward, having, during that long period, conducted the printing and distribution of the Connectional literature at Shebbear and Plymouth. A new ara was commenced when the Book-room was opened in London. The Rev. Frederick William Bourne was appointed as new editor and book-steward, with a permanent residence in the metropolis. Ten years later, in 1879, the new editor established his headquarters and publishing office at No. 26 Paternoster Row. A small testimonial fund was collected for Mr. Thorne, but he died before it could be of any service to him.  The Australian Conference of 1875 having expressed a strong desire for an annual conference to be held in that colony, the English Conference gave consent for such meeting to be held, on learning that no legal difficulty existed, and the first was convened in the summer of 1877. The conditions were to be as follows. It was to be constituted like the English Conference, excepting that they might have every year, instead of once in five years, an equal number of ministers and laymen. The ministers in the colony sent from England have the right to return to England after ten years' absence; the English Conference to have the right to recall such ministers. The funds of the Annuitant Society are available in both countries. Delegates maybe exchanged. A General Conference may be held for the purpose of exchanging ministers between the Australian provinces. The English Conference has the right to appoint the president in Australia once in five years; to receive a copy of their minutes; and to disallow any act of the Australian Conference within one year, all such acts to be valid till disallowed.

The regulation in the Poll Deed which requires that the representatives at conference be an equal number of laymen and ministers only once in five years not having given satisfaction in many districts, the Conference of 1877 resolved that the number of representatives may be equal every year, but that official business and constitutional questions be decided by the legal Conference only, until the Poll Deed can be altered so as to admit of equal representation annually.

A proposal was considered in the English Conference of 1880 for the Bible Christians in Australia to unite with the other Wesleyan bodies in that country. It was resolved to defer action until after the Conference of 1881, when it was proposed to send a deputation from England to Australia to consider the question fully. The Rev. F. W. Bourne was nominated as the deputation to the Canadian, American, Australian, and New Zealand missions during the summer and autumn of 1881, his duties as connectional editor and general treasurer during his absence being undertaken by the Connectional, missionary, and book committees respectively.

II. Statistics. — The following figures represent the state of the denomination at the fiftieth conference, in 1868: Itinerant preachers, 253; local preachers, 1734; chapels, 784; preaching places, 267; members, 27,407; Sunday-school teachers, 8713; Sunday, scholars, 42 458. At the Conference of 1880 the totals of the denomination were as follows:  Itinerant preachers, 307; local preachers; 1882; chapels, 937; preaching places, 192; members, 30,842; Sunday-school teachers, 9860; Sunday scholars, 53,450. (G. J. S.)

III. Doctrines, Usages, Institutions etc. — The doctrines of the Bible Christians are the same as those of all other branches of the Methodist Church, and their interpretation of the Scriptures agrees with the principles adopted by the Wesleys.

In its Church government each society is governed by its own elder's meeting, consisting of the minister, the leader, the stewards, and all approved local preachers belonging to that society. The elders' meeting manages all the financial affairs of the society according to the rules of the Connection, and receives or dismisses members of the Church. A meeting of the itinerant and local preachers is held quarterly. Each circuit has a quarterly meeting of all the official persons belonging to the societies within the circuit. For the convenient working of the denomination the circuits are mostly grouped, so as to form districts, and the ministers, together with an equal number of laymen, hold an annual meeting preparatory to the conference. The annual conference is composed of an equal number of ministers and laymen appointed by the district meetings.

In 1821 the first missionary society of the Bible Christians was formed. In that year its evangelistic efforts extended to Canada West and to Prince Edward Island. In 1850 two missionaries were sent to South Australia. In 1855 missions were opened in Victoria, in 1866 in Queensland, in 1877 in New Zealand, and in 1885 in China. On the mission stations at home and abroad nearly two hundred agents are regularly employed; these are assisted by about one thousand local preachers, and they preach in nearly seven hundred chapels and preaching places. The annual income of the society amounts to $35,400.

Among the institutions of the Bible Christians is the Sunday-school department, book department, temperance, Chapel Fund, Preachers' Annuitant Society, and educational work.

See Jubilee Volume (1865); Luke, Origin, etc., of the Bible Christians (1878); Minutes of the 62d Conference (1880). (G. T. J.)

## Bible Societies[[@Headword:Bible Societies]]

             By way of supplement, we give the present status of existing Bible societies according to the latest returns:

1. The number of Bible societies connected with the British and Foreign Bible Society was in 1890 —

In Great Britain and Ireland — auxiliaries, 1113; branches, 446; associations, 5417 — total, 6976.

In Europe and the Colonies — auxiliaries, 110; branches, 1220 — total, 1330.

The Societies' Foreign Agencies, with the amount of their issues, are chronologically arranged as follows:

Name of Agency    Date of Formation Copies:

Depot in Paris    1820  7, 963, 629

St. Petersburg    1828  5, 033, 170

Frankfort   1830

Cologne     1847  13, 820, 801

Berlin      1853

Stockholm   1832  2, 943, 899

Norway      1832. 781, 926

Brussels    1835  800, 571

Amsterdam   1843  1, 363, 296

Copenhagen  1855  840, 751

Rome, Leghorn, etc      1860  1, 575, 694

Lisbon      1864  165, 486

Madrid      1868  1, 231, 393

Venice      1880  3, 491, 949

Total       40, 012, 265

The Societies in British India directly connected with the British and

Foreign Bible Society, with their issues, are as follows: Bible Society     Date of Formation   Copies

Calentta    1811  231390

Colombo     1812  145630

Bombay      1813  650316

Madras      1820  3869460

Jaffna      1835  181029

North India 1845  706366

Punjab at Lahore  ?     339729

Bangalore   ?     120613

Sermapore Mission ?     200000

Total       8534533

2. The Foreign Societies engaged in distributing the Holy Scriptures are the following:

A. EUROPE

Name of Bible Society   Date of Formation Copies

Basle Bible Society     1804  777,512

Prussian Bible Society at Berlin   1805  5,239,258

Swedish Bible Society   1809  1,055,507

Finnish Bible Society at Abo 1812  239,273

Wurtemberg Bible Society     1812  1,779,116

Zurich Bible Society    1812  82,972

Russian Bible Soc. at St. Petersburg     1812  861,105

Berg Bible Society at Elberfeld    1813  847,359

St. Gall Bible Society  1813  77,660

Coire Bible Society     1813  12,267

Schaffhansen Bible Society   1813  30,077

Geneva Bible Society    1814  147,232

Lausanne Bible Society  1814  226,667

Saxon Bible Society     1814  745,066

Hanover Bible Society   1814  137,008

Hamburg-Altona Bible Society 1814  184,287

Lubeck Bible Society    1814  30,083

Danish Bible Society    1814  376,950

Strasburg Bible Society 1815  119,214

Icelandic Bible Society 1815  10,445

Netherlands Bible Society    1815  1,728,227

Schleswig-Holstein Bible Society   1815  183,911

Bremen Bible Society    1815  80,637

Brunswick Bible Society 1815  6,312

Aargovian Bible Society 1815  48,229

Waldensian Bible Society at La Tour 1816  4,238

Neufchatel Bible Society     1816  37,043

Frankfort Bible Society 1816  75,000

Lippe-Detmold Bible Society  1816  37,199

Lauenberg-Raizeburg Bible Society  1816  29,319

Rostock Bible Society   1816  19,408

Norwegian Bible Society 1816  457,188

Entin Bible Society     1817  15,000

Waldeck and Pyrmont Bible Society  1817  2,800

Hesse-Darmstadt Bible Society 1817  31,484

Eisenach B.C.     1818  15,081

Hanau 1818  3,316

Hesse-Cassel      1818  30,000

Protestant Bible Society at Paris  1818  575,074

Glarus Bible Society    1819  5,000

Ionian B.C. 1819  7,377

Baden B.C.  1820  83,759

Bavarian Prot. Bible Ins. At Nuremburg   1821  376,119

Anhalt-Bernburg Bible Society 1821  4,786

Weimar Bible Society    1821  7,236

Marburg Bible Society   1825  23,544

Russian Protestant Bible Society   1826  865,823

Stavanger Bible Society 1828  7,017

French and Foreign Bible Society at Paris 1833  750,000

Belgian and Foreign Bible Society  1834  7,623

Autwerp Bible Society   1834  439

Ghent Bible Society     1834  8,980

Anhalt-Dessau Bible Society  1836  27,899

Belgian Bible Society   1839  14,909

Leipsic Bible Society   1840  34,942

Bible Society of France 1864  217,459

Total       19,059,076

 B. AMERICA

Name of Bible Society   Date  Copies

Pennsylvania      1808  3763371

American    1817  49829563

Bible Assoc. of Friends in America 1830  127470

American and Foriegn Bible Society 1837  786696

American Bible Union    1850  603184

Total       55110284

The British and Foreign Bible Society has promoted the translation, printing, or distribution of the whole or part of the bible, directly in 225 languages or dialects, indirectly in 65 ditto — total, 290.

At present there exist about 364 versions of the Bible; more than four fifths of this number have been prepared since 1804. See, besides the annual reports of the different Bible societies, also the art. “Bible, Propagation de la,” in Lichtenberger's.Encyclopedie des Sciences Religieuses; Reed, The Bible Work of the World (Lond. 1879); Bible of Every Land (ibid. 1860). (B.P.).

## Bible Text[[@Headword:Bible Text]]

             SEE TEXT, BIBLICAL.

## Bible Versions[[@Headword:Bible Versions]]

             SEE VERSIONS OF THE SCRIPTURES.

## Bible, Attributes Of[[@Headword:Bible, Attributes Of]]

             (Affectiones Scripturce), a title by which, in the 16th century, Protestant theologians designated certain true views of Scripture as opposed to Romish, Socinian, and other errors. They are divided into two classes:

1. Primary attributes (affectionos primarice), i.e. such as directly flow from the divine origin and canonicity of the Scriptures. They are,

(1.) Authority (auctoritas), as opposed on the one hand to the Socinian undervaluing of the O.T., and on the other to the Romish doctrine that the Church settles the authority of Scripture. It is divided into

(a) auctoritas normativa, i.e. the authority of the Bible to bind men to believe and do whatever it teaches or commands;

(b) auctoritas judicialis, as the Bible is the final appeal in questions of faith and practice.

(2.) Sufficiency (sufficientia or perfectio), as the Bible 'contains all things necessary for faith and practice, opposed to the Quaker doctrine of special inspiration or the "inner light," and to the Roman demand for traditional and Church teaching in addition to Scripture.

(3.) Intelligibleness (perspicuitas), opposed to the Romish doctrine that the Bible cannot be understood without the Church's exposition of it.

(4.) Efficacy, i.e. of its doctrines and principles for the salvation of men.

2. Secondary attributes, such as flow indirectly from the same sources:

(1) Necessity of Scripture, as the truth could be preserved and handed down neither by tradition nor by the "inner light."

(2) Integrity, i.e. that no part essential to the canon has been lost.

(3) Purity, i.e. the uncorrupted preservation of the text.

(4) Freedom (legendi omnibus concessa licentia), i.e. the unrestrained reading of the Bible by all Christians, lay as well as clerical.-Knapp, Theology, § xi. SEE BIBLE, USE OF BY THE LAITY.

## Bible, Attributes Of (2)[[@Headword:Bible, Attributes Of (2)]]

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## Bible, Manuscripts Of[[@Headword:Bible, Manuscripts Of]]

             SEE MANUSCRIPTS, BIBLICAL.

Bible Societies, associations for the printing, translation, and circulation of the Word of God. They are given in this article in the following order, viz.:

(I.) Bible Societies of Great Britain;

(II.) Bible Societies on the Continent of Europe;

(III.) American Bible Society;

(IV.) American and Foreign Bible Society (Baptist);

(V.) American Bible Union (Baptist);

(VI.) Bible Revision Association (Baptist).

1. BIBLE SOCIETIES OF GREAT BRITAIN.

— By far the most important among the Bible Societies of Great Britain is the BRITISH AND FOREIGN BIBLE SOCIETY, founded March 7th, 1804.

I. Preparation.-A number of societies with cognate design had preceded it, e.g.

(1) the Society for promoting Christian Knowledge (1698), which included among its objects the spread of Bibles, Prayer-books, tracts, and missions, especially in India: it printed Bibles in English, Welsh, Manks, and Arabic;

(2) the Society for propagating the Gospel in foreign Parts (1701), with similar objects in special reference to the American colonies;

(3) the Scottish Society for propagating Christian Knowledge (1709), whose field included the Highlands, the Scottish Islands, and part of North America;

(4) the Society for promoting Religious Knowledge among the Poor (1750);

(5) Naval and Military Bible Society (1780); and, in the same year,

(6) The French Bible Society, for publishing French Scriptures, which soon died out. Timpson (Bible Triumphs, p. 102 sq.) mentions twenty societies (including some of the above), all anticipatory of the British and Foreign Bible Society.

II. Origin. — The idea of a general and comprehensive Bible Society was first suggested in December, 1802, when an attempt was made to found a Bible Society for Wales, where the demand for Bibles was then extremely urgent. This was in London, Dec. 1802. The question was under discussion in a committee of the Tract Society, when suddenly the Rev. Joseph Hughes (Baptist), one of the secretaries of the Tract Society, remarked, " Certainly such a society might be formed; and for Wales, why not for the world?" This broad idea took deep hold of the minds of the men who were, with its author, laboring for the salvation of the world. It was at once made public in a call by Mr. Hughes for a meeting to consider the subject, which was attended on March 7th, 1804, at the London Tavern, by about 300 persons of all denominations, save that the Church of England clergy refused at first to co-operate with dissenters. But, persuaded by the pathos of the Rev. C. F. A. Steinkopff, the Rev. John Owen first gave in his adhesion, which step was soon after approved by Bishop Porteus. Organization was at once effected; Lord Teignmouth was chosen president, the Rev. Josiah Pratt (Church of England) and Rev. Joseph Hughes (Baptist) were appointed secretaries. Bishop Porteus and other prelates became members; and Wilberforce, Granville Sharpe, and other distinguished public men gave their names and influence to the undertaking. Dr. Steinkopff was afterward added to the number of secretaries. The object of the society was declared to be "to promote the circulation of the Holy Scriptures, without note or comment, both at home and in foreign lands." An executive committee was formed consisting of 36 laymen, viz., 15 members of the Established Church, 15 dissenters, and 6 resident foreigners. To this committee is intrusted the management of the business of the society. The annual membership fee is one guinea, and clerical members, whether of the Established Church or Dissenting churches, have a seat and vote in sessions. This organization was first framed in "the counting-room, Old Swan Stairs, Upper Thames Street, belonging to Joseph Hardcastle, Esq., Treasurer of the London Missionary Society, whose plans of benevolence, as well as those of the Religious Tract Society, and the Hibernian Society, were formed in the same room" (Timpson, Bib. Triumphs, p. 128).

III. Operations. — The attention of the society was first turned to Wales, and 25,000 Bibles and Testaments were printed in Welsh and distributed there.

From England it turned its energy to Continental Europe, where multitudes of Bibles were distributed. Bible Societies were soon formed on the Continent; an account of them will be found under the next head of this article. Turkey and the Levant were canvassed, and the seven apostolic churches, in which the Bible was almost forgotten, were visited once more by the Word of God. In India the Bible Society found permanent foothold, and extended its operations to a very wide field. Much had been undertaken here by various denominations and societies, and several translations were in languid progress; but the vigor of the London Society soon changed the state of affairs, and a comprehensive and effective work began. Even Romanists co-operated, and eight auxiliary societies soon sprung up, some of them in Oceanica and Africa. The great Bible Societies of America were also its legitimate though indirect result, and active auxiliaries were organized in the Canadas. In South America it was less successful, but "no society ever spread so rapidly or so far." The work of translation was begun at an early period: its extent will be seen from the table below marked b.

The career of the B. and F. B. Society has not been without vigorous opposition. The first attack came from the High-Church clergy of the Establishment, especially Dr. Wordsworth, Bishop Randolph, and afterward Bishop Marsh. These assaults had no other effect than to diminish the interest of the Established Church in the society; in spite of which, it has always had the support of the most zealous evangelical clergy and laity in that body. In India, after the return of Lord Wellesley (1806), the governors general for a series of years opposed the society; but all they could do was to impede, not to prevent its work of translating and circulating the Scriptures. About 1811 a dispute arose at home concerning the publication of the Apocrypha, which was circulated on the Continent with the Bibles issued by the society. This dispute agitated the society until 1826, when, by a final decision, the printing and circulation of the Apocrypha was stopped. This decision caused above 50 of the societies on the Continent to separate from the B. and F. B. Society; but agencies were substituted for auxiliaries, and the work went on. At the semi-centennial jubilee in 1853, the devoted Dr. Steinkopff alone remained of all the men who were so active in its foundation. Others, however, had succeeded to their places, and the enterprise was still most ably sustained.

IV. Statistics.

(a.) Finance

                  RECEIPTS — EXPENDITURE.

First year        $10,648 00 —      $3,301 38

Tenth year        421,725 44 —      499,615 68

Twentieth year          472,955 12 —      433,146 12

Thirtieth year          406,061 48 —      340,750 36

Fortieth year           477,067 56 —      409,918 96

Fiftieth year           528,334 40 —      577,203 88

Sixty-second year       760,907 34 —      809,865 88

Eighty-fourth year      1,063,274 —       1,130,824

This exhibit does not, however, show the real ratio of growth, as the receipts of the society for some of the years were much greater than for other subsequent years here mentioned, but it shows the relative periodic status. It also shows that its receipts always exceeded its expenditures.

(b.) Versions. — The B. and F. B. S., from its organization until 1888, caused the translation, publication, or circulation of the Holy Scriptures, entire or in parts, in languages and dialects as follows, viz.:

      LANG. AND DIAL.

In Western Europe 16

In Northern "     8

In Central "      16

In Southern "     18

In Russia   23

In Caucasian and

Border Countries  10

In Syria and Persia     5

In India    51

In Indo-Chinese countries    11

In China and Japan      23

In Malaysia 13

In the Islands of the Pacific 27

In East Africa    19

In West "   20

In South    7

In America  23

Total 290

Of these 290 languages and dialects, the B. and F. B. S. has aided the translation, printing, or distribution of the Scriptures directly in 225 languages, indirectly 65. The number of versions and revisions promoted by the society in 1889 was 364, not including 24 versions prepared by other societies.

V. Present Condition.-The number of Bible Societies connected with the B. and F. B. S. was in 1888

IN GREAT BRITAIN

Auxiliaries, 1113;

branches, 446;

associat's., 3858

total, 5417

EUROPE AND THE COLONIES, ETC.

Auxiliaries, 128;

branches, 1466

total, 1594

Grand total, 7011

The society had also, in Europe, Asia, and America, 22 foreign agencies, which have the superintendence of depots of the Scriptures. During the year ending March 31, 1889, the society issued Bibles and parts of Bibles as follows, viz.:

From London,      1,787,081

Issued abroad,    1,890,123

total 3,677,204

Grand total from the beginning

From London,      72,522,375

On the Continent, 47,614,408

total 120,136,783

The grants of the society of Bibles, Testaments, versions, materials, and money to various institutions, associations, and individuals, in nearly all countries on the globe for the year ending March 31, 1889, alone amounted to upward of £23,117 (see Report for 1889). This noble institution has recently closed the most prosperous and effective year of its splendid history. Its object is the purest Christian charity to all mankind, and Heaven is crowning its efforts with a success commensurate with its design. — Timpson, Bible Triumphs (Lond. 12mo, 1853); Reports of Brit. and For. Bible Society; Owen, Hist. of Brit. and For. Bible Society (3 vols. 8vo).

Other Bible Societies of Great Britain are,

(1.) the Trinitarian Bible Society, which separated from the B. and F. B. S. in 1831, when the resolution to make the belief in the triune God a term of membership was rejected. It is now mostly supported by the Irvingites. Its income for the year 1888 amounted to £2210,

(2.) The Bible Translation Society, a Baptist Society, which has for its object "to aid in printing and circulating those translations of the Holy Scriptures from which the British and Foreign Bible Society has withdrawn its assistance on the ground that the words relating to the ordinance of baptism have been translated by terms signifying immersion; and farther, to aid in producing and circulating other versions of the Word of God similarly faithful and complete." Its income in 1860 amounted to £1815.

(3.) The Hibernian Bible Society: the income for the year closing April, 1860, was £5063 an increase of £938 over the preceding year. The issues of the last year were 107,694 copies; the total issue 2,843,145 copies. (4.) In Scotland, where the Bible Society has hitherto obtained less support than in other parts of Great Britain, a "National Bible Society for Scotland" was organized in May, 1860. The General Board of Direction is to be divided into two parts, one of which is to be located in Edinburgh, and the other in Glasgow. The receipts in 1888 were £34,389. (J. H.)

2. BIBLE SOCIETIES ON THE CONTINENT OF EUROPE.

1. The Canstein Bible Institute was founded in 1710 by the Marquis of Canstein, to print and circulate the Word of God at a cheap rate. Up to 1843 it had circulated nearly five millions of Bibles, and nearly three millions of Testaments. SEE CANSTEIN.

2. The Nuremberg Bible Society was formed May 10, 1804, the B. and F. B. S. contributing £100 toward its foundation. The friends of the Bible cause in Basle united at first with this society. In 1806 it was removed to Basle, and became the Basle Bible Society.

3. The Ratisbon (Roman Catholic) Bible Society was formed in 1805-6 under Dr. Wittmann. It was afterward suppressed.

4. The Berlin Bible Society obtained the sanction of the King of Prussia Feb. 11, 1806. It was merged into the greater Prussian Bible Society in 1814, which had circulated, up to the year 1889, 5,239,258 copies of the Bible. A number of other German Bible Societies have since been established, as the Bible Society of Saxony, in 1813, which had in 1859- thirty-two branch associations; the Bible Society of Sleswick Holstein, since 1826; the Hessian Bible Society, and many others. Most of the German societies retain the Apocrypha in their editions of the Bible.

5. The Zurich and Wirtemberg Bible Society followed in 1812, 1813, and in a few years many organizations sprang up in Switzerland.

6. The formation of the Danish Bible Society took place at Copenhagen, May 22, 1814. The King of Sweden, in a full council of state, July 6, 1814, consented to become the patron of the Swedish Bible Society.

7. The Russian Bible Society was authorized by an imperial ukase, Jan. 14, 1813. The Greek, the Roman Catholic, the Lutheran, the Reformed, and the Armenian churches were represented in this society, in order to spread the Bible in the entire Russian empire. In 1826 the number of branch associations amounted to 289, the annual income to 400,000 rubles, and the number of copies of the Scriptures, which had been circulated in thirty- two different languages, to 411,000. The translation of the Bible into the modern Russian, and the large circulation of this translation among the country people, aroused an opposition on the part of the Russian clergy, which soon led to the suppression of the society by the Emperor Nicholas (1826). In its place a Protestant Russian Bible Society was organized at Petersburg, which had to restrict its operations to the Protestant population. It has existed ever since, and circulated more than 865,000 Bibles. The emperor Alexander II showed himself more favorable to the circulation of the Scriptures than his father, and the hope is generally entertained that the Bible colporteurs will soon have again free access to the members of the Greek Church.

8. In Finland a society was formed at Abo, 1812, and Norway followed in 1815.

9. The United Netherlands Bible Society, formed in 1813, soon had auxiliaries in most parts of Holland.

10. In 1818 the Paris Protestant Bible Society was authorized by the French government, and it went on in spite of great opposition from the Abbe de la Mennais and others. Other French Bible Societies are at Colmar (founded in 1820) and at Strasburg (founded in 1816).

11. In Southern Europe, the Malta Bible Society was founded May 26, 1817, and became highly important as the station for supplying the Scriptures to various people, from the isles of the Archipelago to the banks of the Euphrates. These objects were promoted by the travels of the Rev. Messrs. Jowett, Connor, and Burckhardt. Farther detail can be found in the Reports of the B. and F. B. S.; Owen's Hist. of the B. and IF. B. S. (3 vols. 8vo); Timpson, Bible Triumphs (Lond. 1853, 8vo). (J. H.) 3. AMERICAN BIBLE SOCIETY,

"a voluntary association, which has for its object the circulation of the Holy Scriptures in the commonly received version, without note or comment." Its centre is in the city of New York. but it is ramified by means of auxiliaries over the entire United States and Territories.

I. Organization.-This society was suggested by the success of the British and Foreign Bible Society. That society had been found to supply a great want in the mother country, and a similar association was perhaps still more needed in America. During the Revolutionary War, such was the scarcity of Bibles that Congress in 1777 voted to print 30,000 copies; and when it was found impracticable, for want of type and paper, it directed the Committee on Commerce to import 20,000 from Europe, giving as a reason that " its use was so universal and its importance so great." When this, too, in consequence of the embargo, was found impracticable, Congress passed a resolution (1782) in favor of an edition of the Bible published by the private enterprise of Mr. Robert Aitkin, of Philadelphia, which it pronounced "a pious and laudable undertaking, subservient to the interests of religion." Such was the language of the Congress of the United States in reference to the Bible in the year 1782. But the work of printing the Holy Scriptures went on very slowly. It did not meet the demand. Besides, the books were sold at prices beyond the reach of the poor. Other means were required to supply this deficiency. The older society in Great Britain had led the way in 1804, and kindred associations were soon organized in different parts of this country. The societies first formed were local, independent bodies, having, no connection nor intercommunication; they could therefore take no measures to supply the destitute beyond their immediate localities. The inconvenience was still greater when missionary societies were formed, and the living teacher was sent to preach the Gospel in pagan lands. The remedy was first suggested by the Rev. Samuel J. Mills, who proposed uniting all Bible Societies into one central institution. In 1815, the Bible Society of New Jersey, prompted by the venerable Elias Boudinot, issued a circular to the several Bible Societies in the country, inviting them to send delegates to meet in the city of New York the ensuing year. The New York Bible Society entered cordially into the measure. A convention was held in New York on Wednesday, May 8, 1816, composed of sixty delegates, representing thirty-five Bible Societies in ten states and the District of Columbia. Joshua Wallace, of Burlington, N. J., was chosen president; Joseph C. Hornblower, LL.D., of Newark, vice-president; Rev. Lyman Beecher. D.D, and Rev. John B. Romeyn, secretaries. Gentlemen of nearly all Christian denominations were present as members.

II. Constitution and Officers. — A constitution was adopted and officers of the society were elected. The Hon. Elias Boudinot, LL.D., though not at the convention, was chosen president, and twenty-three vice presidents were chosen from various states in the Union; the Rev. Dr. J. M. Mason was elected secretary for foreign correspondence, Rev. Dr. J. B. Romeyn domestic secretary, and Richard Varick, Esq., treasurer. The labors of these gentlemen were all given gratuitously.

III. Managers. — The board of managers was composed of thirty-six laymen, it being provided that every minister of the Gospel becoming a life- member should be an honorary manager, as well as every life-director, lay or clerical. They were entitled to meet with the board, and vote, and have the same power as a manager. The thirty-six managers were divided into four classes, each of which was to go out of office each year, but were re- eligible. It resulted, as was no doubt intended, in securing a permanent body, members going out actually only by death, resignation, or removal for cause, as is the case generally with kindred institutions. From these managers, honorary or elect, standing committees were appointed, on whom devolve, in great measure, the actual doings of the board, the latter confirming or annulling their transactions.

IV. Committees.—The standing committees, as now existing, are on publication, finance, versions, distribution, agencies, legacies, nominations, anniversary, and auditing. The titles sufficiently designate their functions. The committee on nominations, composed of one member from each of the principal denominations represented in the board, was designed to secure impartiality in nominations to office or otherwise, the denominations being unequally represented in the board, but standing on a par as to number in the committee which has the power to nominate and recommend to election. This is, therefore, a provision for the safety of the smaller bodies, or those having the feebler representation in the board. These committees, as well as the board, usually meet once a month, though some of them, as those on legacies and finance, oftener, and the sessions are from one to two hours, or sometimes longer. These services are rendered without compensation, only the officers who give their entire time and labor to the society receiving any salary.

V. Text circulated. — The constitution declares that "the sole object of this society shall be to encourage a wider circulation of the Holy Scriptures without note or comment;" and "the only copies in the English language to be circulated by the society shall be of the version now in common use," meaning by that what is commonly called King James's Version. And as this was then, as it is now, the version universally received by the Christian churches using the English tongue, so it was to be the common bond of the churches combined in this association. When the society extended its labors into foreign countries, and was called on to appropriate funds to print the Scriptures as translated into other languages, the same general rule was adopted. The principles of the English Bible were to be followed, at least so far as this, that the version should be catholic, so that all denominations might use it as they do our English Bible. It is the duty of the committee on versions to see that this rule is followed in every new version for the printing of which funds are solicited from this society. It also devolves on this committee to correct any verbal inaccuracies that may creep into the society's editions, or to determine on the correct reading when the several editions differ. This is, of course, a very delicate and difficult function, requiring great judgment and wisdom as well as competent scholarship.

VI. Auxiliaries. — It was soon found that the central society could do but little by its own unaided efforts toward supplying the wants of the country. Accordingly, arrangements were made for receiving auxiliaries into connection with the parent society. Circulars were issued calling on the friends of the Bible in different parts of the country to organize auxiliary societies, but circulars and letters did not accomplish the object. Auxiliaries were not organized in sufficient numbers; whether for want of interest on the part of pastors, the want of knowledge and experience, or want of appreciation of the work, it is of no use to attempt to decide: such was the fact.

VII. Agents. — To accomplish this work, it became necessary to appoint agents. In 1815 the Rev. R. D. Hall was appointed agent for this purpose, and from that time others have been added, as the work of the society has extended over a: wider region of country. In 1865 there were thirty-seven agents, extending over the entire United States and Territories, including California, Oregon, Washington, Kansas, and Minnesota. An agent has been sent also to Utah. Besides these, several agents are employed in foreign countries. Under the labors of these agents auxiliary Bible Societies have been organized in every part of the land, the number of which, with their branch societies, now exceeds 5000. These societies are the chief means of distributing the books, each being expected to supply the wants of its own territory. The effort of the agents is continually directed to keeping them engaged in this work.

VIII. Paid Secretaries. — The original executive officers received no remuneration for their service. The first paid officer was Mr. John Nitchie, agent and accountant from 1810, clergymen of New York rendering voluntary service as secretaries until 1826, when Mr. John C. Brigham, now the Rev. Dr. Brigham, was employed first as assistant secretary, and subsequently as corresponding secretary. Such he remained, laboring in conjunction with unpaid secretaries with great diligence and success until 1840, at which time the society had made great advancement. This year its receipts amounted to a 97,355 09, and its issues to 117,261 volumes. The Methodist Episcopal Church, at their General Conference of 1836, agreed to disband their denominational Bible Society and unite with the national institution. In view of this, another secretary was employed, selected in 1840 from that body, and. no man could better have served the purpose than the Rev. E. S. Janes, afterward bishop of the Church which he has served with such faithfulness and distinguished ability. In 1844 the Rev. N. Levings was chosen his successor, and after five years' successful toil died in 1849, when he was succeeded by the Rev. Joseph Holdich, D.D. In 1837, Joseph Hyde, Esq., was made general agent, and Mr. Nitchie was made treasurer. The latter died in 1838, and was succeeded by Abraham Keyser, Esq. The treasurer in 1866 was Wm. Whitlock, Jr., Esq. In 1866 the society had three secretaries, Rev. Dr. Holdich, Rev. Dr. Taylor, and Rev. T. Ralston Smith; an assistant treasurer, Henry Fisher. Esq.; and Mr. Caleb Rowe, general agent. The other officers and members of the board, not devoting all their time to the society, receive no pay.

IX. Buildings, etc. — The business of the society was transacted for some years in rooms in the N. Y. Hospital, lent to them for the purpose by the governors, and afterward in the rooms of the N. Y. Historical Society. In 1822 the Bible House in Nassau Street was erected. This was enlarged from time to time until it could be extended no farther. In 1852 the managers erected the present spacious and commodious edifice in Astor Place. It was erected partly by special subscriptions, chiefly in the city of New York, and partly by the proceeds of the sale of the old premises. The remainder was raised by a loan, the rent of the rooms not immediately wanted for the society's purposes paying the interest and gradually liquidating the debt. The whole debt will probably be paid off before the society will require the use of the entire building. Not a dollar was drawn from the regular income of the society for erecting the Bible House. There are at present 17 power-presses employed, with about 400 persons. With the present force the society makes from 3000 to 4000 vols. a day, and issues from 700,000 to 800,000 vols. per annum of the Holy Scriptures.

X. Finances and Issues. — The receipts of the society vary somewhat with the state of the times and according to the legacies received. In 1865 the receipts from all sources, including sales, donations, and legacies, were upward of $642,000. These funds are expended in supplying the destitute at home, and in printing and circulating the Holy Scriptures in foreign parts. The number of volumes issued by this society in the year 1865, as shown in the annual report, was over 951,000, while over $40,000 were expended on printing and circulating the Scriptures in foreign countries, besides what was expended in preparing Bibles at home for foreign use.

XI. The Baptist Difficulty. — In 1835 a serious difficulty arose in the society. The Baptist missionaries in Burmah published, with funds drawn from the society, a translation of the Bible into Burmese, in which the Greek words βαπτισμός and βαπτίζω were rendered by words signifying immersion and to immerse. When this came to' the knowledge of the managers they refused to make appropriations for publishing such versions. on the ground that to take the funds contributed by persons who did not believe the doctrine taught, to circulate what they held to be error, would have been a violation of truth. Besides, the constitution forbids the publication of any other than a catholic Bible, or such a Bible as all Christians can use in common. The new rendering had the force of a comment. This decision gave great offence to many of the Baptist churches, and a warm and protracted controversy arose. Into the merits of this controversy we do not enter. It ended in the alienation of a large portion of this influential and numerous body of Christians from the interests of the society. It is understood, however, that many leading men in that Church remained, and still continue fast friends of the A. B. S. It is to be hoped that some mode of reconciliation may be discovered and adopted, as the division of the Bible Society cannot but be regretted by all who value Christian love and harmony. The Bible is the common bond of the Protestant churches, and there ought to be but one general Bible Society.

XII. The Revision Difficulty — In 1857 a new difficulty arose in regard to the English version. About 1848, the managers, learning that numerous discrepancies and typographical errors existed in the various editions of the Bible issued by them, referred the subject to the Committee on Versions for investigation. It was finally resolved that the committee should make corrections according to a set of rules submitted by them to the board. This was accomplished by a very learned and able body of men in about three years, and was approved by the board, who directed that as fast as the old stereotype plates were worn out, they should be replaced by new ones containing the corrections. The work seemed to give general satisfaction, and many of the plates were recast according to the new " standard." Six years after the " standard" was finished, it was objected that unwarranted changes had been made in the text, and in the headings of the chapters, and in the running heads of the columns. Those in the text were confessed to be very few and of small account. The changes in the headings were more numerous and important. It may seem strange that what was in itself so small a matter should have created difficulty, but such was the fact. Many auxiliaries, some covering entire states, refused to receive or circulate the new standard. The managers were puzzled. The subject was debated long and earnestly, until at length the board resolved to refer the matter to a special committee of able and distinguished men, of different professions and various ecclesiastical relations, for their mature and ample consideration. The result was the adoption by the board of the following resolutions, passed January 28th, 1858:

"Resolved, That this society's present standard English Bible be referred to the standing committee on versions for examination; and in all cases where the same differs in the text or its accessories from the Bibles previously published by the society, the committee are directed to correct the same by conforming it to previous editions printed by this society, or by the authorized British presses, reference being also had to the original edition of the translators printed in 1611; and to report such corrections to this board, to the end that a new edition, thus perfected, may be adopted as the standard edition of the society. "Resolved, That until the completion and adoption of such new standard edition, the English Bibles to be issued by this society shall be such as conform to the editions of the society anterior to the late revision, so far as may be practicable, and excepting cases where the persons or auxiliaries applying for Bibles shall prefer to be supplied from copies of the present standard edition now on hand or in process of manufacture." SEE AUTHORIZED ENGLISH VERSION.

Accordingly, the committee on versions is now engaged in their work of revision on the plan adopted by the board. It is hoped that, as all the valuable corrections made in the late standard edition that were the result of simple collations of the editions published by the society will be retained, the final result of the new revision will be a Bible more generally acceptable to the community than any former edition. (J.H.)

4. AMERICAN AND FOREIGN BIBLE SOCIETY (BAPTIST).

This society grew out of the difficulty mentioned above (American Bible Society, § 11). The resolution of the A. B. S. passed in May, 1836, was as follows:

"Resolved, That in appropriating money for the translating, printing, or distributing of the sacred Scriptures in foreign languages, the managers feel at liberty to encourage only such versions as conform in the principle of their translation to the common English version, at least so far as that all the religious denominations represented in this society can consistently use and circulate said versions in their several schools and communities."

The Rev. S. H. Cone, D.D. (q.v.), an eminent Baptist, had once been a secretary of the board, and was at this time a manager. He resisted this resolution ably and strenuously (see Sprague, Annals, 6:649). In April, 1837, a large convention, held in Philadelphia, formed a Baptist B. S. under the title of "The American and Foreign Bible Society." The new society took the ground that aid for the translating, printing and distributing of the Scriptures in foreign languages should be afforded to "such versions only as are conformed as nearly as possible to the original text in the Hebrew and Greek." The special aim here was the rendering of βαπτίζω by "immerse" instead of " baptize." On the other hand, in the distribution of the Scriptures in the English language, it was agreed that the commonly received version should be used until otherwise directed by the society. The latter point led to a new split in 1850, one party demanding that the principle of circulating only translations which should be "conformed to the original" should be applied to the English versions also, and that, consequently, the common English version should be revised. Resolutions rejecting this principle were adopted in the meeting of the society in 1850, and led to the resignation of Dr. Cone, who, until then, had been the president. A new society was formed, which undertook the revision of the English version on the above principle, SEE AMERICAN BIBLE UNION. According to the constitution of the A. and F. B. S., a contribution of $3 constitutes one a member, a contribution of $30 a life member, and a contribution of $150 a life director. Up to 1859 the number of life members and life directors had been 8515, of whom 104 were made such in the financial year 1865-6. The society publishes a monthly, entitled The Bible Advocate. For the year 1865-6 the total receipts were $40,896 40. The Scriptures were printed and circulated in fifty different languages and dialects, embracing various parts of India, China, France, Africa, and America. Twenty-four colporteurs were employed in Germany and America, who had made 54,395 visits.

5. AMERICAN BIBLE UNION

a Bible Society organized by seceders from the American and Foreign Bible Society (q.v.). The object of the society, according to its constitution, is " to procure and circulate the most faithful versions of the sacred Scriptures in all languages throughout the world." A special aim of the society was consequently to revise the common English version. The most striking point in their revision thus far is the rendering of βαπτισμός by " immersion," and of βαπτίζειν by "immerse;" and this the great majority of American churches believe to have been the real object of the organization. The society has met with strong opposition even among the Baptists. Its plan provided for a revision of the New Testament by scholars acting, in the first instance, independently of each other, each working on separate parts assigned to them under contract by the board. In this way, one set of scholars were employed in Europe and another in America. All books needed for the work were provided at the expense of the Union. The revisers were chosen from their supposed fitness, upon recommendation of those to whom they were known. These scholars in this capacity, were responsible to no ecclesiastical body. The revisions were to be subjected to general criticism, and for this purpose the Gospels, Acts, Galatians, Ephesians, Hebrews, Thessalonians, Philemon, Timothy, Titus, Epistles of John, Jude, and Revelation, have been' printed with the common English version and the Greek text in parallel columns, with the authorities for the proposed changes, and the remaining portions of the New Testament are rapidly appearing. All these incipient revisions are placed in the hands of a final college of revisers for the perfecting of the work designed for popular use. The plan provides for five or more members in the final college. Rev. T. J. Conant, D.D., Rev. H. B. Hackett, D.D., in America, and Prof. Rodiger, of the University of Halle, Germany, have been announced as members of the final college. The revision of the Old Testament is mainly committed to Rev. T. J. Conant, D.D., Rev. G. R. Bliss, D.D., and Rev. H. B. Hackett, D.D. Proverbs, Job, and part of Genesis have been published, and much of the remaining portion is maturing for the press. The Union has done much for foreign Scripture distribution, aiding largely the German, Karen, Spanish, Italian, Burman, and Siamese departments. It has prepared and published new revisions of the Italian and the Spanish New Testament. The membership of the Union embraces about thirty thousand persons, including those who co-operate with it through the "Bible Revision Association" of Louisville, Kentucky, having the same objects and acting in concert with it. Thirty dollars constitute a person a member, and one hundred dollars a director for life. The Union meets annually in October, in New York. Its business is conducted by a board of thirty-three .managers and five executive officers. The board .meets monthly, and occupies the Bible Rooms, No. 350 Broome Street, N. Y. The receipts of the year 1866 exceeded $40,000. Four octavo volumes, 500 pages each, containing a republication of the official documents of the Union, bring down its history to the present date (1866). The organ of the society is " The Bible Union Quarterly." On a controversy about the management of the society, see Judd, Review of the American Bible Union (N. Y. 1857, 8vo), and the replies by the organs of the Union.

6. BIBLE REVISION ASSOCIATION.

SEE AMERICAN BIBLE UNION (above).

## Bible, Manuscripts Of (2)[[@Headword:Bible, Manuscripts Of (2)]]

             SEE MANUSCRIPTS, BIBLICAL.

Bible Societies, associations for the printing, translation, and circulation of the Word of God. They are given in this article in the following order, viz.:

(I.) Bible Societies of Great Britain;

(II.) Bible Societies on the Continent of Europe;

(III.) American Bible Society;

(IV.) American and Foreign Bible Society (Baptist);

(V.) American Bible Union (Baptist);

(VI.) Bible Revision Association (Baptist).

1. BIBLE SOCIETIES OF GREAT BRITAIN.

— By far the most important among the Bible Societies of Great Britain is the BRITISH AND FOREIGN BIBLE SOCIETY, founded March 7th, 1804.

I. Preparation.-A number of societies with cognate design had preceded it, e.g.

(1) the Society for promoting Christian Knowledge (1698), which included among its objects the spread of Bibles, Prayer-books, tracts, and missions, especially in India: it printed Bibles in English, Welsh, Manks, and Arabic;

(2) the Society for propagating the Gospel in foreign Parts (1701), with similar objects in special reference to the American colonies;

(3) the Scottish Society for propagating Christian Knowledge (1709), whose field included the Highlands, the Scottish Islands, and part of North America;

(4) the Society for promoting Religious Knowledge among the Poor (1750);

(5) Naval and Military Bible Society (1780); and, in the same year,

(6) The French Bible Society, for publishing French Scriptures, which soon died out. Timpson (Bible Triumphs, p. 102 sq.) mentions twenty societies (including some of the above), all anticipatory of the British and Foreign Bible Society.

II. Origin. — The idea of a general and comprehensive Bible Society was first suggested in December, 1802, when an attempt was made to found a Bible Society for Wales, where the demand for Bibles was then extremely urgent. This was in London, Dec. 1802. The question was under discussion in a committee of the Tract Society, when suddenly the Rev. Joseph Hughes (Baptist), one of the secretaries of the Tract Society, remarked, " Certainly such a society might be formed; and for Wales, why not for the world?" This broad idea took deep hold of the minds of the men who were, with its author, laboring for the salvation of the world. It was at once made public in a call by Mr. Hughes for a meeting to consider the subject, which was attended on March 7th, 1804, at the London Tavern, by about 300 persons of all denominations, save that the Church of England clergy refused at first to co-operate with dissenters. But, persuaded by the pathos of the Rev. C. F. A. Steinkopff, the Rev. John Owen first gave in his adhesion, which step was soon after approved by Bishop Porteus. Organization was at once effected; Lord Teignmouth was chosen president, the Rev. Josiah Pratt (Church of England) and Rev. Joseph Hughes (Baptist) were appointed secretaries. Bishop Porteus and other prelates became members; and Wilberforce, Granville Sharpe, and other distinguished public men gave their names and influence to the undertaking. Dr. Steinkopff was afterward added to the number of secretaries. The object of the society was declared to be "to promote the circulation of the Holy Scriptures, without note or comment, both at home and in foreign lands." An executive committee was formed consisting of 36 laymen, viz., 15 members of the Established Church, 15 dissenters, and 6 resident foreigners. To this committee is intrusted the management of the business of the society. The annual membership fee is one guinea, and clerical members, whether of the Established Church or Dissenting churches, have a seat and vote in sessions. This organization was first framed in "the counting-room, Old Swan Stairs, Upper Thames Street, belonging to Joseph Hardcastle, Esq., Treasurer of the London Missionary Society, whose plans of benevolence, as well as those of the Religious Tract Society, and the Hibernian Society, were formed in the same room" (Timpson, Bib. Triumphs, p. 128).

III. Operations. — The attention of the society was first turned to Wales, and 25,000 Bibles and Testaments were printed in Welsh and distributed there.

From England it turned its energy to Continental Europe, where multitudes of Bibles were distributed. Bible Societies were soon formed on the Continent; an account of them will be found under the next head of this article. Turkey and the Levant were canvassed, and the seven apostolic churches, in which the Bible was almost forgotten, were visited once more by the Word of God. In India the Bible Society found permanent foothold, and extended its operations to a very wide field. Much had been undertaken here by various denominations and societies, and several translations were in languid progress; but the vigor of the London Society soon changed the state of affairs, and a comprehensive and effective work began. Even Romanists co-operated, and eight auxiliary societies soon sprung up, some of them in Oceanica and Africa. The great Bible Societies of America were also its legitimate though indirect result, and active auxiliaries were organized in the Canadas. In South America it was less successful, but "no society ever spread so rapidly or so far." The work of translation was begun at an early period: its extent will be seen from the table below marked b.

The career of the B. and F. B. Society has not been without vigorous opposition. The first attack came from the High-Church clergy of the Establishment, especially Dr. Wordsworth, Bishop Randolph, and afterward Bishop Marsh. These assaults had no other effect than to diminish the interest of the Established Church in the society; in spite of which, it has always had the support of the most zealous evangelical clergy and laity in that body. In India, after the return of Lord Wellesley (1806), the governors general for a series of years opposed the society; but all they could do was to impede, not to prevent its work of translating and circulating the Scriptures. About 1811 a dispute arose at home concerning the publication of the Apocrypha, which was circulated on the Continent with the Bibles issued by the society. This dispute agitated the society until 1826, when, by a final decision, the printing and circulation of the Apocrypha was stopped. This decision caused above 50 of the societies on the Continent to separate from the B. and F. B. Society; but agencies were substituted for auxiliaries, and the work went on. At the semi-centennial jubilee in 1853, the devoted Dr. Steinkopff alone remained of all the men who were so active in its foundation. Others, however, had succeeded to their places, and the enterprise was still most ably sustained.

IV. Statistics.

(a.) Finance

                  RECEIPTS — EXPENDITURE.

First year        $10,648 00 —      $3,301 38

Tenth year        421,725 44 —      499,615 68

Twentieth year          472,955 12 —      433,146 12

Thirtieth year          406,061 48 —      340,750 36

Fortieth year           477,067 56 —      409,918 96

Fiftieth year           528,334 40 —      577,203 88

Sixty-second year       760,907 34 —      809,865 88

Eighty-fourth year      1,063,274 —       1,130,824

This exhibit does not, however, show the real ratio of growth, as the receipts of the society for some of the years were much greater than for other subsequent years here mentioned, but it shows the relative periodic status. It also shows that its receipts always exceeded its expenditures.

(b.) Versions. — The B. and F. B. S., from its organization until 1888, caused the translation, publication, or circulation of the Holy Scriptures, entire or in parts, in languages and dialects as follows, viz.:

      LANG. AND DIAL.

In Western Europe 16

In Northern "     8

In Central "      16

In Southern "     18

In Russia   23

In Caucasian and

Border Countries  10

In Syria and Persia     5

In India    51

In Indo-Chinese countries    11

In China and Japan      23

In Malaysia 13

In the Islands of the Pacific 27

In East Africa    19

In West "   20

In South    7

In America  23

Total 290

Of these 290 languages and dialects, the B. and F. B. S. has aided the translation, printing, or distribution of the Scriptures directly in 225 languages, indirectly 65. The number of versions and revisions promoted by the society in 1889 was 364, not including 24 versions prepared by other societies.

V. Present Condition.-The number of Bible Societies connected with the B. and F. B. S. was in 1888

IN GREAT BRITAIN

Auxiliaries, 1113;

branches, 446;

associat's., 3858

total, 5417

EUROPE AND THE COLONIES, ETC.

Auxiliaries, 128;

branches, 1466

total, 1594

Grand total, 7011

The society had also, in Europe, Asia, and America, 22 foreign agencies, which have the superintendence of depots of the Scriptures. During the year ending March 31, 1889, the society issued Bibles and parts of Bibles as follows, viz.:

From London,      1,787,081

Issued abroad,    1,890,123

total 3,677,204

Grand total from the beginning

From London,      72,522,375

On the Continent, 47,614,408

total 120,136,783

The grants of the society of Bibles, Testaments, versions, materials, and money to various institutions, associations, and individuals, in nearly all countries on the globe for the year ending March 31, 1889, alone amounted to upward of £23,117 (see Report for 1889). This noble institution has recently closed the most prosperous and effective year of its splendid history. Its object is the purest Christian charity to all mankind, and Heaven is crowning its efforts with a success commensurate with its design. — Timpson, Bible Triumphs (Lond. 12mo, 1853); Reports of Brit. and For. Bible Society; Owen, Hist. of Brit. and For. Bible Society (3 vols. 8vo).

Other Bible Societies of Great Britain are,

(1.) the Trinitarian Bible Society, which separated from the B. and F. B. S. in 1831, when the resolution to make the belief in the triune God a term of membership was rejected. It is now mostly supported by the Irvingites. Its income for the year 1888 amounted to £2210,

(2.) The Bible Translation Society, a Baptist Society, which has for its object "to aid in printing and circulating those translations of the Holy Scriptures from which the British and Foreign Bible Society has withdrawn its assistance on the ground that the words relating to the ordinance of baptism have been translated by terms signifying immersion; and farther, to aid in producing and circulating other versions of the Word of God similarly faithful and complete." Its income in 1860 amounted to £1815.

(3.) The Hibernian Bible Society: the income for the year closing April, 1860, was £5063 an increase of £938 over the preceding year. The issues of the last year were 107,694 copies; the total issue 2,843,145 copies. (4.) In Scotland, where the Bible Society has hitherto obtained less support than in other parts of Great Britain, a "National Bible Society for Scotland" was organized in May, 1860. The General Board of Direction is to be divided into two parts, one of which is to be located in Edinburgh, and the other in Glasgow. The receipts in 1888 were £34,389. (J. H.)

2. BIBLE SOCIETIES ON THE CONTINENT OF EUROPE.

1. The Canstein Bible Institute was founded in 1710 by the Marquis of Canstein, to print and circulate the Word of God at a cheap rate. Up to 1843 it had circulated nearly five millions of Bibles, and nearly three millions of Testaments. SEE CANSTEIN.

2. The Nuremberg Bible Society was formed May 10, 1804, the B. and F. B. S. contributing £100 toward its foundation. The friends of the Bible cause in Basle united at first with this society. In 1806 it was removed to Basle, and became the Basle Bible Society.

3. The Ratisbon (Roman Catholic) Bible Society was formed in 1805-6 under Dr. Wittmann. It was afterward suppressed.

4. The Berlin Bible Society obtained the sanction of the King of Prussia Feb. 11, 1806. It was merged into the greater Prussian Bible Society in 1814, which had circulated, up to the year 1889, 5,239,258 copies of the Bible. A number of other German Bible Societies have since been established, as the Bible Society of Saxony, in 1813, which had in 1859- thirty-two branch associations; the Bible Society of Sleswick Holstein, since 1826; the Hessian Bible Society, and many others. Most of the German societies retain the Apocrypha in their editions of the Bible.

5. The Zurich and Wirtemberg Bible Society followed in 1812, 1813, and in a few years many organizations sprang up in Switzerland.

6. The formation of the Danish Bible Society took place at Copenhagen, May 22, 1814. The King of Sweden, in a full council of state, July 6, 1814, consented to become the patron of the Swedish Bible Society.

7. The Russian Bible Society was authorized by an imperial ukase, Jan. 14, 1813. The Greek, the Roman Catholic, the Lutheran, the Reformed, and the Armenian churches were represented in this society, in order to spread the Bible in the entire Russian empire. In 1826 the number of branch associations amounted to 289, the annual income to 400,000 rubles, and the number of copies of the Scriptures, which had been circulated in thirty- two different languages, to 411,000. The translation of the Bible into the modern Russian, and the large circulation of this translation among the country people, aroused an opposition on the part of the Russian clergy, which soon led to the suppression of the society by the Emperor Nicholas (1826). In its place a Protestant Russian Bible Society was organized at Petersburg, which had to restrict its operations to the Protestant population. It has existed ever since, and circulated more than 865,000 Bibles. The emperor Alexander II showed himself more favorable to the circulation of the Scriptures than his father, and the hope is generally entertained that the Bible colporteurs will soon have again free access to the members of the Greek Church.

8. In Finland a society was formed at Abo, 1812, and Norway followed in 1815.

9. The United Netherlands Bible Society, formed in 1813, soon had auxiliaries in most parts of Holland.

10. In 1818 the Paris Protestant Bible Society was authorized by the French government, and it went on in spite of great opposition from the Abbe de la Mennais and others. Other French Bible Societies are at Colmar (founded in 1820) and at Strasburg (founded in 1816).

11. In Southern Europe, the Malta Bible Society was founded May 26, 1817, and became highly important as the station for supplying the Scriptures to various people, from the isles of the Archipelago to the banks of the Euphrates. These objects were promoted by the travels of the Rev. Messrs. Jowett, Connor, and Burckhardt. Farther detail can be found in the Reports of the B. and F. B. S.; Owen's Hist. of the B. and IF. B. S. (3 vols. 8vo); Timpson, Bible Triumphs (Lond. 1853, 8vo). (J. H.) 3. AMERICAN BIBLE SOCIETY,

"a voluntary association, which has for its object the circulation of the Holy Scriptures in the commonly received version, without note or comment." Its centre is in the city of New York. but it is ramified by means of auxiliaries over the entire United States and Territories.

I. Organization.-This society was suggested by the success of the British and Foreign Bible Society. That society had been found to supply a great want in the mother country, and a similar association was perhaps still more needed in America. During the Revolutionary War, such was the scarcity of Bibles that Congress in 1777 voted to print 30,000 copies; and when it was found impracticable, for want of type and paper, it directed the Committee on Commerce to import 20,000 from Europe, giving as a reason that " its use was so universal and its importance so great." When this, too, in consequence of the embargo, was found impracticable, Congress passed a resolution (1782) in favor of an edition of the Bible published by the private enterprise of Mr. Robert Aitkin, of Philadelphia, which it pronounced "a pious and laudable undertaking, subservient to the interests of religion." Such was the language of the Congress of the United States in reference to the Bible in the year 1782. But the work of printing the Holy Scriptures went on very slowly. It did not meet the demand. Besides, the books were sold at prices beyond the reach of the poor. Other means were required to supply this deficiency. The older society in Great Britain had led the way in 1804, and kindred associations were soon organized in different parts of this country. The societies first formed were local, independent bodies, having, no connection nor intercommunication; they could therefore take no measures to supply the destitute beyond their immediate localities. The inconvenience was still greater when missionary societies were formed, and the living teacher was sent to preach the Gospel in pagan lands. The remedy was first suggested by the Rev. Samuel J. Mills, who proposed uniting all Bible Societies into one central institution. In 1815, the Bible Society of New Jersey, prompted by the venerable Elias Boudinot, issued a circular to the several Bible Societies in the country, inviting them to send delegates to meet in the city of New York the ensuing year. The New York Bible Society entered cordially into the measure. A convention was held in New York on Wednesday, May 8, 1816, composed of sixty delegates, representing thirty-five Bible Societies in ten states and the District of Columbia. Joshua Wallace, of Burlington, N. J., was chosen president; Joseph C. Hornblower, LL.D., of Newark, vice-president; Rev. Lyman Beecher. D.D, and Rev. John B. Romeyn, secretaries. Gentlemen of nearly all Christian denominations were present as members.

II. Constitution and Officers. — A constitution was adopted and officers of the society were elected. The Hon. Elias Boudinot, LL.D., though not at the convention, was chosen president, and twenty-three vice presidents were chosen from various states in the Union; the Rev. Dr. J. M. Mason was elected secretary for foreign correspondence, Rev. Dr. J. B. Romeyn domestic secretary, and Richard Varick, Esq., treasurer. The labors of these gentlemen were all given gratuitously.

III. Managers. — The board of managers was composed of thirty-six laymen, it being provided that every minister of the Gospel becoming a life- member should be an honorary manager, as well as every life-director, lay or clerical. They were entitled to meet with the board, and vote, and have the same power as a manager. The thirty-six managers were divided into four classes, each of which was to go out of office each year, but were re- eligible. It resulted, as was no doubt intended, in securing a permanent body, members going out actually only by death, resignation, or removal for cause, as is the case generally with kindred institutions. From these managers, honorary or elect, standing committees were appointed, on whom devolve, in great measure, the actual doings of the board, the latter confirming or annulling their transactions.

IV. Committees.—The standing committees, as now existing, are on publication, finance, versions, distribution, agencies, legacies, nominations, anniversary, and auditing. The titles sufficiently designate their functions. The committee on nominations, composed of one member from each of the principal denominations represented in the board, was designed to secure impartiality in nominations to office or otherwise, the denominations being unequally represented in the board, but standing on a par as to number in the committee which has the power to nominate and recommend to election. This is, therefore, a provision for the safety of the smaller bodies, or those having the feebler representation in the board. These committees, as well as the board, usually meet once a month, though some of them, as those on legacies and finance, oftener, and the sessions are from one to two hours, or sometimes longer. These services are rendered without compensation, only the officers who give their entire time and labor to the society receiving any salary.

V. Text circulated. — The constitution declares that "the sole object of this society shall be to encourage a wider circulation of the Holy Scriptures without note or comment;" and "the only copies in the English language to be circulated by the society shall be of the version now in common use," meaning by that what is commonly called King James's Version. And as this was then, as it is now, the version universally received by the Christian churches using the English tongue, so it was to be the common bond of the churches combined in this association. When the society extended its labors into foreign countries, and was called on to appropriate funds to print the Scriptures as translated into other languages, the same general rule was adopted. The principles of the English Bible were to be followed, at least so far as this, that the version should be catholic, so that all denominations might use it as they do our English Bible. It is the duty of the committee on versions to see that this rule is followed in every new version for the printing of which funds are solicited from this society. It also devolves on this committee to correct any verbal inaccuracies that may creep into the society's editions, or to determine on the correct reading when the several editions differ. This is, of course, a very delicate and difficult function, requiring great judgment and wisdom as well as competent scholarship.

VI. Auxiliaries. — It was soon found that the central society could do but little by its own unaided efforts toward supplying the wants of the country. Accordingly, arrangements were made for receiving auxiliaries into connection with the parent society. Circulars were issued calling on the friends of the Bible in different parts of the country to organize auxiliary societies, but circulars and letters did not accomplish the object. Auxiliaries were not organized in sufficient numbers; whether for want of interest on the part of pastors, the want of knowledge and experience, or want of appreciation of the work, it is of no use to attempt to decide: such was the fact.

VII. Agents. — To accomplish this work, it became necessary to appoint agents. In 1815 the Rev. R. D. Hall was appointed agent for this purpose, and from that time others have been added, as the work of the society has extended over a: wider region of country. In 1865 there were thirty-seven agents, extending over the entire United States and Territories, including California, Oregon, Washington, Kansas, and Minnesota. An agent has been sent also to Utah. Besides these, several agents are employed in foreign countries. Under the labors of these agents auxiliary Bible Societies have been organized in every part of the land, the number of which, with their branch societies, now exceeds 5000. These societies are the chief means of distributing the books, each being expected to supply the wants of its own territory. The effort of the agents is continually directed to keeping them engaged in this work.

VIII. Paid Secretaries. — The original executive officers received no remuneration for their service. The first paid officer was Mr. John Nitchie, agent and accountant from 1810, clergymen of New York rendering voluntary service as secretaries until 1826, when Mr. John C. Brigham, now the Rev. Dr. Brigham, was employed first as assistant secretary, and subsequently as corresponding secretary. Such he remained, laboring in conjunction with unpaid secretaries with great diligence and success until 1840, at which time the society had made great advancement. This year its receipts amounted to a 97,355 09, and its issues to 117,261 volumes. The Methodist Episcopal Church, at their General Conference of 1836, agreed to disband their denominational Bible Society and unite with the national institution. In view of this, another secretary was employed, selected in 1840 from that body, and. no man could better have served the purpose than the Rev. E. S. Janes, afterward bishop of the Church which he has served with such faithfulness and distinguished ability. In 1844 the Rev. N. Levings was chosen his successor, and after five years' successful toil died in 1849, when he was succeeded by the Rev. Joseph Holdich, D.D. In 1837, Joseph Hyde, Esq., was made general agent, and Mr. Nitchie was made treasurer. The latter died in 1838, and was succeeded by Abraham Keyser, Esq. The treasurer in 1866 was Wm. Whitlock, Jr., Esq. In 1866 the society had three secretaries, Rev. Dr. Holdich, Rev. Dr. Taylor, and Rev. T. Ralston Smith; an assistant treasurer, Henry Fisher. Esq.; and Mr. Caleb Rowe, general agent. The other officers and members of the board, not devoting all their time to the society, receive no pay.

IX. Buildings, etc. — The business of the society was transacted for some years in rooms in the N. Y. Hospital, lent to them for the purpose by the governors, and afterward in the rooms of the N. Y. Historical Society. In 1822 the Bible House in Nassau Street was erected. This was enlarged from time to time until it could be extended no farther. In 1852 the managers erected the present spacious and commodious edifice in Astor Place. It was erected partly by special subscriptions, chiefly in the city of New York, and partly by the proceeds of the sale of the old premises. The remainder was raised by a loan, the rent of the rooms not immediately wanted for the society's purposes paying the interest and gradually liquidating the debt. The whole debt will probably be paid off before the society will require the use of the entire building. Not a dollar was drawn from the regular income of the society for erecting the Bible House. There are at present 17 power-presses employed, with about 400 persons. With the present force the society makes from 3000 to 4000 vols. a day, and issues from 700,000 to 800,000 vols. per annum of the Holy Scriptures.

X. Finances and Issues. — The receipts of the society vary somewhat with the state of the times and according to the legacies received. In 1865 the receipts from all sources, including sales, donations, and legacies, were upward of $642,000. These funds are expended in supplying the destitute at home, and in printing and circulating the Holy Scriptures in foreign parts. The number of volumes issued by this society in the year 1865, as shown in the annual report, was over 951,000, while over $40,000 were expended on printing and circulating the Scriptures in foreign countries, besides what was expended in preparing Bibles at home for foreign use.

XI. The Baptist Difficulty. — In 1835 a serious difficulty arose in the society. The Baptist missionaries in Burmah published, with funds drawn from the society, a translation of the Bible into Burmese, in which the Greek words βαπτισμός and βαπτίζω were rendered by words signifying immersion and to immerse. When this came to' the knowledge of the managers they refused to make appropriations for publishing such versions. on the ground that to take the funds contributed by persons who did not believe the doctrine taught, to circulate what they held to be error, would have been a violation of truth. Besides, the constitution forbids the publication of any other than a catholic Bible, or such a Bible as all Christians can use in common. The new rendering had the force of a comment. This decision gave great offence to many of the Baptist churches, and a warm and protracted controversy arose. Into the merits of this controversy we do not enter. It ended in the alienation of a large portion of this influential and numerous body of Christians from the interests of the society. It is understood, however, that many leading men in that Church remained, and still continue fast friends of the A. B. S. It is to be hoped that some mode of reconciliation may be discovered and adopted, as the division of the Bible Society cannot but be regretted by all who value Christian love and harmony. The Bible is the common bond of the Protestant churches, and there ought to be but one general Bible Society.

XII. The Revision Difficulty — In 1857 a new difficulty arose in regard to the English version. About 1848, the managers, learning that numerous discrepancies and typographical errors existed in the various editions of the Bible issued by them, referred the subject to the Committee on Versions for investigation. It was finally resolved that the committee should make corrections according to a set of rules submitted by them to the board. This was accomplished by a very learned and able body of men in about three years, and was approved by the board, who directed that as fast as the old stereotype plates were worn out, they should be replaced by new ones containing the corrections. The work seemed to give general satisfaction, and many of the plates were recast according to the new " standard." Six years after the " standard" was finished, it was objected that unwarranted changes had been made in the text, and in the headings of the chapters, and in the running heads of the columns. Those in the text were confessed to be very few and of small account. The changes in the headings were more numerous and important. It may seem strange that what was in itself so small a matter should have created difficulty, but such was the fact. Many auxiliaries, some covering entire states, refused to receive or circulate the new standard. The managers were puzzled. The subject was debated long and earnestly, until at length the board resolved to refer the matter to a special committee of able and distinguished men, of different professions and various ecclesiastical relations, for their mature and ample consideration. The result was the adoption by the board of the following resolutions, passed January 28th, 1858:

"Resolved, That this society's present standard English Bible be referred to the standing committee on versions for examination; and in all cases where the same differs in the text or its accessories from the Bibles previously published by the society, the committee are directed to correct the same by conforming it to previous editions printed by this society, or by the authorized British presses, reference being also had to the original edition of the translators printed in 1611; and to report such corrections to this board, to the end that a new edition, thus perfected, may be adopted as the standard edition of the society. "Resolved, That until the completion and adoption of such new standard edition, the English Bibles to be issued by this society shall be such as conform to the editions of the society anterior to the late revision, so far as may be practicable, and excepting cases where the persons or auxiliaries applying for Bibles shall prefer to be supplied from copies of the present standard edition now on hand or in process of manufacture." SEE AUTHORIZED ENGLISH VERSION.

Accordingly, the committee on versions is now engaged in their work of revision on the plan adopted by the board. It is hoped that, as all the valuable corrections made in the late standard edition that were the result of simple collations of the editions published by the society will be retained, the final result of the new revision will be a Bible more generally acceptable to the community than any former edition. (J.H.)

4. AMERICAN AND FOREIGN BIBLE SOCIETY (BAPTIST).

This society grew out of the difficulty mentioned above (American Bible Society, § 11). The resolution of the A. B. S. passed in May, 1836, was as follows:

"Resolved, That in appropriating money for the translating, printing, or distributing of the sacred Scriptures in foreign languages, the managers feel at liberty to encourage only such versions as conform in the principle of their translation to the common English version, at least so far as that all the religious denominations represented in this society can consistently use and circulate said versions in their several schools and communities."

The Rev. S. H. Cone, D.D. (q.v.), an eminent Baptist, had once been a secretary of the board, and was at this time a manager. He resisted this resolution ably and strenuously (see Sprague, Annals, 6:649). In April, 1837, a large convention, held in Philadelphia, formed a Baptist B. S. under the title of "The American and Foreign Bible Society." The new society took the ground that aid for the translating, printing and distributing of the Scriptures in foreign languages should be afforded to "such versions only as are conformed as nearly as possible to the original text in the Hebrew and Greek." The special aim here was the rendering of βαπτίζω by "immerse" instead of " baptize." On the other hand, in the distribution of the Scriptures in the English language, it was agreed that the commonly received version should be used until otherwise directed by the society. The latter point led to a new split in 1850, one party demanding that the principle of circulating only translations which should be "conformed to the original" should be applied to the English versions also, and that, consequently, the common English version should be revised. Resolutions rejecting this principle were adopted in the meeting of the society in 1850, and led to the resignation of Dr. Cone, who, until then, had been the president. A new society was formed, which undertook the revision of the English version on the above principle, SEE AMERICAN BIBLE UNION. According to the constitution of the A. and F. B. S., a contribution of $3 constitutes one a member, a contribution of $30 a life member, and a contribution of $150 a life director. Up to 1859 the number of life members and life directors had been 8515, of whom 104 were made such in the financial year 1865-6. The society publishes a monthly, entitled The Bible Advocate. For the year 1865-6 the total receipts were $40,896 40. The Scriptures were printed and circulated in fifty different languages and dialects, embracing various parts of India, China, France, Africa, and America. Twenty-four colporteurs were employed in Germany and America, who had made 54,395 visits.

5. AMERICAN BIBLE UNION

a Bible Society organized by seceders from the American and Foreign Bible Society (q.v.). The object of the society, according to its constitution, is " to procure and circulate the most faithful versions of the sacred Scriptures in all languages throughout the world." A special aim of the society was consequently to revise the common English version. The most striking point in their revision thus far is the rendering of βαπτισμός by " immersion," and of βαπτίζειν by "immerse;" and this the great majority of American churches believe to have been the real object of the organization. The society has met with strong opposition even among the Baptists. Its plan provided for a revision of the New Testament by scholars acting, in the first instance, independently of each other, each working on separate parts assigned to them under contract by the board. In this way, one set of scholars were employed in Europe and another in America. All books needed for the work were provided at the expense of the Union. The revisers were chosen from their supposed fitness, upon recommendation of those to whom they were known. These scholars in this capacity, were responsible to no ecclesiastical body. The revisions were to be subjected to general criticism, and for this purpose the Gospels, Acts, Galatians, Ephesians, Hebrews, Thessalonians, Philemon, Timothy, Titus, Epistles of John, Jude, and Revelation, have been' printed with the common English version and the Greek text in parallel columns, with the authorities for the proposed changes, and the remaining portions of the New Testament are rapidly appearing. All these incipient revisions are placed in the hands of a final college of revisers for the perfecting of the work designed for popular use. The plan provides for five or more members in the final college. Rev. T. J. Conant, D.D., Rev. H. B. Hackett, D.D., in America, and Prof. Rodiger, of the University of Halle, Germany, have been announced as members of the final college. The revision of the Old Testament is mainly committed to Rev. T. J. Conant, D.D., Rev. G. R. Bliss, D.D., and Rev. H. B. Hackett, D.D. Proverbs, Job, and part of Genesis have been published, and much of the remaining portion is maturing for the press. The Union has done much for foreign Scripture distribution, aiding largely the German, Karen, Spanish, Italian, Burman, and Siamese departments. It has prepared and published new revisions of the Italian and the Spanish New Testament. The membership of the Union embraces about thirty thousand persons, including those who co-operate with it through the "Bible Revision Association" of Louisville, Kentucky, having the same objects and acting in concert with it. Thirty dollars constitute a person a member, and one hundred dollars a director for life. The Union meets annually in October, in New York. Its business is conducted by a board of thirty-three .managers and five executive officers. The board .meets monthly, and occupies the Bible Rooms, No. 350 Broome Street, N. Y. The receipts of the year 1866 exceeded $40,000. Four octavo volumes, 500 pages each, containing a republication of the official documents of the Union, bring down its history to the present date (1866). The organ of the society is " The Bible Union Quarterly." On a controversy about the management of the society, see Judd, Review of the American Bible Union (N. Y. 1857, 8vo), and the replies by the organs of the Union.

6. BIBLE REVISION ASSOCIATION.

SEE AMERICAN BIBLE UNION (above).

## Bible, Translations Of[[@Headword:Bible, Translations Of]]

             SEE VERSIONS.

## Bible, Translations Of (2)[[@Headword:Bible, Translations Of (2)]]

             SEE VERSIONS.

## Bible, Use Of By The Laity[[@Headword:Bible, Use Of By The Laity]]

             The Word of God is intended for the use of all classes of men. In the early ages of the Church its universal perusal was not only allowed, but urged by bishops and pastors. It was not until the general reading of the Bible was found to interfere with the claims' of the papacy that its "perils for the common mind" were discovered. As the use of Latin disappeared among the people, the Vulgate Bible became less and less intelligible to them, and this fact was early welcomed as an aid to the schemes of the Roman hierarchy. In the 11th century Gregory VII (Epist. 7:11) thanks God for it, as tending to save the people from misunderstanding the Bible. The reforming and heretical sects (Cathari, Albigenses, Waldenses, etc.) of the 12th and 13th centuries appealed to the Bible in all their disputes, thus furnishing the hierarchy an additional reason for shutting up the Word of God. In 1229, the Council of Toulouse, in its 14th canon, "forbids the laity to have in their possession any copy of the books of the Old and New Testament, except the Psalter, and such portions of them as are contained in the Breviary, or the Hours of the Virgin; and most strictly forbids these works in the vulgar tongue." The Council of Tarracone (1242) ordered all vernacular versions to be brought to. the bishop to be burnt. Similar prohibitions were issued from time to time in the next two centuries by bishops and synods, especially in France and Germany, though with little direct effect. In the " Ten Rules concerning Prohibited Books," drawn up by order of the Council of Trent, and approved by Pius IV (Buckley, Canons and Decrees of Trent, p. 284), we find the following: In Rule III versions of O.T. may be "allowed only to pious and learned men at the discretion of the bishop ;" in Rule IV it is stated that "if the sacred books be permitted in the vulgar tongue indiscriminately, more harm than utility arises therefrom by reason of the temerity of men." The bishop or inquisitor may grant permission to safe persons to read them; all booksellers selling to unauthorized persons are to be punished. The Jansenist movement in the 17th century, and especially the publication of Quesnel's N.T. in French (Paris, 1699), gave rise to new stringency, of which the bull Ungenitus (q.v.) was the organ. In the 18th century there was a reaction, and the publication and reading of vernacular versions was even encouraged by the better class of Roman bishops. The establishment of the Bible Societies (q.v.) in the beginning of this century gave new alarm to the Roman hierarchy. Ordinances or encyclicals forbidding the diffusion of Protestant Bibles were issued by Pius VII (1816), Leo XII (1824), and Gregory XVI, (1832). Though the animus of these encyclicals is hostile to the free use of the Bible, they yet do not, in terms, prohibit it. At this day it is well understood, and admitted by all intelligent Romanists themselves, that the laity are not only not required, but also not expected to read the Word of God for themselves by the Roman Church. For the earlier history of the question, see Arnauld, De la lecture de l'ecriture sainte; Hegelmeyer, Geschichte des Bibelverbotes (1783); Van Ess, Ueb. d. nolhzcendige u. nuizliche Bibellesen (Leipz. 1808, 8vo); and for the later, Elliott, Delineation of Romanism, Lk. i, ch. xvi.

## Bible, Use Of By The Laity (2)[[@Headword:Bible, Use Of By The Laity (2)]]

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## Bible-Reading[[@Headword:Bible-Reading]]

             SEE READING OF THE SCRIPTURES.

## Bibles, Pictorial[[@Headword:Bibles, Pictorial]]

             SEE PICTORIAL BIBLES.

## Biblia Pauperum (Bible Of The Poor)[[@Headword:Biblia Pauperum (Bible Of The Poor)]]

             (I.) The title given to a Bible Manual, or Picture-Bible, prepared in the Middle Ages for the use of children of the poor, whence its name. It consisted of forty to fifty pictures, giving the, events of the life of Christ, and some O.T. events, each picture being accompanied by an illustrative text or sentence in Latin. Nicolas of Hanapis, the last patriarch of Jerusalem, who died in 1291, is said to have written the first of the Latin texts for pictures. A similar work on a more extended scale, and with the legend or text in rhyme, was called Speculum Humance Salvationis, i.e. the "Mirror of Human Salvation." Before the Reformation, these two books were the chief text-books used, especially by monks, in preaching, and took the place of the Bible with the laity, and even clergy. The lower orders of the regular clergy, such as the Franciscans, Carthusians, etc., took the title of "Pauperes Christi," Christ's poor. Many manuscripts of the Biblia Pauperum and of the Mirror of Salvation, several as old as the thirteenth century, are preserved in different languages, but they are nearly all imperfect. The pictures of this series were copied in sculptures, in wall and glass painting, altar-pieces, etc., and thus become of importance in the art of the Middle Ages. After the discovery of printing, the Biblia Pauperum was perhaps the first book that was printed in the Netherlands and Germany, first with wooden blocks, and then with types. (II.) The name of Biblia Pauperum is also given to a work of Bonaventura, in which the Biblical events were alphabetically arranged, and accompanied by notes-some of them very eccentric for the benefit of preachers, thus attempting to relieve their intellectual shortcomings.-Pierer, Universal Lexikon, ii, 734; Horne, Introduction to the Scriptures, Biblo Appendix, Section 6:§ 1.

## Biblia Pauperum (Bible Of The Poor) (2)[[@Headword:Biblia Pauperum (Bible Of The Poor) (2)]]

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## Bibliander, Theodore[[@Headword:Bibliander, Theodore]]

             a Swiss divine of the Reformation period, whose proper name was Buchmann. He was born in Thurgau about 1500. After studying theology he became assistant to Myconius at Zurich, and afterward, in 1532, professor of theology and Biblical literature. He died of the plague at Zurich in 1564. He was eminent especially for Hebrew and Oriental learning. He was the only Swiss divine who openly and strenuously opposed Calvinism, and for this he was dismissed from his office in 1560.' His chief work is Machumetis Saracenorumpriacipis ejusque successorum vitce, doctrinac ipse Alcoran, etc. (Basil. 1543, fol.), a Latin version of the Koran, with a number of valuable documents on Mohammedanism. Together with Pellican and Collin, he completed and edited the so-called Zurich Bible Translation of Leo Judae. Many of his numerous works have never been printed, but are preserved as manuscripts in the library of the cathedral of Zurich.-Meusel, Bibliotheca historica, ii, 1, 226 sq.; Hoefer, Biog. Generale, v, 938.

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## Biblical Criticism[[@Headword:Biblical Criticism]]

             SEE CRITICISM, BIBLICAL.

## Biblical Criticism (2)[[@Headword:Biblical Criticism (2)]]

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## Biblical Exegesis, Or Interpretation[[@Headword:Biblical Exegesis, Or Interpretation]]

             SEE HERMENEUTICS.

## Biblical Exegesis, Or Interpretation (2)[[@Headword:Biblical Exegesis, Or Interpretation (2)]]

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## Biblical Introduction[[@Headword:Biblical Introduction]]

             SEE INTRODUCTION TO THE SCRIPTURES.

## Biblical Introduction (2)[[@Headword:Biblical Introduction (2)]]

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## Biblical Theology[[@Headword:Biblical Theology]]

             is the name given, especially in Germany, to a branch of scientific theology, which has for its object to set forth the theology of the Bible without reference to ecclesiastical or dogmatical formulas or creeds. (We make large use in this article of Nitzsch's article in Herzog's Real-Encyclopedia, vol. i.)

The name Biblical theology can be taken (as is the term theology in general) in a narrower and a wider sense, the narrower including only the sum of religious doctrine contained in the Old and New Testament Scriptures; the wider comprehending the science of the Bible in all the respects in which it may be made the object of investigation. Usually it is taken in the narrower sense, and some writers prefer, therefore, the name Biblical dogmatics.

As may be seen from the definition, Biblical theology has a very clearly defined relation to exegetical and historical theology no less than to systematic theology. It is the flower and quintessence of all exegetical investigations, for the very object of exegesis is to find out, with entire clearness, the true teaching of the word of God with regard to His own nature and the relations of man to Him. Its relation to historical theology is that of the foundation to the superstructure, for both the History of Doctrines and the History of the Church must set out with a fixed view of the teaching of the Scriptures as to the fundamental questions of religion. So, too, Systematic Theology, while it includes the statements of doctrine made in the creeds and formulas of the Church, must yet rest ultimately upon the authority of the Scriptures.

The beginning of Biblical theology may be said to be coeval with theology itself, for Scripture proofs were always needed and made use of against heathens, heretics, and Jews. But when tradition came to be recognised as a rule of faith, equally important as the Scripture, and the Church claimed for her doctrinal decisions and her interpretations of the Bible the same infallibility as for the authority of the Bible itself, the cultivation of strictly Biblical theology fell into discredit. The Reformation of the 16th century undertook to purify the Church by the restoration of the Christianity of the Bible, and the catechisms and confessions of the Reformed churches may therefore be regarded as attempts to arrange the doctrines of the Bible into a system. The early Protestant works on systematic theology sought to prove the doctrines of the several churches by Biblical texts; at the head of each article of doctrine a Biblical text was placed and thoroughly explained. Zacharise (t 1777), professor of theology in the University of Kiel, wrote Biblische Theologie, oder Untersuchung des biblischen Grundes der vornehnzsten theologischen Lehren (Gott. u. Kiel, 1771-75; last part edited by Vollborth, 1786). Zacharie understood by Biblical Theology, " not that theology the substance of which is taken from Scripture, for in this sense every theological system must be biblical, but more generally a precise definition of all the doctrines treated of in systematic theology, the correct meaning which, in accordance with Scripture, should be applied to them, and the best arguments in their defence." His was accordingly the first attempt to treat Biblical theology as a separate branch of theological science, independently of systematic theology. He was followed by Huffnagel (Bibl. Theologie, Erlang. 178589), Ammnon (Bibl. Theol. Erlang. 1792), and Baumgarten-Crusius, among the Rationalists; and by Storr and Flatt (1803), translated by Schmucker (Andover, 1836, 2d edition, 8vo), Supranaturalist. The position which Biblical theology now generally occupies in German theology was first defined by Gabler (Dejusto discrinaine Theol. bibl. et dogmaticce, Altdorf, 1787, 4to). Tholuck (,MS. Lectures, translated by Park, Bibliotheca Sacra, 1844, 552) remarks as follows on the state of Biblical theology up to that time: "In this department we have no satisfactory treatise for students. The older writers, as Zachariae, are prolix and devoid of taste. Storr and Knapp have given us, on the whole, the best text-books of Biblical theology in the proper sense of the phrase. Since the beginning of the 19th century, the name Biblical Dogmatic Theology has been applied to the science which is more properly called Dogmatic History. Certain theologians, who take a Rationalistic view of Christian doctrine, have considered the various teachings of the Bible, from the time of Abraham to that of Jesus and the apostles, as the product of human reason in its course of gradual improvement; and, in this view, Biblical theology has for its object to exhibit the gradual development of reason in its application to religion, as it kept pace with the advance of the times in which the writers of the Bible lived. The Biblical Dogmatics of Von Ammon, De Wette, Baumgarten-Crusius, and Von Colln are written in this Rationalistic spirit" (see De Wette, Biblische Dogmatik d. Alten vu. Neuen Testaments (Berlin, 1813, and often); Baumgarten-Crusius, Grundziige der Bibl. Theologie (Jena, 1828); and Colln, Bibl. Theolkgie (Leips. 1836, 2 vols. 8vo)).

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## Biblicists, Or Bible Doctors[[@Headword:Biblicists, Or Bible Doctors]]

             an appellation given by some writers of the Church of Rome to those who profess to adhere to the Holy Scriptures as the sole rule of faith and practice. Toward the close of the twelfth century the Christian doctors were divided into two parties, the Biblici, or Bible doctors, and the Scholastici. The former interpreted the sacred volume in their schools, though for the most part very miserably; they explained religious doctrines nakedly and artlessly, without calling reason and philosophy to their aid, and confirmed them by the testimonies of Scripture and tradition. The latter, or Scholastics, did nothing but explain the Master of the Sentences, or Peter Lombard; and they brought all the doctrines of faith, as well as the principles and precepts of practical religion, under the dominion of philosophy. And as these philosophical or scholastic theologians were deemed superior to the others in acumen and ingenuity, young men admired them, and listened to them with the greatest attention; while the Biblical doctors, or doctors of the sacred page (as they were called), had very few, and sometimes no pupils. Several persons of eminent piety, and even some Roman pontiffs, in the thirteenth century, seriously admonished the scholastic theologians, more especially those of Paris, to teach the doctrines of salvation according to the Scriptures, with simplicity and purity; but their admonitions were fruitless. The Holy Scriptures, together with those who studied them, fell into neglect and contempt; and the scholastici or schoolmen, who taught the scholastic theology with all its trifling subtleties, prevailed in all the colleges and universities of Europe down to the time of Luther (Mosheim's Eccl. Hist., by Murdoch, bk. 3, cent. 12, pt. ii, ch. 3:§ 8, and cent. 13, pt. ii, ch. ii, § 7)."-Eadie, Eccl. Cyclop. s.v.

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## Bibliography Theological[[@Headword:Bibliography Theological]]

             See under each department, especially SEE DOGMATIC THEOLOGY; SEE ECCLESIASTICAL HISTORY; SEE EXEGETICAL THEOLOGY; SEE PRACTICAL THEOLOGY.

## Bibliomancy[[@Headword:Bibliomancy]]

             (βιβλίον, μαντεία), divination (q.v.) by means of the Bible; sometimes called, also, sortes biblicc or sortes sacrce. It consisted in taking passages of Scripture at hazard, and drawing thence indications of future things. It was used occasionally in the consecration of bishops, and was evidently borrowed from the heathen, who were accustomed to draw prognostications from the works of Homer and Virgil. We find the practice condemned by several councils, and the persons adopting it were ordered to be put out of the Church. But in the 12th century it was so far encouraged as to be employed in the detection of heretics. In the Gallican Church it was long used in the election of bishops; children being employed on behalf of each candidate to draw slips of paper with texts on them, and that which was thought most favorable decided the choice. In the Greek Church we find the prevalence of this custom at the time of the consecration of Athanasius, on whose behalf the presiding prelate, Caracalla, archbishop of Nicomedia, opened the Gospels on the words, " For the devil and his angels." The bishop of Nicaea saw them, and adroitly turned over to another verse, which was instantly read aloud, " The birds of the air came and lodged in the branches thereof." But this passage seeming irrelevant, the former became gradually known, and the result appeared in considerable agitations and fatal divisions.

A species of bibliomancy in use among the Jews consisted in appealing to the very first words heard from any one reading the Scriptures, and regarding them as a voice from heaven. The following is an instance: Rabbi Acher, having committed many crimes, was led into thirteen synagogues; in each synagogue a disciple was. interrogated, and the verse he read was examined. In the first school the following words of the prophet Isaiah were read: "There is no peace unto the wicked" (Isa 48:22); in another, these words of the Psalmist: " Unto the wicked, God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth ?" (Psa 50:16). Similar sentences being heard in all the synagogues against Acher, it was concluded that he was hated by God! (Basnage's Hist. of the Jews, p. 165). SEE BATH-KOL.

In former times, among the common people in England and Scotland, the Bible was consulted on New Year's day with special formality, each member of the house, before he had partaken of food, walking up to it, opening it, and placing his finger at random on a verse -that verse declaring his fortune for the next twelve months. The Bible, with a sixpence inserted into the book of Ruth, was placed under the pillows of young people, to give them dreams of matrimonial divination. In some parts of Scotland the sick were fanned with the leaves of the Bible, and a Bible was put under the head of women after childbirth, and into the cradle of new-born children. A Bible and key were sometimes employed to detect a thief; nay, more than all, a suspected witch was taken to church, and weighed against the great church Bible. If she outweighed the Bible, she was acquitted; but if the Bible outweighed her, she was condemned (Brand's Popular Antiquities, 3:22). Some well-meaning people among Protestants practise a kind of bibliomancy in order to determine the state of their souls or the path of duty. It prevailed among the Moravians, along with the use of lots; and John Wesley sometimes made use of it. But the Word of God was never meant to operate as a charm, nor to be employed as a lot-book. It can only truly guide and edify when rightly and consistently understood. See Bingham, Orig. Eccles. bk. 16, ch. 4:§ 3; Buck, Theol. Diet. . sv.; Eadie, Eccles. Dict. s.v.; Wesley, Works, v, 316, 318.

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             (βιβλίον, μαντεία), divination (q.v.) by means of the Bible; sometimes called, also, sortes biblicc or sortes sacrce. It consisted in taking passages of Scripture at hazard, and drawing thence indications of future things. It was used occasionally in the consecration of bishops, and was evidently borrowed from the heathen, who were accustomed to draw prognostications from the works of Homer and Virgil. We find the practice condemned by several councils, and the persons adopting it were ordered to be put out of the Church. But in the 12th century it was so far encouraged as to be employed in the detection of heretics. In the Gallican Church it was long used in the election of bishops; children being employed on behalf of each candidate to draw slips of paper with texts on them, and that which was thought most favorable decided the choice. In the Greek Church we find the prevalence of this custom at the time of the consecration of Athanasius, on whose behalf the presiding prelate, Caracalla, archbishop of Nicomedia, opened the Gospels on the words, " For the devil and his angels." The bishop of Nicaea saw them, and adroitly turned over to another verse, which was instantly read aloud, " The birds of the air came and lodged in the branches thereof." But this passage seeming irrelevant, the former became gradually known, and the result appeared in considerable agitations and fatal divisions.

A species of bibliomancy in use among the Jews consisted in appealing to the very first words heard from any one reading the Scriptures, and regarding them as a voice from heaven. The following is an instance: Rabbi Acher, having committed many crimes, was led into thirteen synagogues; in each synagogue a disciple was. interrogated, and the verse he read was examined. In the first school the following words of the prophet Isaiah were read: "There is no peace unto the wicked" (Isa 48:22); in another, these words of the Psalmist: " Unto the wicked, God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth ?" (Psa 50:16). Similar sentences being heard in all the synagogues against Acher, it was concluded that he was hated by God! (Basnage's Hist. of the Jews, p. 165). SEE BATH-KOL.

In former times, among the common people in England and Scotland, the Bible was consulted on New Year's day with special formality, each member of the house, before he had partaken of food, walking up to it, opening it, and placing his finger at random on a verse -that verse declaring his fortune for the next twelve months. The Bible, with a sixpence inserted into the book of Ruth, was placed under the pillows of young people, to give them dreams of matrimonial divination. In some parts of Scotland the sick were fanned with the leaves of the Bible, and a Bible was put under the head of women after childbirth, and into the cradle of new-born children. A Bible and key were sometimes employed to detect a thief; nay, more than all, a suspected witch was taken to church, and weighed against the great church Bible. If she outweighed the Bible, she was acquitted; but if the Bible outweighed her, she was condemned (Brand's Popular Antiquities, 3:22). Some well-meaning people among Protestants practise a kind of bibliomancy in order to determine the state of their souls or the path of duty. It prevailed among the Moravians, along with the use of lots; and John Wesley sometimes made use of it. But the Word of God was never meant to operate as a charm, nor to be employed as a lot-book. It can only truly guide and edify when rightly and consistently understood. See Bingham, Orig. Eccles. bk. 16, ch. 4:§ 3; Buck, Theol. Diet. . sv.; Eadie, Eccles. Dict. s.v.; Wesley, Works, v, 316, 318.

## Bibliotheca Maxima Patrum[[@Headword:Bibliotheca Maxima Patrum]]

             SEE BIBLIOTHECA PATRUM.

## Bibliotheca Maxima Patrum (2)[[@Headword:Bibliotheca Maxima Patrum (2)]]

             SEE BIBLIOTHECA PATRUM.

## Bibliotheca Patrum[[@Headword:Bibliotheca Patrum]]

             a collection of the works of the early ecclesiastical writers.

(I.) The title was first applied to the work which originated with M. de la Bigne, who formed the idea of a collection of the fathers with a view of opposing the doctrines of the French Protestants. This scheme met with the approbation of his superiors in the Sorbonne, and the first eight volumes appeared at Paris in 1575, and the 9th in 1579. It is entitled Bibliotheca Veterum Patrum et Antiquorum Scriptorum Ecclesiasticorum Latine, and it contained about 200 writers. The 2d ed., somewhat improved, was published at Paris in 1589, 9 vols. fol. The 3d ed. (Paris, 1609, 11 vols. fol.) has the addition of an Auctuarium. In these editions the writers are classed according to subjects. The 4th ed., or, rather, a new work by the professors of Cologne, has the writers arranged in chronological order. It was printed at Cologne 1608, in 14 vols. fol., to which in 1622 a supplement in one vol. was added. The 5th ed. (or 4th of De la Bigne) was published at Paris in 1624, in 10 vols. fol., with the addition of an Auctuarium Greco-Latinum compiled by Le Duc (the Jesuit Fronto Ducceus), and in 1629 a Supplementum Latinum in two vols. was added. The 6th ed. (or 5th of De la Bigne), printed at Paris in 1634, in 17 vols. fol., contains the preceding, with the Auctuarium and Supplementum incorporated. The 7th ed. in 1654 is merely a reprint of the last.

(II.) In 1648 Francois Combefis published at Paris, in two vols. fol., Grceco-Lat. Patrum Bibliothecce Novum Auctuarium, and in 1672 his Bibliotheco Grcecorum Patrum Auctuarium Novssimum, in two parts.

(III.) In 1677 appeared at Lyons (27 vols. fol.) the Bibliotheca Patrum, which generally, and deservedly, bears the name of Bibliotheca Maxima Patrum Lugdunens-s. It contains nearly all the writers found in the preceding works, together' with many others (Latin only), chronologically arranged.

(IV.) After this gigantic undertaking, no similar work appeared until that of Andre Galland was published, under the title of Bibliotheca veterum Patrum antiquorumque Scriptorum Ecclesiasticorumpostrema Lugdunensi multo locupletior atque accurstior, in 14 vols. fol. (Venice, 1766, 1781). Galland omits many authors given in the Bibl. Max., but adds also 180 not given in it. There are many other collections of the fathers not bearing the name Bibliotheca. SEE FATHERS.

## Bibliotheca Patrum (2)[[@Headword:Bibliotheca Patrum (2)]]

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(I.) The title was first applied to the work which originated with M. de la Bigne, who formed the idea of a collection of the fathers with a view of opposing the doctrines of the French Protestants. This scheme met with the approbation of his superiors in the Sorbonne, and the first eight volumes appeared at Paris in 1575, and the 9th in 1579. It is entitled Bibliotheca Veterum Patrum et Antiquorum Scriptorum Ecclesiasticorum Latine, and it contained about 200 writers. The 2d ed., somewhat improved, was published at Paris in 1589, 9 vols. fol. The 3d ed. (Paris, 1609, 11 vols. fol.) has the addition of an Auctuarium. In these editions the writers are classed according to subjects. The 4th ed., or, rather, a new work by the professors of Cologne, has the writers arranged in chronological order. It was printed at Cologne 1608, in 14 vols. fol., to which in 1622 a supplement in one vol. was added. The 5th ed. (or 4th of De la Bigne) was published at Paris in 1624, in 10 vols. fol., with the addition of an Auctuarium Greco-Latinum compiled by Le Duc (the Jesuit Fronto Ducceus), and in 1629 a Supplementum Latinum in two vols. was added. The 6th ed. (or 5th of De la Bigne), printed at Paris in 1634, in 17 vols. fol., contains the preceding, with the Auctuarium and Supplementum incorporated. The 7th ed. in 1654 is merely a reprint of the last.

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## Biblis[[@Headword:Biblis]]

             one of the forty- eight martyrs of Lyons, who at first denied the faith; afterwards, being put to the torture to force from her some grounds of accusation against the Christians, she returned to her duty, and continued firm in the confession of the true faith till her death. See Baillet, June 2.

## Biblista (Or Biblicus)[[@Headword:Biblista (Or Biblicus)]]

             a term formerly used to denote one who expounded the Bible to his hearers.

## Biblists[[@Headword:Biblists]]

             is a name given by some writers in more modern times to those who admit no other rule of faith than the bare text of Scripture, and reject the aid of tradition as an interpreter of Scripture.

## Bicci Lorenzo Di[[@Headword:Bicci Lorenzo Di]]

             a Florentine painter, was born in 1400, and studied under Spinello. The private cloister of the Church of Santa Croce contains several pictures by him in fresco, representing the legends of St. Francis. Lanzi says his best frescos are in the Church of Santa Maria Nuova, built by Martha X. He died in 1460. See Spooner, Biographical History of the Fine Arts, s.v.; Hoefer, Nouvelle Biographie Generale, s.v.

## Biceps (Or Bifrons)[[@Headword:Biceps (Or Bifrons)]]

             is a name of Janus in Virgil and Ovid, where he is described with two faces, because so great was his sagacity that he saw both the past and the future; or else because Janus was thought to represent the world, viewing with his two faces the east and the west.

## Bichri[[@Headword:Bichri]]

             (Heb. Bikri',בַּכְרִי, first-born or youthful, perhaps Becherite; Sept. Βοχορί; Vulg. Bichri), apparently a Benjamite, father of Sheba, the revolter from David (2Sa 20:1 sq.). B.C. ante 1016. SEE BECHER.

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

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## Bickell, Johann Wilhelm[[@Headword:Bickell, Johann Wilhelm]]

             a learned writer on ecclesiastical law, was born at Marburg in 1799, became in 1820 privatdocent, and in 1824 professor of law at Marburg. In 1846 he was the representative of Hesse-Cassel at the Protestant General Conference of Berlin, and soon after was placed at the head of the ministry of justice in the Electorate of Hesse. He died at Cassel in 1848. He is the author of a history of ecclesiastical law (Geschichte des Kirchenrechts, Giessen, 1843). Among his other works are Ueber die Reform der Protestantischen Kirchenverfassung (Marb. 1831), and Ueber die Verpflichtung der evangelischen Geistlichen auf die symbolischen Schriften (Marb. 1839).

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## Bickerdike John[[@Headword:Bickerdike John]]

             an English. Congregational minister, was born in London, Oct. 2, 1775. He received his collegiate training at Trevecca and Cheshunt colleges. After completing his course, Mr. Bickerdike preached as supply to various chapels in the country under the direction of the college trustees. He preached at Derby one year, a short time, at Faversham, and thirty years at Woolwich. In his seventy-fifth year he retired from public life, and spent the remainder of his days at Cheltenham. He died June 20, 1858. See (Lond.) Cong. Year-book, 1859, p. 192.

## Bickers, W. C[[@Headword:Bickers, W. C]]

             a Baptist minister, was born in Tennessee about 1816. He removed to Southern Illinois in 1852, united with the Church in 1854, and was ordained in 1856. The field of his labor was in that section of Illinois where he had taken up his residence. He was earnestly devoted to the propagation of the principles of his denomination. He died of pneumonia, near Bankston, March 21, 1880. See Minutes of Illinois Anniversaries, 1880, p. 10. (J.C.S.).

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

             a minister in the Methodist Episcopal Church South, was born in Scott County, Ky., Nov. 5, 1821. He joined the Church When a small boy, professed conversion in 1840, and in 1844 was licensed to preach and admitted into the Kentucky Conference. On the formation of the West Virginia Conference he became a member of it, and in it labored until the breaking-out of the civil war, when he returned to Kentucky, and re- entered the Kentucky Conference. In 1871, because of ill-health, he became superannuated, which relation he sustained until his decease Feb. 22, 1875. See Minutes of Annual Conferences of the M. E. Church South, 1875, p. 223.

## Bickersteth Edward[[@Headword:Bickersteth Edward]]

             an African Wesleyan minister, was born in the Egba country, and was taken captive in a slave-hunting expedition; was sold to the Portuguese, retaken by a British cruiser, and brought to Sierra Leone, where he was converted and became a member of the Methodist Church. He was afterwards employed as a schoolmaster, and in 1854 was elevated to the  ministry and became a powerful and eloquent preacher in his native tongue. Many pagans were won to Christ by his labors. He died at Abbeokuta, April 4, 1864. See Minutes of the British Conf., 1864, p. 29.

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

             was born March 19, 1786, at Kirkby Lonsdale, Westmoreland. He received his early education at the grammar-school of Kirkby Lonsdale, then spent five years in an attorney's office in London, and commenced business as a solicitor at Norwich in 1812. While yet in business he took a prominent part in various religious movements.: He wrote and published in 1814 A Help to the Study of the Scriptures, which in its enlarged form has had an enormous circulation. His strong religious feelings led him to devote himself to the ministerial office, and in 1815 he was ordained deacon; the Bishop of Norwich having been induced to dispense in his case with the usual university training, in consequence of its being represented to him that the Church Missionary Society were anxious to obtain his services to reorganize the stations of the society in Africa, and to act afterward as their secretary. A fortnight later the Bishop of Gloucester admitted him to full orders, and he almost immediately departed with his wife to Africa. He returned in the following autumn, having accomplished the purposes of his visit. He continued in the secretaryship for fifteen years, and in the course of his official journeys he acquired great influence and popularity. In 1830 he resigned his office, and accepted the rectory of Watton, in Hertfordshire, where he spent the rest of his life. He was during the whole of that time in constant request as the advocate, by sermons and speeches, not only of the missionary, but of almost every other religious society connected with the Church of England, or in, which, as in the Bible Society and the Evangelical Alliance (of which he was one of the founders), Church of England men and members of other churches associate. He also produced during his residence at Watton a constant succession of religious publications, which were for the most part read in the circles to which they were chiefly addressed with the greatest avidity. He was earnest in denouncing the spread of Tractarian opinions in the Church of England. In his later years he manifested a growing interest in the study of prophecy. The unfulfilled prophecies were made the frequent subject of his discourses, and he published several treatises on the prophetic writings. Among his literary labors ought to be mentioned the Christian Family Library, which he edited, and which extended to 50 vols. Mr. Bickersteth was in 1841 attacked by paralysis, but recovered. In 1846 he was thrown, from his chaise under a laden cart, the wheels of which passed over him; but, though dreadfully injured, he was after a time restored to health and activity, and survived till Feb. 28, 1850, when he died of congestion of the brain. His writings are characterized by earnest religious feeling rather than by power or depth of thought. They are collected in an edition published in 1853 (16 vols. fcp. 8vo). See Birk's Memoirs of Rev. E. Bickersteth (New York, 1851, 2 vols. 12mo); Eng. Cyclop. s.v.

## Bickersteth, Edward (2)[[@Headword:Bickersteth, Edward (2)]]

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## Bickersteth, Robert, D.D[[@Headword:Bickersteth, Robert, D.D]]

             an English prelate, was born at Acton, Suffolk, August 24, 1816. He graduated from Queen's College, Cambridge, in 1841; became curate of Sapcote the same year; of St. Giles's, Reading, in 1843; at the parish church of Clapham in 1845; incumbent of St. John's, in the same place, the same year; rector of St. Giles-in-the-Fields in 1851, canon residentiary of Salisbury in 1854, and bishop of Ripon in 1856, in which office he died, April 15, 1884. He published, Bible Landmarks ( 1850 ): — Lent Lectures (1851), besides sermons and charges.

## Bickerton Joseph[[@Headword:Bickerton Joseph]]

             a minister of the Methodist Episcopal Church, was born at Macclesfield, England, Feb. 28, 1814. He became a local preacher in the Primitive Methodist Church, and after his arrival in America, in 1866, filled several appointments so successfully that he resolved to devote his whole life to the ministry. Uniting with the Philadelphia Annual Conference in 1870, he served successfully six charges within its bounds. He died with unshaken confidence in God at Tobyhanna, Pa., Jan. 19, 1881. He was a faithful pastor. See Minutes of Annual Conf., 1881, p. 73.

## Bickford, Edwards Gibbs[[@Headword:Bickford, Edwards Gibbs]]

             a Congregational minister, was born at Meridian, N. Y., July 27, 1844. He graduated from Genesee College in 1867, and after studying two years at Auburn he entered the Union Theological Seminary, where he graduated in 1870. After three years of patient work at Chaumont, N. Y., he yielded to a long-cherished desire of being a missionary, and offered his services to the American Board in the Turkish field. With his wife and two children he arrived at Marash in October, 1874. He had been but three years in the field, showing rich promise of future usefulness, when he was attacked with malignant small-pox, which ended his life at Marash, Oct. 17, 1877. See Gen. Cat. Union Theol. Sem. (1876), p. 132. (W. P.S.)

## Bickford, George H[[@Headword:Bickford, George H]]

             a Methodist Episcopal minister, was born at Danville, Vt., Dec. 2, 1834. He was converted at the age of nineteen; studied for the ministry at Newbury Seminary; received license to preach in 1857, and in 1859 entered the Vermont Conference, with which he labored zealously until his decease, July 10, 1869. See Minutes of Annual Conferences, 1870, p. 126.

## Bickford, Martin Luther[[@Headword:Bickford, Martin Luther]]

             a Baptist minister, was born in Sedgwick, Me., Aug. 18, 1814. He graduated at Waterville College in 1837. Having spent a year in teaching at Oldtown, Me., and two years at the Newton Theological Institution, from  1837 to 1840, he went to Hanover County, Va., and taught a private school till the close of 1844. For the next seven years he had charge of a young ladies' school in Richmond, Va., where he was ordained in 1852. He returned to New England the same year, and was pastor of a Church in Waltham, Mass., eleven years. He accepted a call to Chicopee, in May, 1863, remaining there until 1867, when he removed to Cleveland, O., supplying a Church in Delaware, O., for some time. His last settlement was in Elyria, O., where he died April 9, 1876. (J.C.S.)

## Bicknell, J. C[[@Headword:Bicknell, J. C]]

             an English Congregational minister, formerly of Welford, latterly of Crick, Northampton, died Nov. 23, 1848, in the eightieth year of his age. See (Lond.) Cong. Year-book, 1848, p. 213.

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

             an English Wesleyan minister, was born in London. He was converted at the age of fourteen, entered the ministry in 1812, retired to Chelsea, London, in 1844, and died July 7, 1878, aged ninety-two. Mr. Bicknell's judgment was sound, his diligence and punctuality unfailing. His sermons were clear, accurate, and orderly. He was “stiff, precise, clear, pointed, correct, rather prosy,” says Everett, Wesl. Takings, 1, 341. He published a Sermon on the Death of Rev. Henry Taft, M.D., with an account of his life (Birmingham, 1824). See. Minutes of the British Conference, 1878, p. 50.

## Bicknell, Simeon Smith[[@Headword:Bicknell, Simeon Smith]]

             a Congregational minister, was born at Enfield, N. H., Nov. 6, 1794. He obtained his preliminary education at Phillips Academy, Andover, Mass., and graduated from Dartmouth College in 1823. During the period from 1827 to 1832 he was teaching in Salem, Mass., and in Jericho, Vt.; and until 1838 at Malone, N.Y. He studied theology with Rev. Ashbel Parmelee, D.D., of Malone. He was ordained as pastor of the Presbyterian Church in Gouverneur, N. Y., in 1838, remaining until 1841. The following years, until 1845, he was acting-pastor at Jericho, Vt.; and in 1846 removed to Wisconsin, becoming acting pastor until 1851 at Milton. He held the same relation in 1852 to the Church at Fort Atkinson; from 1853 to 1855 at Jefferson; from 1855 to 1858 at Johnstown; from 1858 to 1864 at Koshkoning. He removed to Fort Atkinson in 1864, where, without  charge, he remained until the close of his life, June 23, 1876. See Cong. Quarterly, 1877, p. 409.

## Bicknor Alexander De[[@Headword:Bicknor Alexander De]]

             an Irish prelate, was elected archbishop of Dublin in 1314, and took a journey to Lyons with the king's letters, Jan. 29, 1314, recommending him to the pope. He was consecrated at Avignon, July 22, 1317, by Nicholas de Prato, cardinal of Ostiulm. In the first year of his appointment king Edward granted to him the liberty of acquiring lands, tenements, advowsons, etc., in Ireland to the value of £200 yearly, except such as were held in the fee of the crown, to hold to him and his successors forever. De Bicknor did not visit his see until Oct. 9, 1318, when he arrived as archbishop of Dublin and lord justice of Ireland. He was received by the clergy and people with great joy. In 1318 he was twice summoned to a parliament at Lincoln. In 1320 he founded a university in St. Patrick's Church, Dublin. In 1322 he constituted the Church of Inisboyne a prebend in St. Patrick's Cathedral. In 1323 he was sent as ambassador to France by the Parliament of England. In 1326 he appears among the prelates and barons of England, who met at Bristol on the occasion of the king's son being appointed guardian of the realm which his father had abandoned. In 1339 he received royal orders to repair his fortifications at Castle Kevin, and was required to appear before the king's council in England to report the state of affairs in Ireland. In 1349, having obtained a grant of the manor of Coolmine, in the parish of Saggard, from Geoffrey Crumpe, subject to rent and services to the chief lord, he settled it for the maintenance of certain chantries in the Cathedral of St. Patrick, adding for the same endowment several houses and gardens near the palace of St. Sepulchre, and in the parish of St. Kevin. De Bicknor died July 14, 1349. See D'Alton, Memoirs of the Archbishops of Dublin, p. 123.

## Bicorniger[[@Headword:Bicorniger]]

             (the double-horned), in pagan mythology, is the Latin translation of the Greek Word dikeros, which is given to Bacchus when he appears horned.

## Biddelians[[@Headword:Biddelians]]

             the followers of John Biddle (q.v.), the father of English Socinianism.

## Bidding Prayer[[@Headword:Bidding Prayer]]

             One of the offices of deacons in the early Church was to direct the people in the exercise of their public devotions. They were accustomed to use certain forms of words, to give notice when each part of the service began, and to exhort the people to join attentively. This was called by the Greeks κηρύττειν, and by the Latins prcedicare, which means performing the office of a κήρυξ or prceco. By some writers the deacons are called ἱεροκήρυκες, the holy criers of the Church, as those who gave notice to the church or congregation to pray and join in the several parts of the service. The form, "Let us pray," repeated before several prayers in the English liturgy, is derived from this ancient practice in the Church. Burnet gives the form used before the Reformation as follows: After the preacher had named and opened his text, he called on the people to go to their prayers, and told them for what they should pray. Ye shall pray, says he, for the king, the pope, etc. After this, all the people said their beads in a general silence; and the minister also knelt down and said his. They were to say a paternoster, an ave maria, etc., and then the sermon proceeded (Burnet, Hist. of Reformation, ii, 20). Not only did the deacons call the people to pray, but they gave direction as to the particulars they were to pray for. In the apostolical constitutions we have a bidding prayer for the communicants, in which are specified upward of twenty subjects for prayer. The prayer at the commencement of the communion service, and also the litany of the Common Prayer-Book, bear a close affinity to the bidding prayers in the apostolical constitutions. The formulary which the Church of England, in the 55th canon, directs to be used, is called the bidding prayer, because in it the preacher is directed to bid the people to pray for certain specified objects.-Bingham, Orig. Eccles. bk. ii, ch. 20:§ 10, and Luke 15 :ch. i, § 1; Procter on Common Prayer, p. 171; Buck, Theol. Dict. s.v.

## Bidding Prayer (2)[[@Headword:Bidding Prayer (2)]]

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## Biddle, J. G[[@Headword:Biddle, J. G]]

             a minister of the Lutheran Church, was born in Fayette County, Pa. He was licensed to preach in 1856, and became a member of the Synod of Northern Indiana, which was organized at the time he was licensed. For many years he was pastor of the Church in Elkhart, where he died, Jan. 10, 1879, aged fifty-five years. See Lutheran Observer, Jan. 24, 1879.

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

             one of the first preachers of Socinianism in England, and cruelly persecuted on that account. He was born at Wotton, Gloucestershire, in 1615. In 1641 he took the degree of M.A. at Oxford, and was appointed master of the grammar-school of Gloucester. He soon began to exhibit his Socinian bias, and was, in consequence, imprisoned and examined by commissioners appointed for the purpose. He published, in 1647, Twelve Arguments, etc., against the Deity of the Holy Spirit (Lond. 4to), which was burned by the hangman; and in 1648 he put forth a Confession of Faith concerning the Trinity, for which he was a second time imprisoned. In 1654 he issued a Brief Scripture Catechism (Lond. 8vo), which was answered by John Owen in his Vindicice Evangelice, Cromwell banished him, in 1665, to the Scilly Islands, but after three years he was recalled, and became minister of some congregation of Independents. In the reign of Charles II he was in trouble again, and was a third time put into prison, where he died in 1662. See Toulmin, Life and Character of Biddle (Lond. 1789, 12mo).

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

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

             an English Baptist minister, was born at Staines, Middlesex, in 1795, and, when young, became a member of the Church in his native town. Subsequently he removed to Kingston, Surrey, and united with the Church at that place. He began to preach in the villages near his residence. About 1828 he became pastor of the Church at Brockham Green, near Dorking, Surrey, where he passed the remainder of his life. He died Feb. 8, 1858., See (Lond.) Baptist Hand-book, 1858, p. 47. (J. C. S.)

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

             a Baptist minister, was born in Hertfordshire, England, June 27, 1824. He came with his father, a Baptist minister, to America in 1832, and subsequently believing himself called of God to the work of the ministry, he entered upon a course of study in Madison University, where he graduated in 1849. After preaching for a time without settlement, he was appointed missionary to Asia by the Board of the Missionary Union in July, 1851, and ordained Aug. 13. A few weeks after his ordination he was taken ill, and died Sept. 17, 1851. “He was a man of devoted piety and great promise.” See Amer. Baptist Register, 1852, p. 415. (J.C.S.)

## Biddle, William Phillips[[@Headword:Biddle, William Phillips]]

             a Baptist minister, was born near London Bridge, Princess Anne Co., Va., Jan. 17, 1788. He began to preach in 1808, and took a deep interest. in all matters pertaining to the growth and prosperity of his denomination in North Carolina, where he took up his residence in 1810. Being a man of large wealth, he gave his services gratuitously to the churches to which he ministered, chiefly in the eastern parts of Virginia and South Carolina. He died at Newberne, N. C., Aug. 8, 1853. “He was eminent for a devout spirit, a godly walk, and a large measure of usefulness in his day.” See  Sprague, Annals of the Amer. Pulpit, 6:559; Cathcart, Baptist Encyclop. p. 99. (J. C. S.)

## Biddulph Thomas[[@Headword:Biddulph Thomas]]

             an English Methodist preacher, was born at Snedshill, Shropshire, July 7, 1843. Converted at the age of eleven, he became a Methodist Sunday- school teacher, then exhorter, and joined the United Methodist Free Church. He entered the ministry in 1865, and travelled in five circuits with acceptance, when his health failed; in 1875 he became a supernumerary, and closed a useful life at Wellington, Jan. 15, 1876. See Minutes of the 20th Annual Assembly.

## Biddulph, Thomas T., M.A.[[@Headword:Biddulph, Thomas T., M.A.]]

             was born in Worcestershire, England, 1763, studied at Queen's College, Oxford, and became minister of St. James's, Bristol, 1798. He was laborious as pastor and writer, and died 1838. Among his published works are Practical Essays on the Liturgy (Lond. 3d ed. 1822, 3 vols. 8vo):Baptism a Seal of the Covenant (Lond. 1816, 8vo): Sermons (Lond. 1838, 12mo): — Theology of the Patriarchs (Lond. 2 vols. 8vo).

## Biddulph, Thomas T., M.A. (2)[[@Headword:Biddulph, Thomas T., M.A. (2)]]

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## Bidembach[[@Headword:Bidembach]]

             a name common to a number of Protestant theologians, of whom we mention the following:

1. BALTHASAR, doctor of theology and provost at Stuttgart, was born at Grunberg in 1533. He studied at Tubingen; was at first pastor and superintendent at Blaubeuren, and in 1562 court-preacher and member of consistory at Stuttgart. In 1570 he succeeded Johann Brenz (q.v.), and died in 1578. He wrote Homilioe in Libros. Priores Regum, and published 122 sermons on Paul's epistle to the Romans. See Koch, Gesch. d. deutschen Kirchenliedes, ii, 291 sq.; Fischlin, Memoria theol. Wirtenberg. (Ulm, 1709), 1, 142-146.

2. EBERHARD, doctor of theology, was a brother of Balthasar and of Wilhelm. He was born at Grinberg, July 2, 1528, and studied at Stuttgart and Tubingen. In 1552 he was appointed deacon, in 1557 was made doctor of theology, and in 1558 pastor and superintendent at Vayingen. In 1560 he was appointed general superintendent of Wirtemberg and abbot of Bebenhausen. He died April 24, 1597, having the year before attended the colloquy at Ratisbon. See Fischlin, Memoria theol. Wurtemberg.

3. FELIX, son of Wilhelm, was born at Stuttgart, Sept. 8, 1564., He studied at Tubingen; in 1586 was deacon at Weiblingen, and in 1590 at Stuttgart. In 1592 he was made member of consistory and court preacher there, in 1604 doctor of theology, and in 1608 abbot of Maulbrunn. He died in 1612. He wrote, Exposition on the Books of Samuel and Psalms: — Consiliorum Theologicorum Decades X, which he edited with the assistance of his brother,  4. JOHANN MORITZ, who prepared the ninth and tenth of the Decades.

5. WILHELM, brother of Balthasar and Eberhard, and father of Felix and Johann, was born Nov. 2, 1538, at Tubingen, where he also studied. In 1559, he became pastor of St. Leonhard at Stuttgart, and in 1563 was made doctor of theology. He died April 6, 1572. He wrote, Consensus Jesuitarum et Christianorum: — Responsio ad Jesuitas; Epistoles Novem ad Joannem Marbachium, etc. See Fischlin, memoria theol. Wurtemberg; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Bidendal (Or Bidental)[[@Headword:Bidendal (Or Bidental)]]

             in pagan superstition, is a popular appellation given to any place stricken with a thunderbolt, and on that account held too sacred to be trodden on. The Romans, believing that an evidence that Jupiter claimed such a place for himself, surrounded it with a wall, rail, stakes, or even a rope, and expiated by the sacrifice of a bidens, or two-year-old sheep.

## Bidermann, Jakob[[@Headword:Bidermann, Jakob]]

             a German theologian, was born at Tubingen, in Suabia. He entered the Jesuit order, and taught philosophy at Dillengen, and theology at Rome, where he died, Aug. 20, 1639. He wrote, Res a B. Ignatio, Societatis Jesu Parente, Gestce (Munich, 1612): — Narrationes Selectee ex Seneca, Gellio, Plinio (1622): — Herodiades, an epic poem upon the massacre of the innocents (Dillingen, 1622): — Prolusiones Theologicce Tres (ibid. 1624): — Agnosticon Libri Tres pro Miraculis (ibid. 1626): — Delicies Sacrcs (Lyons, 1636).: Aloysius, sive Dei Beneficia Meritis B. Aloysii Collata (Munich, 1640): — Comico-Tragedice Sacrce X (ibid. 1666, 2 pts.). See Hoefer, Nouv. Biog. Generale, s.v.

## Bidermann, Johann Gottlieb[[@Headword:Bidermann, Johann Gottlieb]]

             a Protestant theologian of Germany, was born at Naumburg, April 5, 1705. He studied at Wittenberg; in 1732 was appointed con-rector at the cathedral school in his native place, and in 1741 rector of the same. In 1747 he accepted a call to Freiberg, where he died, Aug. 3, 1772. Of his writings we mention the following: Dissertatio de Mercede Divinatoria ad Num 22:2 (Wittenberg, 1727): — Disputationes in Geneseos Loca Dfficiliora (ibid. 1728): — Progr. de Natura et Indole Juvenum ex Salomonis Sententia Pro 30:19 (ibid. 1743): — Progr. de Summo  Bono ex Sententia Salomonis Cohel. v, 8 (Frei. berg, 1749): — Progr. de Mendis Librorum et Nominatins Bibliosrut Hebraicorum, Diligentius Cavendis (ibid.1752): — Progr. Specimen Nominum Θεοφόρων ad Joh. ix,. 2 (ibid. 1755): — Progr. de Characteribus Corpori Impressis ex Levit. xi-x, 28 (ibid. eod.): — Progr. super Q. Ioratii Flacci Theologia (ibid. 1766). See Dbring, Die gelehrten Theologen Deutschlands, i, 106 sq.; Jocher, Allgemeines Gelehrten: — Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Bidi[[@Headword:Bidi]]

             in the mythology of India, is the deity of fate on the coast of Malabar. This deity is represented with three heads, signifying the past, the present, and the future.

## Bidkar[[@Headword:Bidkar]]

             (Heb. Bidkar', בַּדְקִר, according to Gesenius, for בֶּןאּדְּקָר, son of stabbing, i.e. assassin; according to First, for עֶבֶדאּקָר, servant [i.e. inhabitant] of the city; Sept. Βαδεκάρ; Josephus, Βάδακρος), Jehu's "captain" (שָׁלַשׁ; Josephus, ὅ τῆς τρίτης μοίρας ἡγεμών, Ant. 9:6, 3), originally his fellow-officer (2Ki 9:25), who completed the sentence on Jehoram, son of Ahab, by casting his body into the field of Naboth after Jehu had transfixed him with an arrow. B.C. 882. SEE JEHU.

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

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

             a Methodist preacher of the Oneida Conference, was born in 1759. Little is known of his early life. He was a soldier under Washington, and fought at Boston and Yorktown. The date of his conversion is unknown, but he entered the itinerant ministry in 1799. He was in the effective work fifteen years, located four years, and superannuated twenty-six years, forty-five in all. "He was distinguished for energy of character." He died in great peace at Kingston, Penn., 1845.-Minutes of Conferences, 4:50; Peck, Early Methodism.

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## Bidlake John[[@Headword:Bidlake John]]

             an English clergyman, was born at Plymouth. He was educated at Christ Church, Oxford, became head-master of the grammar- chool at Plymouth, and died in 1814. He published, Sermons on Various Subjects (1795, 3 vols. 8vo); and various single sermons, poems, etc. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Bidun Walter De[[@Headword:Bidun Walter De]]

             a Scottish bishop, chancellor of the kingdom, became elect of the see of Dunkeld in 1177, but died before his consecration. See Keith, Scottish Bishops, p. 76.

## Bidwell, Ira G. D.D[[@Headword:Bidwell, Ira G. D.D]]

             a Methodist Episcopal minister, was born at Wilmington, Conn., Feb. 22, 1835. He was converted in childhood, graduated at Union College in 1858, and in. the following year entered the Troy Conference. Subsequently he was transferred to the Providence Conference, preached one year, then taught one year in Auburndale, Mass., and was admitted into the New England Conference; in 1875 he was transferred to the Genesee Conference, and finally, in 1878, to the Central New York Conference, in all of which he did noble service. He died in the midst of his labors, Dec. 25, 1878. Dr. Bidwell was eminently popular, able, eloquent, and useful. See Minutes of Annual Conferences, 1879, p. 58.

## Bidwell, Ira M[[@Headword:Bidwell, Ira M]]

             a Methodist Episcopal minister, was born at East Hartford, Colin., in 1809. He united with the Church in 1820; was licensed in 1823; admitted to the New England Conference June 22, 1824; ordained deacon in 1826, and elder in 1828. Consecrating all his energies to the work of the ministry, he took rank among the leading preachers of his day. He served with success eleven charges. While yet young and full of promise, disease laid its hand upon him, and for ten years he was unable to take an appointment. Receiving an appointment after his protracted disability, on his way home from conference he was the victim of a railroad accident, from which he never recovered sufficiently to endure public labor; so that from 1841 until the close of his life he was a superannuated minister. He died of apoplexy at Norwich, Conn., July 28, 1880. His mind was quick and versatile; and, gifted by nature with a commanding form, strong but melodious voice, possessing a thorough knowledge of human nature, he had wonderful power over an audience. See Minutes of Annual Conferences, 1881, p. 89.

## Bidwell, Oliver B[[@Headword:Bidwell, Oliver B]]

             a Presbyterian minister, was born in 1827. He was a graduate of Yale College and of the New Haven Seminary. His first charge was Hubbardstown. He was ten years engaged in executing sectional maps of all the missions of the American Board, and devoted considerable time in aiding the circulation of the National Preacher. He served a number of years as pastor of several churches. His last pastoral work was in connection with the Presbyterian Church, Jersey City Heights, where his labors were attended with marked success. He died there Aug. 5, 1881. See (N. Y.) Observer, Aug. 11, 1881. (W. P. S.)

## Bidwell, Walter H. D.D[[@Headword:Bidwell, Walter H. D.D]]

             a Presbyterian minister, was born at Farmington, Conn., June 21, 1798. He graduated at Yale College, and subsequently at the Yale Theological Seminary. He was licensed to preach in 1833, and subsequently ordained. In 1841 he began to publish the National Preacher, which he conducted nineteen years. In 1843 he became the proprietor of the N. Y. Evangelist, to which he devoted twelve years of laborious service in connection with Dr. George B. Cheever. In 1846 he became proprietor and conductor of the American Biblical Repository, and at the same time editor of the Eclectic Magazine. In 1849 he went abroad for the purpose of recruiting  his health, his travels extending through England, France, Switzerland, and Italy. In 1851 he again visited Europe, went to Holland, passed up the Rhine, visited Bohemia and Spain, and other places. After 1853 he was constantly engaged in editorial labors. In 1860 he became proprietor of the American Theological Review, which was united with the Presbyterian Quarterly Review. His health again declining, he took another trip abroad, visiting England, France, Germany, Northern Europe including Russia, and returned through Finland, Sweden, and Denmark. In 1867 he was appointed a commissioner of the United States to Western Asia, during which, in the discharge of his duties, he visited Italy, Egypt, Palestine, Greece, and France. From 1868 to 1880 he resided alternately in London and New York, continuing to discharge his numerous editorial duties. In connection with his younger brother, Oliver B., he published seven large maps of different parts of the missionary field. He died, after a short illness, at Saratoga N. Y;, Sept. 11, 1881. See (N. Y.) Evangelist, Sept.20, 1881. (W. P. S.)

## Bie Adrien De[[@Headword:Bie Adrien De]]

             a Flemish painter, was born at Lierre, near Antwerp, in 1594; he studied under Wouter, an obscure artist. When eighteen years of age he visited Paris, and studied under his countryman, Rodolph Schoof, painter to Louis XIII. He afterwards visited Rome, where he remained eight years. In 1623 he returned to Flanders, and was much employed for the churches and in painting portraits. His best work was a picture of St. Ely, in the Collegiate Church of S. Gommer, at Lierre. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bieck (Or Biek) Johann Erdmann[[@Headword:Bieck (Or Biek) Johann Erdmann]]

             a Lutheran minister of Germany, was born at Lodersleben, Sept. 14, 1679. He studied at Leipsic and Wittenberg, was in 1708 deacon of SS. Peter and Paul's at Eisleben, and in 1729 its pastor, and died in 1752. He wrote, Dissertatio qua ex Doectrina Mo Qum αὐτοχειρίαν Subtilem Proposuit (Wittenberg, 1702): — Observ. de Agenadis Eeclesiasticis, vulgo Kirchena.genden, et in Specie de Agendis Eccles. Massfeldensibus (in Aliscellaneis jipnsiensibus, part viii): — Obs. de Arbore non Eradicandal, ad Deuter. 20:19 (part ix): — Der Dreyfache Interim, so in Regensburg, Augsburg und Leipzig zur Vereiniguyng der pibstlichen und lutherischen Lehre nach der Reoabrmation zum Vorschein gekonmmen, etc. (Leipsic,  1721): — Dissertatio Monralisi circa Qucestionum Occuptat, utrum Impyberes Penfecta Sponsalia Contrahere Possint (Wittenberg, 1703): — Dissertatio de Apostoli Pauli Philosophia (in the Actis Philosophie of Neumannu). See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. i, 753; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Bieck, Rudolph[[@Headword:Bieck, Rudolph]]

             a Protestant theologian of Germany, who died at the age of seventy-three, June 5, 1881, at Erfurt, as member of consistory, is the author of Spruchbuch zu M. Luthers Kleinene Katechismus, etc. (Berlin, 1857, 3d ed.). See Zulchold, Bibl. Theol. i, 146. (B. P.)

## Biederstedt Dietrich Hermann[[@Headword:Biederstedt Dietrich Hermann]]

             a Protestant theologian of Germany, was born at Stralsund, Nov. 1, 1762, and died March 10, 1824, at Griefswalde, as member of consistory and archdeacon of St. Nicolaus. He wrote, Beitrage zur Geschichte der Kirchen: und Prediger in Neuvorpommern, etc. (Griefswalde, 1818): — Sammlung aller kirchlichen Verordnungen im Herzogthume Neuvorpommern, etc. (Stralsund, 1816): — Geist despommerrigenschen Predigtwesens, etc. (ibid. 1821): — Predigten uber einige Gegenstande der christl. Reliqion und Sittenlehre (Berlin, 1792). See Winer, — Handbuch der theol. Lit. i, 807; ii, 15, 58, 93, 123, 163, 173, 180; Zuchold, Bibl. Theol. i, 146. (B. P.)

## Biel[[@Headword:Biel]]

             in German mythology, was an idol of the old, Saxons and Thuringians, worshipped especially on the Biel's-height near the convent of Ilfeld, and honored by an altar. He is said to have been a protector of the woods and a propagator of fruitfulness. It seems that. his worship was extended far over the northern provinces. The above-named Biel's-height contains a cliff from which Bonifacius preached the Gospel after hurling Biel from his altar. But Bonifacius had hardly gone, when the people again erected their idol. Even now ruins of an altar and of a priestly residence in Harz, near Blaukenburg, may be found. The inhabitants relate many wonderful things about the idol, and show the place where it stood. As everywhere in Northern Europe, so also were bloody sacrifices brought to this god, and the idol was sprinkled with the blood of the victim.

## Biel Johann Christian[[@Headword:Biel Johann Christian]]

             a Protestant theologian of Germany, was born at Bratnschweig in 1687. He studied at Leipsic, Rostock, and Helmstadt, was in 1719 appointed adjunctus ministerii, and in 1723 pastor of St. Ulrich and St. John in his native place, where he died, Oct. 18, 1745. He wrote, Exercitatio de Lignis ex Libano ad Templlum Hierosolymitanum an dificandum Petitis, etc. (Braunschweig, 1740): — De Puapura Lydia ad Illustr. Locum Actor . 16:14 (in Ugolini, Thesaurus, xiii): — Note in Hesychium (Leipsic, 1746, in J. Albeirti's edition): — Nous Thesaurus Philologicus sive Lexicon in LXX et alios Interpretes et Scriptores Apocryphos V. T., etc., ex auctoris MS. edidit et pre-fatus est E. II. Mutzenbecher (Hague, 1779 sq.), a posthumous work: — Dissertatio Historico Litteraria de Viris Mili tia aeque ac Scriptis Illustribus (Leipsic, 1708). See Jocher, Allgemeines Gelehrten- Lexikon, s.v.; Winer, Handbuch. der theol. Lit. i, 50, 148; Furst, Bibl. Jud. i, 115; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Biel, Gabriel[[@Headword:Biel, Gabriel]]

             commonly called "the last of the schoolmen," a native of Spires, called also, from his work on Peter Lombard, by the name of Collector, professor of philosophy and theology in the University of Tibingen. He died in 1495, leaving,

1. Expositio sacris canonis Cofisse; copied, with a few alterations, from Eggelin (Angeus) of Brunswick (Tib. 1488):

2. Sermones (1499, fol., Brescia, 1583, 4to):

3. Epitome Scripti Guil. de Occam, et collectorium circa iv libros Sententiarum in academia Tubingensi editum (printed before 1500, without place or date, again at Basle, 1512). Biel denied the absolute supremacy of the pope, declared that the priest's absolution does not remit sins, and defended the Council of Basle as valid and authoritative. See Linsenmann, Tib. theolog. Quarttlschrift, 1865, p. 195 sq.; Gieseler, Ch. Hist. per. 3, div. v, ch. 4:§ 143.

## Biel, Gabriel (2)[[@Headword:Biel, Gabriel (2)]]

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1. Expositio sacris canonis Cofisse; copied, with a few alterations, from Eggelin (Angeus) of Brunswick (Tib. 1488):

2. Sermones (1499, fol., Brescia, 1583, 4to):

3. Epitome Scripti Guil. de Occam, et collectorium circa iv libros Sententiarum in academia Tubingensi editum (printed before 1500, without place or date, again at Basle, 1512). Biel denied the absolute supremacy of the pope, declared that the priest's absolution does not remit sins, and defended the Council of Basle as valid and authoritative. See Linsenmann, Tib. theolog. Quarttlschrift, 1865, p. 195 sq.; Gieseler, Ch. Hist. per. 3, div. v, ch. 4:§ 143.

## Bieler Benjamin[[@Headword:Bieler Benjamin]]

             a Protestant theologian of Germany, was born Feb. 15, 1693, at Plankenstein near Dresden. He studied at Leipsic and Wittenberg, was in 1724 pastor at Bethau and Naundorf near Lichtenberg, in Saxony, and in 1734 pastor at Schweinitz, where he died in 1772. He wrote, De Theologia Emblematica (Leipsic, 1725): — Observationes de Crucifixione Messice ad Locunb Vexatissinmum de כאריPsalmo 22:17 (ibid. 1733): — De Cathedra S. Petri Antiochice Romceque Corrupta ac deperdita brevis Commentatio, etc. (Helmstadt, 1738): — De Spiritu Sanctificationis Comnmentatio, qua Locum Quodammodo Vexatum Rom. i, 4, Exponere Studet (Wittenberg, 1740): — De Palatiis Eburneis BBrevis ad Locum Difficilem Psalm xlv, 9, Adnotatio (Leipsic, 1745): — De Sapientia Salvatoris ad Esa. lii, 13 (ibid. 1740). See Rathlef, Jetztlebende Theologen, 4:519 sq.; Moser u. Neubauer, Jetztlebende Theologen, s.v.; Jocher, Allgemeines Gelehrten - Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Bienayme Pierre Francois[[@Headword:Bienayme Pierre Francois]]

             a learned and pious French ecclesiastic, who died Feb. 9, 1806, at Metz, of which he became bishop in 1802, successfully cultivated the study of  natural history, on which he wrote several works. See Hoefer, Nouv. Biog. Generale, s.v. Bienheureux, archbishop of Narbonne. SEE DALMATIUS.

## Bienra[[@Headword:Bienra]]

             in Egyptian mythology, was the name of the deity of the soul of the sun, adored under the form of a kneeling ram.

## Bier[[@Headword:Bier]]

             (מַטָּה, mittah', a bed, as elsewhere, 2Sa 3:31; σορός, a funereal urn, hence an open coffin or burial-couch, Luk 7:14). SEE BURIAL.

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

             (מַטָּה, mittah', a bed, as elsewhere, 2Sa 3:31; σορός, a funereal urn, hence an open coffin or burial-couch, Luk 7:14). SEE BURIAL.

## Bierling, Conrad Friedrich Ernst[[@Headword:Bierling, Conrad Friedrich Ernst]]

             a Lutheran theologian of Germany, was born Sept. 15, 1709, at Rinteln, where he also pursued his philosophical as well as theological studies. In 1729 he was made doctor of philosophy, and in 1731 appointed professor of logic and metaphysics. He was appointed professor of theology in 1749, and in 1751 was made doctor of divinity. He died Jan. 14, 1755. He published, Dissertatio de Libertate Actionum Humanarum (Rinteln, 1739): — Sylva Positionum Theologicarum (ibid. 1751): — Diss. Hist. Eccles. de Ferdinandi Imperalt. Lutherum Epistola (ibid. 1753): — Dissert. de Religione Caroli V Imperatoris (ibid. 1754). See Doring, Diegelehrten TheologenDeutschlands, i, 111 sq.; Jocher, Allgemeines Gelehrten- Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Bierling, Friedrich Wilhelm[[@Headword:Bierling, Friedrich Wilhelm]]

             a Lutheran theologian of Germany, was born March 22, 1676, at Magdeburg, and studied at Leipsic, where he also lectured for a number of years. In 1712 he was called to the pastorate at Rinteln, and was in 1714 superintendent and member of consistory; in 1716 was made professor of theology, and in 1720 doctor of divinity. He died July 25, 1728. He wrote, Epistola ad 2 Timothy. iv de Officio Evangelistce: — Dissertatio de Origine Mali: — Observationum in Gen. Specinzina VI, etc. See Dolle, Life of Bierling (Hanover, 1749); Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Biermann Johann[[@Headword:Biermann Johann]]

             a Dutch theologian, who died in 1721 at Middelburg, is the author of, De Prophezie van Zacharias (Utrecht, 1699, 1716; Germ. transl. by E. Meier, Basle, 1710): — Moses et Christus (Utrecht, 1700, 1705; Germ. transl. Frankfort, 1706): — De Prophezie van hosea (Utrecht, 1702): — Clavis Apocalypticoprophetica, h. e. Septenz Ecclesiarum ac Totidemo Sigillorum, Tubiciniorum et Phialarum Apocalypticarum Explicatio (ibid.  1702): — Ver-klaaring des eersten en tweeden Briefs van Paul an die van Corinthus (ibid. 1705, 1708). See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Biet Antoine[[@Headword:Biet Antoine]]

             a French missionary, was born in the diocese of Senlis about 1620. He embarked for Cayenne in 1652, with six hundred colonists, sent out by a company who had obtained of the government the cession of that isle. The enterprise did not succeed; most of the colonists perished from famine and sickness, and Biet devoted himself to the alleviation of their sufferings with heroic devotion. On his return to France he published the Voyage de la France Equinoxiale, or, L'Ile de Cayenne, entrepris par les Franqois en 1652 (Paris, 1664). This work is terminated by a Dictionnaire de la Langue Galibi. His work concerning the West Indies is not considered trustworthy, as his stay there was very brief; this work has been refuted by P. Dutertre. See Hoefer, Nouv. Biog. Generale, s.v.

## Biflinde[[@Headword:Biflinde]]

             (the movable), in Norse mythology, was one of the twelve surnames of Alfidur.

## Biformis[[@Headword:Biformis]]

             in Pagan mythology, is the Latin translation of the Greek word δίμορφος (two-forined). It was the surname of various mythical beings, as, for instance, of Minotaurus, the Centaurs, Ianus; also of Bacchus, because he was represented sometimes as a youth, sometimes as an aged man.

## Bifrons[[@Headword:Bifrons]]

             SEE BICEPS.

## Bifrost (Or Bif-Raust)[[@Headword:Bifrost (Or Bif-Raust)]]

             in Norse mythology, is the bridge which joins heaven and earth, the rainbow. The Asas ride over it to their place of assembling by Urdar's well. Heimdall with his Gjalderhorn guards it, so that the Asas are not suddenly attacked. It is very skilfully built of air, water, and fire. The green is the water, blue is the air, and red is the fire. The first two elements would  make it strong enough for the Asas; still fire has been added in order that the mountain-giants (Berg-riesen) cannot pass over.

## Bifur[[@Headword:Bifur]]

             (the trembling), in Norse mythology, is a dwarf made of earth and living on the earth.

## Bigamist Or Digamist[[@Headword:Bigamist Or Digamist]]

             (Bigamus or Digamus). A man who had married two wives in succession was so styled at one period of the Church. It was forbidden by the canons to admit such a one to holy orders (can. lxix, Carthage, 398). The origin of this law was the interpretation of the words of Paul to Titus, i, 6. Chrysostom and Theodoret explain the passage as meaning those who had only one wife at a time, and therefore as directed against the polygamy of the Jews and heathen. It appears, moreover, from the epistles of Siricius (ep. i, cap. 8) and Innocentins (ep. 22:ad epi.. Afaced. c. 1) that the bishops of Spain and Greece did not scruple to ordain men who had been twice married. See Theodoret, ep. 110, ad Domnum; Bingham, 0 ig. Eccles. lib. 4, cap 5, sec. 1, 2, 3; Landon, ii, 262.

## Bigamist Or Digamist (2)[[@Headword:Bigamist Or Digamist (2)]]

             (Bigamus or Digamus). A man who had married two wives in succession was so styled at one period of the Church. It was forbidden by the canons to admit such a one to holy orders (can. lxix, Carthage, 398). The origin of this law was the interpretation of the words of Paul to Titus, i, 6. Chrysostom and Theodoret explain the passage as meaning those who had only one wife at a time, and therefore as directed against the polygamy of the Jews and heathen. It appears, moreover, from the epistles of Siricius (ep. i, cap. 8) and Innocentins (ep. 22:ad epi.. Afaced. c. 1) that the bishops of Spain and Greece did not scruple to ordain men who had been twice married. See Theodoret, ep. 110, ad Domnum; Bingham, 0 ig. Eccles. lib. 4, cap 5, sec. 1, 2, 3; Landon, ii, 262.

## Bigamy[[@Headword:Bigamy]]

             SEE MARRIAGE.

Bigamy

Under this head we designate only, according to modern usage, the case of matrimonial union to two persons at the same time; premising that until the beginning of the 17th century, at least, the term was applied to all cases of second marriage, whether during the existence of a prior union or after its dissolution; the word “polygamy” being applied to the former case; the distinction being thus made entirely to turn on the simultaneous or successive nature of the marriage relations. SEE DIGAMY.

The first Church legislation we find on the subject is of doubtful genuineness — viz., those canons attributed to the Council of Nicaea, A.D. 325, which are only to be found in the Arabic version. The 24th of these declares- that “none ought to marry two wives at once, nor to bring in to his wife another woman for pleasure and fleshly desire.” If a priest, such person was forbidden to officiate, and was excluded from communion until such time as he cast out the second, while he ought to retain the first; and so of a layman. Two other canons are to the same effect. The 5th chapter of the 1st book of Sanctions and Decrees says that ‘“to no Christian is it lawful to have two or more wives at once, after the manner of the Gentiles, who marry three or four at once; but one is to be married after the other, that is, the contract is to be made with the second after the death of the first.” The practice of the West seems to have been generally more strict than in the East, and we have thus to infer the spirit of the Western Church towards bigamy from enactments against concubinage (q.v.). A letter of Leo the-Great A.D. 440-61, addressed to the African bishops of the province of Mauritania Caesariensis, speaking of an actual case of bigamy in the priesthood of that province, says, “Neither apostolic nor legal authority allows the husband of a second wife to be raised to the pastoral office, much less him who, as it has been related to us, is the husband of two wives at once.” Another letter of Leo's (dated 458 or 459), to Rusticus, bishop of Narbonne, is probably the first authority for the lower modern view of the concubinate. “Not every woman united to a man is the  man's wife, for neither is every son his father's heir... Therefore a wife is one thing, a concubine another; as a handmaid is one thing, a freewoman another... Wherefore if a clerk of any place give his daughter in marriage to a man having a concubine, it is not to be taken as if he gave her to a married man; unless haply the woman appear to have been made free, and lawfully jointured and restored to honor by a public marriage. Those who by their father's will are married to men, are not in fault if the women which such men had were not had in marriage. Since a wife is one thing, a concubine another, to cast from one's bed the bondmaid and to receive a wife of ascertained free birth is not a doubling of marriage, but a progress in honorable conduct.”

Towards the same period, however (latter half of the 5th century), a Nestorian Synod held in Persia, under the presidency of Barsumas, archbishop of Nisibis, affords probably the first instance of what may be called the modern Protestant interpretation of the Pauline “husband of one wife.” A priest, its canons declare, “should be one who has one wife, as it is said in the Apostle's Epistle to Timothy, ‘Whoever marries, let him have one wife;' if he transgresses. he is to be separated from the Church and the priestly order. But if a priest not knowing marriage, or whose wife is dead, should wish for lawful marriage, let him not be forbidden by the bishop, whether he have wished to marry before or after his priesthood.” It is clear that the Nestorians in this case interpreted St. Paul as speaking not of successive but of simultaneous marriage. That this was not, however, the view of the Greek Church generally is evident.

A collection of Irish canons, supposed to belong to the close of the 7th century, shows that the Celtic kings of Ireland must, as in Britain in the days, of Gildas, have had regular harems. The Synod is represented as enacting (if the term can be used) as follows: “According as is the dignity which the king receives, so great should be his fear; for many women deprave his soul, and his mind, divided by the multitude of his wives, falls greatly into sin.”

To the 8th century belongs one of the most curious incidents in the treatment of this question by the Church. In a letter of pope Gregory II (A.D. 71430) to Boniface, the apostle of Germany, we find the pope treating the case of a wife, who through bodily infirmity becomes incapable of fulfilling the conjugal duty. Can the husband in such an event take a second wife? The pope replies, that it is good for him to remain united to  her. “But he who cannot contain “(referring evidently to 1Co 7:9), “let him marry rather;” but without withdrawing maintenance “from her whom infirmity hinders but no detestable fault excludes” from his bed — a decision closely akin to that of Luther and the Protestant theologians in the case of the Landgrave of Hesse. Further on the pope condemns bigamy generally.

We find the question of the lawfulness of a second marriage in case of a wife's bodily infirmity recurring in a work not of much later date than pope Gregory's letter to Boniface, archbishop Egbert of York's Dialogue on Church Government. The archbishop is, however, more cautious than the pope. He puts the case only in the shape of a dissolution of the marriage tie by agreement of both parties, because of the infirmity of one of them; can the healthy one marry again, the infirm one consenting, and promising continence? The archbishop implies that he may: “By change of times necessity breaks the law . . . in doubtful cases one should not judge.” SEE CONCUBINAGE.

## Bigari Vittorio[[@Headword:Bigari Vittorio]]

             a Bolognese painter, who was born in 1692 and died in 1776, executed many pictures for his native city in the Church of the Madonna del Soccorso is a fine picture by him, of the Virgin and Infant, with Saints. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bigelow, Andrew, D.D[[@Headword:Bigelow, Andrew, D.D]]

             a Congregational minister, was born at Boylston, Massachusetts, December 13, 1809. He graduated from Amherst College in. 1838; studied theology with his half-brother, Reverend Jonathan Bigelow, of Rochester; was ordained pastor at South Dartmouth, Massachusetts, in 1841; in 1847 became pastor at West Needham (now Wellesley); in 1853 at Westhampton; in 1855 at Medfield; in 1866 acting-pastor at Boylston; in 1874 at Southboro; after 1875 he was without charge, and died September 23,1882. See Cong. Year-book, 1882, page 19.

## Bigelow, Asahel[[@Headword:Bigelow, Asahel]]

             a Congregational minister, was born at Boylston, Mass., May 14, 1797. He received his preparatory education at Phillips Academy, Andover, and graduated from Harvard College in 1823, and Andover Theological Seminary in 1826. He was ordained at Walpole, Mass., March 12, 1828, and dismissed Jan. 1, 1849. May 15, 1850, he was installed at Hancock, N. H., and died in office, Aug. 16, 1877, though he had been released for two years from active pastoral service. He represented Walpole in the legislature from 1849 to 1850. He published, A Sermon before the Norfolk County Education Society (Weymouth, 1833): A Sermon at the Ordination of Rev. Andrew Bigelow, at South Dartmouth (Aug. 25, 1841 ): — A Sermon (Hancock, May 9, 1875) at the close of his ministry. (W.P.S.)

## Bigelow, Jacob[[@Headword:Bigelow, Jacob]]

             a Congregational minister, was born at Waltham, Mass., March 2, 1743. He graduated from Harvard College in 1766, was ordained pastor in Sudbury, Nov. 11, 1772, and died in September, 1816. See Sprague, Annals of the Amer. Pulpit, 2, 206.

## Bigelow, John F., D.D[[@Headword:Bigelow, John F., D.D]]

             a Baptist minister, was born at Paxton, Massachusetts, April 25, 1818. He studied two years at Brown University, and graduated from Columbia College, N.Y.; studied theology first in New York, and completed his education in Berlin, Germany. Soon after his return he became pastor at Bristol, R.I.; subsequently at Middleborough, Mass.; Keesville, N.Y.; and  established a church at St. Albans, Vermont. In 1872 he became associated with his brother in conducting the Athenseum Seminary, Brooklyn, N.Y. He died June 20, 1884. Dr. Bigelow was an eloquent preacher, and a man of scholarly attainments. See The Christian at Work, June 26, 1884. (J.C.S.)

## Bigelow, Manson A[[@Headword:Bigelow, Manson A]]

             a Baptist minister, united with the Baptist Church at Antigonish, N. S., at sixteen; studied at Horton Academy; went to the United States, where he remained seven years, and studied there a part of that time; commenced to preach in Nova Scotia in 1857, was ordained at Guysborough in September. 1859, and from that time till near his death he preached around the eastern and southern portions of that province. He died at Antigonish Harbor, July 2, 1876, aged fifty-one. See Baptist Year-book of Nova Scotia, New Brunswick, and Prince Edward Island, 1876, p. 37.

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

             a Methodist Episcopal minister, was born in Mass., March 4, 1783, converted 1803, entered the New York Conference in 1810. was transferred to the New England Conference in 1813, readmitted to the New York Conference in 1823, superannuated 1827, effective from 1828 to 1836, superannuated till his death Aug. 2, 1850. In the outset of his career he endured great opposition from his father and relatives, but God rewarded his constancy with a long and useful life. As minister and presiding elder (into which office Bishop M'Kendree put him to relieve Elijah, afterward Bishop Heddinz), he was abundant in labors and fruit.- Minutes of Conferences, 4:445.

## Bigelow, Noah (2)[[@Headword:Bigelow, Noah (2)]]

             a Methodist Episcopal minister, was born in Mass., March 4, 1783, converted 1803, entered the New York Conference in 1810. was transferred to the New England Conference in 1813, readmitted to the New York Conference in 1823, superannuated 1827, effective from 1828 to 1836, superannuated till his death Aug. 2, 1850. In the outset of his career he endured great opposition from his father and relatives, but God rewarded his constancy with a long and useful life. As minister and presiding elder (into which office Bishop M'Kendree put him to relieve Elijah, afterward Bishop Heddinz), he was abundant in labors and fruit.- Minutes of Conferences, 4:445.

## Bigelow, Russel[[@Headword:Bigelow, Russel]]

             one of the most distinguished and useful ministers of the Methodist Episcopal Church in Ohio. He was born in Chesterfield, N. H., in 1793, converted in Vermont at nine, removed to Worthington, O., in 1812, and at nineteen received license to exhort. His first circuit was in Kentucky in 1814. After filling with honor every office in the Church but that of bishop, he died in triumph at Columbus, Ohio, July 1, 1835. His early education was limited by his circumstances, but his application in after life made large amends. He was distinguished for modesty, zeal, and courage. His eloquence was of a rare and extraordinary kind. Dr. Thomson says of him," As a preacher, take him all in all, I have yet to hear his equal. Thousands of souls will rise up in judgment and call him blessed, and his name will long be like precious ointment to the churches." See Thomson, Biog. Sketches; Min. of Con. ii, 404; Sprague, Ann. 7:540.

## Bigelow, Russel (2)[[@Headword:Bigelow, Russel (2)]]

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## Bigelow, Warren[[@Headword:Bigelow, Warren]]

             a Congregational minister, was born at Chester, Vt., June 29, 1822. At the age of twelve he was converted; he fitted for college at Black River Academy, in Ludlow, and graduated from Middlebury in 1861. Three years after, he graduated from Andover Theological Seminary. Having decided to go West, as a home missionary, he was ordained at Chester, Nov. 14, 1854, and within a month began preaching at Black River Falls, Wis. Here he remained for eight years, and then removed to Minnesota, where he closed his ministry at Mazeppa, Oct. 31, 1866. See Cong. Quarterly, 1867, p. 206.

## Bigg Susanna[[@Headword:Bigg Susanna]]

             a minister of the Society of Friends, was born at Tottenham, Eng., in 1767. Of her early life but little is known. She frequently enjoyed the company and religious labors of Thomas Scattergood, of Philadelphia, who resided for several years near London. She was a kind and sympathizing friend to the poor and afflicted, a great lover of the Holy Scriptures, and lived an exemplary life. She died July 7, 1852. See Annual Monitor, 1854, p. 11.

## Biggel Joseph Anton[[@Headword:Biggel Joseph Anton]]

             a Roman Catholic theologian of Germany, who died as pastor at Zobingen in 1838, is the author of, Leitfaden zum christkatholischen Religionsunterricht in geschichtlicher Darstellung (Tubingen, 1831 ): — Des Christen Wandel im Erdenthal und seine Sehnsucht nach der himmlischen Heinmath (Stuttgart, 1837): — Predigtenafu a lle Sonn-und Fest, tage des Katholischen Kirchenjahres (Nordlingen, 1840). See Winer, Handbuch der theol. Lit. 2, 242, 349; Supplement, p. 185. (B. P.)

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

             a Baptist minister, was born in Camden County, N. C., in 1763, and began to preach in 1793. .For eighteen years he was pastor of the church in Portsmouth, Va. He moved to Kentucky in 1810: and for ten years had charge of several churches in that state. He went to Missouri in 1820, and took up him residence in Pike County. Besides supplying several churches he organized one, the Noix Creek Church, For fifty years he labored in that state, and to him the churches in north-east Missouri are greatly indebted. He died Aug. 1, 1845. See Cathcart, Baptist Encyclop. p. 99. (J. C.S.)

## Biggs, Joseph[[@Headword:Biggs, Joseph]]

             an English Wesleyan missionary, went to the West Indies in 1830, and from that time to his death, with the exception of two years spent in England, he labored with zeal to promote the spiritual interests of the inhabitants of the islands. He died at Kingstown, St. Vincent's, Sept. 27, 1859, in the fifty-eighth year of his age. He was unassuming, amiable, catholic. See Minutes of the Brit. Conference, 1860.

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

             a Methodist Episcopal minister, was born in Columbia County, Pa., Nov. 12, 1806. He was converted in 1829; was licensed to preach in 1836; received into the North Ohio Conference in 1840, transferred to the Delaware Conference in 1856, took a superannuated relation after travelling seven charges in the latter Conference, and died at Rawson, O., July 18, 1880. He was a close student — mighty in the Word. See Minutes of Annual Conferences, 1880, p. 269.

## Biggs, Thomas Jacob D.D[[@Headword:Biggs, Thomas Jacob D.D]]

             a Presbyterian minister, was born in Philadelphia, Nov. 19, 1787. He was educated at Nassau Hall, Princeton, N. J., and was for a time tutor in Princeton College. He entered Princeton Theological Seminary in 1815, was licensed by the Philadelphia Presbytery in 1817, and in 1818 was installed pastor of the Presbyterian Church at Frankford. In 1830 he was elected President of Washington College, Pa., but declined the position to accept a professorship in Lane Theological Seminary, Cincinnati. In August, 1839, he resigned this position, and accepted the Presidency of Cincinnati College, which position he held until the college was destroyed in 1845. He was elected President of Woodward College in 1845, where he continued until his death, Feb. 9, 1864. See Wilson, Hist. Presb. Almanac, 1865, p. 77.

## Biglia Andrea[[@Headword:Biglia Andrea]]

             was a noble Milanese, who entered the order of Hermits of St. Augustine, and flourished about 1420. He was distinguished for his knowledge of Greek, Latin, and Hebrew, and died at Sienna in 1435. He wrote. De Ordinis Eremitarum S. Augustini Propagatione (Parma, 1601, 4to ): — Historia Rerum Mediolanensiun (printed in the Thes. Ant. Ital. of Burmannus, vol. 9 pt. 6 and in the Scriptores Rer. Ital. of Muratori, vol. 9). Many works by him yet remain in MS. See Hoefer, Nouv. Biog. Generale, s.v.; Landon, Eccles. Dict. s.v.

## Bignal James[[@Headword:Bignal James]]

             a Free-will Baptist minister, was born in 1799, and was one of the early preachers of that faith. He was quite prominently connected with all the advanced movements of the denomination during his ministry, and was a determined opposer of slavery and its kindred evils. His great work in the ministry was that of an evangelist, and he was frequently associated with the leading men of his denomination in conducting protracted meetings. He died very suddenly at Lyon, Oakland Co., Mich., Aug. 3, 1869. See Free- will Baptist Register, 1871, p. 80. (J. C. S.)

## Bigne Marguerin De La[[@Headword:Bigne Marguerin De La]]

             a French theologian, was born at Bernieres-le-Patry in 1546, and first studied at Caen, then went to Paris, where he was made doctor in the  Sorbonne. Seconded by his superiors, he gave a collection of the Fathers of the Church, an edition of which, commenced in 1575, was completed in 1578. He was appointed successively canon of Bayeux, theologist of that diocese, and dean of the Church of Mons. Being sent to the provincial Council of Rouen in 1581, he drew down upon himself the animadversion of his bishop by sustaining against him the prerogatives of his chapter, and he finally resigned his canonship. He died at Paris about 1590. He wrote, Bibliotheca Veterunm Psatrun et Antiquarsumn Scariptorumn Ecclesiasticorum Latine (Paris, 1575): — Appendix, sive Tomus Nonus (1579; 2d ed. Paris, 1589): — Statuta Synodalia Parisiensium Episcoparnum Galonis, Adonis et Willielmi; Item, Decreta Petri et Galteri Senonensium Episcoparum (ibid. 1578): — S. Isilori lispalensis Opera (ibid. 1580). See Chalmers, Biog. Dict. s.v.; Hoefer, Nouv. Biog. Generale, 8. V.

## Bignell Henry[[@Headword:Bignell Henry]]

             an English clergyman, was born in 1611, and educated at Brazenose College and St. Mary's Hall, Oxford. He died about 1660. He published. The Son's Portion (1640): — English Proverbs, etc. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Bignoni Mario De[[@Headword:Bignoni Mario De]]

             an Italian theologian, a native of Venice, distinguished himself by his sermons. He belonged to the Capuchin order, and died in 1660. He wrote, Splendori Serafici degli Opachi delle Piu Celebri Academic Rilucenti tra l' Ombre di Naghi Gero. lifici, Quaresima (Venice, 1649, 1651, 1654): — Elogi Sacri nelle Solennita Principali di Nostro Signore, della Vergine et Alti Santi (ibid. 1652-55): — Predicheper le Dominiche dopo la Pentecoste e per l'Avento (ibid. 1656, 1661). These three works were published in Latin by Bruno Neusser, under the title, Encyclopedia seu Scientia Universalis Concionatorum (Cologne, 1663, 1676). See Hoefer, Nouv. Biog. Generale, s.v.

## Bignotti Vicente[[@Headword:Bignotti Vicente]]

             an Italian theologian, was born at Vercelli in 1764. After having completed his studies in Turin,, at the royal college of the provinces, where he had obtained a fellowship, he was made doctor of theology, and afterwards appointed canon of the cathedral of Vercelli, where he died in 1831. He is  the author of several sermons and poems, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Bigot Emery[[@Headword:Bigot Emery]]

             a French scholar, was born at Rouen in 1626. His father left him a library of six thousand volumes, among which were more than five hundred MSS. This rich collection he greatly augmented, until it was worth 40, 000 francs. He discovered at Florence the Greek text of the Life of St. Chrysostom by Palladius, which he published (Paris, 1680, 4to) with some other unpublished Greek pieces, the whole being accompanied by the Latin version of Ambrogio Traversari of Camaldoli. This collection contained the famous letter of St. Chrysostom to Casarius, so opposed to tile modern doctrine of transubstantiation. Peter Allix procured a copy of this work of Bigot, and reprinted it (Lond. 1686). Bigot died at Rouen, Oct. 18, 1689. See Biog. Universelle. s.v.; Landon, Eccles. Dict. s.v.; Chalmers, Biog. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bigotry[[@Headword:Bigotry]]

             consists in being obstinately and perversely attached to our own opinions, or, as some have defined it, “a tenacious adherence to a system adopted without investigation and defended without argument; accompanied with a malignant, intolerant spirit towards all who differ.” It must be distinguished from love to truth, which influences a man to embrace it wherever he finds it, and from true zeal, which is an ardor of mind exciting its possessor to defend and propagate the principles he maintains. Bigotry is a kind of prejudice combined with a certain degree of malignity. Bigotry is mostly prevalent with those who are ignorant, who, have taken up principles without due examination, and who are naturally of a morose and contracted disposition. It is often manifested more in unimportant sentiments or the circumstantials of religion than in the essentials of it. Simple bigotry is the spirit of persecution without the power; persecution is bigotry — armed with power, and carrying its will into act. As bigotry is the effect of ignorance, so it is the nurse of it, because it precludes free inquiry, and is an, enemy to truth; it cuts also the very sinews of charity, and destroys moderation and mutual good-will. If we consider the different constitution of men's minds, our own ignorance, the liberty that all men have to think for themselves, the admirable example our Lord has set us of a contrary spirit, and the baneful effects of this disposition, we must at o-ce  be convinced of its impropriety. How contradictory is it to sound reason, and how inimical to. the peaceful religion we profess to maintain as Christians! SEE CATHOLICISM; SEE PERSECUTION; SEE TOLERATION.

## Bigsech[[@Headword:Bigsech]]

             an Irish saint and viry-in of Cill-bigsiche (Kilbixy), in West Meath (celebrated June 28). was of the race of Fiachra, son of Eochaidh Muighmheadhoin.

## Bigtha[[@Headword:Bigtha]]

             (Heb. Bigtha', בַּגְתָא, Gesenius thinks perhaps garden, SEE BIGVAI; but, according to Furst [Handwort. s.v.], the first syllable בַּגאּappears to be the Βαγ so often met with in Persian prop., names [e.g. Bagorazus, Bagoas; SEE BIGTHAN, SEE ABAGTHA ], possibly connected with the Zend. baga and Sanscrit bhag c, fortune; while the termination אּתָאor אּתָןfor אּת נָאmay be the -τάνης likewise occurring in Persian prop. names [e.g. Otanes, Catanes, Petanes], from the Sanscrit tanu, Zend. ten, body or life; Sept. Βαραζί, but other copies [by confusion with one of the other names] Ζηβαδαθά; Vulg. Bagatha), the fourth named of the seven eunuchs (סָרַיסַים, "chamberlains"), having charge of the harem of Xerxes ("Ahasuerus"), and commanded to bring in Vashti to the king's drinking- party (Est 1:10). B.C. 483.

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

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## Bigthan[[@Headword:Bigthan]]

             (Heb. Bigthan', " בַּגְתָן, on the signif. SEE BIGTHA; Est 2:21; Sept. omits; Vulg. Bagathan) or Big'thana (Heb. Bigtha'na, בַּגְתָנָא, prob. the full form: Gesenius here well compares the Sanscrit bagadana,fortune- given; Sept. here also omits; Vulg. again Bagathan), the first named of the eunuchs (Auth. Vers. again chamberlains") in the court of Xerxes (Ahasuerus) 'who kept the door" (marg. "threshold," Sept. ἀρχισωματοφύλακες); he conspired with Teresh, one of his coadjutors, against the king's life. The conspiracy was detected by Mordecai, and the culprits hung. B.C. 479. Prideaux (Conn. i, 363) supposes that these officers had been partially superseded by the degradation of Vashti, and sought revenge by the murder of Ahasuerus. This suggestion falls in with that of the Chaldee version and of the Sept. (which in Est 2:21 interpolates the words ἐλυπήθησαν οἱ δύο εὐνοῦχοι τοῦ βασίλεως . . . . ὅτι προήχθη Μορδοχαῖος). This person may be the same as the foregoing.

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

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## Bigva[[@Headword:Bigva]]

             (Heb. Bigvay', בַּגְוִי, perhaps from Chald. בְּגָאִי, husbandman; comp. Pers. and Syr. bagh, a garden; or i. q. Pers. Βαγαῖος, Herod. 3:128; according to Bohlen, from Sanscrit bagi, happy; according to First, for : בֶּןאּגּוֹיאּבֶּןאּגְּוִי, son of the nation, i. q. citizen; Sept. Βαγουαί, Βαγουέ, Βαγουαϊv, Βογουϊvα, and Βαγοϊv), the head of one of the families of Israelites who returned from Babylon with Zerubbabel, B.C. 536 (Ezr 2:2; Neh 7:7), with a large number of his retainers (computed at 2056 in Ezr 2:14 in Neh 7:19), besides 72 males subsequently under Ezra (Ezr 8:14), B.C. 459. He (if the same) subscribed the covenant with Nehemiah (Neh 10:16). B.C. 410.

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

             (Heb. Bigvay', בַּגְוִי, perhaps from Chald. בְּגָאִי, husbandman; comp. Pers. and Syr. bagh, a garden; or i. q. Pers. Βαγαῖος, Herod. 3:128; according to Bohlen, from Sanscrit bagi, happy; according to First, for : בֶּןאּגּוֹיאּבֶּןאּגְּוִי, son of the nation, i. q. citizen; Sept. Βαγουαί, Βαγουέ, Βαγουαϊv, Βογουϊvα, and Βαγοϊv), the head of one of the families of Israelites who returned from Babylon with Zerubbabel, B.C. 536 (Ezr 2:2; Neh 7:7), with a large number of his retainers (computed at 2056 in Ezr 2:14 in Neh 7:19), besides 72 males subsequently under Ezra (Ezr 8:14), B.C. 459. He (if the same) subscribed the covenant with Nehemiah (Neh 10:16). B.C. 410.

## Biirde, Samuel Gottlieb[[@Headword:Biirde, Samuel Gottlieb]]

             a German hymn-writer was born at Breslau, Dec. 7, 1753. He studied law at Halle, but after his father's death was appointed to several government offices, and at length became secretary to the board of finances at Berlin, where he died, April 28, 1831. He is the author of about a hundred hymns, two of which were translated into English viz., Steil und dornig ist der Pfad (" Steep and thorny is the way," in Cox's Hymns from the German, p. 175), and Wann der Herr einst die Gefangenen ("When the Lord recalls the banished," in Lyra Germanica, ii, 292). See Koch, Gesh. der deutschen Kirchenliedes, xvii, 319 sq.; Jordens, Lexikon deutscher Dichter u. Prosaisten (Leipsic, 1806), vol. i. (B. P.)

## Bikaneera[[@Headword:Bikaneera]]

             SEE HINDUWEE DIALECTS.

## Bikh[[@Headword:Bikh]]

             in the mythology of India, is a preparation of the amrita (q.v.) from the sea of milk, by turning the mountain Mahdar. There was produced in the preparation of the amrita a very fine but dangerous poison, which would have destroyed all things; therefore it was desirable to have it removed. Siva undertook to swallow it, but, fearing the effects of it, he did not allow it to enter his stomach, but left it in his neck. This it colored blue; wherefrom Siva has the name of Nilkunt (blue-neck).

## Bikkurah; Bikkurim[[@Headword:Bikkurah; Bikkurim]]

             SEE MISHNA.

## Bikkurah; Bikkurim (2)[[@Headword:Bikkurah; Bikkurim (2)]]

             SEE MISHNA.

## Bikrah[[@Headword:Bikrah]]

             SEE FIG; SEE CAMEL.

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

             SEE FIG; SEE CAMEL.

## Bikunis[[@Headword:Bikunis]]

             are a class of nuns in Japan, who wander about with their heads shaved, begging alms. They are in general very profligate in their manners.

## Bil[[@Headword:Bil]]

             in Norse mythology, was a maiden whom the moon stole, in company with her brother, when these children were sent to get water from the well Byrgir.

## Bilal[[@Headword:Bilal]]

             is the title of one of the four officiating priests attached to each mosque among the Malays in Malacca. The name was applied to the first muezzin in the time of Mohammed, and is used by the Malays instead of muezzin (q.v.). The duties of the Bilal are various-among them to call to public prayers, and to recite the Talkin, the service for the dead after the corpse  has been lowered into the grave. When a goat or bullock is sacrificed, he receives two fingers' breadth of flesh from the victim's neck.

## Bildad[[@Headword:Bildad]]

             (Heb. Bildad', בַּלְדִּד, according to Gesenius, for בֶּןאּלְדָד, son of contention, i.e. quarrelsome; according to First, for בַּלאּאֲדָד, Bel-Adad, but less likely; Sept. Βαλδάδ), "the Shuhite," one of the friends of Job, and the second of his opponents in the disputation (Job 2:11; Job 8:1; Job 18:1; Job 25:1). The Shuah of which the Sept. makes Bildad the prince or patriarch (ὁ Σαυχέων τύραννος) was probably the district assigned to Shuah, the sixth son of Abraham by Keturah, and called by his name (Gen 25:2). This was apparently in Arabia Petraea, if Shuah settled in the same quarter as his brothers, of which there can be little doubt; and to this region we are to refer the town and district to which he gave his name, and in which Bildad was doubtless a person of consequence, if not-the chief. SEE SHUAH.

Bildad takes a share in each of the three controversial scenes in the Book of Job. He follows in the train of Eliphaz, but with more violent declamation, less argument, and keener invective (Wemyss, Job and his Times, p. 111). His address is abrupt and untender, and in his very first speech he cruelly attributes the death of Job's children to their own transgressions, and loudly calls on Job to repent of his supposed crimes. His second speech (18) merely recapitulates his former assertions of the temporal calamities of the wicked. On this occasion he implies, without expressing, Job's wickedness, and does not condescend to exhort him to repentance. In the third speech (256), unable to refute the sufferer's arguments, he takes refuge in irrelevant dogmatism on God's glory and man's nothingness; in reply to which Job justly reproves him both for deficiency in argument and failure in charitable forbearance (Ewald, Das Buch Job). SEE JOB.

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

             (Heb. Bildad', בַּלְדִּד, according to Gesenius, for בֶּןאּלְדָד, son of contention, i.e. quarrelsome; according to First, for בַּלאּאֲדָד, Bel-Adad, but less likely; Sept. Βαλδάδ), "the Shuhite," one of the friends of Job, and the second of his opponents in the disputation (Job 2:11; Job 8:1; Job 18:1; Job 25:1). The Shuah of which the Sept. makes Bildad the prince or patriarch (ὁ Σαυχέων τύραννος) was probably the district assigned to Shuah, the sixth son of Abraham by Keturah, and called by his name (Gen 25:2). This was apparently in Arabia Petraea, if Shuah settled in the same quarter as his brothers, of which there can be little doubt; and to this region we are to refer the town and district to which he gave his name, and in which Bildad was doubtless a person of consequence, if not-the chief. SEE SHUAH.

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## Bile Erar[[@Headword:Bile Erar]]

             SEE BILLY, ERAR.

## Bileam[[@Headword:Bileam]]

             (Heb. Bilam', בַּלְעָם, same name as Balaam [q.v.]; Sept. Ι᾿εμβλάαν v. r. Ι᾿βλαάμ; Vulg. Baalam), a town in the western half of the tribe of Manasseh, named in 1Ch 6:70 as being given (with its "suburbs") to the Kohathites. In the lists in Joshua 17, 21 this name does not appear, but IBLEAM SEE IBLEAM (q.v.) and SEE GATH-RIMMON are substituted for it, the former by an easy change of letters, the latter uncertain. SEE BELAMON (Βελαμών) of Jdt 8:3.

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

             (Heb. Bilam', בַּלְעָם, same name as Balaam [q.v.]; Sept. Ι᾿εμβλάαν v. r. Ι᾿βλαάμ; Vulg. Baalam), a town in the western half of the tribe of Manasseh, named in 1Ch 6:70 as being given (with its "suburbs") to the Kohathites. In the lists in Joshua 17, 21 this name does not appear, but IBLEAM SEE IBLEAM (q.v.) and SEE GATH-RIMMON are substituted for it, the former by an easy change of letters, the latter uncertain. SEE BELAMON (Βελαμών) of Jdt 8:3.

## Bilefeld Christian[[@Headword:Bilefeld Christian]]

             a Lutheran theologian of Germany, who died in 1695 at Delitsch, in Saiony, as doctor of theology, is the author of, Diss. Theol. de Conversione Honinis: — An Diver see Religionis Honines Faedus Ferire Possint et an etiam illud Frangere Licitum sit? Diss. Inaug. de Fide Veterum et Inprimis Fidelium Mundi Antedeluviani in Christum Verum Deum et Hominem ejusque Passiben ei Meritoriam.

His son, JOHANN CHRISTOPH, was born at Wernigerode, Dec. 25, 1664. For a time he acted as assistant to his father at Delitsch. In 1690 he received his degree as doctor of theology at Kiel, was in 1693 appointed professor of theology and superintendent at Giessen, and died June 21, 1727. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Molleri, Cimbria Litterata; Seelen, Athence Lubecenses. (B. P.)

## Bilfinger, Carl Friedrich[[@Headword:Bilfinger, Carl Friedrich]]

             a German theologian, who died Sept. 8, 1838, as doctor of philosophy and pastor at Weilheim. near Tubingen, is the author of Die Hauptlehren der christlichen Religion, in 2 Abteilungen (Tubingen, 1833). See Winer, Handbuch der theol. Lit. ii, 231; Zuchold, Bibl. Theol. i, 149. (B. P.)

## Bilfinger, Georg Bernhard[[@Headword:Bilfinger, Georg Bernhard]]

             a Protestant divine of Germany, doctor and professor of theology, and president of the consistory at Tubingen, was born Jan. 23, 1693, at Canstadt. He studied at Tubingen and Halle, was in 1721 appointed professor of philosophy at Tubingen, but had no great success there. In 1725 he accepted a call to St. Petersburg, but in 1731 returned to Tubingen, having been appointed professor of theology and superintendent of Tubingen. He died Feb. 18, 1750. He wrote, De Harmonia Animni et Corporis Humani Maxime Prcestabilitc (Tubingen, 1723): — Dilucidationes Philosophiccs de Deo, Anima Humnana, Mundo et Generalibus Rerum Ajfectionibus (ibid. 1725; 1768, 4to): — Diss. de  Cultu Dei Rationali (ibid. 1731, 1739): Notes Breves int B. Spinoze. Methodunm Explicandi Scripturias (ibid. 1732, 1739): — De illysteriis Christicance Religionis Generatim Spectatis Sermto (ibid. 1732, 1738). See Winer, Handbuch der theol. Lit. i, 282, 425; Doring, Die gelehrten Theologen Deutschlands, i, 114 sq.; Lichtenberger, Ency. des Sciences Religieuses, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, — s.v. (B. P.)

## Bilgah[[@Headword:Bilgah]]

             (Heb. Bilgah', בַּלְגָּה, prob. cheerful, but according to First, First-born; Sept. Βελγάς and Βαλγάς), the name of two priests.

1. The head of the fifteenth sacerdotal course for the temple service, as arranged by David (1Ch 24:14). B.C. 1043.

2. A priest who returned from Babylon with Zerubbabel and Jeshua (Neh 12:5; Neh 12:18), B.C. 536; perhaps the same as the BILGAI of Neh 10:8.

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

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## Bilgai[[@Headword:Bilgai]]

             (Heb. Bilgay', בַּלְגִּי, prob. same signif. as Bilgah; Sept. Βελγαϊv), one of the priests that sealed the covenant after the restoration from Babylon, B.C. 410 (Neh 10:8); supposed to be the same as BILGAH 2.

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

             (Heb. Bilgay', בַּלְגִּי, prob. same signif. as Bilgah; Sept. Βελγαϊv), one of the priests that sealed the covenant after the restoration from Babylon, B.C. 410 (Neh 10:8); supposed to be the same as BILGAH 2.

## Bilgenschneider[[@Headword:Bilgenschneider]]

             in German superstition, is a daemon which is said to cut off the ears of corn and wheat of poor rustics in harvest times.

## Bilhah[[@Headword:Bilhah]]

             (Heb. Bilhah', בַּלְהָה, faltering, i.e. perh. bashful),' the name of a woman and of a place.

1. (Sept. Βαλλά) The handmaid (Gen 29:29) whom the childless Rachel bestowed as a concubine upon her husband Jacob, that through her she might have children. B.C. 191t. Bilhah thus became the mother of Dan and Naphtali (Gen 30:3-8; Gen 35:25; Gen 46:25; 1Ch 7:13). Her stepson Reuben afterward lay with her (Gen 35:22), B.C. cir. 1890, and thus incurred his father's dying reproof (Gen 49:4).

2. (Sept. Βαλαά.) A place belonging to the tribe of Simeon (1Ch 4:29), called BALAH SEE BALAH (q.v.) in Jos 19:3; and it seems to be the same which is called BAALAH in Jos 15:29.

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

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## Bilhan[[@Headword:Bilhan]]

             (Heb. Bilhan', בַּלְהָן; Sept. Βαλαάμ, Βαλαάν; Balaan, Balan; the same root [בָּלָה, to fail] as Bilhah, Gen 30:3, etc. The final ןis evidently a Horite termination, as in Zaavan, Akan, Dishan, Aran, Lotan, Alvan, Hemdan, Eshban, etc., but is also found in Heb. names).

1. A Horite chief, son of Ezer, son of Seir, dwelling in Mount Seir, in the land of Edom (Gen 36:27; 1 Chronicles i, 42). B.C. cir. 1963.

2. A Benjamite, son of Jediael, and father of seven sons (1Ch 7:10). B.C. ante 1658. It does not appear clearly from which of the sons of Benjamin Jediael was descended, as he is not mentioned in Gen 46:21, or Numbera 26. But as he was the father of Ehud (1Ch 7:10), and Ehud seems, from 1Ch 8:3; 1Ch 8:6, to have been a son of Bela, Jediael, and consequently Bilhan, were probably Belaites. The occurrence of Bilhan as well as Bela in the tribe of Benjamin-names both imported from Edom-is remarkable. SEE BENJAMIN.

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

             (Heb. Bilhan', בַּלְהָן; Sept. Βαλαάμ, Βαλαάν; Balaan, Balan; the same root [בָּלָה, to fail] as Bilhah, Gen 30:3, etc. The final ןis evidently a Horite termination, as in Zaavan, Akan, Dishan, Aran, Lotan, Alvan, Hemdan, Eshban, etc., but is also found in Heb. names).

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## Bilhuber Johann Christoph[[@Headword:Bilhuber Johann Christoph]]

             a Lutheran theologian of Germany, was born Nov. 5, 1702, at Urach. He studied at Tubingen, was in 1730 deacon at Winnenden, and in 1734 pastor there. In 1749 he was called to Urach, where he died, Jan. 2, 1762. He published, Moses und die Propheten in den Evangelien (Esslingen, 1744, 1751): — Evangelischer Liederschatz oder glossirtes grosses Wurtembergisches Gesanqbuch (Tubingen, 183034, 3 pts., in connection with Moser). See Moser, Lexicon der Gottesgelehrten; Koch, Gesch. des deutschen Kirchenliedes, v, 22 sq.; Jocher, Allgemeines Gelehrten- Lexikon, s.v. (B. P.)

## Bilit[[@Headword:Bilit]]

             is the Assvrian feminine Sacti of the god Bel. She was called “the Mother of the Gods,” and was Mylitta of Greek mythology. SEE BELTIS; SEE BELAT.

## Biliverti Giovanni[[@Headword:Biliverti Giovanni]]

             a Florentine painter, was born in 1576, and studied under Cigoli, and blended the style of that master with that of Paolo Veronese and Titian. He finished some pictures which Cigoli left unfinished at his death, and executed a number of pictures in the churches of San Gaetano and San Marco. Of these, The Elevation of the Cross is considered the masterpiece. He died in 1644. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bill[[@Headword:Bill]]

             (סֵפֶר, se'pher, βιβλίον), any thing written, and usually rendered book. The passage in Job 31:35, " Oh! that one would hear me! .... that mine adversary had written a book," would be more properly rendered, " that mine adversary had given me a written accusation," or, in modern phraseology, "a bill of indictment." In other places we have the word "bill," as "bill of divorcement" (Deu 24:1; Deu 24:3; Isa 50:1; Jer 3:8; Mat 19:7; Mar 10:4) SEE DIVORCE, and in Jer 32:10-16; Jer 32:44, " the evidence," or, as in the margin, " the book," which there implies a legal conveyance of landed property.

In the New Testament, the word γράμμα (properly a written mark) is translated " bill" in the parable of the unjust steward (Luk 16:6-7). Here, too, a legal instrument is meant, as the lord's " debtors" are presumed to have been tenants who paid their rents in kind. The steward, it would appear, sought their good-will, not merely by lowering the existing claim for the year, but by granting a new contract, under which the tenants were permanently to pay less than they had previously done. He directed the tenants to write out the contracts, but doubtless gave them validity by signing them himself. This, like the Hebrew term, signifies a "letter" or written communication (1Ki 21:8; 2Ki 5:5; 2Ki 10:1; 2Ki 19:14; 2Ki 20:12; 2Ch 32:17; Est 1:22; Est 3:13; Est 8:5, etc. Act 28:21; Gal 6:11).

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

             (סֵפֶר, se'pher, βιβλίον), any thing written, and usually rendered book. The passage in Job 31:35, " Oh! that one would hear me! .... that mine adversary had written a book," would be more properly rendered, " that mine adversary had given me a written accusation," or, in modern phraseology, "a bill of indictment." In other places we have the word "bill," as "bill of divorcement" (Deu 24:1; Deu 24:3; Isa 50:1; Jer 3:8; Mat 19:7; Mar 10:4) SEE DIVORCE, and in Jer 32:10-16; Jer 32:44, " the evidence," or, as in the margin, " the book," which there implies a legal conveyance of landed property.

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## Billard Pierre[[@Headword:Billard Pierre]]

             a French priest of the Oratory, was born at Ernee in Maine (department of Mayenne), Feb. 13, 1653, and died in May, 1726, at Charento. He accompanied M. Picquet, who was nominated bishop over the missions in Persia and Syria. He wrote La Bete a Sept Tetes (1693), against the Jesuits, for which he was imprisoned until 1699, and afterwards Le Chretien Philosophe (Lyon, 1701, 12mo). See Biog. Universelle, 4, 492.

## Billecoq Jean Francois[[@Headword:Billecoq Jean Francois]]

             a French Dominican of Moreuil, in Picardy, who died at Abbeville, Oct. 19, 1711, aged seventy-eight, wrote, Instructions Familieres sur les Pratiques de la Vraie Devotion (Abbeville, 1673): — L'Usage du Saint Sacrament, tire de v'Ecrifure, des Conciles,' et des Peres (Amiens, 1690); and some other works.

## Billfrith[[@Headword:Billfrith]]

             an anchoret and goldsmith, who bound the copy of the Gospel written by bishop Eadfrith, is made a contemporary of St. Balthere, and lived about 740. — Smith, Dit. of Chris. Bio. s.v.

## Billi (Or Billy) Niccolo And Antonio[[@Headword:Billi (Or Billy) Niccolo And Antonio]]

             two Italian engravers, lived about the year 1734. The following are their principal works: The Infant Jesus Sleeping; St. Philip Neri Kneeling before the Virgin; The Holy Family; The Flight into Egypt; The Cardinal Pompeo; Fredericus Zuccharus; Hans Holbein.

## Billiart Marie Rose Julia[[@Headword:Billiart Marie Rose Julia]]

             the foundress of the Sisters of Notre Dame, was born at Cuvilly, Picardy, France, in 1751. On Feb. 2, 1804, she, with Frances Blin and Catharine Duchatel, made the necessary vows, and promised to devote themselves to the education of orphans and homeless children. Through her strength of character and patient endurance, even through sufferings and hard trials, she labored constantly, and at her death in 1816 saw her order widely established. Archbishop Purcell of Cincinnati introduced the Sisters of Notre Dame into the United States in 1840. On Jan. 1, 1872, the order numbered in this country 20 houses, 13,242 free scholars, 6517 Sunday scholars, 859 night scholars, 10,727 sodalities. In Belgium, England,  United States, and Central America, there were at the same date 88 houses, 9996 day scholars, 45,146 free scholars, 12,671 Sunday scholars, 19,404 sodalities. 564 orphans. See Life of Mother Julia (N.Y. 1872); (N.Y.) Cath. Almanac, 1873, p.193.

## Billican (Billicanus Or Pillicanus), Theobald[[@Headword:Billican (Billicanus Or Pillicanus), Theobald]]

             was born at Billigheim near the end of the fifteenth century. His real name was Gerlach, but he took his surname from his birthplace. He passed A.B. at Heidelberg, 1512. In 1518 (April 26) Luther disputed in the convent of the Augustinians at Heidelberg with several Romish orators. Billican attended, with Brentz (q.v.) and Schnepf, and was so impressed by Luther that he at once joined his side of the controversy. His lectures in the university, as well as those of Brentz, found great favor with the students, but an inquiry into his teaching was soon ordered by the authorities. He left Heidelberg in 1522 for Weil, and was driven from thence to Nordlingen, where he remained as pastor till 1535. His preaching was very useful to the Reformation. In the controversy about the Eucharist he sided with Luther against Zuingle. In 1535 he returned to Heidelberg, where he was allowed to lecture on the Decretals and the Jusfeudale till 1544, when he was driven away from the university, and imprisoned for a time at Dilsberg. His last years were spent as Professor of Rhetoric at Marburg, and he died there August 8th, 1554.-Herzog, Real-Encykop. ii, 238.

## Billican (Billicanus Or Pillicanus), Theobald (2)[[@Headword:Billican (Billicanus Or Pillicanus), Theobald (2)]]

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## Billick, Eberhard[[@Headword:Billick, Eberhard]]

             one of the most famous Roman Catholic theologians of the 16th century, was born at Bilk, near Dusseldorf, and died in the year 1557. He belonged to the Carmelite order, and was professor at Cologne. When it was intended to call Butzer to Cologne, he opposed this movement by publishing his Judicium, Deputatorum Universitatis et Secundarii Cleri Coloniensis (1543). In 1545 he published another polemical work against Protestantism, which was propagated at Cologne, under the title, Judicii Universitatis et Cleri Coloniensis Adversus Calumnias Philippi Melanehthonis, Martini Buceri, etc. In 1546 he was present at the Ratisbon colloquy. Pope Paul IV honored him with the title of bishop of Cyrene. See Hartzheim, Bibl. Col. page 174 sq.; Hagen, Geschichte Aachens, 2:139; Ennen, Geschichte der Stadt Kdln, 4:1875; Varrentrapp, Hermann von Wied (Leipsic, 1878); Pastor, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Billiet Alexis[[@Headword:Billiet Alexis]]

             a French prelate, was born in 1783. In 1825 he was made bishop of Maurienne; in 1840, archbishop of Chambery. In 1861 he was appointed cardinal, and died April 30, 1873, being at the time of his death senior of the French clergy and the oldest member of the college of cardinals. He wrote, Memoires pour servir a l'Histoire de Diocese de Chambery (1865). (B.P.).

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

             a Unitarian minister, was born at Sunderland, Mass., and graduated at Harvard College in 1731. He was ordained at Belchertown in 1737, and dismissed in 1751. He was installed at Greenfield, Mass., March 28, 1754. He died in 1760. See Sprague, Annals of the Amer. Pulpit, 8:10.

## Billings, Oliver[[@Headword:Billings, Oliver]]

             a Baptist minister, was born in Maine about the year 1795, and was in early life converted in Fayette, Me. He was ordained as an evangelist in 1800, and was not long after called to the pastorate of the church in Fayette. Of this church he was the acting pastor for more than twenty years, and senior pastor until his death, which occurred July 31, 1842.

He had a son, JOHN, who was one of the early students at Waterville, was licensed in 1825, ordained pastor of the church in Addison in 1826, where he remained seventeen years (1826-43). Subsequently he was pastor of the church in North Livermore a short time. See Millett, History of the Baptists of Maine, p. 436; Sprague, Annals of the Amer. Pulpit, 6:392. (J. C. S.)

## Billings, Silas[[@Headword:Billings, Silas]]

             a Presbyterian minister, was born at Somers, Tolland Co., Conn., Aug. 10, 1804. He graduated from Yale College in 1829, when he entered the Princeton Theological Seminary and graduated in 1833. His first field of labor was in Prince George County, Va., near Petersburg, where he  remained but a short time and removed to the valley of Virginia, where for nine years he had charge of the churches of Woodstock, Strasburg, and Cedar Creek. He afterwards lived and labored successively at Morgantown, West Va., and also at Brooklyn, N. Y. After leaving thiis charge he went to West Bloomfield, N. J., and returned to Virginia, where he took charge of the church at Duffields. After 1869 he resided in Winchester, in charge of a seminary for young ladies. He was a great sufferer for many years, but his energetic spirit overcame all obstacles, and for a long time he was a successful pastor and popular preacher. He died in Winchester, Va., Jan. 8, 1881. See (N.Y.) Observer, Jan. 20, 1881. (W. P. S.)

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

             a Congregational minister, was born at. Preston, Conn., Feb. 15. 1697. He graduated from Yale College in 1720, and was ordained pastor of the church in Hampton in 1723 — the same time as the formation of the church. Here he remained till his death, May 20, 1733. A Fast-day Sermon of his was published posthumously, with a preface by Hale. See Cong. Quarterly, 1860, p. 180.

## Billingsly John Ashcum[[@Headword:Billingsly John Ashcum]]

             a Baptist minister, was born in St. Mary's County, Md., April 24, 1770. When about fourteen years of age he removed to Virginia. He was a very witty and agreeable young man, and uncommonly active; having a fine ear for music, and being an excellent performer on the violin. When about twenty years of age, he was awakened from his vain life, made a public profession of his faith in October, 1794, and at once fully identified himself with the cause of Christ as an active and zealous member of the Church. He was ordained to the work of the ministry in October, 1810, and became pastor of the church at Zoar, Orange Co., Va. Subsequently he ministered to other churches in his native state. He died Aug. 1, 1837, on his plantation called Salem, in Spottsylvania, near Fredericksburg. He was a popular, successful, and indefatigable preacher. Although not educated in the schools, he was always a student and reader of good books. It is said that few men in modern times have been instrumental in the conversion of more sinners or baptized more believing subjects. See Taylor, Virginia Baptist Ministers; Haynes, Baptist Cyclopcedia, i, 96-99.

## Billot Jean[[@Headword:Billot Jean]]

             a French preacher, was born at Dole in 1709, and died at Macherans, in the diocese of Besancon, in 1797. He wrote Proves. Aduits en Pratique pour les Dimanches et les Fetes Principales de l'Annee (1771; Lyons, 1785). These lectures, often republished, were translated into German (Augsburg, 1774). See Hoefer, Nouv. Biog. Generale, s.v.

## Billroth, Johann Gustav Friedrich[[@Headword:Billroth, Johann Gustav Friedrich]]

             a German theologian, was born in 1808 at Lubeck, became in 1834 professor of philosophy at Halle, and died there in 1836. He wrote, among others, the following works: Beitrage zur wissenschaftlichen Kritik deer herrschendeni Theologie (Leipz. 1813); Commentar zu den Briefen des Apostels Paulus an die Korinther (Leipz. 1833); Vorlesungen iber Religions philosophie, published after his death by Erdmann (Leipz. 1837).

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## Billuart Charles Rens[[@Headword:Billuart Charles Rens]]

             a French theologian and preacher, was born at Reein, Ardennes, Jan. 8, 1685. He completed his studies at Charleville, was appointed professor at the College of Douay, entered the Dominican order, and became, in 1728, provincial of his order. He died Jan. 20, 1757. His principal works are, De Mente Ecclesice Catholicce circa Accidentia Euceharistice'Dissertatio Unica, adver'sus Ant. Lengrand (Liege, 1715): — Le Thomisme Venge de sa Pritendue Condemnation par la Constitution Unigenitus (Brussels, 1720): — Lettre aux Docteurs de la Facult de Thologie d o y,ec deDouy, ave des Reflexions, etc. (1723): — Examenn Critique des Reflexions sur le Bref de N. S. P. le Pape Benoit XIII (1724). Of his writings one has especially become well known, the Summa S. Thomoe Hodiernis Academiarum f Moribus Accommodata, sive Cursus Theologiac juxta Mentem D. Thomoe (Liege, 1746-51, 29 vols. 8vo). This manual, which has often been printed in Italy, France, and Germany, and of which the author published an abridged edition in 1754, in 6 vols., has contributed not a little to develop in the Catholic schools the ideas and especially the spirit of the Doctor Angelicus, who was the favorite and theological ideal of Billuart. See Lichtenberger, Encyclopedie des Sciences Religieuses, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Billups Humphry[[@Headword:Billups Humphry]]

             a minister in the Methodist Episcopal Church South, was born in Mathews County, Va., Sept. 10, 1786. He experienced conversion at the age of nineteen; received license to preach in 1812; and in 1837 entered the Virginia Conference. Both in the local ministry and in the itinerant ranks he abounded with earnest labor and abundant success. Age and infirmity finally compelled him to retire from active service, and he spent several years as a superannuate prior to his death, which occurred May 20, 1871. Mr. Billups had only the advantages of a rudimentary education, yet by persistent personal application he attained considerable excellence as a  well-read preacher. See Minutes of Annual Conferences of the M. E. Church South, 1871, p. 530.

## Billy (Or Bile), Erar (Or Erard)[[@Headword:Billy (Or Bile), Erar (Or Erard)]]

             a French theologian of Lorraine, was born Jan. 10, 1610. He taught theology and mathematics at Caen. In 1644 he ventured to issue upon the simony and power of the popes certain propositions which brought against him violent replies, so that he was at length obliged to retract. He resolved to go to America as missionary, and died by shipwreck in 1645. See Hoefer, Nouv. Biog. Generale, s.v.

## Billy (Or Billi, Lat. Billius), Jacques De[[@Headword:Billy (Or Billi, Lat. Billius), Jacques De]]

             a French abbot, who was born at Guise in 1535, and died at Paris, Dec. 25, 1581; wrote Anthologisc Sacrs ex Probatissimnis utriusque Lingua Patribus Collectce, atque -Octastichis Comprehensac libri II; he also wrote notes on Gregory Nazianzen's work, which F. Morellus edited (Paris, 1709-11); he also published Joannes Damanscenus: Opera Gr. et Lat. ex editione J. B. (ibid. 1619): — Isidorus Pelusiota: de Interpret. Div. Scripturas Epistol. libri V Gr. et Lat., quorum III priores ex Interpretatione Jac. Billii (ibid. 1585). .See Wiler, Handbuch der theol. Lit. i, 893, 895 sq.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Billy, Jean de[[@Headword:Billy, Jean de]]

             a French theologian, was born at Guise about 1530. He was elder brother of Jacques and of Godefroy, pursued the ecclesiastical profession, obtained some benefices, and was at first very worldly in his mode of living; but having been rescued from death by fire, he resigned the abbeys in his possession, and entered the Carthusian order. He was prior of Mont-Dieu and of Bourbon-lez-Goillon, where he died, June 30, 1580. He wrote, Des Sectes et des Heresies de nostre Temps, etc.; translated from the Latin of Stanislas Hosius, bishop of Varmie in Poland (Paris, 1561): — Dialogue de la- Perfection de Charite; translated from the Latin of Denis of Rickel, named also Dyonisius Carthusianus (ibid. 1570): — Homelie de Saint Jean Chrysostome, entitled Que Personne n'est Offense que de Soimeme; avec deux Sermons de Saint Augustin, translated into French (ibid. 1751): — Le Manuel du Chevalier Chretien;. translated from the Latin of John of Lansperge (ibid. 1573): — Exhortation au Peuple Francois pour  Exercer les Euvres de Misericorde Envers les Pauvres, etc. (ibid. 1572; 1584). See Hoefer, Nouv. Biog. Generale, s.v.

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

             one of the English reformers and martyrs, was born at Norfolk about 1500, and educated at Cambridge. From his boyhood he was remarkable for his pious bent, and he sought aid in the way of holiness from his confessor and other priests in the Romish Church. But he sought in vain until, by reading the N.T. in the translation of Erasmus, he was delivered from the errors of popery and the bondage of sin; and, leaving the study of human law, devoted himself wholly to the study of divinity. He soon began to preach, and his ministry was wonderfully successful. -any gownsmen, among whom was Latimer, were led by his instrumentality to the Saviour. He continued his labors with great effect until Wolsey, alarmed by his success, arrested him, Nov. 25, 1527, and brought him to trial for preaching the doctrines of Luther. After four appearances before his judges, his firmness was overcome rather by the persuasions of his friends than from conviction, and he signed a recantation, December 7, 1529. After this he returned to Cambridge; but the consideration of what he had done brought him to the brink of despair. Being restored, however, by the grace of God to peace of conscience, he resolved to give up his life in defence of the truth he had sinfully abjured. Accordingly, in 1531, he went into Norfolk, and there preached the Gospel, at first privately and in houses, afterward openly in the fields, bewailing his former recantation, and begging all men to take warning by him, and never to trust the counsels of friends, so called, when their purpose is to draw them from the true religion. Being thrown into prison, Drs. Call and Stokes were sent to persuade him again to recant; but the former of these divines, by Bilney's doctrine and conduct, was greatly drawn over to the side of the Gospel. Finding him inflexible, his judges condemned him to be burned. At the stake he rivalled the noblest martyrs of antiquity in courage and constancy. His friend Dr. Warner, who had accompanied him, in taking his last leave of his beloved friend, was so much affected that he could say but little for his tears. Bilney accosted him with a heavenly smile, thanked him kindly for all his attentions, and, bending toward him, whispered, in a low voice, his farewell words, of which it is hard to say whether they convey more of love to his friend or faithfulness to his Master: " Pasce gregem tuum, paesce gregem tuum; ut cum venzerit Dominus, inveniat te sic facientem: Feed your flock, .feed your flock; that the Lord, when he cometh, may find you so doing." The fagots were then applied, and the body of the martyr was consumed to ashes, Sept. 6, 1531. Middleton, Evang. Biog.; Fox, Book of Martyrs; Burnet, Hist. of Reformation, i, 53, 268; Collier, Eccl. Hist. of England, p. 70, 184; Hook, Eccl. Biog. ii, 406.

## Bilney, Thomas (2)[[@Headword:Bilney, Thomas (2)]]

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## Bilnimiki[[@Headword:Bilnimiki]]

             (lord of mysteries) is a frequent occurring title of the Assyrian deity Hea, the god of the under-world.

## Bilo (Or Pilo)[[@Headword:Bilo (Or Pilo)]]

             an Armenian historian, was born at Dirag, in Armenia, in 643. He studied successfully theology and history, and distinguished himself among the scholars of his country, and obtained the friendship of Nerseh, governor- general of Armenia, to whom he gave useful counsel in the administration of the affairs of state. He died in 711. He wrote a translation of the Ecclesiastical History of Socrates into Armenian, and a History of the Patriarchs of Armenia. See Hoefer, Nouv. Biog. Generale, s.v.

## Bilocation[[@Headword:Bilocation]]

             is a miraculous property, which some of the canonized saints of the Church of Rome are said to possess, of appearing in two places at once, or of passing with the velocity of spirits from one place to another. — SEE MIRACLES; SEE WONDERS.

## Bilshan[[@Headword:Bilshan]]

             (Heb. Bilshan', בַּלְשָׁן, son of the tongue, i.e. eloquent; Sept. Βαλασάν and Βαλσάν), a man of I rank who returned from the Babylonian captivity with Zerubbabel (Ezr 2:2; Neh 7:7). B.C. 536.

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

             (Heb. Bilshan', בַּלְשָׁן, son of the tongue, i.e. eloquent; Sept. Βαλασάν and Βαλσάν), a man of I rank who returned from the Babylonian captivity with Zerubbabel (Ezr 2:2; Neh 7:7). B.C. 536.

## Bilskirner[[@Headword:Bilskirner]]

             in Norse mythology, was the palace of the god Thor in his kingdom Thrudwanger, being the largest building in the world. It had five hundred and forty saloons, but was full of windings and hallways, so that he who entered without a guide could not find his way out again.

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

             Bishop of Winchester, was of German descent, but was born at Winchester about 1536. He was educated at Winchester, and was elected in 1565 to New College, of which he afterward became warden. In 1585 he published his True Difference between Christian Subjection and unchristian Rebellion; and in 1593, his Perpetual Government of Christ his -Church (reprinted Oxford, 1842, 8vo). He was elevated to the see of Worcester in 1596, and transferred to that of Winchester May 13th, 1597, when he was made a privy councillor. His most celebrated work is his Survey of the Sufferings of Christ for the Redemption of Man, and of his Descent into Hell for our Deliverance (Lond. 1604, fol.), which is a learned work against Calvin and the Puritans. To him, in conjunction with Dr. Miles Smith, was intrusted the care of revising the new translation of the Bible made in the reign of James I. He attended the Hampton Court conference, and was one of the most zealous advocates -of the prerogatives of the Church. He was a person of great learning, and specially well read in the fa-thers and schoolmen. He died June 18, 1616. His Perpetual Government is considered by High Churchmen as one of the ablest defences of apostolical succession ever published.-Hook, Eccl. Biog. ii, 422.

## Bilson, Thomas (2)[[@Headword:Bilson, Thomas (2)]]

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## Bilstein Jan[[@Headword:Bilstein Jan]]

             a Flemish theologian, was born in 1592 at Verviers, Belgium. He aided in reorganizing the academy of Osnabruck, and died March 6, 1663, leaving several historical and poetical works, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Bimatris[[@Headword:Bimatris]]

             in pagan mythology, is the Latin translation of the Greek Dimeter. It was. the designation of Bacchus, as he was born twice, first of Semele, then of Jupiter, who sowed him in his thigh.

## Bimatshi-Dahri[[@Headword:Bimatshi-Dahri]]

             in Mongolian mythology, was the greatest and mightiest of the Assuri. The second ray of the six shining lights inspired him.

## Bimel Michael[[@Headword:Bimel Michael]]

             SEE BUMEL.

Bin was the Assyrian god of the atmosphere, and the biblical Rimimon.

## Bimhal[[@Headword:Bimhal]]

             (Heb. Bimhal', בַּמְהָל, son of circumcision, i.e. circumcised; Sept. Βαμαήλ), a son of Japhlet and great-great-grandson of Asher (1Ch 7:33). B.C. cir. 1658.

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

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## Binace Josiah[[@Headword:Binace Josiah]]

             a Methodist helper, was born in 1841, and was converted while at school at Graham's Town, South Africa. He served the Wesleyan Methodist Church in South Africa as teacher, local preacher, and evangelist, and was accepted as a regular minister in 1879, but died in his first and only appointment, at Queenstown, Sept. 13, 1879. He won souls. See Minutes of the British Conference, 1880, p. 45.

## Binch Johannes[[@Headword:Binch Johannes]]

             a Lutheran theologian of Germany, was born at Herford, in Westphalia, in 1586. He studied at Helmstadt and Giessen, and died at Herford, Feb. 20, 1671, as senior minister, where he had occupied the pastorate for thirty- eight years. He wrote, Die gottliche Bussposaune in 250 Predigten: — Catechismus Psalmodicous: — Lapis Offensionis (Rom. ix) ex, Via Fidelium Remotus, (against which N. Warendorp wrote his Lapis Resurrectionis Immotus): — Remedium Impietatis. See Unschuldige Nachrichten; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Binck Jacob[[@Headword:Binck Jacob]]

             a German engraver, was born at Cologne in 1504, and studied under Duer, and afterwards visited Rome where he became a scholar of Marc Antonio. The following are some of his principal plates: Adam Holding the Branch of a Tree; Eve with a Branch with Two Apples; The Seven Planets,  represented by Figures; The Seven Virtues, Faith, Hope, Charity, Justice, Patience, Fortitude, and Temperance; David with the Head of Goliath; The Descent from the Cross. See Spooner, Biog. Hist. of the Fine Arts, s.v.

## Bind[[@Headword:Bind]]

             (represented by numerous Heb. words). To bind and to loose (δέω and λύω) are figurative expressions, used as synonymous with command and forbid; they are also taken for condemning and absolving (Mat 16:19). Binding and loosing, in the language of the Jews, expressed permitting or forbidding, or judicially declaring any thing to be permitted or forbidden (comp. Joh 20:23; Joh 16:13). In the admission of their doctors to interpret the Law and the Prophets, they put a key and a table- book into their hands, with these words; " Receive the power of binding and loosing," to which there seems to be an allusion in Luk 11:52. (See Lightfoot, Hor. Heb. in loc.) So Christ says, " I am not come to destroy," to unloose or dissolve, " the law, but to fulfil it," that is, to confirm and establish it (Mat 5:17). The expression "to bind the law upon one's hand for a sign," etc., is figurative, and implies an acquaintance with it, and a constant regard to its precepts; but the Jews construed the phrase literally, and bound parts of the law about their wrists; hence the custom of wearing phylacteries. Rolls or volumes of writing were tied up; hence the expression in Isa 8:16. SEE PHYLACTERY.

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

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## Bindachul[[@Headword:Bindachul]]

             a town near Mirzapur, to the north of Bengal, in Hindustan, where there is a temple dedicated to the sanguinary goddess Kali (q.v.). At this place religious ceremonies are constantly performed, and thousands of animals are offered in sacrifice. It is chiefly frequented by the Thugs (q.v.), or leagued murderers, who, before setting out on their cruel expeditions, visit the temple of the goddess, implore her aid, and, in the event of success, promise her a portion of the booty.

## Bindeman, F. W[[@Headword:Bindeman, F. W]]

             a German Reformed minister, was, in 1824, a student of Rev. J. William Dechaut, and by him recommended for ordination to the fathers; but owing to his rude and passionate conduct he was not deemed worthy to be a member, hence was excluded from all connection with the Church. It is not known when he died; See Harbaugh, Fathers of the German Ref. Church, 4, 475.

## Binder Christoph[[@Headword:Binder Christoph]]

             a Lutheran theologian of Germany, was born at Gretzingen in 1519, and studied at Tubingen. In 1543 he was pastor at Denkendorff, in 1545 at Stuttgart, in 1557 at Nurtlingen, in 1568 general superintendent and abbot at Adelberg, where he also signed the Formula of Concord, and died Oct. 31, 1596.  His grandson, also named CHRISTOPH, was born at Rosswalden in 1575, and studied at Tubigen. In 1601 he was deacon at Canstadt, in 1608 superintendent and preacher at Stuttgart, and in 1610 member of consistory and court-preacher. Two years after he had received the degree of doctor of theology, in 1614, he was made general superintendent and abbot of Maulbrunn, and died June 3, 1616. He wrote, Theologia Scholastica: — Tracctatus de Usuris: — De Jesuitarsum Sophistica et Malis Artibus, quibus in Congressibus uti Solent. See Freheri, Theatrum Eruditorum; Fischlin, Memoria theolog. Wurtemberg.; Jocher, Algemeines Gelehrten-Lexikon, s.v: (B. P.)

## Bindrim Johann, Georg[[@Headword:Bindrim Johann, Georg]]

             a German theologian, who died at Rostock in 1705 as professor of, theology, is the author of, De Voce Hosianna: — De Sione Evangelica: — De Gradibus Excommunicationis Judceis olim Receptis: — De Characteribus Messice: — De Prophetis Illorumque Ordine. See Mecklenburgisches Gelehrten Lexikon; Winer, Handbuch der theol. Lit. i, 143. (B. P.)

## Binebtat[[@Headword:Binebtat]]

             was an Egyptian deity adored under the figure of a kneeling. ram. His title was the spirit-lord of Teattu.

## Binei[[@Headword:Binei]]

             (Heb. Bina' and Binah', בַּנְעָאand בַּנְעָה [the latter in the first occurrence], according to Simonis, by transposition for נַבְעָה, a gushing forth, i.e. fountain; according to Furst, forבֶּןאּגָּעָה, son of dissipation, i.e. scatterer; Sept. Βαανά v. r. Βανά), a Benjamite, son of Moza and father of Rapha, of the descendants of King Saul (1Ch 8:37; 1Ch 9:43). B.C. cir. 850.

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

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## Biner Joseph[[@Headword:Biner Joseph]]

             a Jesuit of Germany, who died about 1778, left Apparatus Eruditionis ad Jurisprudentiam Praesertim Ecclesiasticam, partes XIII (5th ed. Augsburg, 1766-67, 7 vols. 4to).

## Binet, Etienne[[@Headword:Binet, Etienne]]

             a French Jesuit, was born at Dijon in 1569, and died at Paris, as rector of the College of Clermont, July 4, 1639. He was a prolific writer, and his works are. found in the Bibliotheque des Ecrivains de la Compagnie de Jesus (edited by Augustin and Alois de Backer, Liege, 1853). Sotwell, in his Bibliotheca Scriptorum S. J., praises him highly; but Binet appears to have had more zeal and piety than talent, and few of his numerous works, enumerated by Papillon in the Bibl. des, Auteurs de Bourgogne, call for any special notice. We must, however, except his Essai sur les Merveilles de la Nature (Rouen, 1621), which soon passed through twenty editions,  and Abrege des Vies des Principaux Fondateurs des Religions de l'Eglise, Reprisentis dats le Choeur de l'Abbaye de S. Lambert de Liesse en. Haynault (Antwerp, 1634, 4to), which was translated into Latin. We give the titles of some others of his works: Quel est le Meilleur Gouvernement, le Riqoureux ou la Doux, pour les Superieurs de Religion? De l'Etat Heeux et Malheur-eux des Aaes Souffantes de Purgatoire, et des Moyens Souverains pour ny aller pas, etc.: — Editations Afiectives sur la Vie de la tres Sainte Vierge, litere de Dieu (Antw. 1632): — Les Saintes Faveurs de Petit Jesus au Cacur qu'il Ayme et qui l'Aye (Paris, 1626): — Le Chef- d'Euvre de Dieu, ou les Souveraines Perfections de la Sainte Vierye sta Mere (edited by Jennesseaux, Paris, 8.55). See Alegambe, Bibliotheca Scriptorum Societatis Jesu; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Lichtenberger, Encyclopedie des Sciences Religieuses, s.v.; Biog. Universelle, 4, 499; Landon, Eccles. Dict. s.v. (B. P.)

## Binet, Francois Isidore[[@Headword:Binet, Francois Isidore]]

             a French theologian, was born at Niort in 1720. He was professor at the house of the Capuchins, where he was first provincial of, the province of Touraine, and then guardian of the convent of Poitiers. He frequently preached in Poitou and the surrounding provinces, where his oratorical ability gained for him a desirable reputation. He died at the close of the 17th century. He wrote, Le Missionnaire Controversiste, or Cours Entier de Controverses (Poitiers, 1686).

His nephew, ISIDORE BINET, born at Niort in 1693, also entered the Capuchin order, of which he was twice provincial. A commendable orator, he went to Rome as preacher of the chapter-general of his order. He wrote a history of his voyage to Italy, in order to refute the erroneous reports of Misson, but before his death he demanded that his MS. should be burned. He died at Poitiers in 1779. See Hoefer, Nouv. Biog. Generale, s.v.

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

             a Protestant Episcopal clergyman of the diocese of Albany, was the officiating minister in the parish of New Castle, Pa., in 1857, and continued in that position until 1859, when he removed to Fort Smith, Ark., being employed in what was then known as the “Mission of the South-west.” The following year, in the same missionary diocese, he served at Van Buren, Ark., and remained there until 1865. In 1866 he became rector of Grace Church, Canton, N. Y., and, after serving there about two years,  resided in Canton without charge. Soon after, he removed to Benicia, Cal. A year after this, in 1871, he became principal of St. John's Institute, Sacramento, retaining that position until 1873, at which time he removed to New York city, without charge. In 1874 he officiated in Stockbridge, Mass., and in the following year was rector of Edward's-place School, in the same town. A short time previous to his death he was connected with the diocese of Albany. He died in the island of Jersey, Channel Isles, Feb. 1, 1877. See Prot. Episc. Almanac, 1878, p. 168.

## Bingham, Abel[[@Headword:Bingham, Abel]]

             a Baptist missionary among the Seneca and Ojibwa Indians, was born at Enfield, N. H., May 9, 1786. He was ordained at Wheatland, N. Y., in 1838, and was sent among the Ojibwas. In 1855 he resigned his connection with the mission and removed to Michigan. He died at Grand Rapids, Mich., Nov. 26, 1865. See Appleton's Annual Cyclopoedia, 1865, p. 658; Cathcart, Baptist Encyclopedia, p. 100.

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

             an English clergyman, was born at Melcombe Bingham, in Dorsetshire, in 1715, and educated at Westminster School and at Christ Church, Oxford. He afterwards became fellow of All-Souls' College, and was some time proctor in the university. A few years later he was presented to the rectory of Pimpern, Dorset, and afterwards to that of More Critchil. He died at Pimpern, Oct. 11, 1800. His principal works are, A Vindication of the Doctrine and Liturgy of the Church of England (Oxford, 1774): — An Essay on the Millennium, etc. (Lond., 1804, 2 vols. 8vo): — and Essays, Disputations, and Sermons, with Memoirs of the Author's Life, by Peregrine Bingham (1804, 2 vols. 8vo). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

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

             a Methodist Episcopal minister, was a native of Virginia. No particulars are recorded concerning his birth or life other than that he spent four years in the ministry, and was serious, faithful, zealous, humble, and successful. He died in 1789. See Minutes of Annual Conferences, 1789, p. 33.

## Bingham, Hiram[[@Headword:Bingham, Hiram]]

             a Congregational minister, was a native of Bennington, Vt. At the age of twentyone he was converted, and began preparation for college with the Rev. Elisha Yale, D.D., of Kingsbury, N. Y., and graduated from Middlebury College in 1816. Three years afterwards he graduated from Andover Theological Seminary. He was ordained at Goshen, Conn., Sept. 29, 1819, as a foreign missionary — the first ordination of a foreign missionary in Connecticut. In company with other missionaries, he sailed from Boston, Oct. 23, for the Sandwich Islands, the voyage occupying one hundred and sixty days. After an exploration of the islands, Mr. Bingham, in September, 1823, established himself at Honolulu on the island of Oahu; and thus began the first mission to the islands of the Pacific. He translated hymns, school-books, and large portions of Scripture into the language of Polynesia. On account of the failing health of his wife, he returned to the United States in 1840, and began to act as stated supply to various churches, particularly the church in Chester, Mass., and the Temple-street Church, New Haven, Conn. He died at New Haven, Nov. 11, 1869, aged eighty years. Mr. Bingham made a valuable contribution to missionary literature in a work entitled, A Residence of Twenty-one Years on the Sandwich Islands (Hartford, 1847). He also printed a little work, Bartimeus of the Sandwich Islands, published by the American Tract Society. See Cong. Quarterly, 1871, p. 593.

## Bingham, Joseph[[@Headword:Bingham, Joseph]]

             one of the most learned and laborious divines the Church of England has ever produced, was born in 1668 at Wakefield, in Yorkshire. He studied at Oxford, and became a fellow of University College, where he had for his pupil Potter, who afterward was archbishop of Canterbury. When called upon to preach before the university, he chose for the subject of his sermon the mystery of the Trinity, and some expressions which were thought to be heretical raised a great storm, which eventually induced him to quit the university. He received the rectory of Havant, in Hampshire, and died Aug. 17, 1723, the victim of excessive toil in pursuing his literary labors, which, owing to his large family and narrow income, were necessary to his support. In 1708 he published the first volume of his celebrated work, Origines Ecclesiastca, or Antiquities of the Christian Church, which was completed in eight vols. 8vo, the last of which appeared in 1722. He was employed in correcting and amending this work at his death, which amended edition was afterward contained in the collection of his works published at London in two vols. fol., 1726. His Origines was translated into Latin by J. H. Grichow, with a preface and notes by J. F. Buddaeus, and printed at Halle in 1724-38, and again in 1751-61 (10 vols. 4to). This great work is a perfect repertory of facts in ecclesiastical archeology, and has not been superseded or even approached in its own line by any book since produced. Its High Church views make it very acceptable to the Romanists, who have printed a revised German translation of it for their own use (Augsburg, 1788-96, 4 vols. 8vo). A very convenient and cheap edition of Bingham for the use of students was published in London in 1852 (Bohn, 2 vols. royal 8vo). The best complete edition is that of Pitman (Lond. 1840, 9 vols. 8vo), which gives the citations in full from the originals, together with a life of the author. SEE ARCHAEOLOGY.

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## Bingham, Luther[[@Headword:Bingham, Luther]]

             a minister of the Reformed (Dutch) Church, was graduated from Middlebury College in 1821. He was licensed by the Essex Association, Mass., in 1825, and served as pastor from 1825 to 1837 at Marietta, O. He was pastor in Cincinnati from 1837 to 1843, and at Williston, Vt., 1843 to 1851; and a journalist, from 1851 to 1877. In 1855 he joined the Reformed Dutch Church, and was colporteur as well as connected with the Board of Publication. He died in 1877. He wrote much, both in the newspapers and in books. For eighteen years he was the author of the reports of the Fulton- street prayer-meeting in the N. Y. Observer and Christian Intelligencer. He wrote “certain chapters” in Prime's Power of Prayer. He published, Army Life: — Hospital Life: — Living Words from Living Men: — The High Mountain Apart: — The Young Quartermaster: — The Little Syracuse Boy: — The Little Drummer Boy: — Out of Darkness into Light, etc.  “These practical and simple books did an immense amount of good.” See Corwin, Manual of the Ref. Church of America (3d ed.), p.183.

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

             an English Congregational minister, the son of a gentleman farmer, was born at Hemsworth Lodge, near Ackworth, Yorkshire, in 1813. In early life he gave himself to God, joined the Church at Queen-street chapel, Leeds, and in 1837 entered Airedale College. His first settlement was at Middlesborough, Yorkshire, where he was ordained April 28, 1842, Thence he removed to Crewe, thence to Tockholes. Lancashire, and thence to Droylsden, where he died, May 30, 1862. Though naturally retiring, Mr. Bingley possessed a moral courage that was equal to everv demand made upon it. His conduct, spirit, and teachings were in harmony. See (Lond.) Cong. Year-book, 1863, p. 208.

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

             an English clergyman, was a native of Yorkshire, and was educated at St. Peter's College, Cambridge, where he graduated in 1799, and took holy orders. He died in 1823. Among his published works are, North Wales; including its Scenery, Antiquities, Customs, etc. (Lond. 1804, 2 vols. 8vo.): — Memoirs of British Quadrupeds, etc. (1809): — Animated Nature (1815): — Useful Knowledge (1816). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Biniterim, Anton Joseph[[@Headword:Biniterim, Anton Joseph]]

             a very prolific Roman Catholic writer, was born at Dusseldorf, entered the order of Franciscans in 1796, and became in 1805 pastor at Bilk, a suburb of Dusseldorf, which office he retained until his death in 1855. In 1838 he was sentenced to six months' imprisonment for having censured in his sermons the Prussian law respecting mixed marriages. The most important of his numerous works is Die vorzi-glichsten Denkwiardigkeiten der christlich-katholischen Kirche (Mentz, 1821- 33, 7 vols.), an enlarged translation of Pellicia's work on Christian antiquities. SEE ARCHAEOLOGY. Among his other works are a history of all the German councils (Gesch;chte der deutschen attional, Provinzial, und Diiocsanconcilen, Mentz, 1835-43, 7 vols.), and a history of the archdiocese of Cologne.

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## Binius (Commonly Bini), Severin[[@Headword:Binius (Commonly Bini), Severin]]

             born in Juliers, was a canon and professor of theology at Cologne, where he died in 1641. He is known by his “Collection of Councils," Concilia Generalia et Provincialia Grceca et Latina (Cologne, 4 vols. fol., 1606; 9 vols., 1618; 10 vols., Paris, 163.6). The notes appended to it are taken from Baronius, Bellarmine, and Suarez, and are strongly imbued with the ultramontane views of those writers. Usher, in his Antiq. Brit., calls him Contaminator Conciliorum, from the fact of his permitting himself to make alterations, which he calls corrections, in many places of the old councils, after his own fancy, without any attention to the MSS. His collections are to a large extent superseded by those of Labbe and others.-Biog. Univ. 4:501. SEE COUNCILS.

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## Binna[[@Headword:Binna]]

             SEE BEONNA.

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

             a Methodist Episcopal minister, was born at Hull, Mass., Oct. 30, 1802. He experienced conversion at the age of sixteen; received a commonschool education, and studied one year at New Market Academy; was licensed to preach, and entered upon mercantile business; and in 1826 joined the New England Conference. In its active work he did noble consecrated service until 1854, when he located. In 1857 he became supernumerary, and remained such until his decease in New Haven, Conn., March 29, 1878. Mr. Binney was characterized by great fidelity to the Methodist Episcopal Church, and by tireless industry in every department of pastoral labor. He had a peculiar insight into the religious wants and difficulties of the  common people, hence the publishing of his Theological Compend, which has been translated into the Arabic, Chinese, German, Swedish, Bulgarian, Spanish, Italian, and Japanese languages. His last eighteen years were spent in publishing his People's Commentary. See Minutes of Annual Conferences, 1878, p. 47.

## Binney, Joseph Getchell D.D[[@Headword:Binney, Joseph Getchell D.D]]

             a distinguished Baptist missionary, was born in Boston, Dec. 1, 1807. At an early age he became a Christian, and united with a Congregational Church. He pursued his preparatory studies in his native, city, and entered Yale College, where he remained but a short time, on account of ill health. Soon after he became a Baptist, and was received into the Baptist Church in East Cambridge, Mass., which gave him a license to preach, Oct. 15, 1830. His ordination to the work of the ministry and the pastorate of the Church in West Boylston took place May 16, 1832, in which place, and for a brief period in Southbridge, Mass., he was pastor for several years, and then removed to Savannah, Ga., to assume the pastorate of the Baptist Church in that city. Here his ministry was a happy and successful one. He was called in 1843 to lay the foundations of a theological school for the Karens in Maulmain, Burmah. He reached Burmah in the month of April, 1844, and, after a year devoted to the study of the Karen language, he opened the theological school at a place near Maulmain. Here, for five years, he labored with great zeal and success in training a native ministry for the Karen churches, when the ill-health of Mrs. Binney compelled him to return to the United States, where he remained not far from eight years, acting during most of this period as pastor of two churches, one in Elmira, N. Y., and the other at Augusta, Ga., and, for a time, as president of Columbian College at Washington, D. C. He was reappointed as a missionary in the summer of 1858, and resumed his labors as the president of the Karen Theological Seminary, which soon afterwards was removed to Rangoon. Here Dr. Binney performed the duties of his office from May, 1859, till November, 1875. with rare fidelity, and left the impress of a character of great energy and devotion to the cause of his Master upon the young men who came under his charge. He. established a college for the Karens on the 28th of May, 1872, with three native teachers and seventeen students. An attack of paralysis in 1864, and another in the fall of 1875 compelled him to pass the winter of 1875-76 in Italy, and the following summer he returned to his native land. He sailed from New York, Oct. 6, 1877, by the overland route to the East, but died on board the steamship  “Amarapoora,” Nov. 26, 1877, and his remains were committed to the deep.

Among American missionaries of all denominations, Dr. Binney took a high rank. His personal appearance was such as to arrest attention at once. Seriousness, earnestness, thorough consecration to his work were written in every line of a face which, once seen, would not soon be forgotten. He published, in the Karen language, a work on Systematic Theology, and another on Preaching. He left also several works in manuscript, which were nearly or quite ready to be placed in the printer's hands. He was a hard, diligent worker, and doubtless shortened his life by his severe application to the tasks he had undertaken to accomplish. He guarded well his lips, and was sober and dignified in his demeanor, and his presence commanded respect. See Baptist Missionary Mag., 58, 65-69. (J. C. S.)

## Binney, Thomas D.D., LL.D[[@Headword:Binney, Thomas D.D., LL.D]]

             an eminent English Congregational minister, was born at Newcastle-on- Tyne, April 30, 1798. In early life he was engaged in secular employment, but found time for reading and composition, and, by the help of a Presbyterian clergyman, acquired a good knowledge of Latin and Greek. He was brought to Christ when he was young, and he early sought admission to the Christian ministry. His student-life was spent at Wymondley, Herts, and his first settlement was at Bedford, where he continued but twelve months. Mr. Binney was ordained in 1824 to the pastoral office at Newport, Isle of Wight. Here he preached five years, and here began his career as an author, by publishing a memoir of Rev. Stephen Morell, an intimate and beloved friend. In 1829 Mr. Binney accepted a call to the pastorate at the Weigh House, London, and then entered upon a course of usefulness and popularity, which for forty years he sustained with almost undiminished vigor. During the last two years of his life he occupied, with acceptance, the chair of homiletics at New College. He died of heart disease, at Clapton, Feb. 24, 1874. Dr. Binney was endowed both by nature and grace with many noble qualities. His presence was commanding-a lofty stature, a speaking countenance, and an intellectual brow. His mind matched his body; it was of great force, of iron grasp, keen and logical. He published, Closet and the Church: Four Discourses on the Christian Ministry: — Illustrations of the Practical Power of Faith: — Sermons Preached at Weigh House Chapel: — Service of Song in the House of the Lord: — Ultimate Design of the Ministry; besides hymns, tracts, and various articles. Many of his Sermons were edited by Allen (Lond. 1875). See Memorial by Stoughton (Lond. 1874); (Lond.) Cong. Year-book, 1875, p. 313;. Alibone, Dict. of Brit. and Amer. Authors, s.v.; Lights of the Mod. Pulpit (Lond. 1852), p. 49 sq.

## Binning, Hugh[[@Headword:Binning, Hugh]]

             a Scotch theologian, was born in the County of Ayr, in 1627. He was educated in the University of Glasgow, and distinguished himself by his talent for oratory, and by the power of his logic. It was this that rendered him celebrated as a preacher and controversialist. In a conference which was held in the presence of Cromwell, between the Presbyterians and Independents, Binning so victoriously refuted the latter as greatly to please the future Protector, who demanded his name. Binning died in 1654, while minister of Govan, near Glasgow, after having, been regent and professor  of moral philosophy in the University of Glasgow. He wrote a Commentary on the Epistle to the Romans (Edinb. 1735). See Chalmers, Biog. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

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

             an English Wesleyan minister, was born at or near Hornsea, Yorkshire. He was converted at the age of fifteen, entered the ministry in 1817, labored in Jamaica, W. I., until 1826, when he returned to England, and died Dec. 7, 1857, in the sixty-seventh year of his age. His preaching, like his character, was simple, faithful, earnest. See Minutes of the Brit. Conference, 1858.

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

             a minister of the Society of Friends, was born at Wateirford, Ireland, in 1831. He inherited the Irish characteristic of warmth, both in affection and disposition. Being left an orphan when a small child; he was brought up by his uncle William Binns, of Poole. He was converted and became a member of the Society of Friends, but afterwards resigned his membership, assigning as his reason that they did not realize the blessing and efficacy of the atonement of Christ. In the year 1863 he sought readmission into the Society of Friends. The meridian years of his life were devoted to the education of the young, for which he had a peculiar gift, and in which he was very successful. He died Nov. 2, 1875. See Ann. Monitor, 1877, p. 24.

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

             an English Quaker minister, was born at Sunderland, Jan. 19, 1810. He began his ministerial labors when about fifty-five years of age. In 1865 he removed to Croydon, where. a wider field of usefulness was opened up to him. “He often felt attracted in Gospel love to pay pastoral visits in various parts of Great Britain; and in 1869 he united with William Robinson in a visit of this character to some parts of the United States, embracing Iowa, Minnesota, and Wisconsin, and to Canada.” He died at Croydon, Jan. 17, 1880. See Annual Monitor, 1881, p. 22.

## Binns, Joseph[[@Headword:Binns, Joseph]]

             a minister of the Society of Friends, was born in London in 1774. In early life he was exposed to many temptations, and yielded at times to their influence. During the greater part of his life humility and love were conspicuous in his demeanor. While he had many peculiarities, and some  faults, there is good reason to believe that he sought to “adorn the doctrine of our Saviour in all things.” He died Feb. 19, 1836. See Annual Monitor, 1837, p. 6.

## Binns, Mary[[@Headword:Binns, Mary]]

             a minister of the Society of Friends, was born at Poole, England, in 1775. Through a long course of years she was an earnest and devoted follower of her Saviour, and was very successful in inducing others to accept the offers of the Gospel. For many years she was an invalid, consequently her opportunities for doing good were much limited. She died in 1851. See Annual Monitor, 1852, p. 8.

## Binnui[[@Headword:Binnui]]

             (Heb. Binnu'y, בַּנּיּי, a building), a frequent name after the exile. SEE BUNNI.

1. (Sept. Βανουϊv.) The head of one of the families of Israelites, whose followers to the number of 648 returned from Babylon (Neh 7:15). In Ezr 2:10 he is called BANI SEE BANI (q.v.), and his retainers are numbered at 642.

2. (Sept. Βανί, Βαναίου, and Βανουϊv) A Levite, son of Henadad, who returned with Zerubbabel from Babylon, B.C. 536 (Neh 12:8); he also (if the same) assisted in repairing the walls of Jerusalem, B.C. 446 (Neh 3:24), and joined in the religious' covenant, B.C. 410 (Neh 10:9).

3. (Sept. Βαναϊvα.) The father of the Levite Noadiah, who was one of those that assisted in weighing the silver and gold designed for the divine service on the restoration from Babylon (Ezr 8:33). B.C. 459.

4. (Sept. Βανουϊv.) One of the "sons" of Pahathmoab, who put away his Gentile wife on the return from Babylon (Ezr 10:30). B.C. 458.

5. Another Israelite, one of the "sons" of Bani, who did the same (Ezr 10:38). B.C. 458.

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

             (Heb. Binnu'y, בַּנּיּי, a building), a frequent name after the exile. SEE BUNNI.

1. (Sept. Βανουϊv.) The head of one of the families of Israelites, whose followers to the number of 648 returned from Babylon (Neh 7:15). In Ezr 2:10 he is called BANI SEE BANI (q.v.), and his retainers are numbered at 642.

2. (Sept. Βανί, Βαναίου, and Βανουϊv) A Levite, son of Henadad, who returned with Zerubbabel from Babylon, B.C. 536 (Neh 12:8); he also (if the same) assisted in repairing the walls of Jerusalem, B.C. 446 (Neh 3:24), and joined in the religious' covenant, B.C. 410 (Neh 10:9).

3. (Sept. Βαναϊvα.) The father of the Levite Noadiah, who was one of those that assisted in weighing the silver and gold designed for the divine service on the restoration from Babylon (Ezr 8:33). B.C. 459.

4. (Sept. Βανουϊv.) One of the "sons" of Pahathmoab, who put away his Gentile wife on the return from Babylon (Ezr 10:30). B.C. 458.

5. Another Israelite, one of the "sons" of Bani, who did the same (Ezr 10:38). B.C. 458.

## Binsfeld Petrus[[@Headword:Binsfeld Petrus]]

             a Flemish theologian, was originally from Luxembourg. At Rome he received the degree of doctor of theology, became canon of Treves, grand- vicar of the archbishop, and was consecrated bishop in pattibus. He died of the plague, Nov. 24, 1598. He wrote, Enchiridion Theologice Pastoralis (Douay, 1630 and 1636): — Commentarium in Lat. Decret. de Injutriis et Damno: — Comment. ad Tit. de Simonia: — Commentaria in Tit. Cod. de Malefciis et Mathematicis, etc. See Hoefer, Nouv. Biog. Generale, s.v.

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

             a Huguenot theologian, was born at Dijon in 1668. He was a member of the Catholic clergy and rector of the village of Ursy, and was appointed chaplain of La Superbe, a galley where Protestant prisoners were detained. Bion, touched by their patience, embraced their doctrines, went to Geneva in 1704, then to England, where he was placed in charge of a school. He left this position in order to become chaplain of an English church in  Holland. The date of his death is not known. He wrote, Relation des Tourments que l'on fait Souffrir aux Protestants' ui sont sur les GalAres de France (Lond. 1708; Amsterdam, 1709): — Essais sur la Providence et sur la Possibilite dela Resurrection (Hague, 1719); this work, given as a translation, is really the work of Bion: — -Relation Exacfe et Sincere du Sujet qui a Excite lat Funesfe Tumulte de la Ville de Thorn (Amsterdam).: — Traite des Morts et des Ressuscitants; translated from the Latin of Thomas Burnet (Rotterdam, 1731): — Histoire des Quietistes de Bourgogne (1709). See Hoefer, Nouv. Biog. Generale, s.v.; Smiles, Huguenots, p. 400.

## Bion, Jean-de-Dieu-Rene[[@Headword:Bion, Jean-de-Dieu-Rene]]

             a French theologian, was born at Niort in 1704. He entered the ecclesiastical profession, became rector of Notre Dame of Niort and died May 7, 1774. He bequeathed his large library to his native city, the beginning of which was established there, and which the municipal body was eager to open to the public. Bion united with the talent for composing excellent discourses, that of reading well what he had written. Many of his sermons are preserved in the Journal Chretien. See Hoefer, Nouv. Biog. Generale, s.v.

## Biondo Flavio[[@Headword:Biondo Flavio]]

             SEE FLAVIUS BLONDUS.

## Biothanati[[@Headword:Biothanati]]

             SEE BIATHANATI.

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

             SEE BIATHANATI.

## Biozuni[[@Headword:Biozuni]]

             in Slavonic mythology, was an idol of the Moscovites, which they worshipped even in the 9th century. It is represented with a two-horned head of a cow, and long, projecting tongue, sitting with naked body and large breasts of a woman.

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

             a minister of the German Reformed Church, was born at Boll, Wurtemberg, June 2, 1815. He came to America in 1837, and settled in Tuscarawas County, O. Subsequently he removed to Crawford County. He was licensed in 1864, and ordained and installed pastor of the church at Gallon, where he labored four years. Receiving no call elsewhere, he lived privately at Leesville, O., until his death, May 21, 1872. He was a zealous, faithful minister. See Harbaugh, Fathers of the Gen. Ref. Church, 5, 40.

## Birch, Andreas[[@Headword:Birch, Andreas]]

             a Danish Protestant theologian, was born at Copenhagen, Nov. 6, 1758, and died as doctor of theology and bishop of Aarhus, Oct. 25, 1829. He published, Varice Lectiones ad Textum Ach. App. Epp. Catholicarum et Pauli e Codd. Grcecis MSS. Bibliothecce Vaticance, Barberince, Augustin. Eremitar. Romce, Borgiance Velitris, Neapolitance Regice, Lauirent., S. Marci Venetorum, Vindob. Ccesarece et Ilauniensis Regice  Collectce et Editce (Hafnie, 1798): — Quatuor Evang.elia Grcece, cum Variantibus a Textu Lectionibus Codd. MVSS. etc. (ibid. 1788): — Varie Lectiones ad Textum Apocalypssos ex Codd. Gr. MSS. etc. (ibid. 1800): — Kritisk Be.ekrivelse over graeske Haandskrifter aof det Nye Testamnente (ibid. 1785): — Dissertatio de Censu Quiinmo (ibid. 170): — Auctarium Cod. Apocryphi N.T.'Fabriciani, Ccit. Plura Inedita- Alia. ad Fidemno Codd. Esnendaetius Expressa, Fasc. .i (ibid. 1804). See Winer, — Handbuch der theol. Lit. i, 44, 100, 247, 275; Zuchold, Bibl. Theol. i, 152; Davidson, Biblical Criticism, ii, 130, 276, 441. (B. P.)

## Birch, Henry (1)[[@Headword:Birch, Henry (1)]]

             an English Congregational minister, was born at Sheffield in 1800. He was converted in early life; was very useful in Sunday-school teaching, village preaching, and in holding cottage services. He was recommended to the college at Blackburn, where he studied five years, and passed through his course with great credit. Mr. Birch was ordained at Keighley in 1825. His ministry having terminated in that place, he settled successively at Fordingbridge, Paisley, and Ledbury. His last years were spent at Wadsley, where he died in 1874. Mr. Birch was a man of clear and sound theological opinions, and an author of considerable ability. Among other valuable works he published a volume entitled Positive Theology. See (Lond.) Cong. Year-book, 1876, p. 317.

## Birch, Henry (2)[[@Headword:Birch, Henry (2)]]

             an English Congregational minister, was born at Birmingham, July 29, 1812. Through the efforts of a female servant and his mother's death, he. early in life became a Christian, and joined the Church in Carr's Lane in 1832 or 1833. He greatly desired to go as a missionary to India, but the delicate state of his health hardly made it advisable. He commenced his studies for the ministry under the Rev. S. Barber of Bridgenorth. In September, 1837, he entered Rotherham College. He was ordained March 30, 1842, over the Church at Providence Chapel, Driffield, Yorkshire, and remained pastor there till his death, Oct. 21, 1856. Many souls were converted as the result of his labors. His preaching was scriptural, clear, and greatly calculated for instruction and edification. See (Lond.) Cong. Year-book, 1857, p. 168.

## Birch, Peter[[@Headword:Birch, Peter]]

             an English clergyman, was born in 1652, and became prebendary of Westminster in 1689. He died about 1700. He published a Sermon before the House of Commons (1689); and another (1694). See Le Neve, Fasti, iii, 362; Allibone, Dict. of Brit. and Amer. Authors, s.v.

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

             was born in London Nov. 23d, 1705, of Quaker parents. For several years he acted as usher in different schools, and pursued his studies assiduously. He was ordained deacon in 1730, priest in 1731, by Bishop Hoadley, without having attended either of the universities. He owed his advancement to the patronage of Lord-chancellor Hardwicke, to whom he had been recommended early in life. In 1734 he became vicar of Ulting, in Essex; rector of St. Margaret's, London, 1746; rector of Depden, Essex, 1761. In 1734 he was elected a fellow of the Royal Society, and in 1752 he became one of its secretaries. In 1753 the University of Aberdeen made him .D.D. Dr. Birch was indefatigable in literary pursuits. The first work of importance in which he was engaged was the General Dictionary, Historical and Critical, in which he was assisted by Lockman, Bernard, Sale, and others (10 vols. fol. 1734-1741). It in. eluded a new translation of Bayle, besides a vast quantity of fresh matter. In 1742 he published Thurloe's State Papers (7 vols. fol.). He published Lives of Ab. Tillotson and the Hon. Rob. Boyle in a separate form, and edited new editions of their works. He also published and edited a number of works in biography and general history. His biographer remarks that Dr. Birch's habit of early rising alone enabled him to get through so much work. He was killed by a fall from his horse, between London and Hampstead, January 9th, 1766. The "General Dictionary" is still a very valuable and useful work. It has been of great service in the compilation of this "Cyclopaedia." Jones, Christian Biography; Eng. Cyclopaedia.

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

             was born in London Nov. 23d, 1705, of Quaker parents. For several years he acted as usher in different schools, and pursued his studies assiduously. He was ordained deacon in 1730, priest in 1731, by Bishop Hoadley, without having attended either of the universities. He owed his advancement to the patronage of Lord-chancellor Hardwicke, to whom he had been recommended early in life. In 1734 he became vicar of Ulting, in Essex; rector of St. Margaret's, London, 1746; rector of Depden, Essex, 1761. In 1734 he was elected a fellow of the Royal Society, and in 1752 he became one of its secretaries. In 1753 the University of Aberdeen made him .D.D. Dr. Birch was indefatigable in literary pursuits. The first work of importance in which he was engaged was the General Dictionary, Historical and Critical, in which he was assisted by Lockman, Bernard, Sale, and others (10 vols. fol. 1734-1741). It in. eluded a new translation of Bayle, besides a vast quantity of fresh matter. In 1742 he published Thurloe's State Papers (7 vols. fol.). He published Lives of Ab. Tillotson and the Hon. Rob. Boyle in a separate form, and edited new editions of their works. He also published and edited a number of works in biography and general history. His biographer remarks that Dr. Birch's habit of early rising alone enabled him to get through so much work. He was killed by a fall from his horse, between London and Hampstead, January 9th, 1766. The "General Dictionary" is still a very valuable and useful work. It has been of great service in the compilation of this "Cyclopaedia." Jones, Christian Biography; Eng. Cyclopaedia.

## Bircherodius, Jacob[[@Headword:Bircherodius, Jacob]]

             a Danish Protestant theologian, who died at Copenhagen as doctor of theology and member of consistory, June 13, 1688, is the author of Jone Proph. Liber Illustratus (Hafniae, 1686): — Obadias Exegetice Expositus (ibid.). See Jocher, Allgemeine Gelehrten-Lexikon, .s.v.; Furst, Bibl. Jud. i, 119. (B. P.)

## Bircherodius, Janus[[@Headword:Bircherodius, Janus]]

             a Danish Protestant theologian, was born at Birckerod, in Zealand, in 1623. He studied at Copenhagen and Leyden, and was appointed professor of philosophy at Copenhagen in 1658. In 1660 he was made professor of Greek, and in 1668 he was appointed to the theological chair. He took his degree as doctor of theology in 1675, and died in 1686. He wrote, Diatribe de Legis Mosaicce Divina Originae et Auctoritate: — Fides Eve de Messice Divina Natura: — Exercitationes contra Atheos. See Pipping, Memorice Theologorum; Witte, Diarium Biographicum; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Birchett Henry[[@Headword:Birchett Henry]]

             a Methodist Episcopal minister, of whose birth or early life no information remains, was in the ministry between five and six years in Virginia. He died in February, 1794. He was a courageous, consecrated minister. See Minutes of Annual Conferences, 1794, p. 54.

## Birchington (Brychington, Or Bryckington) Stephen[[@Headword:Birchington (Brychington, Or Bryckington) Stephen]]

             a Benedictine monk of the church of Canterbury, died about 1407. He wrote a History of the Archbishops of Canterbury to the Year 1368, published in Wharton's Anglia Sacra; and is believed to have written histories of the Kings of England to 1367, of the Roman Pontiffs to 1378, and of the Roman Emperors to 1378. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Birckbeck Simon[[@Headword:Birckbeck Simon]]

             an English divine, was born in 1584, and educated at Queen's College, Oxford, of which he became a fellow. In 1607 he took holy orders, and became distinguished for his patristic and scholastic knowledge. In 1617 he became vicar of Gilling and of Forcet, in Yorkshire, and died in September, 1656. His principal work was The Protestants Evidence, taken out of Good Records (Lond. 1634). He was also the author of a work on the Four Last Things (1655). See Chalmers, Biog. Dict. Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Bird[[@Headword:Bird]]

             Birds may be defined oviparous vertebrated animals, organized for flight. The common Heb. name צִפּוֹר, tsippor', ὄρνεον, is used of small birds generally, and of the sparrow in particular (as it is rendered in Psa 102:7); עוֹŠ, oph, πετεινόν or πτηνόν, of frequent occurrence, usually translated " fowl," properly means flyer; עִיַט, a'yit, a bird of prey ('AETO ᾿Σ, an eagle), rendered " fowls" in Gen 15:11; Job 28:7; and Isa 18:6; in Jer 12:9, 'birds;" and in Isa 46:11, and Eze 39:4, " ravenous" birds. בִּרְבֻּרַים, barburim', denotes fatted gallinacea; it occurs only in 1Ki 4:23 [5:3, 3], and is there translated" fowls,"' though it may be questioned whether domestic fowls are mentioned in any part of the Hebrew Bible. SEE COCK. Gesenius applies the word to geese. SEE FOWL; SEE FLEDGLING.

In the Mosaic law birds were distinguished as clean and unclean: the first being allowed for the table, because they fed on grain, seeds, and vegetables; and the second forbidden, because they subsisted on flesh and carrion. Clean birds were offered in sacrifice on many occasions (Lev 1:14-17; Lev 5:7-10; Lev 14:4-7). The birds most anciently used in sacrifice were, it seems, turtle-doves and pigeons. Birds, however, were not ordinarily deemed valuable enough for Jewish sacrifices; but the substitution of turtle-doves and pigeons was permitted to the poor, and in the sacrifice for purification. The way of offering them is detailed in Lev 1:15-17, and v, 8; and it is worthy of notice that the practice of not dividing them, which was the case in other victims, was of high antiquity (Gen 15:10). See Harbaugh, Birds of the Bible (Phil. 1854); Anon. Birds mentioned in the Bible (Lond. 1858).

The abundance of birds in the East has been mentioned by many travellers. In Curzon's Monasteries of the Levant, and in Stanley's Sinai and Palestine, this abundance is noticed; by the latter in connection with his illustration of the parable of the sower (Mat 13:4). (Comp. Rosenmiller, Morgenl. v, 59.) They are often represented on the Egyptian monuments (see Wilkinson's Anc. Eg. i, 231, 232, abridgm., where figures are given of many of them). The following is a list of all the birds (including the bat, but excluding all INSECTS) named in Scripture, in the alphabetical order of their true English names (so far as can be judged of their identity), with the Hebrew or Greek term in italics (see Kitto, Pict. Bible, on Leviticus 1. c.):

CLEAN.

Cock, Alektor, Yonah.

Dove Tor Trugon (turtle-dove).

Hen, Ornis.

Peacocks (?), Tukkiyim.

Poultry, Barbaurim.

Quail, Selav.

Sparrow Tsippor, Struthion

DOUBTFUL

Nestling Gozal, Neossos

Stork, Chasidah

UNCLEAN

Bat, Altalleph (animal).

Bittern (?). Kippod

Cormorant, Shalek

Crane (?), Yanshuph.

Eagle, Nesher, Aetos, Azniyah, Peres

Gull, Shocaph

Hawk, Nets, Ayah, Daah, Raah, Dayah

Lapwing, Dukiphah.

Night-hawk (?),

Ostrich Yaen (male),

Yeaanah (female). Renanah (?).

Owl Kos, Kippoz

Pelican Kaath, Tachmas. Tinshemeth (?).

Raven Oreb, Korax.

Swallow Sus.

Swallow Agqur.

Vulture, Racham.

Birds are mentioned as articles of food in Deu 14:11; Deu 14:20, the intermediate verses containing a list of unclean birds, which were not to be eaten. There is a similar list in Lev 11:13-19. From Job 6:6; Luk 11:12, we find that the eggs of birds were also eaten. Quails and pigeons are edible birds mentioned in the O.T. Our Saviour's mention of tie hen gathering her chickens under her wing implies that the domestic fowl was known in Palestine. The art of snaring wild birds is referred to in Psa 124:7; Pro 1:17; Pro 7:23; Amo 3:5; Hos 5:1; Hos 7:12. SEE FOWLING. The cage full of birds in Jer 5:27, was a trap in which decoy-birds were placed to entice others, and furnished with a trap-door which could be dropped by a fowler watching at a distance. SEE CAGE. This practice is mentioned in Sir 11:30 (πέρδιξ, θηρευτὴς ἐνκαρτάλλῳ; comp. Arist. Hist. Anim. 9:8). -In Deu 22:6, it is commanded that an Israelite, finding a bird's nest in his path, might take the young or the eggs, but must let the hen-bird go. By this means the extirpation of any species was guarded against (comp. Phocyl. Carm. p. 80 sq.). The nests of birds were readily allowed by the Orientals to remain in their temples and sanctuaries, as though they had placed themselves under the protection of God (comp. Herod. i, 159; AElian, V. H. v, 17). There is probably an allusion to this in Psa 84:3. SEE NEST. The seasons of migration observed by birds are noticed in Jer 8:7. Birds of song are mentioned in Psa 104:12; Ecc 12:4. SEE ZOOLOGY.

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

             Birds may be defined oviparous vertebrated animals, organized for flight. The common Heb. name צִפּוֹר, tsippor', ὄρνεον, is used of small birds generally, and of the sparrow in particular (as it is rendered in Psa 102:7); עוֹŠ, oph, πετεινόν or πτηνόν, of frequent occurrence, usually translated " fowl," properly means flyer; עִיַט, a'yit, a bird of prey ('AETO ᾿Σ, an eagle), rendered " fowls" in Gen 15:11; Job 28:7; and Isa 18:6; in Jer 12:9, 'birds;" and in Isa 46:11, and Eze 39:4, " ravenous" birds. בִּרְבֻּרַים, barburim', denotes fatted gallinacea; it occurs only in 1Ki 4:23 [5:3, 3], and is there translated" fowls,"' though it may be questioned whether domestic fowls are mentioned in any part of the Hebrew Bible. SEE COCK. Gesenius applies the word to geese. SEE FOWL; SEE FLEDGLING.

In the Mosaic law birds were distinguished as clean and unclean: the first being allowed for the table, because they fed on grain, seeds, and vegetables; and the second forbidden, because they subsisted on flesh and carrion. Clean birds were offered in sacrifice on many occasions (Lev 1:14-17; Lev 5:7-10; Lev 14:4-7). The birds most anciently used in sacrifice were, it seems, turtle-doves and pigeons. Birds, however, were not ordinarily deemed valuable enough for Jewish sacrifices; but the substitution of turtle-doves and pigeons was permitted to the poor, and in the sacrifice for purification. The way of offering them is detailed in Lev 1:15-17, and v, 8; and it is worthy of notice that the practice of not dividing them, which was the case in other victims, was of high antiquity (Gen 15:10). See Harbaugh, Birds of the Bible (Phil. 1854); Anon. Birds mentioned in the Bible (Lond. 1858).

The abundance of birds in the East has been mentioned by many travellers. In Curzon's Monasteries of the Levant, and in Stanley's Sinai and Palestine, this abundance is noticed; by the latter in connection with his illustration of the parable of the sower (Mat 13:4). (Comp. Rosenmiller, Morgenl. v, 59.) They are often represented on the Egyptian monuments (see Wilkinson's Anc. Eg. i, 231, 232, abridgm., where figures are given of many of them). The following is a list of all the birds (including the bat, but excluding all INSECTS) named in Scripture, in the alphabetical order of their true English names (so far as can be judged of their identity), with the Hebrew or Greek term in italics (see Kitto, Pict. Bible, on Leviticus 1. c.):

CLEAN.

Cock, Alektor, Yonah.

Dove Tor Trugon (turtle-dove).

Hen, Ornis.

Peacocks (?), Tukkiyim.

Poultry, Barbaurim.

Quail, Selav.

Sparrow Tsippor, Struthion

DOUBTFUL

Nestling Gozal, Neossos

Stork, Chasidah

UNCLEAN

Bat, Altalleph (animal).

Bittern (?). Kippod

Cormorant, Shalek

Crane (?), Yanshuph.

Eagle, Nesher, Aetos, Azniyah, Peres

Gull, Shocaph

Hawk, Nets, Ayah, Daah, Raah, Dayah

Lapwing, Dukiphah.

Night-hawk (?),

Ostrich Yaen (male),

Yeaanah (female). Renanah (?).

Owl Kos, Kippoz

Pelican Kaath, Tachmas. Tinshemeth (?).

Raven Oreb, Korax.

Swallow Sus.

Swallow Agqur.

Vulture, Racham.

Birds are mentioned as articles of food in Deu 14:11; Deu 14:20, the intermediate verses containing a list of unclean birds, which were not to be eaten. There is a similar list in Lev 11:13-19. From Job 6:6; Luk 11:12, we find that the eggs of birds were also eaten. Quails and pigeons are edible birds mentioned in the O.T. Our Saviour's mention of tie hen gathering her chickens under her wing implies that the domestic fowl was known in Palestine. The art of snaring wild birds is referred to in Psa 124:7; Pro 1:17; Pro 7:23; Amo 3:5; Hos 5:1; Hos 7:12. SEE FOWLING. The cage full of birds in Jer 5:27, was a trap in which decoy-birds were placed to entice others, and furnished with a trap-door which could be dropped by a fowler watching at a distance. SEE CAGE. This practice is mentioned in Sir 11:30 (πέρδιξ, θηρευτὴς ἐνκαρτάλλῳ; comp. Arist. Hist. Anim. 9:8). -In Deu 22:6, it is commanded that an Israelite, finding a bird's nest in his path, might take the young or the eggs, but must let the hen-bird go. By this means the extirpation of any species was guarded against (comp. Phocyl. Carm. p. 80 sq.). The nests of birds were readily allowed by the Orientals to remain in their temples and sanctuaries, as though they had placed themselves under the protection of God (comp. Herod. i, 159; AElian, V. H. v, 17). There is probably an allusion to this in Psa 84:3. SEE NEST. The seasons of migration observed by birds are noticed in Jer 8:7. Birds of song are mentioned in Psa 104:12; Ecc 12:4. SEE ZOOLOGY.

## Bird (symbol)[[@Headword:Bird (symbol)]]

             (as a Christian symbol). The birds represented in the earliest Christian art are generally distinguished by their species. SEE DOVE; SEE EAGLE; SEE PHOENIX, etc. This is not only the case in the early sarcophagi and frescos of the catacombs, but it is specially remarkable in the first Gothic works of the Lombard churches in the north of Italy. But in the very earliest tombs birds assignable to no particular species are introduced, apparently with symbolic purpose. They occur so often on tombs, with or without the palm-branch, that they may clearly be taken as images of the released soul seeking its home in heaven. Aringhi take the lightness and aerial nature of the bird as a symbol of the aspiration of faithful spirits (see also Psalm 123:6, of the released soul). Bede looks on the bird also as a sign of the resurrection. Caged birds are occasionally found in paintings or other representations. They are supposed to represent the human soul in the prison of the flesh, or they may be emblems of the imprisonment of a martyr. Martigny describes a mosaic in the tribune of Sta. Maria in Transtevere, in Rome, where one of these cages is placed near the prophet Jeremiah, with inscription “Christ the Loid was taken in our sins;” and another by Isaiah, with the words “Behold a virgin shall conceive and bring forth a son” — referring thus to the passion and incarnation of our Lord.

The symbolism of the cross by a bird's outspread wings is Tertullian's. Herzog conjectures that the pictures or carvings of birds with flowers and fruits combined are symbolic of Paradise. In early Gallic Christian MSS. nondescript birds are found almost everywhere, generally in pairs onl each side of the monogram of Christ, and almost always with the letters A no, which appear more frequently in the ancient documents of Christian France. Pairs of drinking birds, peacocks, and also of conventional shape,  are still to be seen among the most ancient fragments of Byzantine domestic sculpture in Venice. They may be carried back to the 11th or 12th century, perhaps; at all events, they are clearly decorative repetitions of the bird-symbols in the catacombs and earlier monuments.

## Bird William (1)[[@Headword:Bird William (1)]]

             SEE BYRD.

## Bird, Caleb[[@Headword:Bird, Caleb]]

             an English Congregational minister, was born in 1806. He labored thirty- five years in the Christian ministry — ten at Warrington, Lancashire, and twenty-five at Margate, Kent, where he died, Dec. 10, 1866. As a preacher, Mr. Bird was earnest and faithful; as a man, he had an unstained character. See (Lond.) Cong. Year-book, 1868, p. 251.

## Bird, Charles Smith[[@Headword:Bird, Charles Smith]]

             an English divine, was born at Liverpool, May 28, 1795. He studied law in his youth, and after his conversion entered Cambridge, in 1817, where he graduated in 1820. In 1821 he was offered the priricipalship of the New Royal College at Halifax, Nova Scotia; but, declining, took a party of young students, one of whom was Lord Macaulay, into Wales. In 1838 he took clerical duty at Mapledurham, and while there wrote Tracts for the Times and A Plea for the Reformation; placing him at once before the public as a controversialist of the first order. In 1843 he accepted the vicarage of Gainsborough, and in 1859 was collated to the chancellorship of Lincoln Cathedral, where he served the Church until his decease, Nov. 9, 1862. He also published Lectures on the Church Catechism (Lond. 1841). See Christian Observer, December, 1862, p. 960; Allibone, Dict. of Brit. and Amer. Authors, s.v.

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

             in eminent English painter, was born at Wolverhampton, April 12, 1772. His father, a clothier by trade, was a man of sense and information, and gave him a fair education. A family tradition declares that he began to sketch at the age of four, and that his passion for drawing called him up at early dawn, and made the figured furniture and walls of his home subjects of continual washing and scrubbing. He was privately encouraged by his eldest sister, and produced his first composition worthy of notice in his fourteenth year — an imaginary interview between the earl of Leicester and the daughters whom Miss Lee conferred on Mary queen of Scots, in her novel, The Recess. When his father saw that his love of drawing was  incurable he became anxious to turn it to some account, but could think of nothing better than apprenticing him to a maker of tea-trays in Birmingham; these accordingly it became the boy's business to embellish, at which he soon became famous. Thus self-instructed, at the age of about thirty he removed to Bristol and opened a drawing-school, employing his intervals in producing all kinds of sketches, both serious and comic, such as The Interior of a Volunteer's Cottage, and Clowns dancing in an Ale- house. Later, on visiting London and studying the historical pictures of the great painters, he dedicated his pencil to the illustration of sublime passages in the Bible, and scenes of religious tragedy which the Reformation furnished; such as The Fortitude of Job, The Death of Sapphira, The Crucifixion, and The Burning of Ridley and Latiner. As premature old age crept on he was neglected, and finally died Nov. 2, 1819, and was buried in a cloister of Bristol Cathedral. Mr. Bird was in stature below the middle size, and had a mild, expressive, winning countenance. Towards the close of his life he lost his bright geniality, and grew dark and melancholy. His earlier works have an original and unborrowed air, but his later compositions were but little above failures. See Harper's Family Library, “Lives of Painters and Sculptors,” 2, 208.

## Bird, Francis (1)[[@Headword:Bird, Francis (1)]]

             an English sculptor, was born in 1667. He executed, among other works, the statue of queen Anne, in the front of St. Paul's; the Conversion of St. Paul, on the pediment; and the bass-reliefs under the portico. His most important work, however, was the fine monument of Dr. Bushy, in Westminster Abbey. He died in 1721.

## Bird, Francis (2)[[@Headword:Bird, Francis (2)]]

             a minister in the Methodist Episcopal Church South, was born in 1785. He entered the South Carolina Conference in 1804, located in 1808, reentered in 1849, and, after laboring one or two years, was put on the superannuated list, which relation he sustained until his decease, Nov. 17, 1861. Mr. Bird was conspicuous for his devout Christian life, and faithfulness and usefulness in the ministry. See Minutes of Annual Conferences of the M. E. Church South, 1861, p. 341.

## Bird, Frederic Meyer, D.D[[@Headword:Bird, Frederic Meyer, D.D]]

             a Presbyterian and eventually an Episcopalian minister, was born in Philadelphia, June 28, 1838; graduated at the University of Pennsylvania in 1857, and Union Theological Seminary in 1860; became a Lutheran minister in the same year; all army chaplain in 1862-63; and entered the Episcopal ministry in 1868. He became professor at Lehigh University in 1881, teaching psychology, Christian evidences, and rhetoric. He died in 1890. He gave special attention to the study of hymnology, and his library on the subject, numbering about 4000 volumes, is now in Union Theological Seminary. He edited, Charles Wesley as Seen in his Finer and Less Familiar Hymns (1867) with Dr. B. M. Smucker, the Lutheran Pennsylvania ministerium Hymns (1865), now used as the Lutheran General Council Church-book: and with bishop Odenheimer, Songs of the Spirit (1871). He also wrote most of the hymnological articles in the  Schaff-Herzog Encyclopaedia, and most of the American matter in Julian's Dictionary of Hymnology.

## Bird, Isaac[[@Headword:Bird, Isaac]]

             a Congregational minister and missionary, was born at Salisbury, Conn., June 19, 1793. His preliminary education was acquired at the Castleton Academy, Vt. In 1816 he graduated at Yale College, and, after having taught one year at West Nottingham, Md., he graduated at Andover Theological Seminary in 1820. During the following two years, he was agent of the American Board of Commissioners for Foreign Missions. His ordination occurred at North Bridgewater, Mass., Oct. 31, 1821; and he sailed for Malta, Dec. 9, 1822. From 1822 to 1836 he was a missionary in Syria, and in October of the latter year returned to America, resuming his agency for the American Board of Commissioners till 1838. He was acting professor of sacred literature in the Gilmanton Theological Seminary for six years from 1838, and was elected to the fuill professorship in 1844. From- 1846 to 1869 he was teacher in a family school at Hartford, Conn., when he removed to Great Barrington, Mass., without charge. He died June 13, 1876. His published works are, Thirteen Letters to the Maronite Bishop of Beirut: — The Jewish Prisoner (Boston, 1860): — The Martyr of Lebanon (ibid. 1864): — Bible Work in Bible Lands (Presbyterian Board, 1872). See Cong. Quarterly, 1877, p. 410.

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

             an English prelate of the 17th century, was born at Coventry, Warwickshire. He was educated a Carmelite at Oxford; became the thirty- first and last provincial of his order; preached some sermons before Henry VIII against the primacy of the pope, for which he was preferred to be successively bishop of Ossory, Ireland, Bangor, in Wales, and Chester, England (see Godwin [bp.], Lives of the Bishops). John Bale, however, contemporary with Bird, and also bishop of Ossory, names him not as bishop of Ossory, but Episcopum Pennecensem in Hibernia” (De Scriptoribus Britannices). Bale also says that in the reign of Mary “he returned to the vomit of popery;” but in the first year of her reign he was ousted from his bishopric for being married, and all that we know after is that, at the examination of Thomas Hawkes, martyr, Bird brought Bonner wine and apples, probably a present for a ne noceat. He was apparently complacent to the regnant faith, enough to save his head, but there seems to be no evidence that he was a thorough-paced Romanist. He was a little man, lived to a great age, died in 1655, and was buried in Chester. See Fuller, Worthies of England (ed. Nuttall), 3, 279.

## Bird, John Cox[[@Headword:Bird, John Cox]]

             an English Congregational minister, was born at Thame, Oxfordshire, in 1845. He was educated at Howard House, Oxford County School, and afterwards held a position in the London post-office. He began his ministerial labors as a home missionary, and was stationed as pastor at Hatfield soon after, where he remained until the close of his life, being about six years. His death occurred in 1879. See (Lond.) Cong. Year-book, 1880, p. 308.

## Bird, Mark B[[@Headword:Bird, Mark B]]

             a minister of the English Wesleyan connection, was born in London in 1807. He was converted early in life, and called into the ministry. In 1833 he was appointed to the Evesham Circuit. The year following he offered himself for missionary service, and was sent to Jamaica, where he labored four years, impaired health causing his return to England. A year's work on Ipswich Circuit so improved his health that he felt ready to return. Accordingly, in 1839 he was sent to Hayti, where he labored nearly forty years. He returned in 1879, spent some months in Alderney, and in July of 1880, being in very feeble health, removed to Jersey, where he died very suddenly, Aug. 23 of the same year. “In prosperity and adversity he clung to his post of duty with a moral heroism worthy of the highest commendation.” “He was a plain, practical, faithful, and thoroughly evangelical preacher, and specially solicitous for the spiritual welfare of the young. During the whole course of his ministry, his labors were greatly owned of God.” See Minutes of the British Conference, 1881, p. 13.

## Bird, Milton, D.D[[@Headword:Bird, Milton, D.D]]

             a Cumberland Presbyterian minister, was born October 23, 1807, in Barren County; Kentucky. In 1830 he was ordained an evangelist, and the next year visited Western Pennsylvania as a missionary; for some time was pastor of the Waynesburg congregation, and for several years at Pleasant Hill, Washington County. In 1840 he became professor of moral and intellectual philosophy and natural theology in Madison College, but resigned in 1842. Meanwhile he assumed control of the Union Evangelist. For a time he also served as pastor at Uniontown, where he began, in 1845, the publication of the Theological Medium, afterwards the Medium and Quarterly. Besides he preached extensively in Pennsylvania, and his influence became very great. In 1847 he removed to Jeffersonville, Ind., and while residing there took charge of the Book Concern in Louisville, where, in July 1850, he commenced the publication of the Watchman and Evangelist. In 1855 he became pastor at Princeton, Kentucky. For some time, also, he was nominally president of the old Cumberland College. In  1858 he became editor of the St. Louis Observer. When the Civil War began he removed to Jeffersonville, Indiana. He was several times moderator of the General Assembly. In 1864 he returned as pastor to Caldwell County, Kentucky. He died July 26, 1871. He published Doctrines of Grace (1856). See Dr. Beard's Biographical Sketches, 2d series, page 339.

## Bird, P. Goold[[@Headword:Bird, P. Goold]]

             a Scotch Congregational minister, was born in the village of Blantyre Works, near Glasgow, Jan. 20, 1838. He was a member of the Underston United Presbyterian Church, Glasgow, and became a missionary to Samoa, where he died, Aug. 22, 1864. See (Lond.) Cong. Year-book, 1866, p. 236.

## Bird, Thomas Fairfoot[[@Headword:Bird, Thomas Fairfoot]]

             an English Congregational minister, was born at Blyth, Northumberland, in 1843. He emigrated to Australia with his parents at the age of fourteen. He entered the Wesleyan ministry in 1865. In 1870 he went to Tasmania and  officiated on the New Norfolk Circuit, but while there left the Wesleyans and joined the Congregationalists. In 1872 he accepted an invitation to the pastorate at Collingwood, and was inducted in February, 1873. Here he remained pastor until his death, April 24, 1876. Mr. Bird had great originality and breadth of mental view, and was a valuable contributor to the secular and religious press. See (Lond.) Cong. Year-book, 1877, p. 346.

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

             an English Wesleyan minister, was born at Stourport, April 11, 1781. He was converted at eighteen, entered the ministry in 1806, and exercised a successful ministry for forty-five years; retired in 1851, and died at Oldham, Sept. 7, 1869. Mr. Bird's intellectual powers were acute, masculine, and discriminating. He was an extensive reader, a vigorous thinker, a sound theologian, and a fluent speaker. His racy and epigrammatic sayings often became household words, or were admired as gems of wisdom. See Minutes of the British Conference, 1871, p. 673.

## Bird, William Harrison[[@Headword:Bird, William Harrison]]

             a Presbyterian minister, was born in Fayette County, near Lexington, Ky. May 31, 1814. He prosecuted his studies at Mission Institute, near Quincy, and applied to the Salt River Presbytery of the Cumberland Presbyterian Church, and was licensed by them April 6, 1844. He was ordained by the Rushville Presbytery, Sept. 30, 1845, and labored in that Church a year and seven months, part of the time at Bernadotte and part at Table Grove; at the latter place he organized a Church in 1845. Later he had a circuit including Rushville, Schuyler Co. He was not satisfied, and took his dismission from the Cumberland Presbyterian Church; attended a meeting of the Schuyler Presbytery at Quincy, and was received into that body in 1846. In the fall of that year he united with Alton Presbytery, was installed pastor of the Vergenines Church in 1847, and in 1853 of the Old Ducoign Church. His subsequent fields of labor were Mt. Vernon, Vandalia, Bethel, Sandoval, and Bethel again. In these latter places he served as supply pastor. He died at Woodburn, Ill., April 15, 1877. His preaching was  uniformly profitable, and was often attended with great unction and power. See Norton, Hist. of Presb. Church in Illinois.

## Birde John[[@Headword:Birde John]]

             SEE BYRDE.

## Birdsall Ruth[[@Headword:Birdsall Ruth]]

             wife of William Birdsall, was an elder in the Society of Friends (Orthodox). She died at Macedon, near Farmington, N.Y., Nov. 17, 1834, aged sixty- three years. See The Friend, 8:68.

## Birdseye, Nathan[[@Headword:Birdseye, Nathan]]

             a Congregational minister, was born in Stratford, Conn., Aug. 19,1714, graduated at Yale 1736, and became pastor of the church in West Haven 1742. He resigned June, 1758, and retired to a farm in the town, where he spent the rest of his life. Once, after he was a hundred years old, he conducted devotional services in the church. He died Jan. 28, 1818.- Sprague, Annals, i, 436.

## Birdseye, Nathan (2)[[@Headword:Birdseye, Nathan (2)]]

             a Congregational minister, was born in Stratford, Conn., Aug. 19,1714, graduated at Yale 1736, and became pastor of the church in West Haven 1742. He resigned June, 1758, and retired to a farm in the town, where he spent the rest of his life. Once, after he was a hundred years old, he conducted devotional services in the church. He died Jan. 28, 1818.- Sprague, Annals, i, 436.

## Birei[[@Headword:Birei]]

             SEE BETH-BIREI.

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

             SEE BETH-BIREI.

## Biretta[[@Headword:Biretta]]

             (Ital., from πυρρός red) is a cap so called from the color of the fur, its original material. The cappa was also called a birrus, and worn with a fur hood to cover the head. In 1281 copes were ordered by archbishop Peckham not to be worn biretted behind and before, that is, without folds (another meaning of birrus), and not slit down the back or the centre in front. The earlier birrus, a cloak, as Sozomen explains it, loose and of woollen material, was usually red in color, and common to all the clergy. St. Cyprian wore a beros; together with his tunic, and the habit is alluded to under the same name by the Council of Gangra. St. Austin speaks of a precious birrus, probably made of rich silk. At the coronation of William and Mary some of the clergy wore square caps, resembling flat-topped birettas. The biretta, a skull-cap, is mentioned in 1298 as the instrument of investiture of a rector by the archbishop of Canterbury. Birrus was also a tippet worn on the tunic, and sometimes buttoned over the chest, or else flowing over the shoulders: it was used by the clergy, of a ruddy black or brown, or more usually fire-red color, as its name, purros, as an adjective, implies; but as a substantive, indicating a dress, it was spelled beros. It had sometimes a hood attached to it, and is represented by the modern mozzetta. A covering, similar in many respects to that represented in the illustration, was universally used by clerics about the 16th century, but afterwards was changed and modified in different countries, though retaining all its main and marked features. The ordinary Roman biretta is a square, stiff-sided cap, with curved ridges, and a tassel at the top, commonly made of black cloth or stuff, and of the same material as the  cleric's cassock. Hence it is usually of black for priests, violet for bishops, and scarlet for cardinals. Birettas with four ridges are sometimes assumed by professors of theology; and those worn by doctors of canon law in some parts of Spain and Germany are made of black velvet. SEE BIRRUS.

## Birge Chester[[@Headword:Birge Chester]]

             a Presbyterian minister, was born at Bolton, Conn., Sept. 20, 1796. He graduated at Yale College in 1825, at the New Theological Seminary in 1828, and was ordained by the New Haven Congregational Association as pastor of the Congregational Church at North Greenwich. In 1830 he removed to New Philadelphia, O., and joined the Trumbull Presbytery. He died May 4, 1861. See Wilson, Presb. Hist. Almanac, 1862, p. 177.

## Birgitta, St[[@Headword:Birgitta, St]]

             SEE BRIDGET.

## Birgitta, St (2)[[@Headword:Birgitta, St (2)]]

             SEE BRIDGET.

## Birgittines[[@Headword:Birgittines]]

             SEE BRIGITTINES.

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

             SEE BRIGITTINES.

## Birid[[@Headword:Birid]]

             in Mongolian mythology, is the general name of monsters. Their kingdom, Biridian Orron, lies five hundred miles under our world, and their ruler, Obtorgoin-Sang (elephant of the air), is one of the Assuri, on whom the fifth ray of the six lights of Boddisaddo-Chutuktu, the saviour of mankind, fell. Herli Khan, the ruler of the infernal region, lives there in a palace surrounded by sixteen iron walls, and this lies in the capital city, which is in the centre of the kingdom.

## Birinus Saint[[@Headword:Birinus Saint]]

             the first bishop of the West Saxons, is said by Bede (Hist. Ecclesiastes 3, 7) to have undertaken, by the advice of pope Honorius, the conversion of the interior of England, and for this work was consecrated by Asterius, bishop of Genoa. He landed in Wessex in 634, and, finding the people to be heathen, decided to stay and preach among them. The king, Cynegils, was one of his first converts, and under his protection and that of Oswald of Northumbria he fixed his see at Dorchester, Oxfordshire, on the border of Wessex and Mercia. The latter kingdom, then under Penda, afforded a field for his missionary labors. He died in or about 650, and was buried at Dorchester. His remains were translated by bishop Haedde to Winchester about 686, and he is commemorated Dec. 3. The Winchester historians add that he was a Benedictine monk of the monastery of St. Andrew at Rome, that he dedicated the Church of the Holy Trinity, Winchester, in the twelfth year of his pontificate, and died in the fourteenth. The canons of Dorchester claimed his relics, asserting that Birinus had never been  translated. The parish of Kilbirnie, Scotland, is named from St. Birinus, but no fair marks his day. There is a Kilbirnie Loch at the west end of the parish of Beith; and the parish Dumbarne. probably takes its name from this saint. See Forbes, Kal. Scott. Saints, p. 279 sq.

## Birkbeck Mary[[@Headword:Birkbeck Mary]]

             a minister for many years of the Society of Friends, was born in Yorkshire, England, in 1753. Little is known of her life, but enough to show that she was pre-eminently pious .and useful. She died in peace April 7, 1830. See Annual Monitor, 1831, p.8.

## Birkby John[[@Headword:Birkby John]]

             a minister of the Reformed (Dutch) Church, was born in Yorkshire, England, in 1792. He graduated at Rotherham College, and was ordained by the Congregationalists. He served in England, Earl Shelton, Leicester, Tockholes, Lancaster; in America. Hanover, N. H., 1835-40; Gansevoort, Saratoga Co., N. Y., 1840-45. He died in 1861. He was rather timid and reserved, not covetous of prominence or notoriety. He seldom took part in discussion, but, when he was drawn out by the strength of his convictions, he spoke with point, propriety, and power, revealing a clear head, logical intellect, and a hoard of wealth and resources which proved him to be a man of vigorous and independent mind. See Corwin, Manual of the Ref. Church in America (3d ed.), p. 183.

## Birkett Edward[[@Headword:Birkett Edward]]

             a Methodist Episcopal minister, was born at Kendall, Westmoreland, England, Jan. 4, 1812. He gave himself to Christ at the age of fourteen; was soon licensed to exhort, and four years later to preach; emigrated to America in 1835, and immediately began his ministerial labors in connection with the Pittsburgh Conference. On the formation of the Erie Conference in 1836, he became a member of it, and two years later was transferred to the Pittsburgh Conference, wherein he labored faithfully, with three years' exception as superannuate, until 1872, when he took for a third and last time a superannuate relation, which he sustained until his death at Mount Union, O., Aug. 13, 1878. Mr. Birkett was not strong physically, but attained a superior mental power. He was sound in faith, and steady in purpose. His sermons were full of thought, chaste and elegant. See Minutes of Annual Conferences, 1878, p. 47.

## Birkey Abner[[@Headword:Birkey Abner]]

             a minister of the Reformed (Dutch) Church, was born in 1806. He was pastor of the German Reformed Church in Detroit, Mich., 1849-52. He then served the Second German Reformed (Dutch) Church in New York city, 1852-65. He died in 1867. See Corwin, Manual of the Ref. Church in America (3d ed.), p. 183.

## Birkowsky[[@Headword:Birkowsky]]

             a noted Polish preacher, was born at Leopol in 1566, and died at Cracow in 1636, leaving sermonsl etc., which were published in several volumes (Cracow, 1620-32), and mark the golden age of Polish literature. See Hoefer, Nouv. Biog. Generale, s.v.

## Birley George[[@Headword:Birley George]]

             an English Wesleyan minister, was born at Bradwell, Derbyshire, Nov. 22, 1788. He united with the Church in his twenty-first year, was received into the itinerancy in 1812, retired in 1857, and died at Market-Rasen, May 18, 1867. Mr. Birle's sermons were plain, faithful expositions, indicating vigor of thought and careful preparation. In labors, he was more abundant; in piety, practical; and in reading, indefatigable. See Minutes of the British Conference, 1867, p. 26.

## Birnbaum Christian Gotthelf[[@Headword:Birnbaum Christian Gotthelf]]

             a Lutheran theologian of Germany, was born at Dresden, May 28, 1651. He studied at different universities; in 1683 was deacon at Zwickau, and accompanied Prince Johann George IV as chaplain through Germany, the Netherlands, France, and England. In 1687 he was made superintendent of Coldiz, and in 1694 of Grimma. In 1699 he received the degree of doctor of theology at Leipsic; in 1703 was pastor at Prenzlow, and in 1709 at New Ruppin, where he died in 1722. He wrote, De Liberatione a Lege per Christumn Facta: — De Impotentia Vi'rium Humanarum in Spiritualibus. See Dietmann, Churslchssiche Priestersch. ii, 1081; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Biroet (Or Biroat) Jacques[[@Headword:Biroet (Or Biroat) Jacques]]

             a French theologian, a native of Bordeaux, was prior of Beussan, of the order of Cluigny, counsellor and preacher to the king. He died about 1666.  He wrote a large number of sermons, which have been printed in several volumes. See Hoefer, Nouv. Biog. Generale, s.v.

## Birrell Charles Mitchell[[@Headword:Birrell Charles Mitchell]]

             an English Baptist minister, was born in 1810. He commenced his ministry in Liverpool in 1836, and remained there thirty-six years (from 1836 to 1872). He was very prominent and influential in his denomination, and his counsels were highly respected. He died at Blackheath, Dec. 16, 1880. (J. C. S.)

## Birrus[[@Headword:Birrus]]

             (or Byrrhus, βῆρος, βήριον) was an old Latin word equivalent to “rufus” or red, and identical probably with the Greek πυῤῥός. No traces of the word, as the name of a garment, are to be found before the Christian sera. The earliest known instance of such a use is early in the 2d century. Speaking of the significance of various articles of dress, when seen in dreams, Artemidorus (Oneirocrit. ii, 3) says that the chlamys (a short military cloak), “which some call manzdyas, others ephestris, others berion, portends trouble and difficulty, and to prisoners under trial portends colndemnation, by reason that it compasses about and confines the body.” Other writers identify it with the “amphibalus” (q.v.). A fresco in the cemetery of Pontianus, in which are represented three laymen, Sts. Milix, Abdon, and Sennes, and one ecclesiastic, St. Vicentius, will probably give a good idea of the difference between the chlamys, the birrus, and the casula (or planeta). St. Milix is represented wearing a chlamys; Abdon and Sennes a heavy cloak reaching from the shoulders to the back of the knee, and in form differing but little from the chlamys. SEE ABDON.

But the birrus (if such be the garment intended) is provided with a hood, or cowl, for wearing over the head, as were most such outer garments when intended, as was the birrus, for out-door use, and represented as worn on the head. Such a rough birrus as this was allowed to be worn by slaves under the provisions of the Theodosiancode. Hence some have inferred, though wrongly, that the birrus was at that time regarded as a garment suitable only for persons of the lowest class. This was not so. There were “cheap cloaks,” such as those here allowed as a privilege to slaves; there were “costly cloaks,” such as those of which St. Augustine says that they might perhaps be fitting for a bishop, but  not fitting for Augustine, “a poor man, as his parents had been poor before him “(De Diversis, 5, 1579). From the 4th century onward the mention of the birrus is not unfrequent as of an out-door dress used alike by laymen and by ecclesiastics. In these later notices it is almost always referred to as being either a somewhat expensive dress or as having a certain secular character attaching to it as compared with the dress worn by monks. Thus Cassianus (cir. 418 A.D.), describing the dress of monks, says that they avoid the costliness and the pretence to dignity implied in the planeta and the birrus (De Habitu Monach. i, 7). St. Isidore, in like manner, couples together the planeta and the birrus as garments which are not allowable to monks (Regulac, 13). This will account for the peculiar language of the Council of Gangra (319), warning men against attributing too much importance to the monastic dress for its own sake, and despising those who wore “birri.” Towards the close of the 6th century we find St. Gregory the Great using the term “birrus albis,” in speaking of the white “christening-cloak” worn by the newly baptized (Epist. 5). SEE BIRETTA.

## Birsha[[@Headword:Birsha]]

             (Heb. Birsha', בִּרְשִׁע, for בֶּןאּרָשִׁע, son of wickedness; Sept. Βαρσά), a king of Gomorrah, succored by Abraham in the invasion by Chedorlaomer (Gen 14:2). B.C. cir. 2080.

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

             (Heb. Birsha', בִּרְשִׁע, for בֶּןאּרָשִׁע, son of wickedness; Sept. Βαρσά), a king of Gomorrah, succored by Abraham in the invasion by Chedorlaomer (Gen 14:2). B.C. cir. 2080.

## Birt, Caleb Evans[[@Headword:Birt, Caleb Evans]]

             an English Baptist minister, was born at Devonport, March 11, 1795. He entered Cambridge University when he was seventeen years of age, intending to study for the bar. Not long after he became a Christian, and decided to study for the ministry. After preaching for a time as a licentiate, and studying in the Bristol College, in the fall of 1814 he became a student in the University of Edinburgh, and in 1816 took the degree of master of arts. His ordination took place in 1817 as pastor of the Baptist Church in Derby, where he remained until 1827. He then removed to Portsea, and was pastor until 1837, and afterwards went to Broadmead, Bristol, where he remained until 1844. His last pastorate, which was at Wantage, continued ten years, and closed with his death, Dec. 1, 1854. See (Lond.) Baptist Hand-book, 1855, p. 46. (J.C.S.)

## Birt, Isaiah[[@Headword:Birt, Isaiah]]

             an English Baptist minister, was born at Coleford, Sept. 6, 1758, his father being a Baptist minister. Converted early in life, he decided to enter the ministry. He entered Bristol College in 1779, and had among his teachers Rev. Dr. C. Evans and Robert Hall. In 1784 he became co-pastor with the Rev. Philip Gibbs at Plymouth, and subsequently of a Church at what was  afterwards known as Devdnport, this Church being a colony from the one of which he was the colleague pastor. Here he remained until the close of 1813, when he removed to Birmingham, where he was for twelve years pastor of the Church which hall had for its minister the saintly Samuel Pearce. Finally he removed to London, where he died, Nov. 1, 1837. See (Lond.) Baptist Hand-book, 1838, p. 23, 24. (J. C. S.)

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

             an English Baptist minister, eldest son of the foregoing, was born at Devonport, Jan. 7, 1787. He united with the Church at the age of seventeen, and commenced village preaching near Coleford. For two years he studied theology with a minister in London. His first pastoral settlement was in Hull in 1812, where he remained ten years. In 1822 he became pastor of the York-street Church in Manchester, and continued in that relation twenty years. His last settlement was in Oldham. At the end of fourteen years he had a paralytic stroke, which nearly disabled him. He died Oct. 30, 1863. Among his published writings are, The Conversations of Erastus and Trophimus, a vindication of the views held by the moderate Calvinists: — A Summary of the Principles and History of Popery: — and Patristic Evenings, a work which is said to bear witness to the extent and variety of his theological reading. Besides the foregoing, a considerable number of smaller productions issued from his pen. See (Lond.) Baptist Hand-book, 1864, p. 117, 118. (J. C. S.)

## Birt, John B[[@Headword:Birt, John B]]

             a Methodist Episcopal minister, was born in Ohio about 1806. He joined the Indiana Conference in 1837; faithfully preached, generally on large circuits in the middle of the state; twice was presiding elder, once a delegate to the General Conference, and only lost about six years as superannuate from the active ranks up to the time of his death, April 24, 1870. Mr. Birt possessed a pathos and moving tenderness which gave him wonderful access to the hearts of the people. He was exemplary in life. See Minutes of Annual Conferences, 1871, p. 114.

## Birt, Owen Johnson[[@Headword:Birt, Owen Johnson]]

             an English Baptist minister, son of Rev. Caleb Birt, was born at Derby, May 30, 1821. He was converted when about seventeen years of age, and joined the Church at Broadmead, Bristol, in March, 1838. In 1839 he  entered the Baptist College, in Bristol, where he remained from 1839 to 1842. In October of the latter year he was accepted by the committee of the Baptist Missionary Society for service in Ceylon. He was so feeble that he died at sea, March 14, 1844. See (Lond.) Baptist Hand-book, 1844, p. 21, 22. (J.C.S.)

## Birth[[@Headword:Birth]]

             (The act of parturition is properly expressed in the original languages of Scripture by some form of the verbs יָלִד, yalad', τίκτω, rendered " bear, "travail," "bring forth, "etc.). In the East (q.v.) childbirth is usually attended with much less pain and difficulty than in more northern regions, although Oriental females are not to be regarded as exempt from the common doom of woman, "in sorrow shalt thou bring forth children" (Gen 3:16). It is, however, uncertain whether the difference arises from the effect of climate or from the circumstances attending advanced civilization; perhaps both causes operate, to a certain degree, in producing the effect. Climate must have some effect; but it is observed that the difficulty of childbirth, under any climate, increases with the advance of civilization, and that in any climate the class on which the' advanced condition of society most operates finds the pangs of childbirth the most severe. Such consideration may probably account for the fact that the Hebrew women, after they had long been under the influence of the Egyptian climate, passed through the childbirth pangs with much more facility than the women of Egypt, whose habits of life were more refined and self-indulgent (Exo 1:19). There were, however, already recognised Hebrew midwives while the Israelites were in Egypt; and their office appears to have originated in the habit of calling in some matron of experience in such matters to assist in cases of difficulty. A remarkable circumstance in the transaction which has afforded these illustrations (Exo 1:16) will be explained under SEE STOOL.

The child was no sooner born than it was washed in a bath and rubbed with salt (Eze 16:4); it was then tightly swathed or bandaged to prevent those distortions to which the tender frame of an infant is so much exposed during the first days of life (Job 38:9; Eze 16:4; Luk 2:7; Luk 2:11). This custom of bandaging or swathing the new-born infant is general in Eastern countries. It was also a matter of much attention with the Greeks and Romans (see the citations in Wetstein at Luk 2:7), and even in our own country was not abandoned till the last century, when the repeated remonstrances of the physicians seem to have led to its discontinuance.

It was the custom at a very ancient period for the father, while music celebrated the event, to clasp the new-born child to his bosom, and by this ceremony he was understood to declare it to be his own (Gen 50:23; Job 3:3; Psa 22:11). This practice was imitated by those wives who adopted the children of their handmaids (Gen 16:2; Gen 30:3-5). The messenger who brought to the father the first news that a son was born to him was received with pleasure and rewarded with presents (Job 3:3; Jer 20:15), as is still the custom in Persia and other Eastern countries. The birth of a daughter was less noticed, the disappointment at its not being a son subduing for the time the satisfaction which the birth of any child naturally occasions.

Among the Israelites, the mother, after the birth of a son, continued unclean seven days; and she remained at home during the thirty-three days succeeding the seven of uncleanness, forming altogether forty days of seclusion. After the birth of a daughter the number of the days of uncleanness and seclusion at home was doubled. At the expiration of this period she went into the tabernacle or temple, and presented a yearling lamb, or, if she was poor, two turtle-doves and two young pigeons, as a sacrifice of purification (Lev 12:1-8; Luk 2:22). On the eighth day after the birth of a son the child was circumcised, by which rite it was consecrated to God (Gen 17:10; comp. with Rom 4:11). SEE CHILD.

Roberts says, "When a person has succeeded in gaining a blessing which he has long desired, he says, 'Good! good! the child is born at last.' Has a person lost his lawsuit in a provincial court, he will go to the capital to make an appeal to a superior court; and should he there succeed, he will say, in writing to a friend, 'Good news! good news! the child is born.'

When a man has been trying to gain an office, his friend, meeting him on his return, does not always ask, 'Is the child born ?' or 'Did it come to the birth ?' but, 'Is it a male or a female ?' If he say the former, he has gained his object; if the latter, he has failed. The birth of a son is always a time of great festivity in the East; hence the relations come together to congratulate the parents, and to present their gifts to the little stranger. Some bring the silver anklets; others the bracelets or ear-rings, or silver cord for the loins; others, however, take gold, and a variety of needful articles. When the infant son of a king is shown, the people make their obeisance to him" (Orient. Illus.). This illustrates the offerings of the Magi, who came to Bethlehem to worship the infant Messiah, as recorded in Mat 2:11. "When they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."

The disease called empneumatosis, or false conception, does not appear to have been so unfrequent among the Hebrew women as among those of Europe. If it had been so, it probably would not have made its appearance on the pages of Hebrew writers in the shape of a figure of speech. The Hebrews were accustomed to expect, after severe calamities, a season of prosperity and joy. They accordingly compared a season of misfortune and calamity to the pains of a woman in travail; but the better destiny which followed they compared to the joy which commonly succeeds childbirth (Isa 13:8; Isa 26:17; 2Ki 19:3; Jer 4:31; Jer 13:21; Jer 22:23; Jer 30:6 : Mic 4:9-10; Joh 16:21-22). But they carry the comparison still farther. Those days of adversity, which were succeeded by adversity still more severe; those scenes of sorrow, which were followed by sorrow yet more acute, were likened to women who labored under that disease of the system which caused them to exhibit the appearance and endure the pains of pregnancy, the result of which was either the production of nothing-to use the words of the prophet Isaiah, when it " brought forth wind," or when it terminated in the production of a monster (Isa 26:18; Psa 7:14). On this disorder, which is well known to medical men, see Michaelis's Syntagma Comment. ii, 165. SEE DISEASE.

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

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## Birthday[[@Headword:Birthday]]

             (יוֹם הֻלֶּדֶת, Gen 40:20; τὰ γενέσια, Mat 14:6; Mar 6:21). The observance of birthdays may be traced to a very ancient date; and the birthday of the first-born son seems in particular to have been celebrated with a degree of festivity proportioned to the joy which the event of his actual birth occasioned (Job 1:4; Job 1:13; Job 1:18). The birthdays of the Egyptian kings were celebrated with great pomp as early as the time of Joseph (Gen 40:20). These days were in Egypt looked upon as holy; no business was done upon them, and all parties indulged in festivities suitable to the occasion. Every Egyptian attached much importance to the day, and even to the hour of his birth; and it is probable that, as in Persia (Herodot. i, 133; Xenoph. Cyrop. i, 3, 9), each individual kept his birthday with great rejoicinrs, welcoming his friends with all the amusements of society, and a more than usual profusion of delicacies of the table (Wilkinson, v, 290). In the Bible there is no instance of birthday celebrations among the Jews themselves (but see Jer 20:15). The example of Herod the tetrarch (Mat 14:6), the celebration of whose birthday cost John the Baptist his life, can scarcely be regarded as such, the family to which he belonged being notorious for its adoption of heathen customs. In fact, the later Jews at least regarded birthday celebrations as parts of idolatrous worship (Lightfoot, Hor. Hebr. ad Mat 14:6), and this probably on account of the idolatrous rites with which they were observed in honor of those who were retarded as the patron gods of the day on which the party was born.

The proper Greek term for a birthday festival is τὰ γενέθλια (and hence in the early writers the day of a martyr's commemoration), but τὰ γενέσια seems to be used in this sense by a Hellenism, for in Herod. 4:26, it means a day in honor of the dead. It is not impossible, however, that in Mat 14:6, the feast to commemorate Herod's accession is intended, for we know that such feasts were common (especially in Herod's family, Josephus, Ant. 15:11, 3; see Blunt's Coincidences, Append. vii), and were called "the day of the king" (Hos 7:5). The Gemarists distinguish expressly between the יוֹם גְּנוּסָיֵא שֶׁל מְלָכַים, dies γεννέσια regni, and the יוֹם יִלְדָּא, or birthday (Lightfoot, Hor. Hebrews 1. c.).

Treatises on birthday celebrations have been written in Latin by Braen (Hafn. 1702), Esenbreck (Altdorf, 1732), Funcke (Gorliz. 1677), same (ibid. 1695), Hilde1trand (Helmst. 1661), Rhode (Regiom. 1716), Roa (Lugd. Bat. 1604), Spangenberg (Gothle, 1722), Weber (Vimar. 1751), Wend (Viteb. 1687).

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## Birthright[[@Headword:Birthright]]

             (בְּכוֹרָה, bekorah'; Sept. and N.T. τὰ πρωτοτόκια) denotes the special privileges and advantages belonging to the first-born (q.v.) among the I Hebrews. These were not definitely settled in the patriarchal times, but gradually became defined to include the following peculiar rights:

1. The functions of priesthood in the family. The eldest son naturally became the priest in virtue of his priority of descent, provided no blemish or defect attached to him. The theory that he was the priest of the family rests on no scriptural statement, and the rabbins appear divided on the question (see Hottinger's Note on Goodwin's Moses and Aaron, i, 1; Ugolini, 3:53). Great respect was paid to him in the household, and, as the family widened into a tribe, this grew into a sustained authority, undefined save by custom, in all matters of common interest. Thus the "princes" of the congregation had probably rights of primogeniture (Num 7:2; Num 21:18; Num 25:14). Reuben was the first-born of the twelve patriarchs, and therefore the honor of the priesthood belonged to his tribe. God, however, transferred it from the tribe of Reuben to that of Levi (Num 3:12-13; Num 8:18). Hence the firstborn of the other tribes were redeemed from serving God as priests by a sum not exceeding five shekels. Being presented before the Lord in the temple, they were redeemed immediately after the thirtieth day from their birth (Num 18:15-16; Luk 2:22). It is to be observed that only the first-born who were fit for the priesthood (i.e. such as had no defect, spot, or Llemish) were thus presented to the priest.

2. A " double portion" of the paternal property was allotted by the Mosaic law (Deu 21:15-17), nor could the caprice of the father deprive him of it. There is some difficulty in determining precisely what is meant by a double portion. Some suppose that half the inheritance was received by the elder brother, and that the other half was equally divided among the remaining brethren. This is not probable. The rabbins believe that the elder brother received twice as much as any of the rest, and there is no reason to doubt the correctness of this opinion. When the first-born died before his father's property was divided, and left children, the right of the father descended to the children, and not to the brother next of age. Such was the inheritance of Joseph, his sons reckoning with his brethren, and becoming heads of tribes. This seems to explain the request of Elisha for a " double portion" of Elijah's spirit (2Ki 2:9). Reuben, through his unfilial conduct, was deprived of the birthright (Gen 49:4; 1Ch 5:1). It is likely that some remembrance of this lost pre- eminence stirred the Reubenite leaders of Korah's rebellion (Num 16:1-2; Num 26:59). Esau's act, transferring his right to Jacob, was allowed valid (Gen 25:33).

3. The first-born son succeeded to the official authority possessed by his father. If the latter was a king, the former was regarded as his legitimate successor, unless some unusual event or arrangement interfered (2Ch 21:3). After the law was given through Moses, the right of primogeniture could not be transferred from the first-born to a younger child at the father's option. In the patriarchal age, however, it was in the power of the parent thus to convey it from the eldest to another child (Deu 21:15-17; Gen 25:31-32). David, nevertheless, by divine appointment, excluded Adonijah in favor of Solomon, which deviation from rule was indicated by the anointing (Goodwin, 1. c. 4, with Hottinger's notes). The first-born of a line is often noted in the early scriptural genealogies, e.g. Gen 22:21; Gen 25:13; Num 26:5, etc.

4. The Jews attached a sacred import to the title of primogeniture (see Schottgen, Hor. Hebr. i, 922), and this explains the peculiar significance of the terms "first-born" and "first-begotten" as applied to the Messiah. Thus in Rom 8:29, it is written concerning the Son, " That he might be the first-born among many brethren;" and in Col 1:18, "Who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence" (see also Heb 1:4-6). As the first-born had a double portion, so the Lord Jesus, as Mediator, has an inheritance superior to his brethren; he is exalted to the right hand of the Majesty on high, where he reigns until all his enemies shall be subdued. The universe is his rightful dominion in his mediatorial character. Again, he alone is a true priest; he fulfilled all the functions of the sacerdotal office; and the Levites, to whom, under the law, the priesthood was transferred from all the firstborn of Israel, derived the efficacy of their ministrations from their connection with the great high-priest (Jahn's Biblical Archeology, § 165). SEE PRIMOGENITURE.

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## Birthwald[[@Headword:Birthwald]]

             an early English prelate, was born in the middle of the 7th century, but where is unknown. He was probably educated at Glastonbuiry, and was deeply read in Scripture. He was elected July 1, 692, the eighth archbishop of Canterbury, but was not consecrated until June 29 of the following year. There. seems to have been nothing in the conduct of Birthwald more praiseworthy than the zeal which he displayed in the missionary cause. But although the long episcopate of Birthwald was one of peace and internal prosperity, he was not without his troubles. At the close of his life, his Church contrasted favorably with the condition of the Church in other parts of the world. His death occurred in 729. See Hook, Lives of the Archbishops of Canterbury, 1, 178 sq.

## Birzavith[[@Headword:Birzavith]]

             (Heb. Birza'vi h, בִּרְז וַת, prob. in pause for בִּרְזִיַת, Birzayyith, as in the margin, or בַּרְזוֹת, Birzoth', as some would point, meaning apparently olive well: Sept. Βερζαϊvθ v. r. Βερζαιέ, Vulg. Bars th), a name occurring in the genealogies of Asher (1Ch 7:31), as the (?) son of Malchiel, being the son of Beriah and great-grandson of Asher (B.C. cir. 1658); and perhaps also, from the mode of its mention, the founder of a place in Palestine known by the same name (comp. the similar expression, "father of Bethlehem," "father of Tekoa," etc., in chaps. ii and iv). Schwarz (Palest. p. 158) identifies it with the ruined village Bir-zeit (" well of oil"), still extant and inhabited by Christians, a short distance N. of Jufna or Ophir (Robinson, Researches, 3:79); but, striking as is the agreement in name, the position (near the south border of Ephraim) seems to preclude the identity, notwithstanding the support claimed by Schwarz in the possible coincidence of the adjoining Japhlet (1Ch 7:32-33) with Japhleti (Jos 16:3).

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## Birzuli[[@Headword:Birzuli]]

             in Slavonic mythology, is an idol of the Wends and Poles, only known from the name. It is believed he was simply a household deity.

## Bis-cantare[[@Headword:Bis-cantare]]

             means the chanting or celebrating of two masses in the same day by the same priest. This was forbidden by the canon law, except on Christmas day and some other occasions. The bishop was able to grant a dispensation to do so.

## Bisacramentarians[[@Headword:Bisacramentarians]]

             was a term invented by Gabriel du Preaux .Prateolus), in his Elenchus Haereticorum, to signify those who receive only the two sacraments of baptism and the eucharist.

## Bisarion[[@Headword:Bisarion]]

             SEE BESSARION.

## Bisbee Benjamin[[@Headword:Bisbee Benjamin]]

             a Baptist minister, was born in Maine about 1765. His early life was spent in agricultural pursuits, and he was ordained in Belgrade, Me., in December, 1809. For two years he was occupied as an evangelist in the destitute sections of Maine. In 1812 he became the pastor of a small church in the town of Harmony, where he remained until 1825. His love for  missionary work was not abated during these thirteen years, and he frequently left his home to carry the Gospel into. the regions round about. From 1830 to 1832 he was pastor of the Church in St. Albans. He continued to perform his ministerial and evangelistic labors until he was laid aside by the infirmities of age. His last years were spent in Waterville, Me., where he died in 1847. See Millett, History of the Baptists of Maine, — p. 436. (J. C.S.)

## Bisbie Nathaniel, D.D[[@Headword:Bisbie Nathaniel, D.D]]

             an English divine, was rector of Long Melford, near Sudbury, Suffolk, and died in 1695. He published several single Sermons. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Bischoff Melchior[[@Headword:Bischoff Melchior]]

             a Lutheran theologian of Germany, was born at Possneck, May-20, 1547. In 1570 he was deacon in his native city, but in 1574 he was deposed of his office because he would not subscribe to the articles of the Wittenberg theologians. He then acted for some time as pastor at Jekenheimn and Thundorf, alnd after the fall of the Philippists (q.v.), in 1585, he was again permitted to return to his native place. In 1590, duke Johann Casimir appointed him courtpreacher at Coburg, where he died, Dec. 19, 1614. Besides sermons and ascetic works, he wrote some hymns, which are still found in German hymn-books. See Freher, Theatrum Virorum Eruditorum Clarorum (Norib. 1688); Wezel, Hymnopoographia (Herrnstadt, 1719), vol. 1; id. Anal. Hymnol. I, 3, 7; Koch, Geschichte des deutschen Kirchenliedes, 1, 266 sq. (B. P.)

## Bischofsberger Barthelemi[[@Headword:Bischofsberger Barthelemi]]

             a Swiss Protestant theologian, was born in 1632. He took holy orders, became minister at Trojen, and died in 1678, leaving a History of the Canton of Appelzell (St. Gall, 1682). See Hoefer, Nouv. Biog. Generale, s.v.

## Bischop (Or Biskop) Johann Van[[@Headword:Bischop (Or Biskop) Johann Van]]

             a Dutch designer and engraver, was born at the Hague in 1646. He excelled in copying the pictures of the best masters, in small colored drawings. His principal work was a set of prints for a book, of which the first edition, published by Bischop, contains 102 plates; the second, published by Nic. Visscher, contains 113 plates. It is entitled, Paradigmata Graphices Variorum Artiphicum, Tabulis Eneis, pars 1, et 2 (Hague, 167 fol.). The following are some of his principal prints: Christ and the Samaritan Woman; Joseph distributing Corn to the Egyptians; The Martyrdom of St. Lawrence. See Spooner, Biog. Hist. of the Fine Arts, s.v.

## Bisciano Bartolomeo[[@Headword:Bisciano Bartolomeo]]

             a Genoese painter, was born in 1632, and studied under his father, Gio. Andrea Bisciano, and afterwards under Valerio Castelli. At twenty-five years of age he had executed many fine works, but his career was cut short by the plague which visited Genoa in the year 1651. The following are some of his principal works: Moses in the Bulrushes; Susanna and the Elders; The Nativity: The Circumcision; The Wise Men's Offering; The Virgin Adoring the Infant Jesus; St. Joseph with the Infant Jesus.

## Bisciola, Giovanni Gabriele[[@Headword:Bisciola, Giovanni Gabriele]]

             an Italian Jesuit, was born at Modena in 1538, and died at Ferrara, Feb. 8, 1613, leaving an Abridgment of the Annals of Baronius, and an Italian translation of the Martyrologium Romanum.

## Bisciola, Laelius[[@Headword:Bisciola, Laelius]]

             a learned Italian Jesuit, was born at Modena about 1545. In several of the colleges he taught Greek, theology, eloquence, and philosophy. He died at Milan, Nov. 10, 1629. He wrote, Horarum Subsecivarum; hoc est, Rerum in Omni Philologice Genere Excellentium (two volumes, of which the first. as published at Ingolstadt, 1611; the second at Cologne, 1618): — Observationum Sacrarum, lib. xii: — Digressionium in Evangelia Matthei et Joannis: — In Epistolas Pauli ad Romanos, Galatas et Iebrceos. He also published in Italian, under the name of his brother, PAUL BISCIOLA, two volumes of Christian and Moral Dissertations: — a Treatise on Comparisons and Similitudes, with some dissertations. See Hoefer, Nouv. Biog. Generale, s.v.

## Biscoe Richard[[@Headword:Biscoe Richard]]

             an English divine, was the son of a Dissenter, educated at a Dissenting academy at Shrewsbury, and was ordained a Dissenting minister, Dec. 19, 1716. In 1726 he conformed, and received orders in the Church of England. In 1727 he was presented to the rectory of St. Martin Outwich, London, which he retained until his death, July, 1748. He held also a prebend of St. Paul's, and was chaplain in ordinary to the king. He was the author of an elaborate work entitled The History of the Acts of the Holy Apostles Confirmed from a other Authors, etc. (1742); being the substance of his sermons preached at the Boyle lecture in 1736, 1737, and 1738. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Bisenti Antonio[[@Headword:Bisenti Antonio]]

             an English Congregational minister, was born near Setubal, Portugal, in 1800. He was brought up by his uncle, and escaped from the monastery where he was placed for education for the ministry, and was captured by a band of robbers, who treated him kindly, however, and conducted him to the British camp. He was there recognized by an English officer as the son of an old acquaintance, and was adopted by him and taken to America. His benefactor being killed at the battle of New Orleans, the lad, with a sum of money for his education and support, was left in the charge of a brother officer. This officer afterwards returning to his estates in Ireland, took the boy with him, and sent him to Bath to be educated and put into business. While at Bath he was converted, joined the Church, and began preaching in the surrounding villages. In June, 1830, Mr. Bisenti was ordained pastor of the Independent Chapel, Herhingsham, where he labored three years, and then became rector of the Congregational Church at Stalbridge. Here his triumphant death took place, Jan. 16, 1872. Many souls were converted through the ministry of Mr. Bisenti. His pastoral visitation was his principal forte; many a Christian's sunset has been irradiated with the ruddy glow of hope at the words of comfort which fell from his lips. See (Lond.) Cong. Year-book, 1873, p. 316.

## Bishlam[[@Headword:Bishlam]]

             (Heb. Bishlam', בַּשְׁלָם, for בֶּן שָׁלֹם, son of peace, i.e. peaceful; Sept. translates ἐν εἰρήνῃ, so most other versions, but Vulg. Beselam), apparently an officer or commissioner (comp. 1Es 2:16) of Artaxerxes (i.e. Smerdis) in Palestine at the time of the return of Zerubbabel from captivity, and active in the remonstrance sent to the Persian court against the Jews in their efforts to rebuild their temple (Ezr 4:7). B.C. 522.

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## Bishop[[@Headword:Bishop]]

             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.