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Bible - Bzovius (Bzowski), Abraham

by James Strong & John McClintock

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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* (**byTKJ** *kethib’*, *written*, or **arqḥi** *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 (^{<4784>}2 Corinthians 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 ^{<4247>}Exodus 24:7; 1 Maccabees 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, **tyrB]** *Berith’* (*covenant*), by the word *Testamentum*. The names given to the Old Testament were the Scriptures (^{<4242>}Matthew 21:42), Scripture (^{<6022>}2 Peter 1:20), the Holy Scriptures (^{<4102>}Romans 1:2), the sacred letters (^{<5185>}2 Timothy 3:15), the holy books (*Sanhed.* 91, 2), the law (^{<4323>}John 12:34), the law, the prophets, and the psalms (^{<2244>}Luke 24:44), the law and the prophets (^{<4157>}Matthew 5:17), the law, the prophets, and the other books (*Prolog. Eccles.*), the books of the old covenant (^{<4688>}Nehemiah 8:8), the book of the covenant (1 Maccabees 1:57; ^{<2212>}2 Kings 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** (^{<S186>}2 Timothy 3:16; ^{<A18>}Acts 8:32; ^{<812>}Galatians 3:22), **αἱ γραφαί** (^{<A14>}Matthew 21:42; ^{<A27>}Luke 24:27), **τὰ ἱερὰ γράμματα** (2 Timothy in. 15). **Βιβλίον** is found (^{<S143>}2 Timothy 4:13; ^{<6012>}Revelation 10:2; 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**, **ἄγια**, 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 ^{<A14>}2 Corinthians 3:14, for the law as read in the synagogues, and the prominence given in the Epistle to the Hebrews (^{<S12>}Hebrews 7:22; 8:6; 9:15) to the contrast between the **παλαιὰ** and the **καινὴ**, 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 2 Maccabees, 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 (*Prolog.* 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 (^{<4985>}Ephesians 3:5). The apostles wrote as having the Spirit of Christ (^{<4974>}1 Corinthians 7:40), as teaching and being taught “by the revelation of Jesus Christ” (^{<4912>}Galatians 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 (^{<5008>}Hebrews 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 (^{<4986>}2 Peter 3:16). The language of the same Epistle in relation to the recorded teaching of prophets and apostles (3:2; comp. ^{<4923>}Ephesians 2:20; 3:5; 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 (^{<5046>}Colossians 4:16), though it does not prove that it was regarded as of equal authority with the **γραφή 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 προφητεῖαι, 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 γνώσις (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 Books 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 (Zechariah 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 (^{<0113>}Matthew 11:13; 22:40; ^{<41315>}Acts 13:15, etc.); “the Law, the Prophets, and the Psalms” (^{<244>}Luke 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*’, *hr/T*, 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 (^{<0108>}Joshua 1:8; 8:34; 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.) *tyvārB*]. . Γένεσις, Genesis.
- (2.) *t/mv](hLae*]. . Ἔξοδος, Exodus.
- (3.) *arq]wi*. . . . Λευϊτικόν, Leviticus.
- (4.) *rBd]hB*]. . Ἀριθμοί, Numbers.
- (5.) *myrbD*]. . 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:

Nebim’. *myajbh*] Prophetæ.

1. μyni'vari(prios)

Joshua.

Judges

1 and 2 Samuel

1 and 2 Kings.

2. μyni'rij ði(posteriores)**a. μyl /dG]** (majores)

Isaiah.

Jeremiah.

Ezekiel.

b. μyNimiq](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, and 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 (^{<900>}1 Samuel 10:5; ^{<1752>}2 Kings 5:22; 6:1), living together as a society, almost as a caste (^{<3074>}Amos 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 (^{<1329>}1 Chronicles 29:29), Ahijah and Iddo (^{<1402>}2 Chronicles 9:29), Isaiah (^{<1482>}2 Chronicles 26:22; 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 Prophetæ 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 slightly of it, and Christians who reasoned with them out of its predictions were met by remarks disparaging to its authority (Hengstenberg, *l. c.*). The arrangement of the Prophetæ 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 δωδεκάπρῳφητον.

3. The HAGIOGRAPHA. — Last in order came the group known as *Kethubim*', **קְטוּבִים** (from **כתב**; to write), **γραφεῖα, ἀγιόγραφα, i. e.** "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 **תְּמָא**, "truth," formed from the initial letters of the three books; (b) as **ת/לגמ'ב'מ'ב'**; *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: **מְלִיכָה** *Tehillim*', the Psalms; **מִשְׁלֵי** *Mishley*', Proverbs; **הַקְּוֵה** *Eykah*', Lamentations (from the opening word of wailing in 1:1); the Song of Songs, **שִׁיר הַשִּׁירִים** *Shir hash-Shirim*'; Ecclesiastes, **הַקּוֹהֵלֶת** *Kohe'leh, the Preacher*; 1 and 2 Chronicles, **מְדָבָרֵי הַיָּמִים** *Dibrey' hay-yamim*', *words of the days* = records.

The Sept. presents the following titles of these last: **Ψαλμοί, Παροιμίαι, Θρήνοι, Ασμα άσμάτων, Έκκλησιαστής, 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 **άντιλεγομενα**, 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 ^{<4126>}Mark 12:26, and ^{<4237>}Luke 20:37 (ἐπὶ τῆς βίας), ^{<5112>}Romans 11:2 (ἐν Ἡλίῳ), and ^{<4482>}Acts 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 ^{<4417>}Luke 4:17; ^{<4435>}Acts 13:15; 15:21; ^{<4784>}2 Corinthians 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 **t/vvæPj** *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" (**twjWtPj** *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" (**t/mWtsj** *sethumoth'*), which corresponded to minor divisions, and were marked only by a space within the line. The initial letters **p** and **s** served as a notation, in the margin or in the text itself, for the two kinds of sections. The threefold initial **ppp** or **sss** was 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 Prioeres 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 **t/rfp̄hi** (*haphtaroth'*, from **rFP**; 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 present 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 informed 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 (**μυq̄wSP**] *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 Frelon 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 Ⲛⲓⲃ Micah 6:9; Ⲛⲓⲃ Zephaniah 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 in 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 (*Trivetii 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 ver. 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. Ⲁⲓⲓⲓ Luke 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. like 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. <4028> Matthew 9:38, and 10:1; 19:30, and 20:1; <4023> Mark 2:23-28, and 3:1-5; 8:38, and 9:1; <4025> Luke 20:45-47, and 21:1-4;

Acts 7:60, and 8:1; 1 Corinthians 10:33, 11:1; 2 Corinthians 4:18, 5:1; 6:18, and 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, Attributes Of

(*Affectiones Scripturæ*), 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 (*sufficiencia* 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, 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, Translations Of.

SEE VERSIONS.

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 *Unigenitus* (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 Arnould, *De la lecture de l'écriture 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.

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*, Biblio Appendix, Section 6:§ 1.

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 Saracenorumpricipis 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.

Biblical Criticism.

SEE CRITICISM, BIBLICAL.

Biblical Exegesis, Or Interpretation.

SEE HERMENEUTICS.

Biblical Introduction.

SEE INTRODUCTION TO THE SCRIPTURES.

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 *Biblishe Theologie, oder Untersuchung des biblischen Grundes der vornehmsten 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), Ammon (*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 discriminaine 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)).

Nitzsch, in his *Christliche Lehre* (6th ed. 1851; translated (badly), Edinburgh, Clark's Library), develops his own view of the doctrines of the Bible in systematic form, apart from all dogmatical creeds. But he distinguishes (§ 4) "Christian doctrine" from "Biblical theology" in this, that the former seeks to interpret "the period of completed revelation, and of Christian faith and life in its finished form, as set forth by the apostles, finally and for all time; while the latter ought to take note- of the development of revelation, in its various stages, from the time of Abraham to that of the apostles." He therefore makes Biblical theology bear the same relation to the "system of Christian doctrine" that the History of Dogmas bears to dogmatics. The work of S. Lutz (*Bibl. Dogmatik*, 1847)

is valuable for systematic method no less than for a thorough understanding of the contents of the Bible.

Biblical theology, in the narrower sense, has been again subdivided into the theology of the Old and the theology of the New Testament. Works on the former have been published by Vatke (*Die Religion des A. T.* 1st vol. Berl. 1835) and Bruno Bauer (*Die Religion des A. T.* 2 vols. 1838). Both are strongly influenced by Hegel's Philosophy of Religion. A better work is Havernick, *Vorlesungen über d. Theologie des Alten Bundes* (posthumous; Frankf. 1863). From the Roman Catholic side we have Scholz, *Handbuch d. Theologie des Alten Bundes* (Regensb. 1862, 2 vols. 8vo). On the theology of the New Testament we have works from C. F. Schmidt (*Bibl. Theol. des N.T.* Erlang. 1853; 2d edit. publ. by Weizsacker, 1859), G. L. Hahn (*Die Theologie des N.T.* Leipz. 1854, 1st vol.), and a posthumous work by F. C. Baur (*Vorlesungen über neutestamentliche Theologie*, Leipzig, 1864). The teachings of the different writers of the N.T. have been made the subjects of special works. The Pauline system has been treated of by Usteri (*Entwicklung des paulinischen Lehrbegriffs*, Ziurich, 1824, 1829, 1831, 1832) and Diahne (*Entwicklung des paul. Lehrbegriffs*, Leipz. 1835); the Johannean by Kostlin (*Lehrbegriff und iBqefe Johannis*, Berl. 1843) and Frommann (*Joh. Lehrb(grij*; Halle, 1839).-Hagenbach, *Encyclopdie* (7th edition, Leipz. 1865); *Mercersburg Review*, 1862; Knapp, *Theology* (Translator's Preface); Herzog, *Real-Encyk.* i, 222. **SEE THEOLOGY.**

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.*

Bibliomancy

(βιβλίον, μαντεία), divination (q.v.) by means of the Bible; sometimes called, also, *sortes biblicæ* or *sortes sacræ*. 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" (²³⁸²Isaiah 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 shouldst take my covenant in thy mouth?" (⁴⁸¹⁶Psalm 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.

SEE BIBLIOTHECA PATRUM.

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 Duceus*), 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., *Greco-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.**

Bich'ri

(Heb. *Bikri*, *yrk* *בִּכְרִי*; *first-born or youthful*, perhaps *Becherite*; Sept. *Βοχρί*; Vulg. *Bichri*), apparently a Benjamite, father of Sheba, the revolter from David (^{<ant>}2 Samuel 20:1 sq.). B.C. ante 1016. *SEE BECHER.*

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).

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.*

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 *κήρύττειν*, and by the Latins *prædicare*, which means performing the office of a *κήρυξ* or *præco*. 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 Lk. 15:ch. i, § 1; Procter on *Common Prayer*, p. 171; Buck, *Theol. Dict.* s.v.

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).

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).

Bid'kar

(Heb. *Bidkar'*, רִבְדִּיבָּא according to Gesenius, for רִבְדִּיבָּא, *son of stabbing*, i.e. *assassin*; according to First, for רִבְדִּיבָּא, *servant* [i.e. *inhabitant*] *of the city*; Sept. Βαδεκάρι; Josephus, Βάδακρος), Jehu's "captain" (vl æ; Josephus, ὁ τῆς τρίτης μοίρας ἡγεμών, *Ant.* 9:6, 3), originally his fellow-officer (¹¹⁹²⁵2 Kings 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*.

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*.

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 Tübingen. 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. Quarttschrift*, 1865, p. 195 sq.; Gieseler, *Ch. Hist.* per. 3, div. v, ch. 4:§ 143.

Bier

(*hFmanittah'*, a bed, as elsewhere, ^{<1035>}2 Samuel 3:31; *σορός*, a funeral urn, hence an open *coffin* or *burial-couch*, ^{<1074>}Luke 7:14). *SEE BURIAL.*

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. lxxix, 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 Innocentius (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, *O ig. Eccles.* lib. 4, cap 5, sec. 1, 2, 3; Landon, ii, 262.

Bigamy.

SEE MARRIAGE.

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 Hedding), he was abundant in labors and *fruit.* - *Minutes of Conferences*, 4:445.

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.

Big'tha

(Heb. *Bigtha'*, *atgBaC*; Gesenius thinks perhaps *garden*, *SEE BIGVAI*; but, according to Furst [*Handwort.* s.v.], the first syllable *AgBa* appears to be the *Baγ* 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 *atA* or *ˆtA* for *an* tA* may be the *-τάνης* likewise occurring in Persian prop. names [e.g. Otanes, Catanes, Petanes], from the Sanscrit *tanu*, Zend. *ten*, *body or life*; Sept. *Βαραζι*, but other copies [by confusion with one of the other names] *Ζηβαδαθα*; Vulg. *Bagatha*), the fourth named of the seven eunuchs (*μυσφεα*, "chamberlains"), having charge of the harem of Xerxes ("Ahasuerus"), and commanded to bring in Vashti to the king's drinking-party (^{<101>}Esther 1:10). B.C. 483.

Big'than

(Heb. *Bigthan'*, " *ˆtgBaC* on the signif. *SEE BIGTHA*; ^{<102>}Esther 2:21; Sept. omits; Vulg. *Bagathan*) or Big'thana (Heb. *Bigtha'na*, *antgBaC* 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.

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*.

Bil'eam

(Heb. *Bilam'*, מִלְיָאם same name as *Balaam* [q.v.]; Sept. Ἰεμβλάων v. r. Ἰβλαόμ; Vulg. *Balam*), a town in the western half of the tribe of Manasseh, named in ^{<1360>}1 Chronicles 6:70 as being given (with its "suburbs") to the Kohathites. In the lists in Joshua 17 and 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* (Βελαμόν) of Judith 8:3.

Bil'gah

(Heb. *Bilgah'*, חֲבִיבָה prob. *cheerful*, but according to *First, First-born*; Sept. Βελγός and Βαλγός), the name of two priests.

1. The head of the fifteenth sacerdotal course for the temple service, as arranged by David (^{<1344>}1 Chronicles 24:14). B.C. 1043.

2. A priest who returned from Babylon with Zerubbabel and Jeshua (^{<6175>}Nehemiah 12:5, 18), B.C. 536; perhaps the same as the BILGAI of ^{<6008>}Nehemiah 10:8.

Bilgai

(Heb. *Bilgay'*, **יגל באַ** prob. same signif. as *Bilgah*; Sept. **Βελγαί**), one of the priests that sealed the covenant after the restoration from Babylon, B.C. 410 (^{<6108>}Nehemiah 10:8); supposed to be the same as BILGAH 2.

Bil'hah

(Heb. *Bilhah'*, **החל באַ** *faltering*, i.e. perh. *bashful*), the name of a woman and of a place.

1. (Sept. **Βαλλά**) The handmaid (^{<0229>}Genesis 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 (^{<0308>}Genesis 30:3-8; 35:25; 46:25; ^{<1373>}1 Chronicles 7:13). Her stepson Reuben afterward lay with her (^{<0352>}Genesis 35:22), B.C. cir. 1890, and thus incurred his father's dying reproof (^{<0404>}Genesis 49:4).

2. (Sept. **Βαλαά**.) A place belonging to the tribe of Simeon (^{<1309>}1 Chronicles 4:29), called BALAH *SEE BALAH* (q.v.) in ^{<6693>}Joshua 19:3; and it seems to be the same which is called BAALAH in ^{<6152>}Joshua 15:29.

Bil'han

(Heb. *Bilhan'*, **חל באַ** Sept. **Βαλαάμ, Βαλαάν**; *Balaan, Balan*; the same root [**חל B**; to *fail*] as *Bilhah*, ^{<0308>}Genesis 30:3, etc. The final **ח** is 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 (^{<0327>}Genesis 36:27; 1 Chronicles i, 42). B.C. cir. 1963.

2. A Benjamite, son of Jediel, and father of seven sons (^{<1370>}1 Chronicles 7:10). B.C. ante 1658. It does not appear clearly from which of the sons of Benjamin Jediel was descended, as he is not mentioned in ^{<0452>}Genesis 46:21, or Numbera 26. But as he was the father of Ehud (^{<1370>}1 Chronicles 7:10), and Ehud seems, from ^{<1388>}1 Chronicles 8:3, 6, to have been a son of Bela, Jediel, 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.*

Bill

(*rpse'se'pher*, βιβλίον), any thing written, and usually rendered *book*. The passage in ^{<8815>}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" (^{<1241>}Deuteronomy 24:1, 3; ^{<2301>}Isaiah 50:1; ^{<4803>}Jeremiah 3:8; ^{<4907>}Matthew 19:7; ^{<4100>}Mark 10:4) *SEE DIVORCE*, and in ^{<4810>}Jeremiah 32:10-16, 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 (^{<2166>}Luke 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 (^{<1218>}1 Kings 21:8; 2 Kings v5:5; 10:1; 19:14; 20:12; ^{<4807>}2 Chronicles 32:17; ^{<7022>}Esther 1:22; 3:13; 8:5, etc. ^{<4821>}Acts 28:21; ^{<4861>}Galatians 6:11).

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-Encyklop.* ii, 238.

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 herrschenden 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).

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 gowmsmen, 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, inveniatur 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.

Bil'shan

(Heb. *Bilshan'*, ִבְּלָשָׁן *Bæson* of the tongue, i.e. eloquent; Sept. Βαλασάν and Βαλσάν), a man of I rank who returned from the Babylonian captivity with Zerubbabel (<BIB> Ezra 2:2; <BIB> Nehemiah 7:7). B.C. 536.

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.

Bim'hal

(Heb. *Bimhal'*, **חֲמִשָּׁלֶשׁ** *son of circumcision*, i.e. *circumcised*; Sept. **Βαμαήλ**), a son of Japhlet and great-great-grandson of Asher (^{<1373>}1 Chronicles 7:33). B.C. cir. 1658.

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* (^{<169>}Matthew 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. ^{<123>}John 20:23; 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 ^{<152>}Luke 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 (^{<157>}Matthew 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 ^{<186>}Isaiah 8:16. **SEE PHYLACTERY.**

Bin'ei

(Heb. *Bina'* and *Binah'*, **אֲנַבְיָא** and **הַנְּבִיאִים** [the latter in the first occurrence], according to Simonis, by transposition for **הַנְּבִיאִים** *gushing forth*, i.e. fountain; according to Furst, for **הַנְּבִיאִים**, *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 (^{<187>}1 Chronicles 8:37; 9:43). B.C. cir. 850.

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 Ecclesiasticae*, 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.*

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 Graeca 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.*

Bin'nui

(Heb. *Binnu'y*, *γῆνβᾶ building*), a frequent name after the exile. *SEE BUNNI.*

1. (Sept. *Βανουί*.) The head of one of the families of Israelites, whose followers to the number of 648 returned from Babylon (^{<4675>}Nehemiah 7:15). In ^{<4520>}Ezra 2:10 he is called BANI *SEE BANI* (q.v.), and his retainers are numbered at 642.
2. (Sept. *Βανί*, *Βαναίου*, and *Βανουί*) A Levite, son of Henadad, who returned with Zerubbabel from Babylon, B.C. 536 (^{<4678>}Nehemiah 12:8); he also (if the same) assisted in repairing the walls of Jerusalem, B.C. 446 (^{<4624>}Nehemiah 3:24), and joined in the religious' covenant, B.C. 410 (^{<4609>}Nehemiah 10:9).
3. (Sept. *Βαναία*.) 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 (^{<4583>}Ezra 8:33). B.C. 459.
4. (Sept. *Βανουί*.) One of the "sons" of Pahathmoab, who put away his Gentile wife on the return from Babylon (^{<4503>}Ezra 10:30). B.C. 458.
5. Another Israelite, one of the "sons" of Bani, who did the same (^{<4508>}Ezra 10:38). B.C. 458.

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*

Diocesanconcilen, Mentz, 1835-43, 7 vols.), and a history of the archdiocese of Cologne.

Biothanati.

SEE BIATHANATI.

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 included 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*.

Bird.

Birds may be defined oviparous vertebrated animals, organized for flight. The common Heb. name ר/פֶּיִץ *tsippor'*, צִפּוֹרִים, is used of small birds generally, and of the sparrow in particular (as it is rendered in ¹⁹²¹⁷Psalm 102:7); אֶבְרָת, *oph*, פֶּטְרִינֹן or פֶּתְרִינֹן, of frequent occurrence, usually translated "fowl," properly means flyer; פֶּיִץ אֵיט, a bird of prey ('AETO

Σ, an eagle), rendered "fowls" in ^{<0151>}Genesis 15:11; ^{<0807>}Job 28:7; and ^{<2816>}Isaiah 18:6; in ^{<2419>}Jeremiah 12:9, "birds;" and in ^{<2451>}Isaiah 46:11, and ^{<2904>}Ezekiel 39:4, "ravenous" birds. **μῦρ** **בָּרִי** *barburim'*, denotes fatted gallinacea; it occurs only in ^{<1023>}1 Kings 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 (^{<0014>}Leviticus 1:14-17; 5:7-10; 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 ^{<0015>}Leviticus 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 (^{<0150>}Genesis 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 (^{<4034>}Matthew 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 *Aggur*.
 Vulture, *Racham*.

Birds are mentioned as articles of food in ^{<5411>}Deuteronomy 14:11, 20, the intermediate verses containing a list of unclean birds, which were not to be eaten. There is a similar list in ^{<8113>}Leviticus 11:13-19. From ^{<8116>}Job 6:6; ^{<2112>}Luke 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 the 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 ^{<8417>}Psalms 124:7; ^{<3117>}Proverbs 1:17; 7:23; ^{<3116>}Amos 3:5; ^{<3111>}Hosea 5:1; 7:12. **SEE FOWLING**. The cage full of birds in ^{<2117>}Jeremiah 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 Ecclus. 11:30 (πέρδιξ,

θηρευτής ἐνκαρτάλλω; comp. Arist. *Hist. Anim.* 9:8). -In

^{<6216>}Deuteronomy 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 ^{<1843>}Psalms 84:3.

SEE NEST. The seasons of migration observed by birds are noticed in

^{<4876>}Jeremiah 8:7. Birds of song are mentioned in ^{<1942>}Psalms 104:12;

^{<1124>}Ecclesiastes 12:4. **SEE ZOOLOGY.**

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.

Birei.

SEE BETH-BIREI.

Birgitta, St.

SEE BRIDGET.

Birgittines.

SEE BRIGITTINES.

Bir'sha

(Heb. *Birsha'*, [vîrʔi for [vîrʔB, *son of wickedness*; Sept. Βαρσά), a king of Gomorrah, succored by Abraham in the invasion by Chedorlaomer (^{<1142>}Genesis 14:2). B.C. cir. 2080.

Birth.

(The act of parturition is properly expressed in the original languages of Scripture by some form of the verbs **dl y**; *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" (^{<0016>}Genesis 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 (^{<0019>}Exodus 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 (^{<0016>}Exodus 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 (^{<0016>}Ezekiel 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 (^{<0019>}Job 38:9; ^{<0016>}Ezekiel 16:4; ^{<0017>}Luke 2:7, 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 ^{<0017>}Luke 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 (^{<0017>}Genesis 50:23; ^{<0018>}Job 3:3; ^{<0021>}Psalms 22:11). This practice was imitated by those wives who adopted the children of their handmaids (^{<0016>}Genesis 16:2; 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

(^{<K8B>}Job 3:3; ^{<Q015>}Jeremiah 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 (^{<B111>}Leviticus 12:1-8; ^{<B122>}Luke 2:22). On the eighth day after the birth of a son the child was circumcised, by which rite it was consecrated to God (^{<Q170>}Genesis 17:10; comp. with ^{<B011>}Romans 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 ^{<Q021>}Matthew 2:11. "When they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."

The disease called *empneumosis*, 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 (^{<2338>}Isaiah 13:8; 26:17; ^{<2398>}2 Kings 19:3; ^{<2465>}Jeremiah 4:31; 13:21; 22:23; 30:6; ^{<3309>}Micah 4:9, 10; ^{<4362>}John 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 (^{<2338>}Isaiah 26:18; ^{<3974>}Psalms 7:14). On this disorder, which is well known to medical men, see Michaelis's *Syntagma Comment.* ii, 165. *SEE DISEASE.*

Birthday

(^{<td>}ἡμερῶν, ^{<0410>}Genesis 40:20; τὰ γενέσια, ^{<0446>}Matthew 14:6; ^{<0621>}Mark 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 (^{<8004>}Job 1:4, 13, 18). The birthdays of the Egyptian kings were celebrated with great pomp as early as the time of Joseph (^{<0410>}Genesis 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 rejoicings, 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 ^{<3015>}Jeremiah 20:15). The example of Herod the tetrarch (^{<0446>}Matthew 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* ^{<0446>}*Matthew 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 ^{<046>}Matthew 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" (^{<076>}Hosea 7:5). The Gemarists distinguish expressly between the μυκᾶται ν, αἰσῶν[μ]υ, *dies γενέσια regni*, and the αἰ μ/γ, or birthday (Lightfoot, *Hor. Hebr.* 1. c.).

Treatises on birthday celebrations have been written in Latin by Braen (Hafn. 1702), Esenbreck (Altdorf, 1732), Funcke (Gorliz. 1677), same (ibid. 1695), Hildebrand (Helmst. 1661), Rhode (Regiom. 1716), Roa (Lugd. Bat. 1604), Spangenberg (Gothle, 1722), Weber (Vimar. 1751), Wend (Viteb. 1687).

Birthright

(^{hr/kB}] *bekorah*'; Sept. and N.T. τὰ πρωτόκια) 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 (^{<072>}Numbers 7:2; 21:18; 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 (^{<082>}Numbers 3:12, 13; 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 (^{<04815>}Numbers 18:15, 16; ^{<0122>}Luke 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 (^{<05215>}Deuteronomy 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 (^{<01119>}2 Kings 2:9). Reuben, through his unfilial conduct, was deprived of the birthright (^{<01401>}Genesis 49:4; ^{<03701>}1 Chronicles 5:1). It is likely that some remembrance of this lost pre-eminence stirred the Reubenite leaders of Korah's rebellion (^{<0401>}Numbers 16:1, 2; 26:59). Esau's act, transferring his right to Jacob, was allowed valid (^{<01233>}Genesis 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 (^{<04213>}2 Chronicles 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 (^{<05215>}Deuteronomy 21:15-17; ^{<01231>}Genesis 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. ^{<01221>}Genesis 22:21; 25:13; ^{<04015>}Numbers 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 ^{<412>}Romans 8:29, it is written concerning the Son, "That he might be the *first-born* among many brethren;" and in ^{<5018>}Colossians 1:18, "Who is the beginning, the *first-born* from the dead; that in all things he might have the pre-eminence" (see also ^{<3004>}Hebrews 1:4, 5, 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.

Bir'zavith

(Heb. *Birza'vi h*, $\text{tw}^{\text{æ}}\text{zr}^{\text{B}}$, prob. in pause for $\text{ty}^{\text{æ}}\text{z}^{\text{B}}$, *Birzayyith*, as in the margin, or t/zr^{B} , *Birzoth'*, as some would point, meaning apparently *olive well*: Sept. Bep^{z} zai^{t} v. r. Bep^{z} zai^{e} , Vulg. *Bars th*), a name occurring in the genealogies of Asher (^{<1375>}1 Chronicles 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 (^{<1373>}1 Chronicles 7:32, 33) with Japhleti (^{<6118>}Joshua 16:3).

Bish'lam

(Heb. *Bishlam'*, μl^{B} $\nu\text{B}^{\text{æ}}$ for μl^{B} ν^{B} , *son of peace*, i.e. *peaceful*; Sept. translates ἐν εἰρήνῃ , so most other versions, but Vulg. *Beselam*), apparently an officer or commissioner (comp. 1 Esdr. 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 (^{<1947>}Ezra 4:7). B.C. 522.

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. ^{<4842>}2 Chronicles 34:12, 17; ^{<2307>}Isaiah 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 (^{<0046>}Numbers 4:16; 31:14; ^{<2116>}2 Kings 11:16, 19; ^{<0028>}Judges 9:28; for Heb. דַּוָּקָה; etc.; so in Wisd. i, 6; 1 Macc. 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, *Cyclopaedia*, 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 (⁴⁴⁰³Acts 14:23; 11:30; see also ⁵¹¹⁰2 Timothy 2:2), who were ordinarily called **πρεσβύτεροι**, *elders*, from their age; sometimes **ἐπίσκοποι**, *overseers* (bishops), from their office. They are also said **προΐστασθαι**, to *preside* (⁵¹⁶²1 Thessalonians 5:12; ⁵⁴⁵⁷1 Timothy 5:17);

never ἄρχειν, to *rule*, which has far too despotic a sound. In the Epistle to the Hebrews (<S810> Hebrews 13:7,17, 24) they are named ἡγούμενοι, *leading men* (comp. <4452> Acts 15:22), and figuratively ποιμένες, *shepherds* (<4041> Ephesians 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 (<5404> 1 Timothy 3:4), and with converted children (<5006> Titus 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 (<5402> 1 Timothy 3:2; <5009> Titus 1:9; the latter of which passages should be translated, 'That he may be 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 <8006> Galatians 6:6, and <4094> 1 Corinthians 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' (<4102> 1 Peter 5:2), were to feed them with knowledge and instruction, will never be disputed, except to support a hypothesis. The *leaders* also, in <S810> Hebrews 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 (<4017> Acts 20:17-28; <4050> 1 Peter 5:1, 2). The mention of bishops and deacons in <5000> Philippians 1:1, and <5400> 1 Timothy 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 <4012> Acts 1:22. In <5005> Titus 1:5, the Greek word is καταστήσης, *set*, or *set up*; and in <4403> Acts 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* [<4401> Acts 10:41]; yet in <4089> 2 Corinthians 8:19, it seems to have its genuine democratic sense.) In <4165> 1 Corinthians 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 (^{<5044>}1 Timothy 4:14; ^{<5006>}2 Timothy 1:6; ^{<4433>}Acts 13:3; 14:26; 15:40). To the same effect ^{<4437>}Acts 8:17; 19:6-passages which explain ^{<5012>}Hebrews 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 (^{<5012>}2 Timothy 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 (^{<5012>}2 Timothy 4:5), and that he had received spiritual gifts ((^{<5006>}2 Timothy 1:6, etc.); there is then no difficulty in accounting for the authority vested in him (^{<5411>}1 Timothy 5:1; 19:22), without imagining him to have been a bishop, which is, in fact, disproved even by the same epistle (^{<5006>}1 Timothy 1:3). That Titus, moreover, had no local attachment to Crete, is plain from ^{<5413>}Titus 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 **ἄγγελος** *SEE SYNAGOGUE*, a name which may be translated literally *envoy of the congregation*, and is here expressed by the Greek **ἄγγελος**. The substantive **ἔργον** also (which by analogy would be rendered **ἄγγελια**, as **ἔργον** 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 (**Φιλιππιανών** 1:1; **1 Τιμοθέου** 3:1, 8).

(3.) The same persons are described by both names (**Πράξεις** 20:17, 18; **Τιτου** 1:5, 8).

(4.) **πρεσβύτεροι** discharge functions which are essentially episcopal, i.e. involving pastoral superintendence (1 Timothy v5:17; **1 Πέτρου** 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. **Λουκά** 12:26; **1 Πέτρου** 5:1, 5) in the narrative of Ananias (**Πράξεις** 5:6). The order itself is recognised. in **Πράξεις** 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 (^{<4122>}Acts 12:23). The earliest use of **ἐπίσκοποι**, on the other hand, is in the address of Paul to the elders at Miletus (^{<4018>}Acts 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 ^{<4011>}Acts 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 (**μνηστῆρ** comp. ^{<4073>}Luke 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 superintendence of Christ himself as the **ποιμὴν καὶ ἐπίσκοπος** (^{<4025>}1 Peter 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 ^{<4015>}Acts 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 (^{<5014>}1 Timothy 4:14; ^{<5106>}2 Timothy 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 ^{<5152>}1 Timothy 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 ^{<5016>}Hebrews 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 ^{<5014>}1

Timothy 4:14; ^{<5106>}2 Timothy 1:6) was connected with its instrumentality in the bestowal of the former. The conditions which were to be observed in 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 uxoris 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 (^{<4082>}1 Peter 5:2). According to the aspects which this function presented, those on whom it' devolved were described as **ποιμένες** (^{<4001>}Ephesians 4:11), **προεστῶτες** (^{<5457>}1 Timothy 5:17), **προϊσταμενοι** (^{<5152>}1 Thessalonians 5:12). Its exercise called for the **χάρισμα κυβερνήσεως** (^{<4228>}1 Corinthians 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 (^{<5152>}1 Thessalonians 5:12; ^{<5009>}Titus 1:9; ^{<5457>}1 Timothy 5:17). At first, it appears from the description of the practices of the Church in ^{<4146>}1 Corinthians 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 **χάρισμα** 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 (^{<5009>}Titus 1:9), opposing errors, admonishing privately (^{<5152>}1 Thessalonians 5:12).
- 3.** The work of visiting the sick appears in ^{<5154>}James 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 **Acts 19:34**, and the **ἀντιλήψεις** of **1 Corinthians 12:28**.

4. Among these acts of charity that of receiving strangers occupied a conspicuous place (**1 Timothy 3:2**; **Titus 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 **1 Corinthians 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 (**Acts 19:34**). In **1 Corinthians 11:14**, and **Galatians 6:6**, he asserts the right of the ministers of the Church to be supported by it. In **1 Timothy 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 (**Acts 15:6-22; 21:18**), addressed other churches (*ibid.* 15:23), were joined with the apostles in the work of ordaining by the laying on of hands (**2 Timothy 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, *a fortiori*, 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" (**1 Timothy 5:19; 4:1**; **Titus 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 ecclesie gubernabantur. Again, *Ep st. 85, ad Evagrium* (in the later copies, *ad Evangelum*): Nam quum apostolus perspicue doceat eosdem esse presbyteros 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 *Quaestiones V. et N.T.* qu. 101. Among the Greek fathers, Chrysostom, *Hom. in Ep. ad Philipp.* says: Συνεπισκόποις (so he reads ~~τοῦ~~ Philippians 1:1, instead of ἐπισκόποις καὶ διακόνις. τί τοῦτο; μιᾶς πόλεως πολλοὶ ἐπίσκοποι ἦσαν; Ὁ δαμῶς ἀλλὰ τοὺς πρεσβυτέρους οὕτως ἐκάλεσε τότε γὰρ τέως ἐκοινωνοῦν τοῖς ὀνόμασι, καὶ διάκονος ὁ ἐπίσκοπος ἐλέγετο, κ. τ. λ. Still more plainly Theodoret, *ad Phil. i, 1* ἐπισκόπους δὲ τοὺς πρεσβυτέρους καλεῖ, ἀμφοτέρα γὰρ εἶχον κατ' ἐκεῖνον τὸν καιρὸν τὰ ὀνόματα, for which he quotes texts already given. So again *ad Timothy 3:1*: ἐπίσκοπον δὲ 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 standpoint, 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

^{<1001>}Philippians 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 ^{<1017>}Acts 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, Cunningham, *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 ^{<1052>}1 Thessalonians 5:12; ^{<1017>}1 Timothy 5:17) were translated into Latin by *propositi* (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; **ἑφοροί, inspectors; angeli ecclesie**, 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 ecclesie, patres clericorum*, 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. *Suffragio*). 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*, *χóρος*, 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 sponsalitiuus*; 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 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 impugnano"), 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, "*Unctur et consecratur 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, AR1 1 Timothy 3:1; or 4017 Acts 20:17. Then another bishop shall read the gospel, 2015 John 21:15; or 310 John 20:19; or 4288 Matthew 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 concluded 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, Robert Hamilton, D.D.,

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

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

Bishop, Samuel, M.A.,

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

Bishop, William,

bishop of Chalcedon *in partibus infidelium*, and vicar apostolical of the pope in England, the first English Romanist bishop after the Reformation, was born at Brayles, in Warwickshire, in 1553, and educated at Oxford, Rheims, and Rome. He was then sent missionary to England, but was arrested at Dover, and confined in London till the end of 1584. On his release he retired to Paris, but returned to England in 1591. The Romish party in England had long desired a bishop, but the Jesuit Parsons (q.v.) desired to rule, through Blackwell (q.v.), as archpriest, and it was not till Parsons's death that the pope agreed to appoint Dr. Bishop to the apiscopacy. After his- ordination as bishop (1623) he created a chapter and

nominated grand vicars, archdeacons, and rural deans in most of the counties. He died April 16, 1624, and left an edition of the work of Pits, or Pitseus, *De Illistribus Anglice Scriptoribus* (1623), and others, named in Wood, *Athena Oxon*, vol. ii.-Landon, *Eccles. Dictionary*, s.v.; Hook, *Eccles. Biog.* ii, 452.

Bishops' Bible.

SEE AUTHORIZED VERSION.

Bishops' Book,

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

Bishopric

(ἐπισκοπή, oversight, ^{<400>}Acts 1:20), ministerial charge in the Church. In later times it came to mean

- (1) the office and function of a bishop (q.v.), and
- (2) the district over which he has jurisdiction. SEE DIOCESE; SEE EPISCOPACY.

Bisse, Thomas,

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

Bit

(gTm, *me'theg*, ^{<1020>}Psalm 22:9; χαλινός, ^{<510B>}James 3:3; both elsewhere "bridle"), the *curb* put into horses' mouths to guide and restrain them. **SEE BRIDLE.**

Bithi'ah

(Heb. *Bithyah'*, hytBap, prob. for HyAtBi *daughter* [i.e. *worshipper*] of Jehovah; Sept. Βεθθία v. r. Βετθία), daughter of a Pharaoh, and wife of Mered, a descendant of Judah (^{<1048>}1 Chronicles 4:18), by whom she had several sons (prob. those enumerated in the latter part of ver. 17). B.C. cir. 1658. The date of Mered is not positively determined by the genealogy in which his name occurs, some portion of it having apparently been lost. It is probable, however, that he should be referred to the time before the Exodus, or to a period not much later. Pharaoh in this place might be conjectured not to be the Egyptian regal title, but to be or represent a Hebrew name; but the name Bithiah probably implies conversion, and the other wife of Mered seems to be called "the Jewess." Unless we suppose a transposition in the text, or the loss of some of the names of the children of Mered's wives, we must consider the name of Bithiah understood before "she bare Miriam" (ver. 17), and the latter part of ver. 18 and ver. 19 to be recapitulatory; but the Sept. does not admit any except the second of these conjectures. **SEE MERED.** The Scriptures, as well as the Egyptian monuments, show that the Pharaohs intermarried with foreigners; but such alliances seem to have been contracted with royal families alone. Hence Mered would seem to have been a person of some distinction. It is possible that Bithiah was only an adopted daughter of Pharaoh, or she may have become the wife of Mered in some way through captivity. There is, however, no ground for considering her to have been a concubine; on the contrary, she is shown to be a wife, from her taking precedence of one specially designated as such. **SEE HODIJAH.**

Bith'ron

(more accurately "the Bithron," Heb. *hab-Bithron'*, ^{~/rtBaj} *the broken or divided place*, from rtB), *to cut up*; Sept. ἡ παρατείνουσα; Vulg. *Bethboron*), a place—from the form of the expression, "all the Bithron," doubtless a district—in the Arabah or Jordan valley, on the east side of the river (^{<1029>}2 Samuel 2:29). The spot at which Abner's party crossed the

Jordan not being specified, we cannot fix the position of the Bithron, which lay between that ford and Mahanaim. So far as we know, the whole of the country in the Ghor, on the other side of the river, is of the broken and intersected character indicated by the derivation of the name. It appears, therefore, to be the designation of that region in general rather than of any specific locality. *SEE BETHER.*

Bithyn'ia

Picture for Bithynia

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

Bithynia with his assistants Silas and Timothy, "but the Spirit suffered him not" (^{<4467>}Acts 16:7). (See Conybeare and Howson's *Life and Epistles of St. Paul*, i, 240.) This province of Asia Minor became illustrious in the earlier parts of post-apostolic history through Pliny's letters and the council of Nicaea (q.v.). It had two regular metropolitans, at Nicomedia and Nicaea, and a titular one at Chalcedon (see Wiltsch, *Handbook of the Geogr. and Statist. of the Church*, i, 161 sq.; 443 sq.). Bithynia now forms one of the districts of Turkish Anatolia, and is the nearest province to Turkey in Europe, being separated from it by' only the narrow strait of the Thracian Bosphorus opposite Constantinople, and contains one of the suburbs of that city called Scutari, a short distance from which is Chalcedon. A considerable proportion of the population of Bithynia belongs to the Greek and Armenian churches. (For a full account of this district, see *Penny Cyclopedia*, s.v.)

Bitter

(always some form of the root **ררמ**; *mraar'* **πικρός**).

Bitterness

(^{<0014>}Exodus 1:14; ^{<0020>}Ruth 1:20; ^{<2015>}Jeremiah 9:15) is symbolical of affliction, misery, and servitude. It was for this reason that, in the celebration of the Passover, the servitude of the Israelites in Egypt was typically represented by *bitter herbs* (see below). On *the day of bitterness* in ^{<1080>}Amos 8:10, comp. Tibullus, ii, 4, 11—"Nunc et amara dies, et noctis amarior umbra est." In ^{<3106>}Habakkuk 1:6, the Chaldeans are called "that bitter and swift nation," which Schultens illustrates by remarking that the root *merer* in Arabic (answering to the Hebrew word for *bitter*) is usually applied to strength and courage. *The gall of bitterness* (^{<4423>}Acts 8:23) describes a state of extreme wickedness, highly offensive to God and hurtful to others. *A root of bitterness* (^{<5135>}Hebrews 13:15) expresses a wicked or scandalous person, or any dangerous sin leading to apostasy (Wemyss's *Clavis Symbolica*, etc.). The "waters made bitter" (^{<6081>}Revelation 8:11) is a symbol of severe political or providential events. **SEE WORMWOOD**. On the *bitter waters of jealousy*, or what may be termed the ordeal oath (^{<0481>}Numbers 5:11-24), **SEE ADULTERY** (*trial of*). On the "*bitter clusters*" of Sodom (^{<0532>}Deuteronomy 32:32), **SEE APPLE**; **SEE HEMLOCK**.

Bitter Herb

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

- (1.) **trzj }** *chaze'reth*, supposed to be wild *lettuce*, which the Septuagint and Vulgate make stand for the whole;
- (2.) **^yvαϛ]**, *uleshin'*, *endives*; or, according to some, wild endives;
- (3.) **hKmTj** *tamkah'*, which some make the garden endive, others horehound, others *tansy*, others the green tops of the horseradish, while,

according to De Pomis, in *Zemach David*, it is no other than a species of thistle (*carduus marrabium*);

(4.) $\hat{y}n\bar{a}j rj$ *icharchabinin*", supposed to be a kind of *nettle*, but which Scheuchzer shows to be the *chamomile*;

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

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

Bittern

Picture for Bittern

(**dPqar** or **d/Pqar** *kippod'*; Sept. **ἐχίνοϛ**, i.e. hedgehog) occurs but three times in Scripture, in connection with the desolations of Babylon, Idumea, and Nineveh (^{<2342>}Isaiah 14:23; 34:11; ^{<3124>}Zephaniah 2:14), and has been variously interpreted owl, osprey, tortoise, porcupine, otter, and, in the Arabic, bustard. Bochart, Shaw, Lowth, and other authorities, have supported the opinion that it refers to the porcupine (see especially Keith, *Evidence*, ed. 1840, p. 435, 490), making the first syllable to be derived from **hnq**; *kaneh'*, "spine;" in confirmation of which, Bochart, with his wonted learning, cites the Chaldee, Hebrew, Arabic, and Ethiopian names of the porcupine and hedgehog, which apparently confirm his opinion, while Gesenius defends the same identification, although by a different derivation, from **rpq**; *kaphad'*, "to contract," i.e. into a ball; but this meaning is utterly irreconcilable with the context. In ^{<2342>}Isaiah 14:23, "I will make it a possession for the *bittern*, and pools of water," etc., the words are plain and natural. Marshes and pools are not the habitation of hedgehogs, for they shun water. In ^{<2341>}Isaiah 34:11, it is said, the cormorant and the *bittern* shall possess it, the owl also and the raven shall dwell in it," etc., that is, in the ruins of Idumea. Here, again, the version is plain, and a hedgehog most surely would be out of place. ^{<3124>}Zephaniah 2:14, "Both the cormorant and the *bittern* shall lodge in the upper lintels of it, and their voice shall sing in the windows," etc. Surely here *kippod* cannot mean the hedgehog, a nocturnal, grovelling, worm-eating animal, entirely or nearly mute, and incapable of climbing up walls; one that does not haunt ruins, but earthy banks in wooded regions, and that is absolutely solitary in its habits. The arguments respecting the Heb. term itself, drawn from indications of manners, such as the several texts contain, are, on the contrary, positive, and leave no doubt that the animal meant is not a hedgehog, nor even a mammal, but a *bird*, and that of some aquatic species. Hence the word must bear an interpretation which is applicable to one of the feathered tribes, probably to certain wading species, which have, chiefly on the neck, long pointed feathers, more or less speckled. This is confirmed by the Arabic version, which has *Alioubara*, the name of a bird which, according to Shaw, is of the size of a capon, but of a longer habit of body. The *bittern* answers these conditions, and is a solitary bird, loving marshy ground. Its scientific name is *Botaurus stellaris*, and it belongs to

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

Bitumen

is doubtless denoted by the Heb. term רמג *echemar'* (Auth. Vers. "slime," only occurs in ^{<OHOS>}Genesis 11:3; 14:10; ^{<OHOS>}Exodus 2:3), so called from its *boiling up* as an earth-resin from subterranean fountains not far from Babylon, also anciently in the vale of Siddim, and occasionally from the bottom of the Dead Sea, which is thence called *Lacus Asphaltites* the *lake of bitumen*. There are two or three kinds, but each have nearly the same

component parts. It is usually of a blackish or brown hue, and hardens more or less on exposure to the air. In its most fluid state it forms *naphtha*; when of the consistence of oil, it becomes *petroleum*; at the next stage of induration it becomes *elastic bitumen*; then *malha*; and so on until it becomes a compact mass, and is then called *asphaltum*. All these substances are remarkable for their inflammable character; the bituminous oils are of late extensively used for illumination and lubrication, that naturally produced being commonly called "petroleum," while that manufactured from this is termed "kerosene." Neither the inventions of art nor the researches of science have discovered any other substance so well adapted to exclude water and to repel the injuries of worms as the mineral pitch or bitumen. According to ^(-0110B)Genesis 11:3, bitumen was used instead of lime or cement for the building of the tower of Babel. Hit, the ancient Is, upon the Euphrates, says Mr. Ainsworth, "has been celebrated from all antiquity for its never failing fountains of bitumen, and they furnished the imperishable mortar of the Babylonian structures" (*Researches*, p. 89). Prof. Robinson, in 1838, examined the shores of the Dead Sea. He says: "In the same plain were slime-pits, that is to say, wells of bitumen or asphaltum, the Hebrew word being the same as the word used in describing the building of the walls of Babylon, which we know were cemented with bitumen (⁽⁻⁰¹⁴⁰⁾Genesis 14:10; 11:3). These pits or fountains appear to have been of considerable extent. The valley in which they were situated is indeed called Siddim; but it is said to have been adjacent to the salt sea, and it contained -Sodom and Gomorrah (⁽⁻⁰¹⁴⁰⁾Genesis 14:2, 3, 10-12). The streams that anciently watered the plain remain to attest the accuracy of the sacred historian, but the pits of asphaltum are no longer to be seen. Did they disappear in consequence of the catastrophe of the plain?" (*Bib. Researches*, ii, 603). In ancient times bitumen was a valuable article of commerce, and found a ready market in Egypt, where it was used in large quantities for embalming the dead; it was also occasionally employed as a substitute for stone. The Egyptians, according to Pliny, made use of bitumen in making water-tight the small boats of platted papyrus-reed which are commonly used on the Nile: the same is done at this day to the Geiser (or Gopher) boats of the Euphrates, and the asphaltic coracles of the Tigris. The little reed-boat in which the mother of Moses exposed her child on the Nile (^(-0110B)Exodus 2:3) was made tight with pitch of this kind. There are also remarkable bituminous wells along the Upper Jordan, three miles west of Hasbeiya (Thomson, *Land and Book*, i, 335). **SEE ASPHALTUM.**

Bizjoth'jah

(Heb. *Bizyotheyah'*, **hytʾlyzβæ** according to Gesenius, *contempt of Jehovah*; according to First, for , **HyAtwzʾtyβæ** *house of the olives of Jehovah*, i.e. superior olive-yard; Sept. **Βιζιωθία**, but most copies omit; Vulg. *Baziothia*), a town in the south of Judah (i.e. in Simeon), named in connection with Beersheba and Baalah (^{<4658>}Joshua 15:28) in such a way (the copulative being omitted) as to make it identical with the latter = Bizjothjah-Baalath, and so the enumeration in ver. 32 requires; compare the parallel passage, ch. 19:2, 3, where the simple BALAH (doubtless the same) occurs in almost precisely the same order. *SEE JUDAH*. In ch. 19:8 it is also called BAALATH--BEER, which is there farther identified with "Ramath of the south," and is elsewhere mentioned under still other similar names (Baal, Bilhah), and yet again as LEHI *SEE LEHI* (q.v.); from all which titles we may conclude that it lay on an eminence (Ramah) near a well (Beer), in a fruitful spot (Bizjoth), and was at one time a site of the worship of Baal (Baalath), whose name (as in some other instances) was eventually replaced by that of Jab. *SEE RAMATH-NEKEB*.

Biz'tha

(Heb. *Biztza'*, **atzβæ** according to Gesenius, for the Persian *beste*, "castrated;" but First compares the last syllable with the Sanscrit *zata*, "horn;" the termination that is evidently Persic; *SEE BIGTHA*; Sept. **Βαζεά** v. r. **Βαζάν**), the second of the seven eunuchs ("chamberlains") of the harem of Xerxes (Ahasuerus) who were ordered to bring Vashti forth for exhibition (^{<4700>}Esther 1:10). B.C. 483.

Black

(usually some form of **rdq̄**; *kadar'*, to be *dusky*, or **rj v̄**; *shachor'*, *swarthy*; **μέλας**). Although the Orientals do not wear black in mourning, yet, like the ancient Jews, they regard the color as a symbol of affliction, disaster, and privation. In fact, the custom of wearing black in mourning is a sort of visible expression of what is in the East a figure of speech. In Scripture blackness is used as symbolical of afflictions occasioned by drought and famine (^{<4330>}Job 30:30; ^{<2442>}Jeremiah 14:2; ^{<2048>}Lamentations 4:8; 5:10). Whether this be founded on any notion that the hue of the complexion was deepened by privation has not been ascertained; but it has been remarked by Chardin and others that in the periodical mourning of the

Persians for Hossein many of those who take part in the ceremonies appear with their bodies blackened, in order to express the extremity of thirst and heat which Hossein suffered, and which, as is alleged, was so great that *he turned black*, and the tongue swelled till it protruded from his mouth. In ^{<38B4>}Malachi 3:14, we read, "What profit is it that we keep his ordinances, and that we have walked in blackness (Auth. Vers. "mournfully") before the Lord of Hosts;" meaning that they had fasted in sackcloth and ashes. "Black" occurs as a symbol of fear in ^{<38B5>}Joel 2:6: "All faces shall gather blackness," or *darken* with apprehension and distress. This use of the word may be paralleled from Virgil (*AEn.* 9:719; *Georg.* 4:468). The same expression which Joel uses is employed by Nahum (^{<38D0>}Nahum 2:10) to denote the extremity of pain and sorrow. In ^{<38D1>}Zechariah 6:2-6, four chariots are represented drawn by horses of different colors, which have usually been supposed to denote the four great empires of the world in succession: the Assyrian or Babylonian, the Persian, Grecian, and Roman, distinguishable both by their order and attributes; the black horses in that case seeming to denote the Persian empire, which, by subduing the Chaldaeans, and being about to inflict a second heavy chastisement on Babylon, quieted the spirit of Jehovah (v. 8) with respect to Chaldea, a country always spoken of as lying to the north of Judaea. But the color here is probably, as elsewhere, only symbolical in general of the utter devastation of Babylon by the Persians (see Henderson, *Comment.* in loc.). The figure of a man seated on a black horse, with the balance to weigh corn and the other necessaries of life, is employed in ^{<66B5>}Revelation 6:5 to signify great want and scarcity, threatening the world with famine, a judgment of God next to the sword. Also, "The sun became black as sackcloth of hair" (^{<66B2>}Revelation 6:12) is a figure employed, as some think, to describe the state of the Church during the last and most severe of the persecutions under the heathen Roman empire. Great public calamities are often thus figuratively described by earthquakes, eclipses, and the like, as if the order of nature were inverted. In connection with this subject it may be remarked that black is studiously avoided in dress by all Orientals, except in certain garments of hair or wool, which are naturally of that color. Black is also sometimes imposed as a mark of humiliating distinction by dominant nations upon subject or tributary tribes, the most familiar instance of which is the obligation laid upon the Jews in Turkey of wearing black turbans. *SEE COLOR.*

Black, William

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

Blackall, Offspring, D.D.,

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

Blackburn, Andrew,

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

Blackburn, Gideon, D.D.,

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

Blackburne, Francis

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

Blackfriars,

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

Blacklock, Thomas, D.D.,

a divine and poet, was born at Annan, Scotland, in 1721, and lost his sight by the small-pox when he was about six months old. To amuse and instruct him, his father and friends used to read to him, and by this means he acquired a fund of information, and even some knowledge of Latin. Through the kindness of Dr. Stevenson, of Edinburgh, he studied several

years at Edinburgh, and became well acquainted with Greek, Latin, French, and Italian. In 1762 he was ordained minister of Kircudbright, but, being opposed by the parishioners, he retired after two years on an annuity, and received students at Edinburgh as boarders, and assisted them in their studies. He died July 7, 1791. His poems will be read or referred to on account of the peculiar circumstances under which they were written; but, although marked by a vein of placid elegance, they are wanting alike in vigor of thought and force of imagination. Dr. Blacklock published *An Essay toward Universal Etymology* (8vo, 1756):-*Paraclesis, or Consolations deduced from Natural and Revealed Religion* (1767):-*A Panegyric on Great Britain*, a poem (8vo, 1773):-*The Graham*, a heroic poem, in four cantos 4to, 1774). In 1793a posthumous edition of his poems was published by Mackenzie, author of the "Man of Feeling," with a life. There is also an edition of his poems, with life, by Professor Spence (Lond. 1756, 4to, 2d ed.)-Allibone, *Dict. of Authors*, i, 196.

Blackman, Learner,

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

Blackmore, Sir Richard,

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

Blackwall, Anthony

an industrious author, was born in Derbyshire, 1674, educated at Cambridge, and was appointed minister of All-Saints, Derby, about 1698.

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

Blade

stands in the Auth. Vers. for the following words: **bhī** ἰ *la'hab*, a *flame*, applied to the glittering point of a spear (^{<3892>}Job 39:23) or sword (^{<3483>}Nahum 3:3), and hence to the "blade" of a dagger, ^{<4082>}Judges 3:22; **hmkvā** *shikmah'*, the "shoulder-blade," ^{<3812>}Job 31:22; **χόρτος**, *grass* as growing for provender, hence the tender "blade" of cereals, ^{<4135>}Matthew 13:26; ^{<4043>}Mark 4:28.

Blain, George W., A.M.

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

Blains

(**t** [**ἄβυβᾶ**] *ababuoth'*; Sept. **φλυκτίδες**; Vulg. *vesicce*) occurs only in the account of the sixth plague of Egypt (^{<4009>}Exodus 9:9, 10), where it is described as "a boil breaking forth into blains," i.e. violent ulcerous inflammations (from [**WB**, to *boil* up). The ashes from the furnaces or brick-kilns were taken by Moses, a handful at a time, and scattered to the winds; and wherever a particle fell, on man or beast, it caused this troublesome and painful disease to appear. It is called in ^{<4837>}Deuteronomy 28:27, 35, "the botch of Egypt" (comp. ^{<3817>}Job 2:7). It seems to have been the **ψωρά ἀγρία**, or *black leprosy*, a fearful kind of elephantiasis (comp. Plin. 26:5). It must have come with dreadful intensity on the magicians

whose art it baffled, and whose scrupulous cleanliness (Herod. ii, 36) it rendered nugatory, so that they were unable to stand in the presence of Moses because of the boils. *SEE BOIL.*

Other names for purulent and leprous eruptions are *tæ]trrhBi* (*Mophea alba*), *tj P̄si* (*Morphea nigra*) and the more harmless *tj P̄si* *na* (Leviticus 13, passim (Jahn, *Bibl. Arch.* § 189). *SEE LEPROSY.*

Blair, Hugh, D.D.,

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

Blair, James, D.D.,

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

Blair, John,

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

Blair, John,

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

learned dissertation on the Septuagint version.--Allibone, *Dict. of Authors*, i, 202.

Blair, Robert

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

Blair, Samuel

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

Blake, John L.,

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

Blandina,

one of the forty-eight martyrs of Lyons, A.D. 177. was a slave, of weakly body and little natural fortitude; yet she was exposed, tied to a cross, to

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

Blandrata (Or Biandrata), Giorgio,

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

Blasphemy

is an Anglicized form of the Greek word βλασφημία, and in its technical English sense signifies the speaking evil of God (in Heb. מַבְרָחִין; מַבְרָחִין) to curse the name of the Lord), and in this sense it is found ^{<1748>} Psalm 74:18; ^{<2315>} Isaiah 52:5; ^{<5124>} Romans 2:24, etc. But, according to its derivation (βλάπτω φήμη quasi (βλαψιφημέω), it may mean any species of calumny and abuse (or even an unlucky word, Eurip. *Ion.* 1187); see ^{<1210>} 1 Kings 21:10; ^{<4186>} Acts 18:6; ^{<5100>} Jude 1:9, etc. Hence in the Sept. it is

used to render **ĒyB**; Job 2: 5; **ādḫ**), ^{<1296>}2 Kings 19:6; **j kj**; ^{<1294>}2 Kings 19:4; and **g[l** ; ^{<2876>}Hosea 7:16, so that it means "reproach," "derision," etc.; and it has even a wider use, as ^{<1024>}2 Samuel 12:14, where it means "to despise Judaism," and 1 Macc. 2:6, where **βλασφημία** = idolatry. In Sir. 3:18 we have it applied to filial impiety, where it is equivalent to "accursed" (Schleusner, *Thesaur.* s.v.). In the Auth. Engl. Vers. "blaspheme," etc., occasionally represent the following Heb. words: **ĒyB**; *barak'*; **ādḫ**; *adaph'*; **ārj** ; *charaph'*; **bqñ**; *nakab'*; **/ah**; *naats'*.

I. Among the Israelites injurious language toward Jehovah was punished, like a heathenish and capital crime, with stoning, as in the case of the son of Shelomith (^{<1856>}Leviticus 25:16; Josephus, *Ant.* 4:8, 6; comp. Otho, *Lex. Rabb.* p. 104 sq.). This, however, did not include any prohibition of blasphemy against *foreign* deities (^{<1028>}Exodus 22:28; ^{<1845>}Leviticus 24:15), as Philo (*Opp.* ii, 166, 219) and Josephus (*Ant.* 4:8, 10; *Apion*, ii, 33) suppose, the practice of which among the Jews seems to be alluded to by Pliny (13:9: "gens contumelia numinum insignis"). The injunction against disrespect in ^{<1028>}Exodus 22:28, refers to magistrates (**μῆτῆρ**); comp. Selden, *Tus nat. et gent.* ii, 13; Michaelis, *Mos. Recht*, v, 158 sq. The Jews interpreted the command in ^{<1846>}Leviticus 24:16 as prohibiting the utterance of the divine name under any circumstance (comp. ^{<1017>}Numbers 1:17; see Hartmann, *Verbind. d. A. wld N.T.* p. 49 sq., 434; also Philo, *Opp.* ii, 166), and hence never pronounce the word JEHOVAH **SEE JEHOVAH** (q.v.), a superstition that still has its analogous customs in the East (see Rosenmuller on ^{<1083>}Exodus 3:13; Michaelis, *Mos. Recht*, v, 163 sq.). They also construed ^{<1023>}Exodus 23:13 so as to hold themselves bound to give nicknames to the heathen deities; hence their use of Bosheth for Baal, Bethaven for Bethel, Beelzebul for Beelzebub, ^{<2015>}Hosea 4:5, etc. When a person heard blasphemy he laid his hand on the head of the offender, to symbolize his sole responsibility for the guilt, and, rising on his feet, tore his robe, which might never again be mended. (On the mystical reasons for these observances, see Lightfoot, *Hor. Hebr.* ^{<1016>}Matthew 26:65.)

II. Blasphemy, in the theological sense, consists in irreverent or insulting language toward God or his perfections (*Blasphemia est locutio contumeliosa in Deum*; and Augustine, *De Morib. Manich* lib. ii, c. 11, *Jam vero Blasphemia non accipitur nisi mala verba de Deo dicere*). Primarily, according to Dr. Campbell, blasphemy denotes calumny, detraction, reproachful or abusive language, against whomsoever it be

vented. It is in Scripture applied to reproaches not aimed against God only, but man also (~~(1888)~~ Romans 3:8; 14:16; ~~(1894)~~ 1 Peter 4:4, Gr.). It is, however, more peculiarly restrained to evil or reproachful words offered to God. According to Lindwood, blasphemy is an injury offered to God by denying that which is due and belonging to him, or attributing to him what is not agreeable to his nature. "Three things," says a divine, "are essential to this crime: 1, God must be the object; 2, the words spoken or written, independently of consequences which others may derive from them, must be injurious in their nature; and, 3, he who commits the crime must do it knowingly. This is *real* blasphemy; but there is a *relative* blasphemy, as when a man may be guilty *ignorantly*, by propagating opinions which dishonor God, the tendency of which he does not perceive. A man may be guilty of this *constructively*; for if he speak freely against received errors it will be construed into blasphemy." *SEE CAVILS*.

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

As blasphemy by the old law (~~(1217)~~ Exodus 20:7; ~~(1892)~~ Leviticus 19:12;. 24:10; Deuteronomy v, 11) was punished with death, so the laws of Justinian also directed that blasphemers should be put to death. The Church ordered their excommunication. In the Church of Rome cases of notorious blasphemy are reserved. By the laws of England and of many of the United States, blasphemies of God, as denying His being or providence, and all

contumelious reproaches of the Lord Jesus Christ, profane scoffing at the Holy Bible, or exposing it to contempt, are offences punishable by fine, imprisonment, etc. (Blackstone, *Cmmentaries*, bk. 4, ch. iv). By the statute of 9 and 10 William III, ch. 32, if any one shall *deny either of the Persons of the Trinity to be God*, or assert that there are more than one God, or deny Christianity to be true, for the first offence, is rendered incapable of any office; for the second, adjudged incapable of suing, being executor or guardian, receiving any gift or legacy, and to be imprisoned for years. According to the law of Scotland, blasphemy is punished with death: these laws, however, in the present age, are not enforced; and by the statute of 53 George III, ch. 160, the words in italics were omitted, the Legislature thinking, perhaps, that spiritual offences should 'be left to be punished by the Deity, and not by human statutes.

The early Christians distinguished blasphemy as of three kinds:

1. The blasphemy of apostates and *lapsi*, whom the heathen persecutors had obliged not only to deny, but to curse Christ.
2. The blasphemy of heretics and other profane Christians.
3. The blasphemy against the Holy Ghost. The first kind is referred to in Pliny, who, in giving Trajan an account of some Christians that apostatized in time of persecution, says, "They all worshipped his image, and the image of the gods, and also cursed Christ." That this was the ordinary mode of renouncing the Christian religion appears from the demand which the proconsul made to Polycarp, and Polycarp's reply. He bade him revile Christ, to whom Polycarp replied, "These eighty-six years I have served him, and he never did me any harm: how, then, can I blaspheme my King and my Saviour?" Heresy was sometimes reputed blasphemy, and was punished by the same penalty.

III. The *blasphemy against the Holy Ghost* is variously understood. Some apply it to the sin of lapsing into idolatry; others to a denial of the proper Godhead of 'Christ; others to a denial of the divinity of the Holy Ghost. Others place this sin in a perverse and malicious ascribing of the works of the Holy Spirit to the power of the devil. Augustine resolves it into obstinacy in opposing the methods of divine grace, and continuing in this obduracy to the end of life. The passages in the N.T. which speak of it are <1028> Matthew 12:31, 32; <1028> Mark 3:28, 29; <1028> Luke 12:10. These passages are referred by many expositors to continued and obstinate resistance of

the Gospel, which issues in final unbelief. This, they argue, is *unpardonable*, not because the blood of Christ cannot cleanse from such a sin, nor because there is any thing in its own nature which separates it from all other sins, and places it beyond the reach of forgiveness, but simply because so long as a man continues to disbelieve he voluntarily excludes himself from mercy. In this sense, every sin may be styled unpardonable, because forgiveness is incompatible with an obstinate continuance in sin. One principal objection to this view is that it generalizes the sin, whereas the Scripture represents it as specific, and discountenances the idea that it is of frequent occurrence. The case referred to by Christ is this: He cured a daemoniac who was blind and dumb. The Pharisees who stood by and witnessed the miracle, unable to deny the fact, ascribed it to the agency of the devil. Not only did they resist the evidence of the miracle, but they were guilty of the wicked and gratuitous calumny that Christ was in league with the powers of darkness. It was not only a sin of thought, but one of open speech. It consisted in attributing to the power of Satan those unquestionable miracles which Jesus performed by "the finger of God," and the power of the Holy Spirit; nor have we any safe ground for *extending* it to include all sorts of *willing* (as distinguished from *unwilling*) offences, besides this one limited and special sin. In both the cases referred to, *speaking against* is mentioned as the sin. "Whosoever speaketh a word against the Son of Man;" "Whosoever speaketh against the Holy Ghost." The Spirit dwells in Christ, and, therefore, such imputations were calumnies against the Holy Ghost. The sin betokened a state of mind which, by its awful criminality, excluded from all interest in Christ. There is no connection between this awful sin and those mentioned in ~~3806~~ Hebrews 6:4-8; 10:26-31. There may be dangerous approximations to such a sin. When men can ridicule and contemn religion and its ordinances; when they can sport with the work of the Holy Ghost on the human heart; when they can persist in a wilful disbelief of the Holy Scriptures, and cast contemptuous slanders upon Christianity, which is "the ministration of the Spirit," they are approaching a fearful extremity of guilt, and certainly in danger of putting themselves beyond the reach of the arm of mercy. Some persons, when first awakened to discover the awful nature and aggravations of their own sins, have been apprehensive that they have fallen into this Bin, and in danger of giving themselves up to despair. This is a device of the devil to keep them from Christ. The very fear is a proof they are free from the awful crime. The often misunderstood expression, "It shall not be forgiven him, neither in this world," etc., is a direct

application of a Jewish phrase in allusion to a Jewish error, and will not bear the inferences so often extorted from it. According to the Jewish school notions, the person blaspheming the name of God could not be pardoned by sacrifice, nor even the day of atonement, but could only be absolved by death. In refutation of this tradition, our Lord used the phrase to imply that "blasphemy against the Holy Ghost shall not be forgiven; neither before death, *nor, as you vainly dream, by means of death*" (Lightfoot, *Hor. Hebr.* ad loc.). It is difficult to discover the "sin unto death" noticed by the apostle John (^{<61516>}1 John 5:16), although it has been generally thought to coincide with the blasphemy against the Holy Spirit; but the language of John does not afford data for pronouncing them one and the same. The first three Gospels alone describe the *blasphemy* which shall not be forgiven: from it the "sin unto death" stands apart. (See Lucke, *Bribe d. Apostels Johannes*, 2d.ed. 305-317; Campbell, *Preliminary Diss.* Diss. 9, pt. ii; Olshausen, *Comm.* pt. 453 sq. Am. ed.; Watson, *Theol. Dict.* s. av.; *Princeton Rev.* July, 1846, art. ii). **SEE UNPARDONABLE SIN.**

Blast

as a *noun* (in the sense of current of air), is the rendering in the Auth. Vers. of *hmyne* *eneshamah'* (^{<1216>}2 Samuel 22:16; ^{<19185>}Psalms 18:15), "breath," as elsewhere, or of *2Dj Wr*, *ru'ach* (^{<2156>}Exodus 15:6; ^{<10115>}Joshua 6:5; ^{<1297>}2 Kings 19:7; ^{<1810>}Job 4:9; ^{<2274>}Isaiah 25:4; 37:7), "wind" or "spirit," as elsewhere; as a *verb*, etc. (in the sense of blighting), it represents the Heb. roots *ādiv*; *shadaph'*, or *μdiv*; *shadam'*, always spoken of the blasting of crops (^{<1532>}Deuteronomy 28:22; ^{<1087>}1 Kings 8:37; ^{<1038>}2 Chronicles 6:28; ^{<1010>}Amos 4:9; ^{<3017>}Haggai 2:17), especially of grain (^{<1416>}Genesis 41:6, 23, 27), often sudden (^{<1216>}2 Kings 19:26; ^{<2377>}Isaiah 37:27), apparently by a hot wind (Hackett, *Illustra. of Script.* p. 135).

Blastares, Matthius,

a Basilian monk, who, in the year 1335, made a collection of ecclesiastical canons and constitutions, to which he added another of the civil law, and arranged them alphabetically under 303 heads; he called the whole *Syntagma*. This work is given, Gr. and Lat., by Beveridge, in his *Pandectoa Ca'onum*. Another work by him, *De caussis seu questionibus matrimonii*, is printed in Leunclavius's *Jus Graeco-Romanum*. *Hoefler, Biog. Generale*, 6:218.

Blastus

(Βλάστος), a man who was "chamberlain" (*cubicularius*, ὁ ἐπὶ τοῦ κοιτῶνος, i.e. chief eunuch) to King Herod Agrippa, or who had the charge of his bed-chamber (Acts 12:20). A.D. 44. Such persons had usually great influence with their masters, and hence the importance attached to Blastus's favoring the peace with Tyre and Sidon.

Blatchford, Samuel, D.D.,

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

Blau, Felix Anton,

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

Blaurer (Or Blarer, Blaarer), Ambrosius,

one of the Swiss Reformers, was born at Constance in 1492. He became a Benedictine at an early age, and prior of the monastery at Alpirsbach. In 1515 he began to teach the Lutheran doctrines in his monastery. In 1521 he left the monastery and renounced the monastic vows. He labored with Oecolampadius and Bucer in spreading the Gospel, and, in connection with them, organized Protestantism in Ulm. Under the protection of Duke Ulric of Wurtemberg, he was largely instrumental in establishing the

Reformation in that country. In 1538 he removed to Constance, and made that city the centre of his active and disinterested labors. In 1548 he removed to Winterthur, and labored as minister there, and in Biel and other places, until his death at Winterthur, Dec. 6, 1564.-Keim, *A. Blarer, der schwibische Reformator* (Stuttg. 1860); Pressel, *A. Blaurer's, des schwibischen Reformators, Leben und Schriften* (Stuttg. 1860); *Studien u. Kritiken*, 1861, Heft. 2.

Blayney, Benjamin, D.D.

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

Bleek, Friedrich,

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

Revelation (Vorlesungen uiber die Apoc.; ed. by Th. Hossbach, Berl. 1862).-Herzog, *Supplem.* i, 207.

Blemish

(μῶμ, μῶμος; once ἰ λβίτ] *blear-eyed*, ^{<R21>}Leviticus 21:20). There were various kinds of blemishes, i.e. imperfections or deformities, which excluded men from the priesthood, and animals from being offered in sacrifice. These blemishes are described in ^{<R217>}Leviticus 21:17-23; 22:19-25; ^{<R521>}Deuteronomy 15:21. We learn from the Mishna (*Zebachim*, 12:1; *Becoroth*. 7:1) that temporary blemishes excluded a man from the priesthood only as long as those blemishes continued. The rule concerning animals was extended to imperfections of the inward parts: thus, if an animal, free from outward blemish, was found, after being slain, internally defective, it was not offered in sacrifice. The natural feeling that only that which was in a perfect condition was fit for sacred purposes, or was a becoming offering to the gods, produced similar rules concerning blemishes among the heathen nations (comp. Pompon. Let. *De Sacerdot.* cap. 6; Herodot. ii, 38; *Iliad*, i, 66; Ser. vius, *ad Virg. AEn.* ii, 4).

Bless

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

1. When God is said to bless his people. Without doubt the inferior is blessed by the superior. When } God blesses, he bestows that virtue, that efficacy, which' renders his blessing effectual, and which his blessing expresses. His blessings are either temporal or spiritual, bodily or mental; but in every thing they are productive of that which they import. God's blessings extend into the future life, as his people are made partakers of that blessedness which, in infinite fulness, dwells in himself (^{<R022>}Genesis 1:22; 24:35; ^{<R822>}Job 42:12; ^{<R981D>}Psalms 45:2; 104:24, 28; ^{<R109>}Luke 11:9-13; ^{<R017>}James 1:17).
2. When men are said to bless God, as in ^{<R9301>}Psalms 103:1, 2; 145:1-3. We are not, then, to suppose the divine Being, who is over all, and in himself blessed forevermore, is capable of receiving any augmentation of his happiness from any of the creatures which he has made: such a supposition, as it would imply something of imperfection in the divine nature, must ever be rejected with abhorrence; and therefore, when creatures bless the

adorable Creator, they only ascribe to him that praise and dominion, and honor, and glory, and blessing which it is equally the duty and joy of his creatures to render. So that blessing on the part of man is an act of thanksgiving to God for his mercies, or rather for that special mercy which, at the time, occasions the act of blessing; as for food, for which thanks are rendered to God, or for any other good.

3. Men are said to bless their fellow-creatures when, as in ancient times, in the spirit of prophecy they predicted blessings to come upon them. From the time that God entered into covenant with Abraham, and promised extraordinary blessings to his posterity, it appears to have been customary for the father of each family, in the direct line, or line of promise, immediately previous to his death, to call his children around him, and to inform them, according to the knowledge which it had pleased God to give him, how and in what manner the Divine blessing conferred upon Abraham was to descend among them. Upon these occasions the patriarchs enjoyed a Divine illumination, and under its influence their benediction was deemed a prophetic oracle, foretelling events with the utmost certainty, and extending to the remotest period of time (see Bush, *Notes on Genesis* in loc.). Thus Jacob blessed his sons (^{<0400>}Genesis 49:1-28; ^{<3812>}Hebrews 11:21), and Moses the children of Israel (^{<1620>}Deuteronomy 23:1-29). The blessings of men were also good wishes, personal or official, and, as it were, a peculiar kind of prayer to the Author of all good for the welfare of the subject of them; thus Melchisedek blessed Abraham (^{<0149>}Genesis 14:19; ^{<3800>}Hebrews 7:1, 6, 7). The form of blessing prescribed in the Hebrew ritual (^{<0163>}Numbers 6:23-27) which Jehovah commanded Moses to instruct Aaron and his descendants to bless the congregation, is admirably simple and sublime: "The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace" (Haner, *De benedictione sacerd.* Jen. 1712). It was pronounced standing, with a loud voice, and with the hands raised toward heaven (^{<0281>}Luke 24:50). National blessings and cursings were some- times pronounced (^{<1672>}Deuteronomy 27:12-26; 28:1, 68).

4. David says, " I will take the cup of salvation, and call upon the name of the Lord" (^{<0883>}Psalm 116:13). The phrase appears to be taken from the custom of the Jews in their thank-offerings, in which a feast was made of the remainder of their sacrifices, when, among other rites, the master of the feast took a cup of wine in his hand, and solemnly blessed God for it, and

for the mercies which were then acknowledged, and gave it to all the guests, every one of whom drank in his turn. *SEE CUP*. To this custom it is supposed our Lord alludes in the institution of the cup, which is also called "the cup of blessing" (~~1~~1 Corinthians 10:16). *SEE PASSOVER*. At the family feasts also, and especially that of the Passover, both wine and bread were in this solemn and religious manner distributed, and God was blessed, and his mercies acknowledged. They blessed God for their present refreshment, for their deliverance out of Egypt, for the covenant of circumcision, and for the law given by Moses; they prayed that God would be merciful to his people Israel, that he would send the prophet Elijah, and that he would render them -worthy of the kingdom of the Messiah. In the Mosaic law, the manner of blessing was appointed by the lifting up of hands, and we see that our Lord lifted up his hands and blessed his disciples. *SEE BENEDICTION*.

Blessing, Valley Of.

SEE BERACHAH.

Blind

(~~rweat~~ *Passover*, τυφλός). The frequent occurrence of blindness in the East has always excited the astonishment of travellers. Volney says that out of a hundred persons in Cairo he has met twenty quite blind, ten wanting one eye, and twenty others having their eyes red, purulent, or blemished (*Travels in Egypt*, i, 224). This is principally owing to the Egyptian ophthalmia, which is endemic in that country and on the coast of Syria. Small-pox is another great cause of blindness in the East (Volney, *l. c.*). Still other causes are the quantities of dust and sand pulverized by the sun's intense heat; the perpetual glare of light; the contrast of the heat with the cold sea-air on the coast, where blindness is specially prevalent; the dews at night while people sleep on the roofs; old age, etc.; and perhaps, more than all, the Mohammedan fatalism, which leads to a neglect of the proper remedies in time. Ludd, the ancient Lydda, and Ramleh, enjoy a fearful notoriety for the number of blind persons they contain. The common saying is that in Ludd every man is either blind or has but one eye. Jaffa is said to contain 500 blind out of a population of 5000 at most. There is an asylum for the blind in Cairo (which at present contains 300), and their conduct is often turbulent and fanatic (Lane, *Mod. Eg.* i, 39, 292).

In the New Testament blind mendicants are frequently mentioned (^{<4027>}Matthew 9:27; 12:22; 20:30; 21:24; ^{<4483>}John 5:3), and "opening the eyes of the blind" is mentioned in prophecy as a peculiar attribute of the Messiah (^{<2293>}Isaiah 29:18, etc.). The Jews were specially charged to treat the blind with compassion and care (^{<5904>}Leviticus 19:4; ^{<5718>}Deuteronomy 27:18). The blindness of Bar-Jesus (^{<4436>}Acts 13:6) was miraculously produced, and of its nature we know nothing. Some have attempted (on the ground of Luke's profession as a physician) to attach a technical meaning to *ἀχλὺς* and *σκότος* (Jahn, *Bibl. Arch.* § 201), viz. a spot or "thin tunicle over the cornea," which vanishes naturally after a time; for which the same term, *ἀχλὺς*, is made use of by Hippocrates (*Προῶρητικόν*, ii, 215, ed. Kuhn), who says that *ἀχλὺς* will disappear provided no wound has been inflicted. Before such an inference can be drawn, we must be sure that the writers of the New Testament were not only acquainted with the writings of Hippocrates, but were also accustomed to a strict medical terminology. In the same way analogies are quoted for the use of saliva (^{<4023>}Matthew 8:23, etc.) and of fish-gall in the case of the *λεύκωμα* of Tobias; but, whatever may be thought of the latter instance, it is very obvious that in the former the saliva was no more instrumental in the cure than the touch alone would have been (Trench, *On the Miracles* at ^{<4027>}Matthew 9:27). The haziness implied by the expression *ἀχλὺς* may refer to the *sensation* of the blind person, or to the *appearance* of the eye, and in both cases the haziness may have been referable to any of the other transparent media as well as to the cornea. Examples of blindness from old age occur in ^{<0201>}Genesis 27:1; ^{<1140>}1 Kings 14:4; ^{<0945>}1 Samuel 4:15. The Syrian army that came to apprehend Elisha was suddenly smitten with blindness in a miraculous manner (^{<1168>}2 Kings 6:18), and so also was Paul (^{<4409>}Acts 9:9). Blindness is sometimes threatened in the Old Testament as a punishment (q.v.) for disobedience (^{<5338>}Deuteronomy 28:28; ^{<5356>}Leviticus 26:16; ^{<5417>}Zephaniah 1:17). Blindness wilfully inflicted for political or other purposes was common in the East, and is alluded to in Scripture (^{<0942>}1 Samuel 11:2; ^{<2212>}Jeremiah 22:12). That calamities are always the offspring of crime is a prejudice which the depraved nature of man is but too prone to indulge in, and the Jews in the time of our Lord were greatly under the power of this prejudice. A modern traveller says, "The Hindoos and Ceylonese very commonly attribute their misfortunes to the transgressions of a former state of existence, and I remember being rather struck with the seriousness of a cripple, who attributed his condition to the unknown faults of his former life." On seeing a man who had been

born blind, the disciples of our Lord fell into the same mistake, and asked him, "Who did sin, this man or his parents, that he was born blind?" (^{<400E>}John 9:2). Jesus immediately solved the difficulty by miraculously giving him the use of his sight. *SEE EYE*.

Blindness

is a term often used in Scripture to denote ignorance or a want of discernment in divine things, as well as the being destitute of natural sight (^{<2760>}Isaiah 6:10; 42:18, 19; ^{<4054>}Matthew 15:14). "Blindness of heart" is the want of understanding arising from the influence of vicious passions, while "hardness of heart" is stubbornness of will and absence of moral feeling (^{<4070>}πῶρωσις, ^{<408E>}Mark 3:5; ^{<6125>}Romans 11:25; ^{<4048>}Ephesians 4:18).

Blindfold

(^{<4070>}περικαλύπτω, to *cover about*, sc. the eyes). This treatment which our Saviour received from his persecutors originated from a sport which was common among children in ancient times, in which it was the practice first to blindfold, then to strike, then to ask who gave the blow, and not to let the person go until he had named the one who had struck him. It was used in reproach of our blessed Lord, as a prophet or divine teacher, and to expose him to ridicule (^{<4264>}Luke 22:64).

Blomfield, Charles James,

bishop of London, was born May 29, 1786, at Bury St. Edmunds, Suffolk, where his father was a schoolmaster. He was educated at Trinity College, Cambridge, and graduated in 1808 as third wrangler. The first published fruit of his philological studies was an edition of the *Prometheus* of AEschylus, which appeared in 1810. This was followed by the *Seven against Thebes*, 1812, the *Persians*, the *Choephore*, and the *Aganzemnon*. A valuable edition of *Callimachus* was published under his supervision in 1824. In 1812 he edited, in connection with Rennel, the *Muse Cantabrigienses*, and with Monk the *Posthumous Tracts* of Porson, a work which he followed, two years later, by editing alone the *Adversaria Porsoni*. But, besides these, he is known to have written numerous critical papers on Greek literature, some of them of a rather trenchant character, in the quarterly reviews and classical journals, and he compiled in 1828 a Greek grammar for schools. His first preferment was to the living of Warrington, 1810, and in the same year he received that of Dunton in

Esex. In 1819 he became chaplain to Howley, bishop of London, and very soon after became rector of St. Botolph, Bishopsgate, London, and archdeacon of Colchester. In 1824 he was raised to the bench as bishop of Chester, and in 1828 he succeeded Dr. Howley as bishop of London, in which see he remained until his death, Aug. 5, 1857. During his incumbency there were built in his diocese a number of churches beyond all comparison greater than in the presidency of any other bishop since the Reformation; and one of his latest public acts was an earnest- appeal, seconded by a large subscription, to raise funds to construct as many churches as the Census Report showed to be needed to meet the wants of the metropolis. His theological writings are *Five Lectures on John's Gospel* (Lona. 1823, 12mo):*Twelve Lectures on the Acts* (Lond. 1828, 8vo, which edition includes also the Lectures on John):-*Sermons at St. Botolph's*, (Lond. 1829, 8vo):-*Sermons on the Church* (Lond. 1842, 8vo); besides various occasional sermons, charges, pamphlets, etc. See Biber, *Bishop Blomfield Land his Times* (Lond. 1857); *Memoir of Bp. Blomfield*, by his Son (Lond. 1862); *Christ. Remembrancer*, 44:386; *English Cyclopedia*, s.v.

Blondel, David

one of the most learned theologians of a learned age, was born at Chalons-sur-Marne in 1591, and became a minister among the French Protestants in 1614. In 1619 he published his *Modeste declaration de la sinceritt et vivite des eglises reformes* (8vo). In 1631 he was nominated professor at Saumur. The synod of Charenton in 1645 fixed him at Paris with a pension of 1000 livres, in order that he might have means and leisure to write for the Protestant cause. In 1650 he was invited to Amsterdam to succeed Vossius in the chair of history, and there he caught a cold in the eyes, which deprived him of sight for the rest of his days. He died April 6, 1655. His writings, both polemical and historical, are still of great value to Protestantism. Among them are,

1. *Familier eclaircissement*, etc.; a treatise on the debated question about the existence of "Pope Joan," which he decides in the negative (Amsterdam, 1647, 1649, 8vo):
2. *Pseudo-Tsidorus et Turrianus vapulantes*; to prove the falsity of the decretals attributed to the ancient popes (Geneva, 1628, 4to):

3. *Apologia pro sententia Hieronymi de episcopis et presbyteris*; an able defence of Presbyterianism (Amsterdam, 1646):

4. *De la primaute dans l'Eglise* (1641); against Cardinal Duperron, perhaps the greatest of his works:

5. *A Treatise of the Sibyls*, translated (Lond. fol. 1661). A full list is given by *Niceron*, 8:48; see also Haag, *La France Protestante*, ii, 306.

Blood

(μD; *dam*; αἷμα: both occasionally used, by Hebraism, in the plural with a sing. sense), the red fluid circulating in the veins of men and animals. The term is employed in Scripture in a variety of senses.

1. *As Food.* — To blood is ascribed in Scripture the mysterious sacredness which belongs to life, and God reserved it to Himself when allowing man the dominion over and the use of the lower animals for food, etc. (See Thomson, *Land and Book*, i, 136.) In ^{<0004>}Genesis 9:4, where the use of animal food is allowed, it is first absolutely forbidden to eat "flesh with its soul, its blood;" which expression, were it otherwise obscure, is explained by the mode in which the same terms are employed in ^{<6123>}Deuteronomy 12:23. In the Mosaic law the prohibition is repeated with frequency and emphasis, although it is generally introduced in connection with sacrifices, as in ^{<0071>}Leviticus 3:7; 7:26 (in both which places blood is coupled in the prohibition with *the fat* of the victims); 17:10-14; 19:2; ^{<6126>}Deuteronomy 12:16-23; 15:23. In cases where the prohibition is introduced in connection with the lawful and unlawful articles of diet, the reason which is generally assigned in the text is that "the blood is the soul," and it is ordered that it be poured on the ground like water. But where it is introduced in reference to the portions of the victim which were to be offered to the Lord, then the text, in addition to the former reason, insists that "the blood expiates by the soul" (^{<0071>}Leviticus 17:11; 12). This strict injunction not only applied to the Israelites, but even to the strangers residing among them. The penalty assigned to its transgression was the being "cut off from the people," by which the punishment of death appears to be intended (comp. Heb. 10:28), although it is difficult to ascertain whether it was inflicted by the sword or by stoning. It is observed by Michaelis (*iMos. Recht.* 4:45) that the blood of *fishes* does not appear to be interdicted. The words in ^{<0076>}Leviticus 7:26, only expressly mention that of birds and cattle. This accords, however, with the reasons assigned for the prohibition of blood, inasmuch as fishes

could not be offered to the Lord, although they formed a significant offering in heathen religions. To this is to be added that the apostles and elders, assembled in council at Jerusalem, when desirous of settling the extent to which the ceremonial observances were binding upon the converts to Christianity, renewed the injunction to abstain from blood, and coupled it with things offered to idols (~~4153~~ Acts 15:29). It is perhaps worthy of notice here that Mohammed, while professing to abrogate some of the dietary restrictions of the Jewish law (which he asserts were imposed on account of the sins of the Jews, Sura 4:158). still enforces, among others, abstinence from blood and from things offered to idols (*Koran*, Sur. v, 4; 6:146, ed. Flugel).

In direct opposition to this emphatic prohibition of blood in the Mosaic law, the customs of uncivilized heathens sanctioned the cutting of slices from the living animal, and the eating of the flesh while quivering with life and dripping with blood. Even Saul's army committed this barbarity, as we read in ~~1942~~ 1 Samuel 14:32; and the prophet also lays it to the charge of the Jews in ~~3635~~ Ezekiel 33:25. This practice, according to Bruce's testimony, exists at present among the Abyssinians. Moreover, pagan religions, and that of the Phoenicians among the rest, appointed the eating and drinking of blood, mixed with wine, as a rite of idolatrous worship, and especially in the ceremonial of swearing. To this the passage in ~~19104~~ Psalm 16:4 appears to allude (comp. Michaelis, *Critisth. Colleg.* p. 108, where several testimonies on this subject are collected).

Among Christians different views have been entertained respecting the eating of blood, some maintaining that its prohibition in the Scriptures is to be regarded as merely ceremonial and temporary, while others contend that it is unlawful under any circumstances, and that Christians are as much bound to abstain from it now as were the Jews under the Mosaic economy. This they found on the facts that when animal food was originally granted to man, there was an express reservation in the article of the blood; that this grant was made to the new parents of the whole human family after the flood, consequently the tenure by which any of mankind are permitted to eat animals is in every case accompanied with this restriction; that there never was any reversal of the prohibition; that most express injunctions were given on the point in the Jewish code; and that in the New Testament, instead of there being the least hint intimating that we are freed from the obligation, it is deserving of particular notice that at the very time when the Holy Spirit declares by the apostles (Acts 15) that the Gentiles are free

from the yoke of circumcision, abstinence from blood is explicitly enjoined, and the action thus prohibited is classed with idolatry and fornication. After the time of Augustine the rule began to be held merely as a temporary injunction. It was one of the grounds alleged by the early apologists against the calumnies of the enemies of Christianity that, so far were they from drinking human blood, it was unlawful for them to drink the blood even of irrational animals. Numerous testimonies to the same effect are found in after ages (Bingham, *Orig. Eccl.*, bk. 17:ch. v, § 20). **SEE FOOD.**

2. Sacrificial. — It was a well-established rabbinical maxim (Mishna, *Yoma*, v, 1; *Menachoth*, xciii, 2) that the blood of a victim is essential to atonement ($\gamma\alpha\ \mu\delta\beta\ \alpha\lambda\ \alpha\ \eta\rho\kappa$, i.e. "there is no expiation except by blood"), a principle recognised by the author of the Epistle to the Hebrews ($\chi\omega\rho\iota\varsigma\ \alpha\lambda\iota\mu\alpha\tau\epsilon\kappa\chi\upsilon\sigma\acute{\iota}\alpha\varsigma\ \omicron\upsilon\ \gamma\acute{\iota}\nu\sigma\tau\alpha\iota\ \acute{\alpha}\phi\epsilon\sigma\iota\varsigma$, 9:22). See Bahr, *Symbol.* ii, 201 sq. **SEE EXPIATION.** The blood of sacrifices was caught by the Jewish priest from the neck of the victim in a basin, then sprinkled seven times (in the case of birds at once shed out) on the altar, i.e. on its horns, its base, or its four corners, or on its side above or below a line running round it, or on the mercy-seat, according to the quality and purpose of the offering; but that of the Passover on the lintel and door-posts (Exodus 12; ^{<0005>}Leviticus 4:5-7; 16:14-19; Ugolini, *Theis.* vol. x and xiii). There was a drain from the Temple into the brook Cedron to carry off the blood (Maimon. *apud* Cramer *de A ra Exter.* Ugolini, viii). It sufficed to pour the animal's blood on the earth, or to bury it, as a solemn rendering of the life to God. **SEE SACRIFICE.**

3. Homicidal. — In this respect " blood" is often used for *life*: God " will require the blood of man ;" he will punish murder in what manner soever committed (^{<0005>}Genesis 9:5). " His blood be upon us" (^{<0025>}Matthew 27:25), let the guilt of his death be imputed to us. "The voice of thy brother's blood crieth;" the murder committed on him crieth for vengeance (^{<0040>}Genesis 4:10). "The avenger of blood;" he who is to avenge the death of his relative (^{<0034>}Numbers 35:24, 27). The priests under the Mosaic law were constituted judges between "blood and blood," that is, in criminal matters, and when the life of man was at stake; they had to determine whether the murder were casual or voluntary, whether a crime deserved death or admitted of remission (^{<0078>}Deuteronomy 17:8). In case of human bloodshed, a mysterious connection is observable between the curse of blood and the earth or land on which it is shed, which becomes polluted by it; and the proper expiation is the blood of the shedder, which every one

had thus an interest in exacting, and was bound to seek (^{<0040>}Genesis 4:10; 9:4-6; ^{<0453>}Numbers 35:33; ^{<0468>}Psalms 106:38). *SEE AVENGER OF BLOOD*. In the case of a dead body found and the death not accounted for, the guilt of blood attached to the nearest city, to be ascertained by measurement, until freed by prescribed rites of expiation (^{<6203>}Deuteronomy 21:1-9). The guilt of murder is one for which a satisfaction" was forbidden (^{<0453>}Numbers 35:31). *SEE MURDER*.

4. In a slightly *metaphorical* sense, " blood" sometimes means *race* or nature, by virtue of relationship or consanguinity: God "hath made of one blood all nations of men" (^{<4476>}Acts 17:26). It is also used as the symbol of slaughter and mortality (^{<2340>}Isaiah 34:3; ^{<6449>}Ezekiel 14:19). It also denotes every kind of premature death (^{<6306>}Ezekiel 32:6; 39:18). "The bold imager' of the prophet," says Archbishop Newcome, " is founded on the custom of invitations to feasts after sacrifices; kings, princes, and tyrants being expressed by rams, bulls, and he-goats." Blood is sometimes put for sanguinary purposes, as in ^{<2315>}Isaiah 33:15, "He that stoppeth his ears from hearing of blood," or, more properly, who stoppeth his ears to the proposal of bloodshed. To "wash the feet in blood" (^{<0580>}Psalms 58:10) is to gain a victory with much slaughter. To "build a town with blood" (^{<3012>}Habakkuk 2:12) is by causing the death of the oppressed laborers as slaves.

Wine is called the blood of the grape; "He washed his garments in wine, and his clothes in the blood of grapes" (^{<0491>}Genesis 49:11). Here the figure is easily understood, as any thing of a red color may be compared to blood. See Wemyss, *Symbol. Dict. s.v.*

FLESH AND BLOOD are placed in opposition to a superior or spiritual nature: " Flesh and blood hath not revealed it unto thee, but my Father who is in heaven" (^{<0167>}Matthew 16:17). Flesh and blood are also opposed to the glorified body: "Flesh and blood cannot inherit the kingdom of God" (^{<4650>}1 Corinthians 15:50). They are opposed to evil spirits: "We wrestle not against flesh and blood," against visible enemies composed of flesh and blood, "but against principalities and powers," etc. (^{<4012>}Ephesians 6:12). *SEE EUCHARIST*.

Blood And Water

(^{<4034>}John 19:34) are said to have issued from our Lord's side when the soldier pierced him on the cross. The only natural explanation that, can be offered of the fact is to suppose that some effusion had taken place in the

cavity of the chest,' and that the spear penetrated below the level of the fluid. Supposing this to have happened, and the wound to have been inflicted shortly after death, then, in addition to the water, blood would also have trickled down, or, at any rate, have made its appearance at the mouth of the wound, even though none of the large vessels had been wounded. It is not sufficient to suppose that the pericardium was pierced; and, if effusion had taken place there, it might also have taken place in the cavities of the pleura; but, during health, neither the pericardium" nor the pleura contains fluid, being merely lubricated with moisture on their internal or opposing surfaces, so as to allow of free motion to the heart and lungs.

It is more probable, however, from all the symptoms in the case, that the immediate pathological cause of Christ's death was a proper *rupture of the heart*. The chief of these particulars are the following:

- (1.) The suddenness of his death, which so surprised Pilate (^{Mark 15:44}), who was accustomed to see sufferers linger for days upon the cross. *SEE CRUCIFY.*
- (2.) The loud cries just before expiring, which usually accompany the sense of suffocation resulting from the congestion of blood at the heart in such cases.
- (3.) The sanguineous effusion from the pores that occurred in the garden the preceding night during a similar paroxysm of mental and physical tension.
- (4.) The separation of the *serum* (" water") from the *crassamentum* (clotted " blood") in this case, which can only be medically accounted for by this supposition, as otherwise the blood would have become coagulated in the veins, and no such effusion as above could have occurred. (See *Physical Cause of the Death of Christ*, by Wm. Stroud, M.D., London, 1847, p. 399-420.)

The puncture by the soldier's spear was therefore in the lower part of the pericardium itself, on the *left* side, as would most naturally have resulted from a thrust with the right hand of one standing on the ground and opposite; this alone, had not Christ been already dead, would necessarily have been a fatal wound.

Treatises on this subject have been written in Latin by Bartholin (Lugd. B. 1648, Lips. 1683 and since), Jacobi (Lips. 1663), Loescher (Viteb. 1697), Quenstedt (ib. 1678), Saubert (Helmst. 1676), Sagittarius (Jen. 1673), Schertzer (*Tusc. Disputt.* 8), Suanten (Rost. 1686), Triller (Viteb. 1775), Wedel (Jen. 1686), Calon (Viteb. 1679, 1736), Dreschler (Lips. 1678), Eschenbach (Rost. 1775), Derschow (Jen. 1661), Haferung (Viteb. 1732), Koehler (Dresd. 1698), Meisner (Viteb. 1662), Quenstedt (Viteb. 1663), Wegner (Reg. 1705), Hopfner (Lips. 1621), Loescher (Viteb. 1681), Quenstedt (Viteb. 1681), Schuster (Chemn. 1741). *SEE BLOODY SWEAT.*

Blood-Baptism.

In the early Church, one devoted to martyrdom without baptism was reckoned among the catechumens; martyrdom, being regarded as a full substitute, was therefore styled *blood-baptism*. This notion was derived from several passages of Scripture (^{<4019>}Matthew 10:39; ^{<2120>}Luke 12:50). When baptism was reckoned essential to salvation, martyrdom was also considered a passport to heaven. It was therefore made a substitute for baptism. See Bingham, *Orig. Eccles.* bk. 10:ch. ii, § 20.

Blood, Issue Of

(in Heb. $\mu\text{D}; \text{bWz}$), is in Scripture applied only to the case of women under menstruation or the *fluxus uteri* (^{<8159>}Leviticus 15:19-30; ^{<4020>}Matthew 9:20, $\gamma\text{υν}\eta\ \alpha\iota\mu\omicron\rho\acute{\rho}\omicron\upsilon\delta\omicron\varsigma\alpha$; ^{<4025>}Mark 5:25, and ^{<4088>}Luke 8:43, $\omicron\ \upsilon\sigma\alpha\acute{\epsilon}\nu\ \acute{\rho}\acute{\upsilon}\sigma\epsilon\iota\ \alpha\acute{\iota}\mu\alpha\omicron\tau\omicron\varsigma$). The latter caused a permanent legal uncleanness, the former a temporary one, mostly for seven days; after which the woman was to be purified by the customary offering. The "bloody flux" ($\omicron\upsilon\sigma\epsilon\nu\tau\epsilon\rho\acute{\iota}\alpha$) in ^{<4088>}Acts 28:8, where the patient is of the male sex, is probably a medically correct term (see Bartholini, *De Morbis Biblicis*, 17). In ^{<4020>}Matthew 9:20, the disease alluded to is *hemorrhage*; but we are not obliged to suppose that it continued unceasingly for twelve years. It is a universal custom, in speaking of the duration of a chronic disease, to include the intervals of comparative health that may occur during its course; so that when a disease is merely stated to have lasted a certain time, we have still to learn whether it was of strictly a continuous type, or whether it intermitted. In the present case, as this point is left undecided, we are quite at liberty to suppose that the disease did intermit, and can therefore understand why it did not prove fatal even in twelve years. It was most likely *uterine* in this instance, and

hence the delicacy of the woman in approaching Christ, and her confusion on being discovered. *SEE FLUX.*

Blood-Revenge,

or revenge for bloodshed, was regarded among the Jews, as among all the ancient and Asiatic nations, not only as a right, but even as a duty, which devolved upon the nearest relative of the murdered person, who on this account was called **ל אֶקֶד** *goel' had-dam'*, the *reclaimer of blood*, or one who demands restitution of blood, similar to the Latin *sanguinem repetere*. *SEE AVENGER OF BLOOD.*

1. Jewish. — The Mosaic law (^{<0653>}Numbers 35:31) expressly forbids the acceptance of a ransom for the forfeited life of the murderer, although it might be saved by his seeking an asylum at the altar of the tabernacle in case the homicide was accidentally committed (^{<0213>}Exodus 21:13; ^{<1051>}1 Kings 1:50; 2:28). When, however, in process of time, after Judaism had been fully developed, no other sanctuary was tolerated but that of the Temple at Jerusalem, the chances of escape for such a homicide from the hands of the avenger ere he reached the gates of the Temple became less in proportion to the distance of the spot where the murder was committed from Jerusalem; six *cities of refuge* were in consequence appointed for the momentary safety of the murderer in various parts of the kingdom, the roads to which were kept in good order to facilitate his escape (^{<593>}Deuteronomy 19:3). Thither the avenger durst not follow him, and there he lived in safety until a proper examination had taken place before the authorities of the place (^{<616>}Joshua 20:6, 9), in order to ascertain whether the murder was a wilful act or not. In the former case he was instantly delivered up to the *goel*, against whom not even the altar could protect him (^{<0214>}Exodus 21:14; ^{<1029>}1 Kings 2:29); in the latter case, though he was not actually delivered into the hands of the *goel*, he was notwithstanding not allowed to quit the precincts of the town, but was obliged to remain there all his lifetime, or until the death of the highpriest (^{<0656>}Numbers 35:6; ^{<593>}Deuteronomy 19:3; ^{<610>}Joshua 20:1-6), if he would not run the risk of falling into the hands of the avenger, and be slain by him with impunity (^{<0656>}Numbers 35:26; ^{<596>}Deuteronomy 19:6). That such a voluntary exile was considered more in the light of a punishment for manslaughter than a provision for the safe retreat of the homicide against the revengeful designs of the *goel*, is evident from ^{<0652>}Numbers 35:32, where it is expressly forbidden to release him from his confinement on any

condition whatever. That the decease of the high-priest should have been the means of restoring him to liberty was probably owing to the general custom among the ancients of granting free pardon to certain prisoners at the demise of their legitimate prince or sovereign, whom the high-priest represented, in a spiritual sense, among the Jews. These wise regulations of the Mosaical law, so far as the spirit of the age allowed it, prevented all family hatred, persecution, and war from ever taking place, as was inevitably the case among the other nations, where any bloodshed whatever, whether wilful or accidental, laid the homicide open to the *duty* of revenge by the relatives and family of the slain person, who again, in their turn, were then similarly watched and hunted by the opposite party, until a family-war of extermination had *legally* settled itself from generation to generation, without the least prospect of ever being brought to a peaceful termination. Nor do we indeed find in the Scriptures the least trace of any abuse or mischief ever having arisen from these regulations (comp. ^{<1029>}2 Samuel 2:19 sq.; 3:26 sq.). The spirit of all legislation on the subject has probably been to restrain the license of punishment assumed by relatives, and to limit the duration of feuds. The law of Moses was very precise in its directions on the subject of retaliation. *SEE GOEL.*

(1.) The wilful murderer was to be put to death without permission of compensation. The nearest relative of the deceased became the authorized avenger of blood (I aē, *the redeemer*, or *avenger*, as next of kin, Gesen. s.v. p. 254, who rejects the opinion of Michaelis, giving it the sig. of "polluted," i.e. till the murder was avenged; Sept. ὁ ἄ γχιστεύων; *Vulg. propinquus occisi*; ^{<0459>}Numbers 35:19), and was bound to execute retaliation himself if it lay in his power. The king, however, in later times appears to have had the power of restraining this license. The shedder of blood was thus regarded as impious and polluted (^{<0456>}Numbers 35:16-31; ^{<0491>}Deuteronomy 19:11; ^{<1047>}2 Samuel 14:7, 11; 16:8, and 3:29, with ^{<1023>}1 Kings 2:31, 33; ^{<1322>}1 Chronicles 24:22-35).

(2.) The law of retaliation was not to extend beyond the immediate offender (^{<0246>}Deuteronomy 24:16; ^{<1246>}2 Kings 14:6; ^{<1474>}2 Chronicles 25:4; ^{<2429>}Jeremiah 31:29, 30; ^{<2480>}Ezekiel 18:20; *Joseph. Ant. 4:8, 39*).

(3.) The involuntary shedder of blood was permitted to take flight to one of six Levitical cities, specially appointed out of the 48 as cities of refuge, three on each side of the Jordan (^{<0452>}Numbers 35:22, 23; ^{<0494>}Deuteronomy 19:4-6). The cities were Kedesh, in Mount -Naphtali; Shechem, in Mount

Ephraim; Hebron, in the hillcountry of Judah; on the east side of Jordan, Bezer in Reuben; Ramoth, in Gad; Golan, in Manasseh (^{<630B>}Joshua 20:7, 8). The elders of the city of refuge were to hear his case and protect him till he could be tried before the authorities of his own city. If the act were then decided to have been involuntary, he was taken back to the city of refuge, round which an area with a radius of 2000 (3000, Patrick) cubits was assigned as the limit of protection, and was to remain there in safety till the death of the high-priest for the time being. Beyond the limit of the city of refuge the revenger might slay him, but after the high-priest's death he might return to his home with impunity (^{<635>}Numbers 35:25, 28; ^{<610A>}Joshua 20:4, 6). The roads to the cities were to be kept open. (^{<610B>}Deuteronomy 19:3).

To these particulars the Talmudists add, among others of an absurd kind, the following; at the crossroads posts were erected bearing the word **fl qm**, *refuge*, to direct the fugitive. All facilities of water and situation were provided in the cities; no implements of war or chase were allowed there. The mothers of high-priests used to send presents to the detained persons to prevent their wishing for the high-priest's death. If the fugitive died before the high-priest, his bones were sent home after the high-priest's death (P. Fagius in *Targ. Onk. Ap.*, Rittershus. *de Jure Asyli*, in the *Crit. Sacr.* 8:159; Lightfoot, *Cent. Chorogr.* c. 50, *Op.* ii, 208).

(4.) If a person were found dead, the elders of the nearest city were to meet in a rough valley untouched by the plough, and, washing their hands over a beheaded heifer, protest their innocence of the deed. and deprecate the anger of the Almighty (^{<620C>}Deuteronomy 21:1-9) **SEE HOMICIDE.**

2. Other Ancient Nations. — The high estimation in which *blood-revenge* stood among the ancient Arabs may be judged of from the fact that it formed the subject of their most beautiful and elevated poetry (comp. the *Scholiast. Taurizi* to the 16th poem in Schultens' *Excerpt. Hamas*). Mohammed did not abolish, but modified, that rigorous custom, by allowing the acceptance of a ransom in money for the forfeited life of the murderer (*Koran*, ii, 173-175), and at the worst forbidding the infliction of any cruel or painful death (*ibid.* .vii, 35). It was, and even still is, a common practice among nations of patriarchal habits, that the nearest of kin should, as a matter of duty, avenge the death of a murdered relative. The early impressions and practice on this subject may be gathered from writings of a different though very early age and of different countries

(-030) Genesis 34:30; Hom. *II.* 23:84, 88; ixiv, 480, 482; *Od.* 15:270, 276; Muller on AEschyl. *num.* c. ii, A and B). Compensation for murder is allowed by the Koran, and he who transgresses after this by killing the murderer shall suffer a grievous punishment (Sale, *Koran*, ii, 21, and 17:230). Among the Bedouins and other Arab tribes, should the offer of blood-money be refused, the " *Thar*," or law of blood, comes into operation, and any person within the fifth degree of blood from the homicide may be legally killed by any one within the same degree of consanguinity to the victim. Frequently the homicide will wander from tent to tent over the desert, or even rove through the towns and villages on its borders with a chain round his neck and in rags, begging contributions from the charitable to pay the apportioned blood-money. Three days and four hours are allowed to the persons included within the " *Thar*" for escape. The right to blood-revenge is never lost, except as annulled by compensation: it descends to the latest generation. Similar customs, with local distinctions, are found in Persia, Abyssinia, among the Druses and Circassians (Niebuhr, *Descr. de l'Arabie* p. 28, 30; *Voyage*, ii, 350; Burckhardt, *Notes on the Bedueins*, p. 66, 85; *Travels in Arabia*, i, 409, ii, 330; *Syria*, p. 540, 113, 643; Layard, *Nin. and Bab.* p. 305307; Chardin, *Voyages*, 6:107-112). Money-compensations for homicide are appointed by the Hindoo law (Sir W. Jones, vol. 3, chap. vii); and Tacitus remarks that among the German nations " a homicide is atoned by a certain number of sheep or cattle" (*Germ.* 21). By the Anglo-Saxon law also, money-compensation for homicide, *zver-gild*, was sanctioned on a scale proportioned to the rank of the murdered person (Lappenberg, ii, 336; Lingard, i, 411, 414).

Of all the other nations, the Greeks and Romans alone seem to have possessed *cities of refuge* (Serv. *ad* .En. 8:342; Liv. i, 8; Tac. *Ann.* 3:60), of which Daphne, near Antioch, seems to have been one of the most prominent (2 Macc. 4:34; comp. Potter's *Greek Archceol.* i, 480), and to have served as a refuge even for wilful murderers. The laws and customs of the ancient Greeks in cases of murder may be gathered from the principle laid down by Plato on that head (*De Legib.* 9:in t. 9:p. 28 sq.): " Since, according to tradition, the murdered person is greatly irritated against the murderer during the first few months after the perpetration of the deed, the murderer ought therefore to inflict a punishment upon himself by exiling himself from his country for a whole year, and if the murdered be a foreigner, by keeping away from his country. If the homicide subjects

himself to such a punishment, it is but fair that the nearest relative should be appeased and grant pardon; but in case he does not submit to that punishment, or dares even to enter the temple while the guilt of blood is still upon his hands, the avenger shall arraign him before the bar of justice, where he is to be punished with the infliction of a double fine. But in case the avenger neglects to proceed against him, the guilt passes over to him (the avenger), and any one may take him before the judge, who passes on him the sentence of banishment for five years." *SEE ASYLUM.*

3. In Christendom. —That such institutions are altogether at variance with the spirit of Christianity may be judged from the fact that revenge, so far from being counted a right or duty, was condemned by Christ and his apostles as a vice and passion to be shunned (~~476~~ Acts 7:60; Matthew v, 44; ~~478~~ Luke 6:28; ~~5124~~ Romans 12:14 sq.; comp. Romans 13, where the power of executing revenge is vested in the authorities alone).

In Europe the custom of blood-revenge is still prevalent in Corsica and Sardinia, where, however, it is more the consequence of a vindictive character than of an established law or custom. A Corsican never passes over an insult without retaliation, either on the offender or his family, and this cruel and un-Christian custom (*vendetta traversa*, mutual vengeance) is the source of many assassinations. The celebrated General Paoli did his best to eradicate this abominable practice, but his dominion was of too short duration for the effective cure of the evil, which has gained ground ever since the first French Revolution, even among the female sex. It is calculated that about four hundred persons yearly lose their lives in Sardinia by this atrocious habit (Simonot, *Lettres sur la Corse*, p. 314).

SEE MURDER.

Bloody Sweat.

According to ~~0224~~ Luke 22:44, our Lord's sweat was "as great drops of blood falling to the ground." Michaelis takes the passage to mean nothing more than that the drops were as *large* as falling drops of blood (*Anmerfir Ungelehrte*, ad loc.). This, which also appears to be a common explanation, is liable to some objection. For, if an ordinary observer compares a fluid which he is accustomed to see colorless, to blood, which is so well known and so well characterized by its color, and does not specify any particular point of resemblance, he would more naturally be understood to allude to the color, since it is the most prominent and characteristic quality.

There are several cases recorded by the older medical writers under the title of bloody sweat. With the exception of one or two instances, not above suspicion of fraud, they have, however, all been cases of general haemorrhagic disease, in which blood has flowed from different parts of the body, such as the nose, eyes, ears, lungs, stomach, and bowels, and, lastly, from various parts of the skin. The greater number of cases described by authors were observed in women and children, and sometimes in infants. The case of a young lady who was afflicted with cutaneous haemorrhage is detailed by Mesaporiti in a letter to Valisneri. She is noticed to have been cheerful, although she must have suffered greatly from debility and febrile symptoms (*Phil. Trans.* No. 303, p. 2114). The case of an infant, only three months old, affected with the same disease, is related by Du Gard (*Phil. Trans.* No. 109, p. 193). A similar case is described in the *Nov. Act. Acad. Nat. Cur.* 4:193. See also *Eph. Acad. Nat. Cur.* obs. 41; and, for other references, Copland's *Dict. of Med.* ii, 72. Where hemorrhagic diathesis exists, muscular exertion, being a powerful exciting cause of all kinds of haemorrhage, must likewise give rise to the cutaneous form of the disease.

The above are all instances of a *chronic* nature, resulting from a general *diseased* state of the blood vessels, and are therefore little in point as illustrating the case of our Saviour, whose emotions were the cause of this temporary phenomenon while in full health. **SEE AGONY.** A late ingenious and careful writer, whose profession qualifies him to judge in the matter (*The Physical Cause of the Death of Christ*, by Wm. Stroud, M.D., London, 1847), thus maintains the possibility of proper bloody sweat, under strong mental exertion, especially in cases of anxiety and terror. The author, in brief, gives us the rationale of this phenomenon, and then cites a number of cases in which it has actually occurred: "Perspiration, both sensible and insensible, takes place from the mouths of small regularly organized tubes, which perforate the skin in all parts of the body, terminating in blind extremities internally, and by innumerable orifices on the outer surface. These tubes are surrounded by a net-work of minute vessels, and penetrated by the ultimate ramifications of arteries which, according to the force of the local circulation, depending chiefly on that of the heart, discharge either the watery parts of the blood in the state of vapor, its grosser ingredients in the form of a glutinous liquid, or, in extreme cases, the entire blood itself. The influence of the invigorating passions, more especially in exciting an increased flow of blood to the skin,

is familiarly illustrated by the process of blushing, either from shame or anger; for during this state the heart beats strongly, the surface of the body becomes hot and red, -and, if the emotion is very powerful, breaks out into a warm and copious perspiration, the first step toward a bloody sweat" (*Physical Cause*, p. 85, 86). *SEE SWEAT*.

The following instances of *diapedesis*, or sweating of blood, show that the author's philosophy is not without its accompanying facts. Brevity allows us only a condensed statement of a few of the instances cited by him (p. 379 sq.). An Italian officer, in 1552, threatened with a public execution, "was so agitated at the prospect of an ignominious death that he sweated blood from every part of his body." A young Florentine, unjustly ordered to be put to death by Pope Sixtus V, when led to execution, "through excess of grief, was observed to shed bloody tears, and to discharge blood instead of sweat from his whole body; a circumstance which many regarded as certain proof that nature condemned the severity of a sentence so cruelly hastened, and invoked vengeance against the magistrate himself, as therein guilty of murder." In the *Ephemerides*, it is stated that "a young boy, who, having taken part in a crime for which two of his elder brothers were hanged, was exposed to public view under the gallows on which they were executed, and was there observed to sweat blood from his whole body." Maldonato mentions "a robust and healthy man at Paris, who, on hearing sentence of death passed upon him, was covered with a bloody sweat." Other instances of the same kind also are on record. Schenck gives the case of "a nun who fell into the hands of soldiers; and on seeing herself encompassed with swords and daggers, threatening instant death, was so terrified and agitated that she discharged blood from every part of her body, and died of haemorrhage in the sight of her assailants." The case of a sailor is also given, who "was so alarmed by a storm that through fear he fell down, and his face sweated blood, which, during the whole continuance of the storm, returned like ordinary sweat." Catharine Merlin, of Chambery, at the age of forty-six, being strong and hale, received a kick from a bullock in the pit of the stomach, which was followed by vomiting blood. This having been suddenly stopped by her medical attendants, the blood made its way through the pores of various parts of her body, the discharge recurring usually twice in twenty-four hours. It was preceded by a prickly sensation, and pressure on the skin would accelerate the flow and increase the quantity of blood. The *Medico Chirurgical Review* for Oct. 1831, gives the case of a female subject to hysteria, who, when the hysteric

paroxysm was protracted, was also subject to this bloody perspiration. And in this case she continued at different times to be affected with it for three months, when it gave way to local bleeding and other strong repulsive measures. But the case of the wretched Charles IX of France is one of the most striking that has as yet occurred. The account is thus given by De Mezeray: "After the vigor of his youth and the energy of his courage had long struggled against his disease, he was at length reduced by it to his bed at the castle of Vincennes, about the 8th of May, 1574. During the last two weeks of his life his constitution made strange efforts. He was affected with spasms and convulsions of extreme violence. He tossed and agitated himself continually, and his blood gushed from all the outlets of his body, even from the pores of his skin; so that on one occasion he was found bathed in a bloody sweat." From these and other instances that might be cited, it is clearly evident that the sweating of blood may be produced by intense mental emotion. The instances of it are comparatively rare, it is true, but, nevertheless, perfectly well authenticated. *SEE BLOOD AND WATER.*

Blossom

(usually /*ne*ts), the flower of a tree (^{<0400>}Genesis 40:10). The almond rod of Aaron, which, by the miraculous power of God, was made to bud and blossom and bring forth almonds (^{<0478>}Numbers 17:8), was, in the opinion of some commentators, a very suitable emblem of Him who first arose from the grave; and as the light and warmth of the vernal sun seems first to affect this symbolical tree (^{<2011>}Jeremiah 1:11), it was with great propriety that the bowls of the golden candlestick were shaped like almonds. Most commentators think that the rod of Aaron continued to retain its leaves and fruit after it was laid up in the tabernacle; and some writers are of opinion that the idea of the Ithysus, or rod encircled with vine branches, which Ecchus was represented to bear in his hand, was borrowed from some tradition concerning Aaron's rod that blossomed. *SEE AARON; SEE ROD.*

Blot.

To blot out (*h*j *m*; *machah'*) signifies to obliterate; therefore to blot out living things, or the name or remembrance of any one, is to destroy or to abolish, as in ^{<0004>}Genesis 7:4, where for "destroy" we should read, as in the margin, "blot out." Also a sinful stain, a reproach, is termed a blot in ^{<0307>}Job 31:7; ^{<2007>}Proverbs 9:7. To blot out sin is fully and finally to forgive

it (^{<2342>}Isaiah 44:22). To blot men out of God's book is to deny them his providential favors, and to cut them off by an untimely death (^{<1272>}Exodus 32:32, 33; ^{<1923>}Psalm 69:28). When Moses says, in the passage referred to above, "Blot me, I pray thee, out of thy book which thou hast written," we are to understand the written book merely as a metaphorical expression, alluding to the records kept in the courts of justice, where the deeds of criminals are registered, and which signifies no more than the purpose of God in reference to future events; so that to be cut off by an untimely death is to be blotted out of this book. The not blotting the name of the saints out of the book of life (^{<6115>}Revelation 3:5) denotes their final happiness in heaven.

Blount, Charles

a noted English Deist, born in Upper Holloway in 1654. In 1679 he published his *Anima mundi*, containing a historical account of the opinions of the ancients concerning the condition of the soul after death. This pamphlet created a violent stir, and was condemned by Compton, bishop of London. In 1680 he published his most celebrated work, viz., the first two books of Philostratus, containing the life of Apollonius of Tyana, with philological notes. This work, said to have been taken from the papers of Lord Herbert of Cherbury, was suppressed as soon as it appeared, but it was translated into French and published in that country. In 1683 his *Religio Laici* appeared anonymously. Blount was a vulgar man, of limited learning, and a great plagiarist. He shot himself in 1693, in despair at the refusal of his first wife's sister to marry him. His *Miscellaneous Works*, with a biography, appeared in 1695 (Lond. 12mo).-- Macaulay, *Hist. Eng.* 4:281; Mosheim, *Ch. Hist.* 3:267; Leland, *Deistical Writers*, ch. iv; Landon, ii, 295.

Blue

Picture for Blue

(**[tɪ kɛ]** *teke'leth*), almost constantly associated with purple, occurs repeatedly in Exodus 25-39; also in ^{<0406>}Numbers 4:6, 7, 9, 11, 12; 15:38; ^{<4417>}2 Chronicles 2:7, 14; 3:14; ^{<1706>}Esther 1:6; 8:15; ^{<2410>}Jeremiah 10:9; ^{<5216>}Ezekiel 23:6; 27:7, 24; Sept. generally ὑάκινθος, ὑάκίνθινος, and in Ecclus. 40:4; 45:10; 1 Macc. 4:23; and so Josephus, Philo, Aquila, Symmachus, Theodotion, Vulgate, and Jerome. (In ^{<1706>}Esther 1:6, the

word translated "blue" is the same elsewhere rendered "linen.") This color is supposed to have been obtained' from a purple shell-fish of the Mediterranean, the *conchylium* of the ancients, the *Helix ianthkna* of Linnaeus (*Syst. Nat.* t. i, pt. 7:p. 3645; and see Forskal's *Descriptio Animal.* p. 127), called *chilzon* (חִילְזוֹן) by the ancient Jews. Thus the Pseudo-Jonathan, in ^{<639>}Deuteronomy 33:19, speaks of the Zebulonites, who dwelt at the shore of the great sea, and caught *chilzon*, with whose juice they dye thread of a hyacinthine color. The Scriptures afford no clew to this color; for the only passages in which it seems, in the English version, to be applied to something that might assist our conceptions are mistranslated, namely, "The blueness of a wound" (^{<118>}Proverbs 20:30), and "A blue mark upon him that is beaten" (Ecclus. 23:10), there being no reference to color in the original of either. The word in the Sept. and Apocrypha refers to the hyacinth; but both the flower and stone so named by the ancients are disputed, especially the former. Yet it is used to denote dark-colored and deep purple. Virgil speaks of *ferrugineos hyacinthos*, and Colunella compares the color of the flower to that of clotted blood, or deep, dusky red, like rust (*De Re Rust.* 10:305). Hesychius defines ὑακίνθινον, ὑπομελανίζον, πορφυρίζον. It is plainly used in the Greek of Ecclus. xl, 4, for the royal purple. Josephus evidently takes the Hebrew word to mean "sky-color;" for in explaining the colors of the vail of the Temple, and referring to the blue (^{<125>}Exodus 26:31), he says that it represented the air or sky (*War.* v, 4); he similarly explains the vestment of the high-priest (*Ant.* 3:7, 7; and see Philo, *Vita Mosis*, 3:148; t. ii, ed. Mangey). These statements may be reconciled by the fact that, in proportion as the sky is clear and serene, it assumes a dark appearance, which is still more observable in an E stern climate. **SEE PURPLE.**

The chief references to this color in Scripture are as follows: The robe of the high-priest's *ephod* was to be all of blue (^{<123>}Exodus 28:31); so the loops of the curtains to the tabernacle (^{<124>}Exodus 26:4); the ribbon for the breastplate (^{<123>}Exodus 28:28), and for the plate for the mitre (ver. 37; comp. Ecclus. 45:10); blue cloths for various sacred uses (^{<106>}Numbers 4:6, 7, 9, 11, 12) the people commanded to wear a ribbon of blue above the fringe of their garments (^{<153>}Numbers 15:38); it appears as a color of furniture in the palace of Ahasuerus (^{<106>}Esther 1:6), and part of the royal apparel (^{<185>}Esther 8:15); array of the idols of Babylon (^{<109>}Jeremiah 10:9); of the Assyrian nobles, etc. (Ezra 23:6; see Braunius, *De Vestitu*, i, 9 and 13; Bochart, 3:670). **SEE COLOR.**

Blumhardt, Christian Gottlieb,

a German theologian, was born at Stuttgart in 1779, became in 1803 secretary of the "Dentsche Christenthums gesellschaft" of Basel, and in 1816 director of the Basel Missionary Society. He died in 1838. He wrote, among other works, a History of Christian Missions (*Versuch einer allgemeincn Missions geschichte der Kirche Christi*, Basel, 1828-37, 3 vols.), and was for twenty-three years editor of the *Basel Missions Magazine*.

Blunt, Henry, A.M.,

a popular preacher and writer in the Church of England, for many years incumbent of Trinity Church, Upper Chelsea, was made rector of Streatham, Surrey, in 1835, and died 1843. His writings are chiefly expository, and include *Lectures on the History of Abraham* (Lond. 1834, 12mo, 7th ed.):-*Lectures on Jacob* (Lond. 1828, 12mo, 2d ed.):*Lectures on Elsha* (Lond. 1846, 5th ed. 12mo):--*Lectures on the Life of Christ* (Lond. 1846, 10th ed. 3 vols. 12mo):--*Lectures on Peter* (Lond. 1830, 5th ed. 12mo): -*Lectures on St. Paul* (Lond. 1845, 10th ed. 2 vols. 12mo):-*Exposition of the Epistles to the Seven Churches* (Lond. 1838, 3d ed. 12mo):-*Exposition of the Pentateuch* (Lond. 1844, 3 vols. 12mo):-*Sermons in Trinity Church* (Lond. 1843, 12mo, 5th ed.)--*Posthumous Sermons* (Lond. 1844-5, 2d ed. 2 vols. 12mo).

Blunt, John James,

an English divine and voluminous writer, was born in Newcastle 1794, and educated at St. John's College, Cambridge, of which he became fellow in 1816. In 1821 he became curate of Hodnet (to Reginald Heber), in 1834 rector of Great Oakley, Essex, and in 1819 Lady Margaret professor of divinity at Cambridge. He died in 1855. Among his writings are, *Sketch of the Reformation in England* (15 editions, 18mo):-*Undesigned Coincidences in the Writings both of the Old and New Testaments an Argument (f their Veracity* (Lond. 1850, 8vo, 3d edition; also New York, 12mo). This edition includes three works previously published, viz. *The Veracity of the Books of Moses* (Lond. 1835, 8vo):-*The Veracity of the Historical Books of O. T.* (Hulsean Lect. 1831):-*The Veracity of the Gospels and Acts* (1828). He also wrote *Introductory Lectures on the Early Fathers* (1842, 8vo):*Sermons before the University of Cambridge*

(Lond. 18.649, 3 vols. 8vo). His writings are not ephemeral, but have substantial value for the science of Apologetics.

Blythe, James, D.D.,

an eminent Presbyterian minister, was born in North Carolina Oct. 28, 1765, and graduated at Hampden Sydney College 1789. In 1793 he was ordained pastor of Pisgah Church, Ky., and he preached there partly as pastor, partly as stated supply, for 40 years. In 1798 he was appointed professor of mathematics in Transylvania University, and he was afterward acting president for a number of years. In 1832 he was made president of South Hanover College, Ind., which office he held till 1836, when he accepted the pastoral charge of New Lexington Church, which he held until his death, May 20, 1842. -Sprague, *Annals*, 3:591.

Boaner'ges

(**Βοανεργές**, explained by **υἱοὶ βροντῆς**, *sons of thunder*, ^{<4017>}Mark 3:17), a surname given by Christ to James and John, probably on account of their fervid, impetuous spirit (comp. ^{<4054>}Luke 9:54, and see Olshausen thereon; see also ^{<4038>}Mark 9:38; comp. ^{<4111>}Matthew 20:20 sq.). The word *boanegyges* has greatly perplexed philologists and commentators. It seems agreed that the Greek term does not correctly represent the original Syro-Chaldee word, although it is disputed what that word was. (See Gurlitt, *Ueb. d. Bedeutung d. Benamens βοανεργές*, in the *Theol. Stud. u. Krit.* 1829, 4:715 sq.; Jungendres, *Etymon. voc. Nouv.*, Norimb. 1748.) It is probably for **/grʾnʿyb**; *Boyani 'Regets'*, a Galilean pronunciation of **zgrʾ ynB**] *Beney'Regaz'*, "sons of commotion," or of **vgr ,ynB**] *Beney'-Re'gesh*, "sons of tumult." *SEE JAMES; SEE JOHN.*

Boar

Picture for Boar

(**ryzje** *chazii'*, in Arabic *chizron*) occurs in ^{<4813>}Psalms 80:13, the same word being rendered "swine" in every other instance: in ^{<4117>}Leviticus 11:7; ^{<4548>}Deuteronomy 14:8; ^{<4112>}Proverbs 11:22; ^{<4354>}Isaiah 65:4; 66:3, 17. The Hebrew, Egyptian, Arabian, Phoenician, and other neighboring nations abstained from hogs' flesh, and consequently, excepting in Egypt and (at a later period) beyond the Sea of Galilee, no domesticated swine were reared. In Egypt, where swine-herds were treated as the lowest of men,

even to a denial of admission into the temples, and where to have been touched by a swine defiled the person nearly as much as it did a Hebrew, it is difficult to conjecture for what purpose these animals were kept so abundantly as it appears by the monumental pictures they were; for the mere service of treading down seed in the deposited mud of the Nile when the inundation subsided, the only purpose alleged, cannot be admitted as a sufficient explanation of the fact. Although in Palestine, Syria, and Phoenicia hogs were rarely domesticated, wild boars are often mentioned in the Scriptures, and they were frequent in the time of the Crusades; for Richard Coeur-de-Lion encountered one of vast size, ran it through with his lance, and, while the animal was still endeavoring to gore his horse, he leaped over its back, and slew it with his sword. At present wild boars frequent the marshes of the Delta, and are not uncommon on Mount Carmel and in the valley of Ajalah. They are abundant about the sources of the Jordan, and lower down, where the river enters the Dead Sea. The Koords and other wandering tribes of Mesopotamia, and on the banks of both the great rivers, hunt and eat the wild boar, and it may be suspected that the half human satyrs they pretend sometimes to kill in the chase derive their cloven-footed hind-quarters from wild boars, and offer a convenient mode of concealing from the women and public that the nutritive flesh they bring home is a luxury forbidden by their law. The wild boar of the East, though commonly smaller than the old breeds of domestic swine, grows occasionally to a very large size. It is passive while unmolested, but vindictive and fierce when roused. The ears of the species are small, and rather rounded, the snout broad, the tusks very prominent, the tail distichous, and the color dark ashy, the ridge of the back bearing a profusion of long bristles. It is doubtful whether this species is the same as that of Europe, for the farrow are not striped; most likely it is identical with the wild hog of India. The wild boar roots up the ground in a different manner from the common hog; the one turns up the earth in little spots here and there, the other ploughs it up like a furrow, and does irreparable damage in the cultivated lands of the farmer, destroying the roots of the vine and other plants. "The chief abode of the wild boar," says Forbes, in his *Oriental Memoirs*, "is in the forests and jungles; but when the grain is nearly ripe, he commits great ravages in the fields and sugar plantations. The powers that subverted the Jewish nation are compared to the wild boar, and the wild beast of the field, by which the vine is wasted and devoured; and no figure could be more happily chosen (~~18013~~ Psalm 80:13). That ferocious and destructive animal, not satisfied with devouring the

fruit, lacerates and breaks with his sharp tusks the -branches of the vine, or with his snout digs it up by the roots and tramples it under his feet." Dr. Pococke observed very large herds of wild boars on the side of the Jordan, where it flows out of the Sea of Tiberias, and several of them on the other side lying among the reeds of the sea. The wild boars of other countries delight in like moist retreats. These shady marshes, then, it would seem, are called in the Scripture "woods," for it calls these animals "the wild boars of the woods." This habit of lurking in reeds was known to the Assyrians, and sculptured on their monuments (see Layard, *Nineveh and Babylon*, p. 109). The Heb. **ryzjæ** is from an unused root **rzj** ;(*chazar*', to roll in the mire). The Sept. renders it **σῦς** or **υς**, but in the N.T. **χοῖρος** is used for swine. *SEE SWINE.*

Board

is the rendering in the Auth. Vers. of the following words: **j w** *lu'ach* (a tablet, usually "table"), spoken of the enclosing materials of the altar, ^{<1278>}Exodus 27:8; 38:7; of sculptured *slabs*, ^{<1073>}1 Kings 7:36 ("ledge"); of writing *tablets* ("table"), ^{<2308>}Isaiah 30:8; ^{<2470>}Jeremiah 17:1; ^{<3012>}Habakkuk 2:2; of the *valve* of folding-doors, ^{<2109>}Song of Solomon 8:9; of the *deck* of a ship, ^{<3275>}Ezekiel 27:5; [**l xetse'la**, a "rib," hence a *beam* (q.v.), ^{<1065>}1 Kings 6:15, 16; **vrq**, *ke'resh*, a *plank*, i.e. of the tabernacle, ^{<1235>}Exodus 26:15-29; 25:11; 36:20-34; 39:33; 40:18; ^{<0436>}Numbers 3:36, 4:31; "bench," i.e. *deck*, ^{<3275>}Ezekiel 27:6; **hrdeæ** *sederah'*, a *row*, e.g. of stones, ^{<1009>}1 Kings 6:9; of soldiers ("ranges"), ^{<2108>}2 Kings 11:8, 15; **σάνις**, a *plank* of a vessel, ^{<4274>}Acts 27:44.

Boardman, George Dana, A.M.,

an American Baptist missionary, called "the apostle of the Karens," was born at Livermore, Maine, where his father was pastor of a Baptist church, Feb. 8, 1801. He studied at Waterville College, where he was converted in 1820. His attention while in college was strongly turned to the work of foreign missions, and he offered himself to the Baptist Board in April, 1823, and was accepted. After a period spent in study at Andover, he was ordained, and sailed from Philadelphia for Calcutta, July 16, 1825. After some time spent in Calcutta, on account of the war in Burmah, he reached his destined port, Maulmain, in 1827. In 1828 he was chosen to found a new station at Tavoy, and in three years he gathered a Christian Church of

nearly 100 converted Karens. He died Feb. 11, 1831. On his tombstone at Tavoy are these words: "Ask in the Christian villages of yonder mountains, Who taught you to abandon the worship of demons ? Who raised you from vice to morality ? Who brought you your Bibles, your Sabbaths, and your words of prayer? LET THE REPLY BE HIS EULOGY. "-King, *Memoir of Boardman* (Boston, 1836, 12mo); Sprague, *Annals*, 6:733.

Boardman, Richard,

one of the first Methodist ministers in America, was born in England in 1738, and became a Wesleyan preacher in 1763. In 1769, in answer to a call from Mr. Wesley, he volunteered as missionary for America. After several years' faithful service, he returned to England in 1774, and continued his itinerant labors in England and Ireland till his death at Cork, Oct. 4, 1782. He was a very successful preacher.-Sandford, *Wesley's Missionaries in America*, p. 22; Myles, *Chronological History*, p. 294; Wakely, *Heroes of Methodism*, p. 175; Stevens, *Hist. of M. E. Church*, i, 95, 197; Sprague, *Annals*, 7:8.

Boat

(usually *πλοιάριον*, a small ship, *SEE SHIP*; the word does not occur in the Old Test. except in the translation "ferry-boat", *SEE FERRY*). In the narrative of the shipwreck of Paul, recorded in the 17th chapter of the Acts, it is stated ^{<44717>}Acts 17:17, "We had much work to come by the boat" (*σκάφη*, a *skiff*). Every ship had a boat, as at present, but it was not taken up at the commencement of the voyage and secured on the deck, but left on the water, attached to the stern by a rope; the difference may be thus accounted for: The modern navigator bids adieu to land, and has no further need for his boat; but the ancient mariner, in creeping along the coast, maintained frequent intercourse with the land, for which the boat was always kept ready. When, however, a storm arose, and danger was apprehended, and that the boat might be dashed to pieces against the sides of the ship, it was drawn close up under the stern. In the above passage we are to understand that this was done, and that there was much difficulty in thus securing the boat. *SEE SHIPWRECK*.

Bo'iz

(Heb. id. *z[Bopalacrity]*), the name probably of two men.

1. (Sept. and N.T. **Βοόζ**, Josephus **Βόαζος**.) A wealthy Bethlehemite, kinsman to Elimelech, the husband of Naomi. *SEE RUTH*. Finding that the kinsman of Ruth, who stood in a still nearer relation than himself, was unwilling to perform the office of *goel*. he had those obligations publicly transferred with the usual ceremonies to his own discharge; and hence it became his duty by the "levirate law" (q.v.) to marry Ruth (although it is hinted, ^{<4850>}Ruth 3:10, that he was much her senior, and indeed this fact is evident whatever system of chronology we adopt), and to redeem the estates of her deceased husband Mahlon (iv, 1 sq.; Jahn, *Bibl. Arch.* § 157). B.C. prob. cir. 1360. He gladly undertook these responsibilities, and their happy union was blessed by the birth of Obed, from whom in a direct line our Lord was descended. No objection seems to have arisen on the score of Ruth's Moabitish birth; a fact which has some bearing on the date of the narrative (comp. ^{<4500>}Ezra 9:1 sq.). *SEE BETHLEHEM*.

Boaz

is mentioned in the genealogy, ^{<4005>}Matthew 1:5 ("Booz"), as the son of Salmon by Rahab, but there is some difficulty in assigning his date. The genealogy in Ruth (^{<4008>}Ruth 4:18-22) only allows ten generations for the 833 years from Judah to David, and only four for the 535 years between Salmon and David, if (as is almost certain from Matthew and from Jewish tradition) the Rahab mentioned is Rahab the harlot. If Boaz be identical with the judge Ibzan (q.v.), as is stated with little shadow of probability by the Jerusalem Talmud and various rabbins, several generations must be inserted. Dr. Kennicott, from the difference in form between Salmah and Salmon (Ruth v, 20, 21), supposes that by mistake two different men were identified (*Dssert.* i, 543); but we seem to want at least *three* generations, and this supposition gives us only one. Hence, even if we interpolate two generations before Boaz and one after Obed, still we must suppose each was the youngest son of his father, and that they did not marry till an advanced age (Dr. Mill, *On the Genealogies*; Lord Hervey, *Id.* p. 262, etc.; Browne, *Ordo Seclorum*, p. 263). *SEE GENEALOGY*; *SEE DAVID*.

2. (Sept. **Βολώζ**, and in the latter passage translates **Ἰσχύς**, *strength*). The name given to the left-hand one of the two brazen pillars which Solomon erected in the court of the Temple (^{<1072>}1 Kings 7:21; ^{<4487>}2 Chronicles 3:17); so called, either from the architect or (if it were a votive offering) from the donor. It was hollow, and surmounted by a chapter five cubits high, ornamented with net-work and 100 pomegranates. The apparent

discrepancies in stating the height of it arise from the- including or excluding of the ornament which united the shaft to the chapter, etc. *SEE JACHIN.*

Boc'cas

(**Βοκκά**), the son of Abisum, and father of Samias, in the genealogy of Ezra (1 Esdr. 8:2); evidently the same elsewhere (^{<1500>}Ezra 7:4, etc.) called BUKKI *SEE BUKKI* (q.v.).

Boccold, John

(otherwise called *Bochhold*, *Bockel*, *Beccold*, or *John of Leyrlesn*), was born at Leyden in 1510. He was first a tailor, afterward an actor. He joined the Anabaptists in Amsterdam, and went in 1533 to Miinster, where he usurped, after the death of Matthiesen, the dignity of prophet, and later that of King of Zion. After Minster had been taken by the bishop in 1535, Boccold was put to death on Jan. 23, 1536. *SEE ANABAPTISTS.*

Bochart, Samuel

one of the most eminent scholars of the Protestant Church, was born at Rouen in 1599, and was nephew on his mother's side to the celebrated Pierre Dumoulin. He studied at Sedan and Leyden, and his talent and proficiency showed itself very early. In September, 1628, he held disputations with Veron, the Jesuit, before a large audience of learned and noble men. Soon after appeared his *Geographia Sacra* (1646), which obtained for him such a high reputation that Queen Christina of Sweden wrote to him to invite him to come to Stockholm, and, when there, loaded him with distinctions. It is of little value, in the present state of science. On his return to Caen (1653) he married, and had one daughter, who was attacked with a slow disorder; this affected Bochart so fearfully that he died suddenly on the 16th of May, 1667. He was a man of almost unrivalled erudition, acquainted with Hebrew, Syriac, Chaldee, and Arabic. When old, he endeavored to acquire a knowledge of the Ethiopian tongue under Ludolf. His other most important work is *Hieroicoicon, sive Historia animalium S. Scripture*, of which a modern edition was printed at Leipsic 1793-1796, in 3 vols. 4to, with notes by Rosenmuller, 3 vols. 4to. His complete works have been edited at Leyden by Johannes Leusden and Petrus de Villemandy, under the title *Opera omnia, hoc est, Phal g, Chanaan, et Hieroicoicon, quibus accesserunt Dissertationes Varice, etc.*

Præmittitur, Vita Auctoris a Stephano Morino scripta, editio quarta (1712, 3 vols. fol.). See " Life and Writings of Bochart" in Essays on Biblical Literature (N. Y., 1829); Haag, La France Proestante, ii, 318.

Boch'eru

(Heb. *Bokeru'*, **וּרְכֹבֹת** *the first-born is he*; Sept. translates **πρωτότοκος αὐτοῦ**), one of the six sons of Azel, a descendant of King Saul (^{<1838>}1 Chronicles 8:38; 9:44). B.C. much post 1037. *SEE BECHER.*

Bo'chim

(Heb. *Bokim'*, **מְכֹנִי** *weepers*, in the first occurrence with the art., **מְכֹנִי** *hab-Bokim*, where the Sept. translates **ὁ Κλαυθμών**, in the other passages **Κλαυθμώνες** or **Κλανθμών**), the name given to a place (apparently the site of an altar) where an "angel of the Lord" reproved the assembled Israelites for their disobedience in making leagues with the inhabitants of the land, and for their remissness in taking possession of their heritage. This caused a bitter weeping among the people, from which the place took its name (^{<1800>}Judges 2:1, 5). "Angel" is here usually taken in the ordinary sense of "messenger," and he is supposed to have been a prophet, which is strengthened by his being said to have come from Gilgal; for it was not usual to say that an angel came from another place, and Gilgal (q.v.) was a noted station and resort of holy men. Most of the Jewish commentators regard this personage as Phinehas, who was at that time the high-priest. There are many, however, who deny that any man or created angel is here meant, and affirm that no other than the Great Angel of the Covenant is to be understood-the same who appeared to Moses in the bush, and to Joshua as the captain of Jehovah's host. This notion is grounded on the fact that "the angel," without using the usual formula of delegation, "Thus saith the Lord," says at once, "I made you to go up out of Egypt," etc. As the Gilgal near the Jordan is doubtless meant, and as the place in question lay on higher ground ("came up"), probably near Shiloh, where the tabernacle then was, we may conjecturally locate Bochim at the head of one of the valleys running up between them, possibly at the present ruins of *Khurbet Jeradeh*, a little south-east of Seilun (Van de Velde, *Map*).

Bodenstein.

SEE CARLSTADT.

Body

(represented by numerous Heb. terms; Gr. **σῶμα**, the animal frame of man as distinguished from his spiritual nature. Body is represented as opposed to shadow or figure (Colossians 2:17). The ceremonies of the law are figures and shadows realized in Christ and the Christian religion. "The body of sin" (**Romans 6:6**), called also "the body of this death" (**Romans 7:24**), is to be understood of the system and habit of sin before conversion, and which is afterward viewed as a loathsome burden. The apostle speaks of a spiritual body in opposition to the animal (**1 Corinthians 15:44**). The term also indicates a society; the Church with its different members (**1 Corinthians 12:20-27**).

Boenheim.

SEE BOHEIM.

Boehler, Peter,

an eminent Moravian minister, was born Dec. 31, 1712, at Frankfort-on-the-Main, and was educated at Jena. On the 16th of December, 1737, Boehler received ordination as a minister from the hands of Count Zinzendorf, with whose benedictions and instructions he was dispatched, *via* London, on a mission to the negro population of Carolina and Georgia. On reaching London he met John Wesley, and here began an intimacy which had great results in fixing Wesley's religious experience. *SEE WESLEY*. Boehler's mission was not very successful in Georgia; and the colonists, under his direction, removed to Pennsylvania about 1740. At the forks of the Delaware he was joined by Count Zinzendorf, Bishop Nitzschmann, David Nitzschmann, and his daughter Anna, who were engaged in the visitation of the North American churches, and whom he accompanied in their perilous enterprise. In the toils and privations peculiar to the earliest missionary settlements among the savages of North America, Boehler took his full share. His most peaceful labors were those in Bethlehem, where he labored as pastor with great diligence and success. Returning to England, he received ordination as a bishop. He had already been recognised as one of the superintendents of the North American

congregations, and at the time of his death he was a director of the Brethren's "Unity" offices of no ordinary trust and responsibility. His episcopal visitations were extensive, including the oversight of the Brethren's congregations in England, Ireland, and Wales. He also attended, officially, several foreign synods, and took part in their important deliberations. The archives of several settlements contain affectionate mention of the holy influence by which his public ministrations and pastoral counsels were attended. The March and April of the year in which he died were spent in the visitation of the settlement at Fulneck. A stone in the Moravian cemetery at Chelsea bears the following inscription: "Petrus Boehler, a Bishop of the Unitas Fratrum, departed April 27th, 1775, in the sixty-third year of his age." *Wesleyan Magazine*, Aug. 1854; Stevens, *History of Methodism*, i, 100; Wesley, *Works*, 3:61, 62, etc.; *Moravian* (newspaper), Nov. and Dec. 1861; Stevens, *Hist. of M. E. Church*, i, 34.

Boehme, Christopher Frederick,

a German theologian, was born in Eisenberg in 1766; in 1793 he became professor of the gymnasium at Altenberg; in 1800 he was made pastor of the Church of Magdalene, and in 1813 head pastor of Lucka. He died in 1844. Among his numerous works are, *Die Sache d. rationalen Supernaturalismus* (Neust. ab. Oder 1823); *Die Religion Jesu* (Halle, 1825, 2d ed. 1827); *Die Religion d. Apostel Jesu* (Halle, 1820); *Die Religion d. christlichen Kirche unserer Zeit* (Halle, 1832); *Die Lehre v. d. gottlichen Eigenschaften* (1821, 2d ed. 1826); *Briefe Pauli a. d. Romer* (Leipz. 1806); and *a. d. Hebrder* (Leipz. 1825).

Boehme, Jacob

(*Germ.* BOHME; often written BEHMEN in English), a theosophist or mystical enthusiast, was born at Old Seidenburgh, a short distance from Gorlitz, in Upper Lusatia, 1575. His parents being poor, he was employed in tending cattle from a very early age, and afterward apprenticed to a shoemaker, a business which he continued to follow after his marriage in 1594. He had the good fortune, for one in his station at that period, to learn reading and writing at the village school, and this was all the education he received; the terms from the dead languages introduced into his writings, and what knowledge he had of alchemy or the other sciences, being acquired in his own rude way subsequently, chiefly, perhaps, from conversation with men of learning, or a little reading in the works of

Paracelsus and Fludd. He tells several marvellous stories of his boyhood: one of them is, that a stranger of a severe but friendly countenance came to his master's shop while he was yet an apprentice, and warned him of the great work to which God should appoint him. His religious habits soon rendered him conspicuous among his profane fellow-townsmen; and he carefully studied the Bible, especially the Apocalypse and the writings of Paul. He soon began to believe himself inspired, and about 1660 deemed himself the subject of special revelations. Acquiring a knowledge of the doctrines of Paracelsus, Fludd, and the Rosicrucians, he devoted himself also to practical chemistry, and made good progress in natural science. Revolving these things in his mind, and believing himself commissioned to reveal the mysteries of nature and Scripture, he imagined that he saw, by an inward light, the nature and *essences* of things. Still he attended faithfully to the duties of his humble home, publishing none of his thoughts until 1610, when he had a fresh "revelation," the substance of which he wrote in a volume called *Aurora, or the Morning-Red*, which was handed about in MS. until the magistrates, instigated by Richter, dean of Gorlitz, ordered Boehme to "stick to his last" and give over writing books. In seven years he had another season of "inward light," and determined no longer to suppress his views. In five years he wrote all the books named below, but only one appeared during his life, viz. *Der Weg zu Christo* (1624, translated into English, *The Way to Christ*, Lond. 1769, 12mo). Richter renewed his persecutions, and at last the magistrates requested Boehme to leave his home. To avoid trouble Boehme went to Dresden. It is said that he had not been there long before the Elector of Hanover assembled six doctors of divinity and two professors of the mathematics, who, in presence of the elector, examined Boehme concerning his writings and the high mysteries therein. "They also proposed to him many profound queries in divinity, philosophy, and the mathematics, to all which he replied with such meekness of spirit, depth of knowledge, and fulness of matter, that none of those doctors and professors returned one word of dislike or contradiction." Soon after Boehme's return to Gorlitz, his adversary Richter died; and three months after, on Sunday, November 18, 1624, early in the morning, Boehme asked his son Tobias if he heard the excellent music. The son replied "No." "Open," said he, "the door, that it may be better heard." Afterward he asked what the clock had struck, and said, "Three hours hence is my time." When it was near six he took leave of his wife and son, blessed them, and said, "Now go hence into Paradise;" and,

bidding his son to turn him, he fetched a deep sigh and departed. His writings (all in German) are as follows:

1. *Aurora*
2. *Of the Three Principles* (1619) :
3. *Of the Threefold Life of Man* (1620):
4. *Answers to the Forty Questions of the Soul:*
5. *Of the Incarnation of Jesus Christ; Of the Suffering, Death, and Resurrection of Christ; Of the Tree of Faith:*
6. *Of the Six Points, great and small:*
7. *Of the Heavenly and Earthly Mystery:*
8. *Of the Last Times, to P. K.:*
9. *De Signatura Rerum:*
10. *A Consolatory Book of the Four Complexions:*
11. *An Apology to Balthasar Tilken, in two parts:*
12. *Considerations upon Isaias Stiefel's Book:*
13. *Of True Repentance* (1622):
14. *Of True Resignation:*
15. *A Book of Regeneration:*
16. *A Book of Predestination and Election of God* (1623):
17. *A Compendium of Repentance:*
18. *Mysterium A Magnum, or an Exposition upon Genesis:*
19. *A Table of the Principles, or a Key of his Writings:*
20. *Of the Supersensual Life:*
21. *Of the Divine Vision:*
22. *Of the Two Testaments of Christ, Baptism and the Supper:*
23. *A Dialogue between the Enlightened and Unenlightened Soul:*

24. *An Apology for the Book on True Repentance, against a Pamphlet of Gregory Richter:*
25. *A Book of 177 Theosophic Questions:*
26. *An Epitome of the Mysterium Magnum:*
27. *The Holy Weeks, or the Prayer Book:*
28. *A Table of the Divine Manifestation:*
29. *Of the Errors of the Sects of Ezekiel A Meths and Isaias Stiefel, or Antistiefelius II:*
30. *A Book of the Last Judgment*
31. *Letters to Divers Persons, with Keys for Hidden Words.*

These works certainly contain many profound philosophical truths, but they are closely intermingled with singular and extravagant dreams respecting the Deity and the origin of all things. He delivered these as Divine revelations. Swedenborg, St. Martin, and Baader are his legitimate successors. A large part of the matter of his books is sheer nonsense. After his death his opinions spread over Germany, Holland, and England. Even a son of his persecutor Richter edited at his own expense an epitome of Boehme's works in eight volumes. The first collection of his works was published by Heinrich Betke (Amst. 1675, 4to). They were translated into Dutch by Van Beyerland, and published by him (12mo, 8vo, and 4to). More complete than Beyerland's is the edition by Gichtel (10 vols. 8vo, Amst. 1682). This was reprinted with Gichtel's manuscript *Marginalia* (Altona, 1715, 2 vols. 4to), and again, with a notice of former editions and some additions from Gichtel's *Memorial/a* (1730). More recently an edition of his complete works was published by Schiebler (Leipz. 1831-47, 7 vols.; new edit. 1859 sq.). The best translation of his works into English is that by the celebrated William Law (Lond. 1764, 2 vols. 4to). Several accounts of his views were published about the end of the 17th century; among these the following may be mentioned: Jacob Boehme's *Theosophic Philosophy, unfolded by Edward Taylor, with a short Account of the Life of J. B.* (Lond. 1691-4). The preacher and physician John Pordage, who died in London 1698, endeavored to systematize the opinions of Boehme in *Metaphysica vera et divina*, and several other works. The *Mletaphysica* was translated into German in three volumes (Francf. and Leipzig, 1725-

28). Henry More also wrote a *Censura Philosophice Teutonicce* on the mystical views of Boehme. Among the most zealous supporters of Boehme's theosophy in England were Charles and Durand Hotham, who published *Ad Phiosophiam Teutonicam*, a Carlo Hotham (1648); and *Mysterium Magnum, with Life of Jacob Behmen*, by Durand Hotham, Esq. (1654, 4to). We have also *Mlmoirs of the Life, Death, Burial, and Wonderful Writings of Jacob Behmen*, by Francis Okely, formerly of St. John's College, Cambridge (Northampton, 1780, 8vo). Claude St. Martin published French translations of several of Boehme's writings. Sir Isaac Newton, William Law, Schelling. and Hegel were all readers of Boehme. William Law, in the app. to the 2d ed. of his *Appeal to all that Doubt or Disbelieve the Truths of the Gospel* (1756), mentions that among the papers of Newton were found many autograph extracts from the works of Boehme. Law conjectures that Newton derived his system of fundamental powers from Boehme, and that he avoided mentioning Boehme as the originator of his system, lest it should come into disrepute; but this may well be doubted. It is said that Schelling often quotes Boehme without acknowledgment. Boehme's writings have certainly influenced both theology and philosophy to a considerable extent. In Germany he has followers still. For modern expositions of his system, more or less correct, see Hegel, *Gesch. d. Philosophie*, 3:300327; Baur, *Christl. Gnosis*, 558 sq.; Fouque, *J. Bohme, ein biog. Denkstein* (Greiz, 1831); Umbreit, *J. Bohme* (Heidelb. 1835); Hamberger, *Die Lehre J. Bohme's*, etc. (Munich, 1844); Fechner, *J. Bohme* (Gorlitz, 1857); Pcip, *J. Bohme, der deutsche Philosoph* (Leipz. 1860). See also Wesley, *Works*, 3:254; 4:74, 400; v, 669, C99, 703; Hagenbach, *History of Doctrines*, ii, 168, et al.; Mosheim, *Ch. Hist.* 3:391; Tennemann, *Man. Hist. Phil.* § 331; Hurst, *History of Rationalism*, ch. i; Dorner, *Person of Christ*, div. ii, vol. ii, 319 sq.; *English Cyclopcedia*, s.v.

Boerner Manuscript (Codex Boernerianus),

an important uncial MS. of the Greek Test., containing (with some *lacunea*) Paul's epistles (of which it is generally designated as cod. G), with an interlinear Latin version. It belonged to Paul Junius, of Leyden, at whose death (1670) it became the property of Peter Francius, professor at Amsterdam; at the sale of his books in 1705, it was bought at a high price by C. F. Boerner, professor at Leipzig, from whom it takes its name. He lent it in'1719 to Bentley, who kept it for five years, endeavoring in vain to purchase it. It is now deposited in the library of the king of Saxony at

Dresden. Rettig has proved that, as it is same size and style with the Codex Sangallensis (Δ of the Gospels), the two once formed one volume together, being probably written toward the end of the ninth century in the monastery of St. Gall by some of the Irish monks who flocked thither, one of whom has left a curious Celtic epigram on one of the leaves. *SEE GALL (ST.) MANUSCRIPT*. Scrivener has likewise shown its remarkable affinity with the Codex Augiensis (F of the Pauline Epistles), implying that they were both copied from the same venerable archetype, as they either supply each other's defects, or fail at the same passages. Kuster first published readings from it in his reprint of Mill's *Gr. Test.* Among Bentley's papers has been found a transcription of the whole of it, but not in his own handwriting. It was very accurately published in full by Matthaei in 1791, in common type, with two facsimile pages. Anger, Tischendorf, Tregelles, Bottiger, and Scrivener have since carefully collated it. It betrays certain marks of having been copied with a polemical view, but, in connection with the two MSS. named above, it forms a valuable aid to textual criticism.-Tregelles, in Horne's *Introd.* 4:199; Scrivener, *Introd.* p. 135 sq. *SEE MANUSCRIPTS, BIBLICAL*.

Boethius (Anicius Manlius Torquatus Severinus),

a celebrated Roman statesman and philosopher. Sprung from an illustrious house, he was born at Rome about 470, and went (according to one account) to study at Athens in 480. His father's death compelled him, in 490, to return to Rome. He was once elected consul (A.D. 510), was happily married, and had two sons, who in 522 were elevated to the consulate. He for a time enjoyed the high favor of Theodoric; but about 523, having been accused of treasonable attempts against the emperor, and of sacrilege and magic, he was condemned to exile and sent to Pavia, where he was cast into prison. Here he spent his solitary hours, amid the miseries and confinement of his cell, in literary labors, and during this period were composed his books *De Consolatione Philosophie*. In the following year he was beheaded in his prison. Baronius relates, upon the authority of Julius Marcianus, that after the head of Boethius had been struck off, he took it up in his two hands and carried it to an adjoining church, when he sank upon his knees before the altar and expired! Well may Cave add, "Nugatur plane infra viri prudentis gravitatem, purpurae sume dignitatem Card. Baronius!" His works are-1. *In Porphyrium a Victorino translatus dialogi II*:-2. *In Porsphyrium a se Latine versus libri III*:-3. *In Categorias Aristotelis libri II*, and other Commentaries on

Aristotle :-4. *Introductio ad Catholicos syllogismos*, etc. :-5. *De Consolatione Philosophib libri V* (Lyons, 1502, 4to, with the commentaries of St. Thomas Aquinas; ibid. 1514; Basle, 1536, 8vo, by Murmellius; Antwerp, 1607, 8vo; Lyons, 1633, and with the Annotations of Rhenanus Vallinus, 1656; Riga, 1794, by Freitag; Linz, 1827, by Weingartner; Jena, 1843, by Obbarius). The Saxon version, by king Alfred, was published at Oxford, by Rawlinson, in 1698, from a modern transcript of the Cottonian MS., of which a few fragments only were saved. A number of theological treatises (especially three on the Trinity) are attributed to Boethius; but they were probably written by some other writer of the same name. It is not even satisfactorily established that he was a Christian at all. The *De Consolatione* was translated into English by Preston (1695), and into German by Freitag (Riga, 1794). The works of Boethius were collected and published at Venice, 1491; Basle, 1546, and, with *virriorum* commentaries, in 1570 (2 vols. fol.); Leyden, 1671; Paris, 1680.-Landon, *Eccl. Dict.* ii, 300.

Bogatzky, Karl Heinrich Von,

a German writer was born at Jankow, Silesia, Sept. 7, 1690. His father designed him for the army; but, having been taught by a pious mother, his religious life was decided at an early age, and he refused to be a soldier. He studied law at Jena and theology at Halle. In 1718 he returned to Silesia, and lived for several years in noble families, every where leading men to Christ. He finally returned to Halle, and remained there, doing works of charity, and writing hymns and books of devotion, until his death, June 15, 1774. He is chiefly remembered for his hymns, and for his *Goldenes Schatzk Motlein d. Kinder Gottes* (Breslau, 1718), which has had an immense circulation. It is translated into English -*Golden Treasury of the Children of God* (York, 1821, and many editions-one by the American Tract Society, N. Y.). His autobiography was published by Knapp (*K. H. von Bogatzkys Lebenslauf von ihm selbst beschrieben*, Halle, 1801). See also Ledderhose, *Das Leben K. H. von Bogatzkys* (Heidelb. 1846).

Bogermann, Jan

a Dutch theologian, noted as president of the Synod of Dort, was born in 1576, at Oplewert, in Friesland. " He took a violent part in the religious controversies which inflamed, with unwonted fire, the Dutch mind at the beginning of the seventeenth century. His hatred of Arminianism extended

itself (as theological hatred generally does) to the persons who upheld it, and his zeal was on various occasions gratified by securing the punishment of those who had the misfortune to differ in opinion from him." He translated Beza's book, *De la Punition des Heretiques (Punishment of Heretics)*, and assailed Grotius in a polemical treatise, *Annotationes contra H. Grotium*. In 1618 he was elected president of the Synod of Dort; "but his conduct there does not seem to have given satisfaction to the Frieslanders who had delegated him, for he was accused on his return of having exceeded his instructions." His most useful work was the translation of the Bible. Four other persons were associated with him in the task, but the translation of the Old Testament is chiefly his work, and is characterized by taste, fidelity, and purity of language. It is still used in the Dutch churches. He died Sept. 11, 1637, at Franeker, in the university of which he was professor of divinity.-Hoefler, *Biographie Generale*, 6:379; Chambers, *Encyclopedia*, s.v.

Bogomiles,

an important sect of the twelfth century, kindred to the Massilians (q.v.), or perhaps the same. They seem to have represented parts, at least, of the Paulician (q.v.) heresy. Their name is derived by some from their constant use of the prayer "*Bog Milui*" (Lord have mercy); by others from the Slavic word *Bogomil* (Beloved of God). Our knowledge of them rests chiefly on the *Panoplia* of Euthymius Zigabenus, published by Gieseler (Gottingen, 1852). Issuing from Thrace, they obtained a footing in the patriarchate of Constantinople and in some dioceses of Egypt (Neale, *Eastern Church*, ii, 240).

Their theological system was a modified or *quasi* dualism; admitting, indeed, but one Supreme principle, the good, but holding that the Supreme had two sons, Satanael and Jesus. Satanael, the first-born, had the government of the world, but, becoming intoxicated with the pride of power, he rebelled, in order to organize a kingdom of his own, and many celestial spirits joined him. Driven from heaven, he formed the earth from pre-existing elements, and also created man. The human *soul*, however, was inspired directly by the Lord of Heaven, Satanael having sought in vain to animate the works without help from the Author of all Good. The very excellencies now apparent in mankind inflamed the envy of Satanael. He seduced Eve; and Cain, their godless issue, became the root and representative of evil; while Abel, the son of Adam, testified to the better

principle in man. This principle, however, was comparatively inefficacious, owing to the craft of the Tempter; and at length an act of mercy on the part of God was absolutely needed for the rescue and redemption of the human soul. The agent whom he singled out was Christ. A spirit, called the Son of God, or Logos, and identified with Michael the Archangel, came into the world, put on the semblance of a body, baffled the apostate angels, and, divesting their malignant leader of all superhuman attributes, reduced his title from Satanael to Satan, and curtailed his empire in the world. The Saviour was then taken up to heaven, where, after occupying the chief post of honor, he is, at the close of the present dispensation, to be reabsorbed into the essence out of which his being is derived. The Holy Spirit, in like manner, is, according to the Bogomiles, an emanation only, destined to revert hereafter to the aboriginal source of life.

The authors of this scheme had many points in common with the other mediaeval sects. They looked on all the Church as anti-Christian, and as ruled by fallen angels, arguing that no others, save their own community, were genuine "citizens of Christ." The strong repugnance which they felt to every thing that savored of Mosaism urged them to despise the ritual system of the Church for instance, they contended that the only proper baptism is a baptism of the Spirit. A more healthy feeling was indeed expressed in their hostility to image-worship and exaggerated reverence of the saints, though even there the opposition rested mainly on Docetic views of Christ and his redemption. These opinions had been widely circulated in the Eastern empire when Alexius Comnenus caused inquiries to be made respecting them, and, after he had singled out a number of the influential misbelievers, doomed them to imprisonment for life. An aged monk, named Basil (q.v.), who came forward as the leader of the sect, resisted the persuasions of Alexius and the patriarch. He ultimately perished at the stake in Constantinople in 1119. His creed, however, still survived, and found adherents in all quarters, more especially in minds alive to the corruptions of the Church and mystic in their texture.-Hardwick, *Ch. Hist.* p. 302-305; Neander, *Ch. Hist.* 4:552 sq.; Gieseler, *Ch. Hist.* per. 3, div. 3:§ 93; Gieseler, *De Bogomilis Commentatio*; Engelhardt, *De Origine Bogomilorum* (Erlang. 1828). *SEE CATHARI.*

Bogue, David, D.D.,

an Independent minister of England, and one of the founders of the London Missionary Society, was born at Halydown, Berwickshire, March 1, 1750.

He was sent in 1762 to the University of Edinburgh, where he remained nine years, and graduated A.M. in 1771. Soon after, he was licensed to preach in the Kirk of Scotland, and he was ordained at Gosport June 18, 1777. He remained pastor of the Independent congregation in that place for fifty years. In 1789 he opened a theological school at Gosport, which was afterward adopted as the training-school for missionaries sent out by the London Missionary Society. Besides his share in founding the London Missionary Society, he was one of the chief originators of the "Religious Tract Society;" and wrote the first tract published by that institution. He died at Brighton Oct. 25, 1825. He wrote, in conjunction with Dr. Bennett, a *History of the Dissenters from the Revolution of 1688 to 1808* (2d ed. Lond. 1833, 2 vols. 8vo); *Essay on the Divine Authority of the New Testament* (Lond. 1802, 8vo); *Discourses on the Millennium* (2 vols. 1816). His *Life* was written by Dr. Bennett, and there is also a full memoir in Morrison, *Missionary Fathers*, p. 156213.

Bo'han

(Heb. *Bohan'*, ḥbḳa thumb; Sept. Βαίῳν), a Reubenite, *SEE BEN-BOHAN*, in whose honor a stone was erected which afterward served as a boundarymark on the frontier of Judah and Benjamin (¹⁶⁵¹⁶Joshua 15:6; 18:17). It does not appear from the text whether this stone was a sepulchral monument, or set up to commemorate some great exploit performed by this Bohan in the conquest of Canaan (comp. ¹⁰⁷¹²1 Samuel 7:12). See *STONE*. *Bunting* (*Itinerar. tot. S. Script.* p. 144), mentioning Bahurim, says that near to it, in the valley, is a stone called *Bohan*, of extraordinary size, and shining like marble; but this wants confirmation (yet comp. Schwarz, *Palest.* p. 94). It was situated in the valley of Achor, between Beth-Arabah and Debir, apparently along the eastern side of the present Wady Dabr running into the Dead Sea. *SEE TRIBE*.

Boheim (Or Behem), Hans,

a forerunner of the Peasant War in Germany, was born at Niklashausen, in Baden, about the middle of the fifteenth century. In his youth he was a farm-servant and a drummer at wakes and fairs. Awakened by the preaching of a Franciscan, he burnt his drum. He believed that the Virgin appeared to him, and revealed certain ascetic and extravagant doctrines to him, which about 1476 he began to preach. He soon gained influence among the lower classes by preaching against the vices of priests and

princes, and against Purgatory. He probably had heard the teachings of the Hussites. Multitudes were stirred to enthusiasm by his preaching. He was burnt at the stake in 1482.-Ullmann, *Reformers before the Reformation*, i, 384 sq.

Bohemia

(*Boiemum, Boiohemum, Boemia*; Germ. *Bohmen, Boheim*), a kingdom of Germany, in the Austrian dominions, bounded on the north by Misnia and Lusatia, east by Silesia and Moravia, south by Austria, and west by Bavaria. Two thirds of the inhabitants are Sclavonians, and call themselves Czechs; the remainder are chiefly Germans. As early as 845, many Bohemians had embraced Christianity through the medium of the Germans and Romans, in consequence of the wars of the German king Lewis. In 871, Duke Borzivoy, upon a visit to Svatopluk, governor of the Moravians, became acquainted with the Christian religion, and he, his wife Ludmila, and their attendants, received baptism, probably at Olmutz. On that occasion he became acquainted with Methodius, a monk and painter, who had been sent in 862 from Constantinople to Moravia as missionary, with his brother monk Cyrillus, who invented the Sclavonic alphabet. Methodius accompanied the Bohemian duke to his own country, where many were converted and several churches built. The good work which Borzivoy had begun, Drahomira, the heathen wife of his son Vratislav, sought afterward to destroy. Ludmila, Bierzivoy's widow, and her grandson, Dtke Wenzel, fell victims to her fury. It was not till the reign of Boleslav the Pious (967-999) that Christianity obtained security and peace in Bohemia.

In 968 a distinct bishopric was formed at Prague for Bohemia, which until that period had been subject to the Bishop of Regensburg; and Hatto, archbishop of Mavence, consecrated the Saxon Dethmar bishop of Bohemia. Then the pope required (though the Christianity brought in by Methodius was properly derived from the Greek Church, and the Sclavonian liturgy had been introduced in several places) that every thing should be arranged in conformity with the Romish ritual. The use of the Latin language in divine service, the celibacy of the priests, and the Lord's Supper without the cup, were especially enforced. But the Bohemians made great resistance, and in 977 the Bohemian delegates obtained a temporary permission for the use of the liturgy in the Sclavonic language. But it was soon afterward resolved at Rome that the vulgar tongue should

be expelled from the churches. An order to that effect by Pope Gregory VII, 1079, asserts that " it is the pleasure of Almighty God that divine worship should be held in a private language, though all do not understand it; for, were the singing general and loud, the language might easily fall into contempt and disgust." Nevertheless, both liturgies continued in use up to the middle of the 14th century.

In 1353, under the archbishop of Prague, Ernst de Pardubitz (commonly called Arnestus), the *communion without the cup* was again insisted upon. Foreign professors and students, who had been accustomed in their native country to the Lord's Supper under one form, promoted this innovation in Prague. Nevertheless, in 1390, the communion under both forms was for some time allowed at Kuttenberg by Boniface IX, probably because these mountaineers had always been treated with much forbearance. Under Archbishop Ernst, Romish customs were generally adopted in Bohemia. But there were many opponents of Romish perversions in the 14th century. Wycliffe's writings had impressed many of the noblest minds, both clergy and laity. Prominent among them were Milicz (q.v.) and Stiekna, cathedral preachers at Prague, Matthias Janow (q.v.), confessor to Charles IV, all of whom were exiled. After them arose Huss (q.v.), martyred 1415, and **SEE JEROME OF PRAGUE** (q.v.), 1416, whose bloody deaths aroused the spirit of the Bohemians. In 1420, the Hussites, having taken up arms, were excommunicated by the pope; the Emperor Sigismund sent an army into Bohemia. The bravery and terrible deeds of Ziska, the Hussite leader, protracted the contest for many years. Fearful cruelties were practised on both sides. The painful division of the Reformers into Calixtines (q.v.) and Taborites (q.v.) gave great advantage to the papal party. In 1432 the pope convoked a council at Basle, which was attended by 300 Bohemian delegates. An accommodation was made by granting the cup (*communio sub utraque*), and the Calixtine Rokyzan was made archbishop of Prague. This arrangement satisfied the Romanizing Calixtines, or *Utraquists*, as they were called, but not the Taborites, who were, in the main, thorough Protestants. They continued unmoved by arguments or threats, by flatteries or sufferings, and, having gradually remodelled their ecclesiastical discipline, became known by the name of the BOHEMIAN BRETHREN. The peculiarities of their religious belief are exhibited in their Confession of Faith (A.D. 1504), especially their opinion as to the Lord's Supper. They rejected the idea of transubstantiation, and admitted only a mystical spiritual presence of Christ in the Eucharist. On all points they professed to

take the Scriptures as the ground of their doctrines; and for this, but more especially for the constitution and discipline of their churches, they received the approbation of the reformers of the 16th century. They distributed their members into three classes, the beginners, the proficient, and the perfect. To carry on their system they had clergy of different degrees: bishops (seniors and conseniors or assistants); presbyters and deacons: and, of lay officers, sediles and acolytes, among whom the civil, moral, and ecclesiastical affairs were judiciously distributed. Their first bishop received his ordination from a Waldensian bishop, though their churches held no communion with the Waldenses in Bohemia. They numbered 200 churches in Bohemia. Persecution raged against them even up to the middle of the 17th century, and thousands of the best citizens of Bohemia were driven into Poland and Prussia. They subsequently obtained toleration, and entered into agreement with the Polish Lutherans and Calvinistic churches. Those who remained in Bohemia and Moravia recovered a certain degree of liberty under Maximilian II, and had their principal residence at Fulneck, in Moravia, and hence have been called Moravian Brethren. *SEE MORAVIANS*. Though the Old Bohemian Brethren must be regarded as now extinct, this society deserves ever to be had in remembrance as one of the principal guardians of Christian truth and piety in times just emerging from the barbarism of the Dark Ages, and as the parent of the United Brethren. Their Catechism has been republished by Dr. Von Zezschwitz (*Die Catechismen der Waldenser u. Bohmischen Briider*, Erlangen, 1863). The Jesuits, supported by Ferdinand II, carried through the "counter-Reformation" in Bohemia effectually in the 17th century. Protestantism was crushed at the expense of civilization. There was no legal toleration for it until the philosophical emperor Joseph II issued his "Edict of Toleration," Oct. 13, 1781 (Pescheck, ii, 335). Protestant congregations, both Lutheran and Reformed, soon sprang up.

The *Roman Church* is now very powerful in Bohemia. Its hierarchy includes one archbishop (Prague), three bishops (Leitmeritz, Koniggratz,, and Budweis), a titular bishop, and twelve prelates of the rich orders of *Knights of the Cross* and *Premenstretenses*. The regular clergy have 75 monasteries and 6 convents of nuns. The *Protestants* are found chiefly in north-eastern Bohemia; they number from 75,000 to 100,000, of whom 17 churches follow the Reformed confession, and 17 the Lutheran; and there are perhaps 7000 to 10,000 Mennonites and smaller sects. See Pescheck,

Reformation in Bohemia (transl. Lond. 1846, 2 vols. 8vo); Hardwick, *Ch. Hist., Middle Age*, p. 124. *SEE AUSTRIA.*

Bohemian Brethren.

SEE BOHEMIA.

Bohler, Peter.

SEE BOEHLER.

Boies, Artemas,

a Congregational minister, was born at Blandford, Mass., Sept. 8, 1792, and graduated at Williams College 1816. In 1819 he was ordained pastor in Wilmington, N. C. In 1821 he accepted a call from Charleston; on account of ill health, he resigned 1823. In 1824 he was ordained pastor of the church in South Hadley, Mass. In 1884 he went to Boston as pastor of Pine Street Church, which position he resigned in 1840, and in 1841 removed to New London, where he remained until his death, Sept. 25, 1844. He published a *Thanksgiving Sermon, Characteristics of the Times* (1828), and an *Address before the Society Of Inquiry in Amherst College* (1834).-Sprague, *Annals*, ii, 664.

Boil

(^{ⲓⲥ} ^{ⲁⲓ} *shechin'*, rendered "botch" in ^{ⲔⲐⲚⲟⲩ}Deuteronomy 28:27, 35), a burning sore or inflamed ulcer of an aggravated description, either local (as in the case of Hezekiah, ^{Ⲕⲓⲓⲓⲓ}2 Kings 20:7; ^{Ⲕⲓⲓⲓⲓ}Isaiah 38:21), or covering an extensive surface (as in the case of the Egyptians, ^{Ⲕⲓⲓⲓⲓ}Exodus 9:9, 10, 11; ^{ⲔⲐⲚⲟⲩ}Deuteronomy 28:27, 35). *SEE BLAINS.* It is also applied to the ulcerated spots indicative of leprosy (^{Ⲕⲓⲓⲓⲓ}Leviticus 13:18, 19, 20, 23), and is the term used to designate the disease of Job (^{ⲔⲐⲚⲟⲩ}Job 2:7), probably the *elephantiasis*, or black leprosy. *SEE LEPROSY.*

Bois, Du.

SEE DUBOIS.

Bolingbroke.

SEE DEISM AND INFIDELITY.

Bolivia,

a republic of South America. Its area is about 350,000 square miles. Population in 1855, 1,447,000, exclusive of about 700,000 Indians. The Roman Catholic Church is recognised as the state church, yet other denominations are tolerated. The convents have the right of receiving novices only on condition that they are at any time at liberty to leave again the monastic life. The chamber of senators exercises the right of superintending the ecclesiastical affairs. At the head of the Church is the archbishop of Charcas, who resides at Chuquisaca, and three bishops, at Santa Cruz de la Sierra, La Paz, and Cochamba. There is a university at Chuquisaca, besides several colleges. A large majority of the entire population are of Indian descent, and still show a strong attachment to the Jesuits, who were expelled from their missions March 27, 1767. In the eastern plains several tribes still live together in the missions. There were in 1830, among the Chiquitos, ten missions, with 15,316 inhabitants; among the Mojos, thirteen, with 23,951 inhabitants *SEE AMERICA*.

Bolland Or Bollandus, John,

born in Brabant Aug. 13, 1596, and entered the Society of Jesus in 1612. He was chosen by his fraternity to carry into effect Rossweide's plan of the *Acta Sanctorum*, or Lives of the Saints. *SEE ACTA SANCTORUM*. He died Sept. 12, 1665. A memoir of his life is prefixed to the first volume of the *Acta Sanctorum* for March.

Bollandists,

a society of Jesuits at Antwerp, so called as the continuators of the *Acta Sanctorum* after the death of Bolland. From 1665 to 1782, twenty-two editors in succession were engaged, and published one hundred and seventy-three volumes. These were all Jesuits; and after the suppression of that order, canons regular, Benedictines, and others devoted themselves to the continuation of this work. The renewal of it was undertaken in 1838 by several Jesuits at Brussels. Some idea of the vast extent of this work, still in progress, may be gathered from the fact that the lives of more than two thousand saints remain to complete the year, and more than fifty additional volumes in folio must be published before the completion of the work. *SEE ACTA SANCTORUM*.

Boiled

(**l wbbag** *gibol'*, the *calyx* or corolla of flowers), a participial adjective from the old word *boll*, signifying *pod* or capsule; applied to the blossoms of flax (q.v.) in ^{<01081>}Exodus 9:31.

Bolsec, Jerome Hermes,

a French Carmelite of the 16th century, who appears to have embraced the reformed opinions, and fled from Paris to Ferrara, where he was almoner to the duchess. From thence he went to Lyons and Geneva, avowed himself a Protestant, and began to practise as a physician. In 1551 he declaimed against predestination in a public assembly. Bolsec was imprisoned, convicted of sedition and Pelagianism, and banished (Dec. 23, 1551). He returned to France and again embraced Romanism. In 1577 he published *Histoire de la Vie, Mæurs, etc., de Jenin Calvin*, a violently abusive book, which he followed with a slanderous *Life of Beza* in 1582. He died about 1585.-Mosheim, *Ch. Hist.* 3:196; Haag, *La France Protestante*, ii, 360.

Bolster

(**t/vaʕm**, *meraashoth'*, something at *the head*) occurs ^{<0281>}Genesis 28:11, 18, where it is rendered "pillows;" ^{<0913>}1 Samuel 19:13,16; 26:7,11, 16, a pillow. These were stuffed with wool or some soft substance (^{<2638>}Ezekiel 13:18, 21); the poorer classes, instead of these, made use of skins. The "pillow of goats' hair for his bolster," placed by Michal (^{<0913>}1 Samuel 19:13), seems to convey the impression that in those remote times it was not usual for any but sick persons to use bolsters or pillows to support the head when in bed; and that, accordingly, Michal put one stuffed with goats' hair under the head of the Teraphim, to confirm the notion she wished to convey that David lay there sick. She would then cover the head and bolster with a cloth, it being usual in the East for people to cover their heads while in bed. The Septuagint and Josephus make out that it was a goat's liver, the use of which, as explained by the latter (*Ant.* 6:11,4), was, that the liver of a goat had the property of motion some time after being taken from the animal, and therefore gave a motion to the bed-clothes, which was necessary to convey the idea that a living person lay in the bed. The Targum says that it was a goat-skin bottle; if so, it was most likely inflated with air. It is probable, however, that the term rendered "bolster" is

merely an adverbial phrase, and should be rendered literally in all cases, as it actually is in ^{<Q>}1 Samuel 26:7-16. *SEE BED*.

Bolton, Robert,

a Puritan divine, was born in 1572, and died in 1631. He was especially famous as a reliever of afflicted consciences. He professed on his death-bed that he never in his sermons taught any thing but what he had first sought to work on his own heart. He is the author of *A Discourse on Happiness* (Lond. 1611, 4to; 6 editions during the author's lifetime); *Instructions relative to afflicted Consciences* (6.)1, 4to); *Helps to Humiliation* (Oxford, 1631, 8vo); *On the four last Things* (London, 1633, 4to); *D vout Prayers* (1638, 8vo). -Middleton, *Evangelical Biography*, 3:18.

Bombay,

the capital of a British presidency in India of the same name, had in 1885 a population of 773,196 souls, of which two thirds were -Hindoos, 20,000 Parsees, and the rest Mussulmans, Jews, and Christians. It is the see of a bishop of the Church of England, whose diocese comprised, in 1885, 64 clergymen, including one archdeacon. It is also the see of a Roman Catholic *bishop*.-*Clergy List for 1860* (Lond. 1860, 8vo). *SEE INDIA*.

Bona, Giovanni,

an Italian writer, and cardinal of the Romish Church, was born at Mondovi, in Piedmont, Oct. 10, 1609. Having distinguished himself in his studies, he entered, in 1625, the order of the Feuillans, and in 1651 he was made general of his congregation. Pope Alexander VII employed him in many ways, and made him Consultor of the Congregation of the Index, Qualificator of the Holy Office; and in 1669 Clement IX made him cardinal. He died at Rome Oct. 27, 1674, after he had made a revision of all his works, the chief of which are—

1. *De Divina Psalmodia, ejusque causis, mysteris, et discipline*, which treats of all matters relating to the holy office (Rome and Paris, 1663, 4to):
2. *Manuductio ad coelum*:
3. *Via compendii ad Deumn*:
4. *Tractatus asceticus de discretione Spirituum* :
5. *De Sacrificio Misc*:

6. *Horologium asceticum*:

7. *De principiis ite Christianac*:

8. *De rebus Liturgicis*,

containing all information concerning the rites, prayers, and ceremonies of the mass (Rome, 1671, fol.; Paris, 1672, 4to); it was afterward revised and augmented by a dissertation on the use of fermented bread at the mass. All his works (except his poems and letters) have been collected in 3 vols. 8vo. The best edition of his works is that of Sala (Turin, 1747-53, 4 vols. fol.).

Bonald, Louis Gabriel Ambroise, Vicomte De,

one of the principal writers of the ultra-papal party in the Roman Church of this century, was born Oct. 2, 1754, at Monna. After the outbreak of the French Revolution, he showed himself at first attached to the revolutionary ideas, but soon (1791) became one of their most ardent opponents. He therefore emigrated from France in 1791, but returned under the reign of Napoleon, who, in 1808, made him councillor at the University. After the restoration of the Bourbons, he was for some time the leader of the ultramontane party in the Chamber of Deputies. He was made, in 1823, a peer of France; in 1830, after the revolution of July, he retired from political life, and died at Monna, Nov. 23, 1840. Among his works, the following are prized by his adherents as the most important:

1. *Thiorie du pouvoir politique et relqgeux* (Paris, 1796, 3 vols.)

2. *Legislation primitive* (Paris, 1802, 3 vols.):

3. *Recherches philosophiques sur les premiers objets de connaissances morales* (Paris, 1808, 2 vols.).

Bonaventura, St.,

one of the most eminent of the scholastic divines of the thirteenth century, called also "*the Seraphic Doctor*," was born at Bagnarea, Tuscany, in 1221. His family name was Giovanni Fianza. In 1243 he entered the Franciscan order, and studied at Paris under Alexander de Hales: afterward he taught divinity in the same university, and took his doctor's degree, together with Thomas Aquinas, in 1255. In the following year, upon the death of John of Parma, he was elected general of his order, whereupon he labored to reform its decayed discipline, and defended it warmly against the attacks of Giraldus of Abbeville and William de St. Amour. At a general chapter of the order, held at Pisa, he directed the Minorites every where to

exhort the people, in their sermons, to pray to the Virgin and worship her when they heard the sound of the bell after compline. He also first introduced the establishment of religious confraternities, or sodalities of laymen, which he set on foot at Rome in 1270. In 1272 he had the singular privilege conferred upon him of nominating to the popedom, the cardinals being unable to come to any conclusion among themselves, and unanimously agreeing to leave the matter in the hands of Bonaventura, who named Theodore, archdeacon of Liege, known as Pope Gregory X. This pope, in gratitude, made him cardinal-bishop of Albano in 1274. He attended the first sessions of the Council of Lyons, but died before its conclusion, July 15th, 1274. He was canonized by Pope Sixtus IV in 1482. In philosophy, as well as theology, he was pre-eminent in his time. His special aim was to reconcile Aristotle with the Alexandrians. "In his commentary on Lombardus he contracts the sphere of speculation, and studies to employ the principles of Aristotle and the Arabians, not so much for the satisfaction of a minute and idle curiosity, as for the resolution of important questions, and to reconcile opposite opinions, especially in the important inquiries respecting individuation and free-will. Occasionally he rests his arguments rather on the practical destination of man than on theoretical notions—for instance, respecting the doctrine of the immortality of the soul. The Supreme Good he affirms to be union with the Deity, by which alone mankind can attain a perception of truth, and the enjoyment of happiness. This leads him to ascribe all knowledge to illumination from on high (*Reductio actionum ad Theologiam*), which he distinguishes into four species—exterior, inferior, interior, and superior. He defines also six degrees whereby man may approximate the Deity, and refers to these six as many distinct faculties of the soul—an ingenious idea, and copiously detailed, but in a great degree arbitrary and forced (*Itinerarium mentis ad Deum*). Finding speculation insufficient for the attainment of the Supreme Good, he abandoned himself with all his heart to Mysticism." "In the scholastic theology, Bonaventura ranks after Thomas Aquinas in point of fertility and of speculative acuteness; while, as a mystic, he lacks the independence of the school of St. Victor. His characteristic merits are his ample comprehensiveness, both of thought and feeling, and his imaginative power, which, however, was always united with strict logical faculty. According to his scholastic principle, he set out with the purpose to bring the whole of human knowledge within the sphere of theology (*De reductione artium in theologiam*)" (Herzog, *Real Encyclopedia*, ii, 291). The worst feature of Bonaventura's influence was the impulse he gave to

Mariolatry (Elliott, *Delin. of Romanism*, bk. 4:ch. 4:p. 763, Lond. ed. qvo). The beautiful hymn, *Recordare sancte crucis*, was written by him; it is given, with a translation, by the Rev. H. Harbaugh, in the *Mercersburg Review*, 1858, p. 480. Among his other works on systematic theology, the *Breviloquium* and *Centiloquium* are the most important. The former is called by Baumgarten-Crisius the best manual of systematic theology produced in the Middle Ages. The best edition of it is by Hefele (Tub. 1845). He also wrote many mastico-practical treatises, e.g. *De septem itinn. ceternitatis: - Stimulus Amoris: - Incendum Aonris*, etc. Neander declares that " his great mind grasped the whole compass of human knowledge as it existed in his time." His writings are collected under the title *Opera, Sixti V, Pont. Max., jussu emendata*, etc. (Rome, 1588-96, 8 vols. fol.; also Venice, 1751, 13 vols. 4to). Contents, vol. i *Principium S. Scripturee; Expositio seu Sermones 33 in Hexaemeron; Expositio in Psalterium, in Ecclesiasten, in Sapientiam et in Threnos Hieremice*. Vol. ii *Expositio in caput vi S. Matthaei, et in Evang. S. Lucce; Postilla in Evang. S. Johannis et Collationes in eundem*. Vol. iii: *Sermones de Tempore et de Sanctis*. Vols. 4:v: *Commentaria in iv libros Sententiarum Petri Lombardi*.

Vol. vi contains parts 1 and 2 of the *Opuscula*, viz.:

- (1.) *De reductione artium ad theolcgiam* ;
- (2.) *Breviloquium*;
- (3.) *Centiloquium*;
- (4.) *Pharetra*
- (5.) *Declaratio terminorum theolcgice*;
- (6.) *Principium compendiosum in libros Sententiarum*;
- (7.) *iv libri Sententiarum carmine digesti*;
- (8.) *De iv virtutibus card'nalibus*;
- (9.) *De vii donis S. S.*;
- (10.) *De iii tern nariis peccatorum*;
- (11.) *De resurrectione ad gratiam*;
- (12.) *Diceta Salutis*;
- (13.) *De Ecclesiastica Hierarchia*.

- (1.) *Soliloquium*;
- (2.) *De meditatione vitae Di. N. J. C.*;
- (3.) *Libellus meditationum*;
- (4.) *De vii gradibus contemplationis*;
- (5.) *De v festiviltibus pueri Jesu*;

- (6.) *Oficium de Passione Dominica;*
- (7.) *De S. Cruce, laudatio;*
- (8.) *Lignum vite;*
- (9.) *Speculum de laudibus B. Marice;*
- (10.) *De Corona B. Marice;*
- (11.) *De compassione ejusdum;*
- (12.) *Philomela passioni Domini aptataper vii horas;*
- (13.) *De vii verbis Domini in Cruce;*
- (14.) *Psalterium B. Marice majus;*
- (15.) *Id. minus;*
- (16.) *In Salutationem angelicam;*
- (17.) *In " Salve Regina."*

Vol. vii contains part 3 of the *Opuscula*, viz.:

- (1.) *De institutione vitae Christiane;*
- (2.) *De regimine animce;*
- (3.) *Speculum animi;*
- (4.) *De exprceptis;*
- (5.) *De gradibus virtutum ;*
- (6.) *Itinerarium mentis ad Deum ;*
- (7.) *De vii itineribus ceternitatis;*
- (8.) *Stimulus Divini amoris;*
- (9.) *Parvum bonum, sive incendiun amoris;*
- (10.) *Amatorius;*
- (11.) *Exercitiorum Spiritualium libellus;*
- (12.) *Fascicularius,*
- (13.) *Epistolce xxv memorialia complectens;*
- (14.) *Confessionale;*
- (15.) *De ratone confitendi;*
- (16.) *De puritate conscientia ;*
- (17.) *De praeparatione Sacerdotis ad Missam;*
- (18.) *Expositio Missce;*
- (19.) *De vi alis Cherubim;*
- (20.) *De vi alis Seraphim.*

Vol. viii contains the *Opuscula* relating to monachism, viz.:

- (1.) *De triplici statu religiosorum;*
- (2.) *Speculum disciplince*

- (3.) *ax passus Novitiorum;*
- (4.) *In regulam novitiorum;*
- (5.) *De processu religionis;*
- (6.) *De contemptu sceculi;*
- (7.) *De reformatione mentis;*
- (8.) *Alphabeturn boni monachi;*
- (9.) *De perfectione vite;*
- (10.) *Declaratio regulce minorun;*
- (11.) *Circa eandem regulam;*
- (12.) *Quare fratres minores preedicent;*
- (13.) *De paupertate Christi;*
- (14.) *Qtuod Christus et Apostoli nudis pedibus incedebant;*
- (15.) *Apologia evangelicce paupertats;*
- (16.) *Contra caluminiatorem regulce Franciscance;*
- (17.) *Apolg. in eos qui Ord. Min. adversantur;*
- (18.) *De nonfrequentandis Qucestionibus;*
- (19.) *Collat. libel. ad Frat. Tolosates (doubtful);*
- (20.) *De reformandis Fratibus;*
- (21.) *Compendium theologicce;*
- (22.) *De essentia, invisibilitate, et immensitate EI;*
- (23.) *De mystica theologia.*

His life was written by Fessler (Berl. 1807).-Neander, *Ch. Hist.* 4:421; Mosheim, *Ch. Hist.* i, 356, 365; Neander, *Hist. of Dogmas*, p. 541, 577 et al.; Cave, *Hist. Lit.* anno 1255; Dupin, *Hist. Eccl.* vol. 11, ch. iv; Tennemann, *Manual. Hist. Phil.* § 265; Landon, *Eccles. Dict.* ii, 319; Hollenberg, *Studien zu Bonaventura* (Berlin, 1862, 8vo).

Bond

(**rsā**, *esar'*, or **rSaa**, *assar'*, a moral *obligation*; **δεσμός**, a physical means of restraint) is used for an obligation of any kind in ^{<0812>}Numbers 30:2, 4, 12, **SEE VOW**; metaphorically, the word signifies oppression, captivity, affliction (^{<0816>}Psalm 116:16; ^{<1007>}Philippians 1:7). **SEE CAPTIVITY**. The influences of the Holy Spirit are called the bond of peace (^{<0803>}Ephesians 4:3). Charity or Christian love is called the bond of perfectness, because it completes the Christian character (^{<1014>}Colossians 3:14). Bonds are also bands or chains worn by prisoners (^{<4023>}Acts 20:23; 25:14) bound or subjected to slavery (^{<6123>}1 Corinthians 12:13; ^{<6115>}Revelation 6:15). **SEE PRISON**.

Bond, John Wesley,

a Methodist Episcopal minister, was born in Baltimore, Dec. 11, 1784, entered the Baltimore Conference of the Methodist Episcopal Church in 1810, and was appointed successively to Calvert, Fairfax, and Great Falls Circuits, after which he travelled as companion to the venerable Bishop Asbury until the death of the latter. In 1816 he was appointed to Severn Circuit, and in 1817 to Harford. Here he contracted the fever of which he died-Jan. 22, 1819. Mr. Bond was a man of clear understanding and sound judgment, and diligent in all the duties of his Christian and ministerial profession.-*Minutes of Conferences*, i, 324.

Bond, Thomas Emerson, M.D.,

distinguished as physician, editor, and preacher, was born in Baltimore in February, 1782. His parents removed to Buckingham county, Va., and his *early* education was received there and in Baltimore. After studying medicine at the University of Pennsylvania, he returned to Baltimore to practise medicine, becoming M.D. of the University of Maryland. He rose rapidly to distinction in practice, and was called to a professorship in the university, which, from a failure of his health, he never occupied. From his boyhood he had been a diligent student of the English classical writers, and had modelled upon them a chaste, masculine, and nervous English style. He was also curious in theological questions, and brought to their study a mind of singular acuteness, disciplined to severity by his studies in physical science. At an early age he joined the Methodist Episcopal Church in Harford county, Maryland; and, while practising medicine in Baltimore, he was licensed as a local preacher. From 1816 to 1830 the Church was agitated by questions of reform in its government, and Dr. Bond took a very active part in the discussion. In 1827 he published an *Appeal to the Methodists* (8vo), in opposition to the proposed changes, and in 1828 a *Narrative and Defence* (8vo) of the course of the Church authorities. From 1830 to 1831 he edited the *Itinerant*, a newspaper published in Baltimore for the defence of the Church. In all these publications Dr. Bond showed himself a master of the subject, as well as of the art of controversy, and his writings contributed signally to the overthrow of the so-called Radical reformers. In 1840 he was chosen editor of the *Christian Advocate and Journal*, published in New York, the chief weekly organ of the Church. Here for twelve years he found his greatest field of activity, and achieved the greatest success of his life. In skill of editorial writing he has yet been

surpassed, it is thought, by no person engaged on the public press in America. The *Methodist Quarterly* also contains several important contributions from his pen. He died in New York 14th March, 1856.,

Bondage (some form of the root **db**𐤁; *abad'*, to *toil*, or of **vkB**; *balcash'*, to *subjugate*.; Gr. **δουλεία**), a state of slavery (^{<0014>}Exodus 1:14), servitude in captivity (^{<0008>}Ezra 9:8, 9). *SEE SLAVERY*; *SEE CAPTIVITY*.

Bondage In Egypt.

The pretended fear of Pharaoh, lest in the event of war the Hebrews might make common cause with the enemy, was a sufficient pretext with his own people for oppressing the Jews, at the same time that it had the effect of exciting their prejudices against them. Affecting, therefore, some alarm at their numbers, he suggested that so numerous a body might avail themselves of the absence of the Egyptian troops, and endanger the tranquillity and safety of the country, and that prudence dictated the necessity of obviating the possibility of such an occurrence (^{<0010>}Exodus 1:10). With this view they were treated like the captives taken in war, and were forced to undergo the gratuitous labor of erecting public granaries and other buildings for the Egyptian monarch (^{<0011>}Exodus 1:11). These were principally constructed of crude brick; and that such materials were commonly used in Egypt we have sufficient proof from the walls and other buildings of great size and solidity found in various parts of the country, many of which are of a very early period. The bricks themselves, both at Thebes and in the vicinity of Memphis, frequently bear the names of the monarchs who ruled Egypt during and prior to this epoch. The crude brick remains about Memphis are principally pyramids; those at Thebes consist of walls enclosing sacred monuments and tombs, and some are made with and others without straw. Many have chopped barley and wheat straw, others bean haulm and stubble (^{<0012>}Exodus 5:12). In the tombs we find the process of making them represented among the sculptures. But it is not to be supposed any of these bricks are the work of the Israelites, who were never occupied at Thebes; and though Josephus affirms they were engaged in building pyramids, as well as in making canals and embankments, it is very improbable that the crude brick pyramids of Memphis, or of the Arsinoite nome, were the work of the Hebrew captives (Wilkinson, *Anc. Egyptians*). *SEE BRICK*.

Bone

(prop. $\mu\chi\lambda$, *ettsem*; ὄστέον), the hard parts of animal bodies (^{<126>}Exodus 12:46). The expression "bone of my bone, and flesh of my flesh" (^{<23>}Genesis 2:23), "of his flesh, and of his bones" (^{<30>}Ephesians 5:30), may be understood as implying the same nature, and being united in the nearest relation and affection. Iniquities are said to be metaphorically in men's bones when their body is polluted by them (^{<301>}Job 20:11). The "valley of dry bones" in Ezekiel's vision represents a state of utter helplessness, apart from Divine interposition and aid (^{<301>}Ezekiel 37:1-14). The Psalmist says, "Our bones are scattered at the grave's mouth" (^{<307>}Psalm 141:7). This appears to be a strongly figurative expression; but that it may be strictly true, the following extract from Bruce demonstrates: "At five o'clock we left Garigana, our journey being still to the eastward, and at a quarter past six in the evening arrived at the site of a village whose inhabitants had all perished with hunger the year before; their wretched bones being all unburied, and scattered upon the surface of the ground where the village formerly stood. We encamped among the bones of the dead; no space could be found free from them." The judgment of the Lord is denounced against the King of Moab, "because he burnt the bones of the King of Edom into lime" (^{<301>}Amos 2:1), or, as the Chaldee paraphrase explains it, "to plaster the walls of his house with it," which was a cruel insult. A piece of barbarity resembling this is mentioned by Sir Paul Rycaut, that the wall of the city of Philadelphia was made by the bones of the besieged by the prince who took it by storm. The passage in ^{<309>}Amos 6:9, 10, Roberts says, "alludes to the custom of burning human bodies, and to that of gathering up the half calcified bones, and to the putting them into an earthen vessel, and then to the carrying back these fragments to the house, or into some outbuilding, where they are kept till conveyed to a sacred place. In India this is done by a son or a near relation; but in case there is not one near akin, then any person who is going to the place (as to the Ganges) can take the fragments of bones, and thus perform the last rites."

Boniface I,

elected pope, or rather bishop of Rome, Dec. 28, 418, as successor of Zosimus. Eulalius, elected by another faction, was at first supported by the Emperor Honorius, but Boniface was finally established in the see, which he held till his death in 422. During his short tenure he used every means to

extend the influence of the Roman see. He is commemorated by the Roman Church as a saint on Oct. 25.

Boniface II,

a Goth, succeeded Felix IV on Oct. 15, 530, though it is said that his rival, Dioscorus, was as well entitled to the see as he. The deacon Vigilius was bishop, in fact, from his great influence. Boniface died Nov. 8, 532. He is the first bishop of Rome whose name does not occur in the Roman Martyrologium.

Boniface III,

was elected bishop of Rome Feb. 16, 607. Through his influence the Emperor Phocas decreed that the title of "universal bishop" should be given only to the Pope of Rome. In a synod held at Rome, he forbade, under anathema, that a bishop should appoint his own successor. He died Nov. 12, 607.

Boniface IV

elected pope in 607 or 608. He obtained of the Emperor Phocas that the Pantheon which Agrippa had built in honor of all the gods should be converted into a Christian church under the invocation of the Virgin, and called *Sancta Maria Rotunda*. He died in 615.

Boniface V,

Pope, elected Dec. 24, 618, on the death of Deodatus, and died Oct. 25, 625. He enacted the decree by which the churches became places of refuge for criminals.

Boniface VI,

Pope, a Roman, elected after the death of Formosus, April 11, 896. He was an abandoned character, and died at the expiration of fifteen days. According to Baronius, his election was not regular.

Boniface VII

(Cardinal Franco or Francone), elected in a popular tumult, when Benedict VI was seized and strangled in 974. Boniface himself was expelled from Rome in the following year, having incurred general detestation through his

licentiousness and cruelty. Boniface is not considered a legitimate pope, though his name is registered as such in most chronological tables. He returned to Rome in 985, and put John XIV in prison, where he died of hunger, as it is reported. Boniface again assumed the papal dignity, which he retained till his death near the close of 985. His corpse is said to have been treated with great indignity. He was succeeded by John XV.

Boniface VIII,

Pope, originally named Benedictus *Cajetanus* or *Gaetanus*, so called from Gaeta, a town of Naples, where his parents had resided. He himself was born at Anagni, and was raised to the papacy upon the abdication of Celestine V, Dec. 24, 1294. He had been previously canon of Paris and Lyons, and made cardinal by Pope Martin IV, and is suspected of having by his artifices compelled the resignation of his predecessor, Celestinus, whom he kept imprisoned until his death. He had a bold, avaricious, and domineering spirit, and carried his schemes for the enlargement of the papal power to the verge of frenzy. Happily he found a bold antagonist in Philip le Bel of France, against whom he thundered the celebrated bull *Unam Sanctam*, and who caused him, in 1303, to be seized and imprisoned. Being liberated by an insurrection of the people, he returned to Rome, but became insane, and died a miserable death. Boniface was a skilful civil and canon lawyer, and to him we owe the collection of decretals entitled the *Sextus Decretalium*, so called because it was supplementary to the five volumes of decretals previously published by Gregory IX.-Tosti, *Storia di Bon. VIII* (Romans 1846); Drumann, *Geschichte Bon. VIII* (Königsb. 1852, 2 vols.); *History of the Popes*, p. 255, 262; Neander, *Ch. Hist.* v, 3-10. **SEE UNAM SANCTAM.**

Boniface IX,

Pope, created cardinal in 1381, succeeded Urban VI, Nov. 2, 1389. The cardinals at Avignon at the same time elected Clement VII, afterward Benedict XIII. Boniface quarrelled with Richard of England on the subject of the collation of benefices, and established the perpetual *annates*. His great passion was to get gold for himself and to enrich his relations, and his legates tormented England and Germany with their exactions. He died Oct. 1, 1404, having sat fourteen years and eleven *months*.-*Biog. Univ.* v, 115.

Boniface Or Bonifacius, Archbishop Of Mayence,

the papal Apostle of Germany. His baptismal name was Winfred. He was born at Crediton, England, about 680. At thirty years of age he was ordained priest, and in 716 he passed over into Friesland, to assist the aged Wilbrod, then at Utrecht. He returned shortly after to England, but in 718 departed a second time for Hessen and Friesland, taking with him letters commendatory from Daniel, bishop of Winchester. In the autumn of this year he went to Rome, and was appointed by Gregory II missionary for the Germans eastward of the Rhine. He commenced his labors in Thuringia and Bavaria, after which he passed through Hessen and Saxony, baptizing the people and consecrating churches. In 723 Pope Gregory recalled him to Rome and consecrated him bishop, whereupon he took the name of Bonifacius. In 732 he received the *pallium*, together with the primacy over all Germany, and power to erect such bishoprics as he thought fit. In virtue of this authority, he founded the sees of Freisingen and Ratisbon, in Bavaria (in addition to the original see of Passau); Erfurt, in Thuringia; Baraburg (afterward Paderborn), in Westphalia; Wiirtzburg, in Franconia; Eichstadt, in the Palatinate of Bavaria; and re-established *Juvavia*, or Salzburg. In 745 he was raised to the archiepiscopal see of Mayence. Ten years after this he returned to his apostolical labors in Friesland, where he preached, and converted many thousands; but, while he was preparing to give to them the rite of confirmation, he was suddenly attacked by a furious troop of pagans at a place called Dockum, where he perished, together with fifty-two of his companions, June 5, 755. He is commemorated by the Roman Church on June 5. The biographies of Boniface are numerous; among them Gieseler, *Leben Bonifacius* (Erlangen, 1800); Löffler, *Bonifacius, hist. Nachr. v. seinem Leben* (Gotha, 1812); Schmerbauch, *Eonifacius, Apostel der Deutschen* (Erfurt, 1827); Seiters (R. C.), *Bonifacius, Apostel der Teutschen* (Mainz, 1845, 8vo). A graphic and genial popular sketch of him is given by Neander (*Light in Dark Places*, p. 217). The writings ascribed to Boniface are collected in *Opera quæ extant omnia*, ed. J. A. Giles, LL.D. (Lond. 1844, 2 vols. 8vo).-Mosheim, *Ch. Hist.* ii, vi; Neander, *Ch. Hist.* 3:46-119; Bdhringer, *Kirche Christi*, ii, 63; Soames, *Lat. Chin Ang.-Sax. Times*, 228 sq.; Landon, *Ecc. Dic.* ii, 327.

Boni Homrines Or Bons-Homrnes,

(I.) monks established in England by Prince Edmund in 1259. They professed to follow the rule of St. Augustine, after the institution of John Le-Bon. There is not much satisfactory information respecting them. They are said to have worn a blue dress, and to have had two houses in England: Esseray in Buckinghamshire, and Edington in Wiltshire.

(II.) In France, the Minims founded by Francis de Paule, who, in addition to the two monastic vows, added a third, to observe a perpetual Lent, were called Bons-hommes; some say, because Louis XI was accustomed to give the title *bo-homme* to their founder.

(III.) The Albigenses, Cathari, and Waldenses were at different periods called *Boni homines*.

Bonner, Edmund

bishop of London, and styled, from his persecuting spirit, Bloody Bishop Bonner," and the "ecclesiastical Nero of England," was the son of humble parents at Hanley, in Worcestershire, and was educated at Pembroke College, Oxford. He at first favored the Reformed views, and advocated the divorce of the king. Henry VIII made him his chaplain, bishop of Hereford, and then of London, and employed him on embassies to France, Germany, and the pope. But when death had removed the despot whose ungovernable temper seems to have obtained submission even from men of virtue and of ordinary firmness, Bonner's Protestantism ceased; he protested against Cranmer's injunctions and homilies, and scrupled to take the oath of supremacy. For these offences he was committed to the Fleet, from which, however, he was soon after released. From this time Bonner was so negligent in all that related to the Reformation as to draw on himself in two instances the censure of the Privy Council; but as he had committed no offence which subjected him to prosecution, the council, according to the bad practice of those times, required him to do an act extraneous from his ordinary duties, knowing that he would be reluctant to perform it. They made him preach a sermon at St. Paul's Cross on four points. One of these Bonner omitted, and commissioners were appointed to try him, before whom he appeared during seven days. At the end of October, 1549, he was committed to the Marshalsea, and deprived of his bishopric. After the death of Edward VI Bonner was restored by Queen Mary. His first acts were to deprive the married priests in his diocese, ' and

set up the mass in St. Paul's" before the queen's ordinance to that effect. It would be tedious to follow him in all the long list of executions for religion which make the history of that reign a mere narrative of blood. Fox enumerates 125 persons burnt in his diocese, and through his agency, during this reign; and a letter from him to Cardinal Pole (dated at Fulham December 26, 1556) is copied by Holinshed, in which Bonner justifies himself for proceeding to the condemnation of twenty-two heretics who had been sent up to him from Colchester. These persons were saved by the influence of Cardinal Pole, who checked Bonner's sanguinary activity. When Queen Elizabeth succeeded to the throne, Bonner was made the single exception to the favorable reception given to the bishops. In May, 1559, he was summoned before the Privy Council, and died in confinement, Sept. 5, 1569. Bonner was a good scholar, skilled in the canon law and in scholastic theology, but a man of a severe and cruel nature, and of a base and mean spirit. Maitland endeavors to 'vindicate his memory from some of the charges which stain it in his *Essays on Subjects connected with the Reformation* (London, 1849). See Burnet, *Hist. of Ref.* i, 195; ii, 430; *Life and Def. of Bp. Bonner* (Lond. 1842).

Bonnet.

There are two Heb. words thus rendered in the authorized version. *SEE CROWN; SEE HEAD-DRESS.*

1. **rae** (*peer'*, literally an *ornament*, and so translated in ^{<2610>}Isaiah 61:10; "beauty" in ver. 3; "goodly" in ^{<1228>}Exodus 29:28; "tire" in ^{<2647>}Ezekiel 24:17, 23) was a simple head-dress, tiara, or *turban*, worn by females (^{<2610>}Isaiah 3:20), priests (^{<1228>}Exodus 29:28; ^{<2648>}Ezekiel 44:18), a bridegroom (^{<2610>}Isaiah 61:10), or generally in gala dress (^{<2610>}Isaiah 61:3; ^{<2647>}Ezekiel 24:17, 23). It appears to have consisted merely of a piece of cloth tastefully folded about the head. In the case of females it was probably more compact and less bulging than with men. *SEE TURBAN.*

2. **t** (*[Bgn]anigbath'*, literally *convexities*) is spoken only of the sacred *cap* or turban of the common priests (^{<1228>}Exodus 28:40; 29:9; 39:2, 8; ^{<1883>}Leviticus 8:13), in distinction from the mitre of the highpriest, for which another term is used. *SEE PRIEST.*

Bonney, Isaac

a Methodist Episcopal minister of the New England Conference, born in Hardwick, Mass., Sept. 26, 1782; converted 1800; entered the itinerancy 1808; superannuated 1850; died 1855. He was a devoted Christian, an eloquent and useful minister, and an able theologian. He was several times elected a member of the General Conference.-*Minutes of Conferences*, 6:36; Sprague, *Annals*, 7:452.

Bondsus,

bishop of Sardica in the latter half of the fourth century, opposed the worship of the Virgin and other Roman novelties, and was, in consequence, unjustly branded as a heretic. His followers seem to have embraced Arianism. Walch published a treatise, *De Bonoso Haeretico* (Gott. 1764).-Mosheim, *Eccl. Hist.* cent. 4, pt. ii, ch. v, § 25, note; Lardner, *Works*, 4:244.

Bons-Hommes.

SEE BONI HOMINES.

Bonzes,

priests of Buddha or Fo, particularly in Japan. They live together in monasteries under a vow of celibacy, and the system agrees in many respects with that of the Romanists. They do penance, and pray for the sins of the laity, who secure them from want by endowments and alms. The female bonzes may be compared to the Christian nuns, as the religion of Fo admits of no priestesses, but allows of the social union of pious virgins and widows, under monastic vows, for the performance of religious exercises.-Buck, *Theolog. Dictionary*, s.v. *SEE BUDDHISM; SEE CHINA; seE JAPAN.*

Book

Picture for Book

(*rpse* *se* *her*; Gr. βιβλίον, Lat. *liber*). This Heb. term is more comprehensive than the corresponding English word with us. It signifies properly a *writing*, either the art (²²⁹¹ Isaiah 29:11, 12) or the form (²⁰⁰⁴ Daniel 1:4); then whatever is *written*, e.g. a *bill* of sale (²⁴²² Jeremiah

32:12), of accusation (^{<1813>}Job 31:35), of divorce (^{<1520>}Deuteronomy 24:1, 3); hence a *letter* or epistle (^{<10114>}2 Samuel 11:14; ^{<1206>}2 Kings 10:6; 19:14, etc.); and finally a *volume* (^{<1074>}Exodus 17:14; ^{<1558>}Deuteronomy 28:58; 29:20, 26; ^{<1005>}1 Samuel 10:25; ^{<1893>}Job 19:23, and often), i.e. a *roll* (^{<2810>}Jeremiah 36:2, 4; ^{<3119>}Ezekiel 2:9), often with reference to the contents (e.g. of the law, ^{<1608>}Joshua 1:8; 8:34; ^{<1218>}2 Kings 22:8; ^{<1414>}2 Chronicles 34:14; of the covenant, ^{<1047>}Exodus 24:7; ^{<1210>}2 Kings 23:2, 21; of the kings, ^{<1461>}2 Chronicles 16:11; 24:27; of annals, or of an individual reign or personal history), especially and by way of eminence of the sacred Word or Law (q.v.).

Books are mentioned as known so early as the time of the patriarch Job (^{<1893>}Job 19:23). They were written on skins, or linen, or cotton cloth, or the Egyptian papyrus; the latter is commonly supposed to be the oldest material for writing on, whence our word paper is derived. Tablets of wood, of lead, and of brass were also employed, the latter of which were considered the most durable. *SEE WRITING.*

If the book were large, it was, of course, formed of a number of skins, etc., connected together. The leaves were generally written in small columns, called **twθl D]** *delathoth'*, "doors" or *valves* (^{<2423>}Jeremiah 36:23), and were rarely written over on both sides (^{<2110>}Ezekiel 2:10), except when the inside would not contain all the writing.

Books, among the Hebrews, being usually written on very flexible materials, were rolled round a stick or cylinder; and if they were very long, round two cylinders from the two extremities. The reader therefore unrolled the book to the place which he wanted (see fig. 1), and rolled it up again when he had read it (^{<1047>}Luke 4:17-20), whence the name *megillah* (^{<2343>}Isaiah 34:4). The leaves thus rolled round the stick, and bound with a string, could be easily sealed (^{<2391>}Isaiah 29:11; ^{<1014>}Daniel 12:4). Those books which were inscribed on tablets (see fig. 2) were sometimes connected together by rings at the back, through which a rod was passed to carry them by.

At first the letters in books were only divided into lines, then into separate words, which by degrees were marked with accents, and distributed by points and stops into periods and paragraphs. Among the Orientals the lines began from the right hand and ran on to the left hand; with the Northern and Western nations, from the left to the right hand; but the Greeks sometimes followed both directions alternately, going in the one

and returning in the other, which they termed *boustrophedon*, because it was after the manner of oxen turning when at plough; an example of this occurs in the Sigean and some of the Etruscan inscriptions. In Chinese books the lines run from top to bottom. *SEE BIBLE.*

The Orientals took great pleasure in giving figurative or enigmatical titles to their books. The titles prefixed to the 56th, 60th, and 80th Psalms appear to be of this description; nor can there be a doubt that David's elegy upon Saul and Jonathan (~~1~~ Samuel 1:18) is called *the bow* in conformity with this peculiar taste. *SEE PSALMS.*

In times of war, devastation, and rapine, it was necessary to bury in the earth whatever was thought desirable to be preserved. With this view Jeremiah ordered the writings which he delivered to Baruch to be put into an earthen vessel (~~2~~ Jeremiah 32:14). In the same manner the ancient Egyptians made use of earthen pots of a proper shape, hermetically sealed, for containing whatever they wanted to bury in the earth, and which, without such care, would have been soon destroyed. From the paintings on the monuments, it would appear that the Egyptian scribes wrote on tablets composed of some hard material (perhaps wood), though it cannot be precisely determined what it was.

The remark of the wise man in ~~2~~ Ecclesiastes 12:12, on the subject of making books, is supposed to amount to this: That the propensity of some men to write books, and of others to collect and amass them for libraries, is insatiable ; that it is a business to which there is no end. Innumerable treatises have been written on all kinds of subjects, and no one subject is yet *exhausted*; the designation of one leading to that of another, and that again of another, and so on interminably; and that the "much study" connected with this endless labor and "weariness of the flesh" may render its votary a fit subject of the admonition, that "the conclusion of the whole matters" or the great end of life, is to "fear God and keep his commandments." (See Clarke, *Comment.* in loc.)

A *sealed book* (~~2~~ Isaiah 29:11; ~~1~~ Revelation 5:1-3) is a book whose contents are secret, and have for a very long time been so, and are not to be published till the seal is removed. A *book or roll written within and without*, i.e. on the back side (~~1~~ Revelation 5:1), may be a book containing a long series of events, it not being the custom of the ancients to write on the back side of the roll unless when the inside would not contain the whole of the writing (comp. Horace, *Ep.* i, 20, 3). *To eat a book*

signifies to consider it carefully and digest it well in the mind (^{<24516>}Jeremiah 15:16; ^{<24118>}Ezekiel 2:8-10; 3:1-3, 14; ^{<6109>}Revelation 10:9). A similar metaphor is used by Christ in John 6, where he repeatedly proposes himself as "the Bread of Life" to be eaten by his people.

Book Of The Generation

signifies the genealogical history or records of a family or nation (^{<0001>}Genesis 5:1; ^{<4008>}Matthew 1:1). *SEE GENEALOGY; SEE HISTORY; SEE CHRONICLE.*

Book Of Judgment.

The allusion here (^{<2070>}Daniel 7:10) is probably either to the practice of opening books of account to settle with servants or laborers, or to a custom of the Persians, among whom it was a constant practice every day to write down the special services rendered to the king, and the rewards given to those who had performed them. Of this we see an instance in the history of Ahasuerus and Mordecai (^{<1701>}Esther 6:1-3). It also appears to be an allusion to the methods of human courts of justice (^{<6112>}Revelation 20:12), referring to the proceeding which will take place at the day of God's final judgment.

Book Of The Wars Of The Lord.

This appears to have been an ancient document known to the Hebrews, but not preserved in the sacred canon. It is quoted or alluded to by Moses in ^{<0214>}Numbers 21:14. Several of those ancient documents were in existence in the time of Moses, which he used in the compilation of some parts of the Pentateuch. The inspired authority of the Pentateuch is in no wise affected by this theory, for, as Jahn has well remarked, some of the documents are of such a nature that they could have been derived only from immediate revelation; and the whole, being compiled by an inspired writer, have received the sanction of the Holy Spirit in an equal degree with his original productions. *SEE MOSES*; also the *Names* of the five books of Moses. Similar ancient and also later documents, by unknown writers, were used in the compilation of other parts of the sacred volume, such as the book of Jasher (^{<6103>}Joshua 10:13; ^{<1018>}2 Samuel 1:18) and the books of the Chronicles of the kings of Israel and of Judah (^{<1149>}1 Kings 14:19, 29). *SEE JASHER; SEE ENOCH; SEE CHRONICLES.*

Book Of Life.

In ^{<101B>}Philippians 4:3, Paul speaks of Clement and other of his fellow-laborers, "whose names are written in the *book of life*." On this Heinrichs (*Annotat. in Ep. Philipp.*) observes that, as the future life is represented under the image of a **πολίτευμα** (citizenship, community, political society) just before (3:20), it is in agreement with this to suppose (as usual) a catalogue of the citizens' names, both natural and adopted (^{<101D>}Luke 10:20; ^{<101E>}Revelation 20:15; 21:27), and from which the unworthy are excluded (^{<101F>}Revelation 3:5). **SEE CITIZENSHIP**. Thus the names of the good are often represented as *-registered in heaven* (^{<101G>}Luke 10:20): But this by no means implies a certainty of salvation (nor, as Doddridge remarks, does it appear that Paul in the above passage had any particular revelation), but only that at that time the persons were *on the list*, from which (as in ^{<101H>}Revelation 3:5) the names of unworthy members might be erased. This explanation is sufficient and satisfactory for the other important passage in ^{<101I>}Revelation 3:5, where the glorified Christ premises to "him that overcometh" that he will not blot his name out of the book of life. Here, however, the illustration has been sought rather in *military* than in *civil* life, and the passage has been supposed to contain an allusion to the custom according to which the names of those who were cashiered for misconduct were stricken from the muster-roll.

When God threatened to destroy the Israelites altogether, and make of Moses a great nation, the legislator implored forgiveness for them, and added, "If not, blot me; I pray thee, out of the book which thou hast written" (^{<102A>}Exodus 32:34). By this he meant nothing so foolish or absurd as to offer to forfeit eternal life in the world to come, but only that he, and not they, should be cut off from the world, and brought to an untimely end. This has been regarded as an allusion to the records kept in the courts of justice, where the deeds of criminals are registered, and hence would signify no more than the purpose of God with reference to future events; so that to be cut off by an untimely death is to be blotted out of this book.

Book Of The Canons

(**βίβλος κανόνων**, *Codex Canonum*), a collection of the various canons enacted in the councils of Nicaea, Ancyra, Neocaesarea, Laodicea, Gangra, Antioch, Constantinople, Ephesus, and Chalcedon, numbering in all one hundred and seventy-eight canons. Its date is uncertain, but it was probably

never universally authoritative. It was published by Justellus in 1610 (*Codex Canonum Eccles. Univ. Paris*, 8vo), with a Latin version and notes. For a fuller account, *SEE CANONS*, II.

Boone, William Jones, D.D.,

bishop of the American Mission of the Protestant Episcopal Church at Shanghai, China. He was born in South Carolina, July 1, 1811; graduated at the university of that state, and then studied law under chancellor De Saussure. After taking his degree, he entered the Seminary of the Protestant Episcopal Church at Alexandria, Va., where he pursued his theological course, and afterward studied medicine, to prepare himself more fully for the mission field. He then offered himself to the Foreign Committee for the work in China. He was appointed January 17, 1837, and sailed from Boston in July. Under his incessant toil in the study of the language, his health gave way, and in 1840 he went to Macao, in China. He left Macao for Amoy in February, 1842, and settled with his family on the island of Kulangsu; and in August, 1842, his wife died, and was buried on that island. He returned to this country, and was consecrated missionary bishop to China in October, 1844. In December, 1844, he sailed for Canton. In 1845 the city of Shanghai was selected as the seat of the mission. In 1846 the bishop began the translation of the Prayer-book, and engaged in a revision of the N.T.; and in 1847 was chosen one of the committee of delegates from the several missions to review the translation of the Bible. It was in this work, and in the discussion which grew out of it, that his eminent ability as a scholar was displayed; so eminent, indeed, as to challenge the admiration of those most competent to judge in such matters. He returned to the United States in 1853, and again in 1857, where he remained, prostrated in health, until 1859. He sailed from New York July 13, 1859, and died at Shanghai on the 17th of July, 1864.-*Church Review*, 1865; Stevens, *Memorial Sermon on Bishop Boone*, Phila., 1865.

Boos, Martin

an evangelical divine in the Church of Rome, who was the instrument of a religious awakening in Germany similar to those of Whitfield and Wesley in England and America, was born at Huttenried, Bavaria, Dec. 25, 1762, and educated for the service of the Church at the University of Dillingen, where Sailer had already introduced an evangelical movement. He imbibed the doctrine of *justification by faith*, and found peace in believing. His first

charge was Gruenbach, in the province of Kempten, and there he began, as he termed it, "to preach Christ *for* us and *in* us." The impression produced by the simple exhibition of this Gospel truth was as life from the dead. Those who had been agitated by doubts had their difficulties dispelled; those who had been harassed by fear attained peace in believing. The excitement spread like an epidemic; many gross sinners suddenly reformed, and multitudes could speak of the love of Christ and the happiness of his service. The Romish authorities regarded Boos as a fool or a fanatic, and deprived him of his pastoral charge. The day on which he was thrust out of his parsonage he remained a long time on the highway, uncertain what to do or whither to go; and at length spying an uninhabited hut on the roadside, he entered it, and, throwing himself down on the floor, prayed earnestly for light and guidance from heaven. The calumnies circulated against his character and ministry having been proved groundless, he was recalled from his retirement, and appointed to the curacy of Wiggensbach, adjoining his former parish. As his faith became stronger, his zeal in preaching the Gospel increased, and produced a great and extensive religious awakening. A discourse which he preached on New Year's day, 1797, on repentance, was accompanied with such penetrating energy that "forty persons, whose consciences were roused, fainted away and had to be carried out." While many revered the preacher as a man of God, the opposition of others was violently roused. -This latter party secretly influenced the vicar, who was himself disposed to be the friend of the pious curate, but whose kindly intentions were overborne. The simple converts, in admiration of Boos, spread so widely the story of his character and doctrines that the clergy joined in clamors against him as a heretic. From that moment persecution raged, and Boos was obliged to leave Wiggenslach. In a friend's house he obtained shelter; but his retreat having been discovered, he was surprised one day by the sudden appearance of an agent from the Inquisition at Augsburg, who, after rifling his writing-desk, carried away all his sermons and letters. On the 10th of Feb. 1797, he appeared before the Inquisition, where he refuted all the charges brought against him. Nevertheless, he was sentenced to a year's confinement in the clerical house of correction; but the keeper of that prison, like the Philippian jailer, was, with his whole family, converted by the pious conversation of Boos. Released from prison at the end of eight months, Boos, after passing through many vicissitudes, obtained permission to enter into the diocese of Lintz in Upper Austria, where the bishop, Joseph A. Gall, welcomed him, and gave him the populous parish of Peyerbach,

where for five years "he ceased not to warn every man day and night." In 1806 he removed to the still more populous parish of Gallneukirchen, where, however, he labored for more than four years without any visible fruits of his ministry appearing. Surprised and pained by the deadness of the people, he gave himself to earnest prayer for the influences of the Spirit. His own fervor was kindled, and he dwelt more prominently on the justifying righteousness of Christ. One sermon preached in Gallneukirchen produced an excitement more extraordinary than ever. In that discourse having declared, that there were few real Christians in the parish, some, who were offended by the statement, accused him at the tribunal of Councillor Bertgen (1810). That magistrate, having, in the course of private conversation with Boos, been brought to a saving knowledge of the truth, threw his official protection over the pious preacher; and, although he died shortly after, another came to the aid of Boos in the person of professor Sailer (1811). But the excitement in the parish was not allayed till Boos preached a sermon on Trinity Sunday from ^{<4B18>}Matthew 28:18-20, in which he brought out such views of the reality and power of religion that multitudes came to him eagerly asking what they must do to be saved. Persecution again followed. He was, in 1816, confined in a convent; and, although his parishioners petitioned the emperor for his release, it was secretly determined that he should leave the Austrian dominions. After an exile of seventeen years he was permitted to return to his native Bavaria, prematurely gray with care and hardships. After residing for some time as tutor in a family of rank near Munich, he was appointed by the Prussian government professor at Dusseldorf, which, however, he soon resigned for the vicarage of Sayn, to which he was elected by the magistrates of Coblenz. Boos was engaged in the same work, and brought to it the same lion-like spirit as Luther, though he remained in the Church of Rome until his death, Aug. 29, 1825. See Jamieson, *Religious Biography*, p. 60; Gossner, *Life and Persecution of Martin Boos* (Lond. 1836, 12mo).

Booth

(^{<HK>}*ṣusukkah*', often rendered "tabernacle" or "pavilion"), a hut made of branches of trees, and thus distinguished from a tent properly so called. Such were the booths in which Jacob sojourned for a while on his return to the borders of Canaan, whence the place obtained the name of *Succoth* (^{<Q317>}Genesis 33:17); and such were the temporary green sheds in which the

Israelites were directed to celebrate the Feast of *Tabernacles* (⁽¹⁸³⁰⁾Leviticus 23:42, 43). **SEE SUCCOTH; SEE TABERNACLES, FEAST OF.** As this observance was to commemorate the abode of the Israelites in the wilderness, it has been rather unwisely concluded by some that they there lived in such booths. But it is evident from the narrative that, during their wanderings, they dwelt in *tents*; and, indeed, where, in that treeless region, could they have found branches with which to construct their booths? Such structures are only available in well-wooded regions; and it is obvious that the direction to celebrate the feast in booths, rather than in tents, was given because, when the Israelites became a settled people in Palestine and ceased to have a general use of tents, it was easier for them to erect a temporary shed of green branches than to provide a tent for the occasion. **SEE COTTAGE.**

Booth, Abraham

an eminent Baptist minister, born at Blackwell, Derbyshire, 1734. His parents were poor, and he had no early opportunities of education. He became a Baptist when quite young, and in early manhood was received as a preacher among the General (Arminian) Baptists. He afterward imbibed Calvinistic views, and took charge of a congregation of Particular Baptists in London 1769, in which charge he continued till his death in 1806. The most important of his miscellaneous writings are his *Reign of Grace* and *Essay on the Kingdom of Christ*, both to be found in his collected works (London, 1813, 3 vols. 8vo). In the Baptist controversy he wrote *Paedobaptism Examined* (1784):-*A Defence of Paedobaptism Examined* (1792) :-*An Apology for the Baptists*, collected into 3 vols. 8vo (1828). Booth is regarded by the Baptists as one of their most able and important writers.

Boothroyd, Benjamin, LL.D.,

a learned English Dissenting minister, born in 1768. He was a minister and bookseller at Pontefract from 1794 to 1818, when he was called to Highfield Chapel at Huddersfield, - which he served until his death in 1896. He was a respectable Hebrew scholar, and in his commentary happily blended critical disquisition with practical instruction. His publications are:

1. *A New Family Bible and Improved Version*, from corrected texts of the original, with notes critical and explanatory (Pontefract, 1818, 3 vols. 4to):-

2. *Biblia Hebraica*, or the Hebrew Scriptures of the O.T., without points, after the text of Kennicott, with the chief various readings, and accompanied with English notes, critical, philological, and explanatory, etc. (Pontefract, 1810-16, 2 vols. 4to).

Booty

(zB; baz, ^{<448>}Jeremiah 49:32, elsewhere usually "prey; j ʾql ḥimalko'iach, ^{<483>}Numbers 31:32, elsewhere usually "prey;" hSvḥj meshissah', ^{<316>}Habakkuk 2:6; ^{<313>}Zephaniah 1:13, elsewhere "spoil"). This consisted of captives of both sexes, cattle, and whatever a captured city might contain, especially metallic treasures (Michaelis, *Mos. Recht*, 3:235 sq.). Within the limits of Canaan no captives were to be made (^{<514>}Deuteronomy 20:14 and 16); beyond those limits, in case of warlike resistance, all the women and children were to be made captives, and the men put to death. A special charge was given to destroy the "pictures and images" of the Canaanites, as tending to idolatry (^{<482>}Numbers 33:52). The case of Amalek was a special one in which Saul was bidden to destroy the cattle. So also was that of the expedition against Arad, in which the people-took a vow to destroy the cities, and that of Jericho, on which the curse of God seems to have rested, and the gold and silver, etc., of which were viewed as reserved wholly for Him (^{<482>}1 Samuel 15:2, 3; ^{<482>}Numbers 21:2; ^{<489>}Joshua 6:19). **SEE ACCURSED**. The law of booty was that it should be divided equally between the army who won it and the people of Israel, but of the former half one head in every 500 was reserved to God, and appropriated to the priests, and of the latter one in every 50 was similarly reserved and appropriated to the Levites (^{<485>}Numbers 31:26-47). As regarded the army, David added a regulation that the baggage-guard should share equally with the troops engaged. The present made by David out of his booty to the elders of towns in Judah was an act of grateful courtesy merely, though perhaps suggested by the law, Numbers 1. c. So the spoils devoted by him to provide for the Temple must be regarded as a free-will offering (^{<484>}1 Samuel 30:24-26; ^{<481>}2 Samuel 8:11; ^{<337>}1 Chronicles 26:27). These doubtless were the best of the booty, **SEE AKROTHINION**, (comp. Herod. 8:121; Pausan. i, 28, 2; Livy, 10:46; Flor. i, 7) which fell to the king. **SEE SPOIL**.

Bo'oz

(**Βούζ**), the Graecized form (~~4005~~ Matthew 1:5) of the Bethlehemite BOAZ
SEE BOAZ (q.v.).

Bor.

SEE SOAP.

Bora (Or Bohra, Or Bohren), Catharina Von,

the wife of Luther, was born at Loeben, Saxony, Jan. 29, 1499; died Dec. 20, 1552. While still quite young, she was placed in the convent of Nimptschen, where she became deeply interested in the writings of Luther. She asked the aid of Luther in liberating herself and eight of her friends from the convent, and at the request of Luther, Leonhard Kopp aided their escape in the night of April 4, 1523. Luther wrote to the parents of the nuns to take them back, and, when this was refused, he provided for them otherwise. Catharine found a home with the burgomaster of Reichenbach, and on June 13, 1525, she married Luther. The writings of Luther are a conclusive proof that the marriage was a very happy one. After the death of Luther, Catharine received support from the elector John Frederick of Saxony and Christian II, king of Denmark. See Walch, *Geschichte der Cath. von B.* (2 vols. Halle, 1752-54); Beste, *Gesch. Cath. van B.* (Halle, 1843); Hoefer, *Nouv. Biographie Generale*, v, 673.

Borborites Or Borborianians

(*Borboritce* and *Borboriani*, so called from **βόρβορος**, i. q. *dirt-eaters*), a sect of the Gnostics of the second century, said to be followers of the Nicolaitans. They held to Dualism and Antinomianism, and denied the last judgment and the resurrection. Epiphanius charges them with the vilest crimes.-Epiphanius, *Hceres.* p. 25, 26; Landon, S. V.

Borccos.

SEE CEPHAR-BARCAE.

Bordas-Dumoulin, Jean-Baptiste,

a French philosopher, and stanch advocate of the rights and liberties of the Gallican Church, was born, Feb. 18, 1798, at Montagnac-la-Crempse, and died 1859. He endeavored to reconcile all the political and social

consequences of the French Revolution with the religious traditions of Gallicanism. His principal works are:

1. *Lettres sur l'eclectisme et le doctrinarisme* (Paris, 1833):
2. *Le Cartesuanisme, ou la Veritable renovation des sciences* (Paris, 1843, 2 vols.), a prize essay, which was declared by the French Academy of Moral and Political Sciences one of the most remarkable philosophical writings of the age :
3. *Melanges philosophiques et religieux* (Paris, 1846), containing also an *Eloge de Pascal*, to which a prize had been awarded (in 1842) by the French Academy:
4. *Essais de reforme catholique* (Paris, 1856), in which he severely attacks the condition of the Roman Church in the nineteenth century.-Huet, *Hist. de la Vie et des Ouvrages de B.-D.* (Paris, 1860).

Bordeaux,

the see of a Roman archbishop in France. The establishment of an episcopal see reaches probably as far back as the year 300; later, the bishopric was changed into an archbishopric. In 1441 the city received a university. Four councils (Concilia Burdigalensia) have been held at Bordeaux: in 384, against the Priscillianists; in 670, for the restoration of peace and for the improvement of Church discipline; in 1080, against Berengar; and the last in 1255.

Border

is generally the rendering of some form of the Heb. **LWbG**] *gebul'*, Gr. **ὄρκος**, a *boundary-line*, especially in the plural; also of several other Heb. words in a similar sense; but in ^{<1225>}Exodus 25:25, 27; 37:12,14, it represents **trgsinā**, *misge'reth*, a *margin*, e.g. ornaments on the brazen stands or pedestals of the lavers, apparently square *shields* decorated with sculptures on the sides, ^{<1078>}1 Kings 7:28-36; ^{<1267>}2 Kings 16:17; and in ^{<1158>}Numbers 15:38, it stands for **ānK**; *kanaph'*, a *wing*, i.e. hem or fringe of a garment, like **κράσπεδον** in ^{<1215>}Matthew 23:5; while in ^{<2011>}Song of Solomon 1:11, it is **r/T**, *tor*, a *rowa* or string of pearls or golden beads for the headdress.

Boreel's Manuscript (Codex Boreeli),

Picture for Boreel Manuscript

an important uncial MS. of the N.T., containing (with many *lacunae*) the Gospels, of which it is usually designated as Cod. F. It derives its name from having once belonged to John Boreel, Dutch ambassador to the court of king James I. Soon after Boreel's death in 1629, some man of learning, whose name is unknown, made extracts from this MS. as far as Luke x; this collation was communicated to Wetstein by Isaac Verburger in 1730, and Wetstein used it in his Critical Apparatus, but could not discover where the MS. was at that time. In 1830 it was discovered at Arnheim, and Prof. Heringa speedily made a careful collation of its text, which appeared in 1843, after his death, with a description and facsimile, under the editorial care of Vinke (*Disputatio de Codice Boreeliano*). Some of the sheets, however, appear in the meanwhile to have been lost. It is now in the University library at Utrecht. It consists of 204 leaves and a few fragments, written in two columns of about nineteen lines to a page, in a tall, oblong form, with large, upright, compressed characters. It has the usual indications of the Ammonian sections in the margin, but without the Eusebian canons. The breathings and accents are fully and not incorrectly given. In Luke there are no less than twenty-four gaps; in Wetstein's collation it began with ◀076 Matthew 7:6, but now with ◀081 Matthew 9:1; other hiatuses are ◀024 Matthew 12:14; 13:55-14:9; 15:20-31; 20:18-21:5; ◀008 Mark 1:43-2:8; 2:23; 3:5; 11:6-26; 14:54-15:5; 15:39-16:19; ◀085 John 3:5-14; 4:23-38; 5:18-38; 6:29-63; 7:28-8:10; 10:32-11:3; 11:40-12; 12:14-25; it ends at ◀034 John 13:34. It is supposed to belong to the ninth or tenth century.-Tregelles, in Home's *Introd.* 4:200; Scrivener, *Introduction*, p. 104 sq. *SEE MANUSCRIPTS, BIBLICAL.*

Borel.

SEE BORRELISTS.

Borgia, Caesar,

was "one of the greatest monsters of a time of depravity, when the court of Rome was the scene of all the worst forms of crime. He was the son of Alexander VI and Catharine Vanozza, who made him archbishop of Valencia at an early age, and afterward cardinal in 1493. He unscrupulously made use of the most sacred things as means to the most

iniquitous ends. His father having conferred upon his brother Giovanni the duchy of Benevento, with the counties of Terracina and Pontecorvo, Caesar, as was believed, moved with envy, caused his brother to be assassinated. He obtained the duchy and counties for himself, and was permitted by his father to resign the purple and to devote himself to the profession of arms. He was sent in 1498 to France, to convey to Louis XII a bull of divorce and dispensation from his marriage with Anne of Brittany. Louis rewarded him for the pope's complaisance with the duchy of Valentinois, a body-guard of 100 men, 20,000 livres of yearly revenue, and a promise of support in his schemes of ambition. In 1499 Caesar married a daughter of the king of Navarre, and accompanied Louis XII to Italy, where he undertook the conquest of the Romagna for the Holy See. The rightful lords of that country, who fell into his hands, were murdered, notwithstanding that their lives had been guaranteed by his oath. In 1501 he was named by his father duke of Romagna. In the same year he wrested the principality of Piombino from Jacopo d'Appiano, but failed in an attempt to acquire Bologna and Florence. He took Camerino, and caused Giulio di Varano, the lord of that town, to be strangled along with his two sons. By treachery as much as by violence he made himself master of the duchy of Urbino. A league of Italian princes was formed to resist him, but he kept them in awe by a body of Swiss troops, till he succeeded in winning some of them over by advantageous offers, employed them against the others, and then treacherously murdered them on the day of the victory, 31st December. 1502, at Sinigaglia. He now seized their possessions, and saw no obstacle in the way of his being made king of Romagna, of the March, and of Umbria, when, on August 17th, 1503, his father died, probably of poison which he had prepared for twelve cardinals. Caesar also, who was a party to the design, (and who, like his father, had long been familiar with that mode of dispatching those who stood in the way of his ambition, or whose wealth he desired to obtain), had himself partaken of the poison, and the consequence was a severe illness, exactly at a time when the utmost activity and presence of mind were requisite for his affairs. Enemies rose against him on all hands, and one of the most inveterate of them ascended the papal throne as Julius II. Caesar was arrested and conveyed to the castle of Medina del Campo, in Spain, where he lay imprisoned for two years. At length he contrived to make his escape to the king of Navarre, whom he accompanied in the war against Castile, and was killed on the 12th of March, 1507, by a missile from the castle of Bianco. With all his baseness and cruelty, he loved and patronized learning,

and possessed a ready and persuasive eloquence. Machiavelli has delineated his character in his *Principe*." -"Chambers, *Encyclopedia*, s.v.; Hoefler, *Biog. Generale*, 6:711; Ranke, *History of the Popes*.

Borgia, Francis.

SEE FRANCIS BORGIA.

Borgia, Roderigo.

SEE ALEXANDER VI (Pope).

Borgian Manuscript (Codex Borgianus),

a valuable uncial fragment of some thirteen leaves of the Greek Gospels (of which it is usually designated as Cod. T), with a Thebaic or Sahidic version on the opposite (left) page. It derives its name from having belonged to the Velitian Musaeum of " Praesul Steph. Borgia, collegii urbani de propaganda fide a secretis," and is now deposited in the library of the Propaganda at Rome. Each page consists of two columns; a single point indicates a break in the sense, but there are no other divisions. The breathings, both rough and smooth, are present. It contains the following passages: ⲓⲓⲓ Luke 22:20-23:20; ⲁⲓⲓ John 6:28-67; 7:6-8:32 (in all 177 verses, since ⲁⲓⲓ John 7:53-8:11 are wanting). The portion belonging to John, both in Greek and Egyptian, was carefully edited at Rome in 1789 by Giorgi, an Augustinian eremite, with a facsimile. Birch had previously collated the Greek text. The Greek fragment of Luke was first collated for the 4th ed. of Alford's Commentary by his brother, in accordance with a suggestion by Tregelles, from a hint by Zoega (*Catal. codd. copt. qui in Museo Borgiano Velitris adservantur*, Romans 1810, p. 184). A few leaves in Greek and Thebaic, which once belonged to Woide, and were printed with his other Thebaic fragments (in Ford's *Appendix to the Codex Alexandrinus*, Oxford, 1799), evidently once formed part of the Codex Borgianus (Tischendorf, *New Test.* ed. 1859, p. clxvii). They contain 85 additional verses: ⲁⲓⲓ Luke 12:15-13:12; ⲁⲓⲓ John 8:33-42. The Borgian MS. has been referred to the fourth or fifth century. It appears that the ignorant monk who brought it from Egypt to Europe carelessly lost the greater part of it, so that what is left is but a sample.-Tregelles, in Horne's *Introd.* new ed. 4:180; Scrivener, *Introduction*, p. 116. *SEE MANUSCRIPTS, BIBLICAL.*

Bor-Has'sirah

(Heb. *Borhas-Sirah'*, 8hrySħirwB, *cistern of the Sirah*; Sept. translates φρέαρ τοῦ Σειράμ), a place in the southern part of Palestine, where Joab's messengers found Abner (^{<1036>}2 Samuel 3:26, where our version renders "well of Sirah"), probably the same as *Besira* (Βησίρα) of Josephus (*Ant.* 7:1, 5), twenty stadia from Hebron. *SEE SIRAH*.

Borith.

SEE NITRE; SEE SOAP.

Bo'rith

(Lat. *Borith*, for the Gr. text is not extant) is given (2 [Vulg. 4] Esdr. 1:2) as the son of Abisei, and father of Ozias, in the genealogy of Ezra; evidently a corruption of BUKKI *SEE BUKKI* (q.v.), as in ^{<13704>}Ezra 7:4.

Borkath.

SEE CARBUNCLE.

Born Again, Or Born Of God.

SEE REGENERATION.

Borre Or Borrhuis, Adrian Van Den,

a distinguished Remonstrant. On the death of Arminius (q.v.), his ability and piety gave him great influence among the followers of that great man. He was one of the six Remonstrant ministers who took part in the conference at the Hague, 1611; he also assisted at the Delft Conference, 1613. When subscription to the decretals of the Synod of Dort was enforced, he gave up all his worldly interests for conscience' sake, and joined Episcopius and others at Antwerp, where he was one of the directors of the affairs of the Remonstrants. He wrote the *Explicatio delucida cap. IX ad Romans*, contained in pt. ii of *Acta et Scripta Ministrorum Remonstrantium* (1620).-Limborch, *Vita Episcopii* (ed. 1701, p. 213); Morison, *On Romans IX*, p. 56.

Borrelists,

a Dutch sect, named from their leader, Adam Borrel or Borel, a Zealander, born 1603, died 1667. They lived an austere life, and laid great stress upon abundant almsgiving; they also decried all the outward forms of the Church, denied the efficacy of the sacraments, and maintained that the Bible should be read without any commentary whatever. They taught that private worship is more important than public. Borel wrote a treatise, *Ad Legem et testimonium*, maintaining that the written Word of God, without human exposition, is the only means and the adequate means of awakening faith in the heart of man. See Arnold, *Kitchen- u. Ketzerhistorie*, pt. 3:ch. vi.

Borri, Josefo Francesco (Burrus),

an impostor, born at Milan May 4, 1627. He was educated in the Jesuits' Seminary at Rome, after which he gave himself to the study of medicine and chemistry. He soon abandoned himself to a life of extreme irregularity and viciousness, which he cloaked under the appearance of extreme seriousness and devotion. He pretended even that he was inspired by God to effect a reformation among men; declaring it to be the will of God that there should be but one fold on earth, under the pope, and that all who refused to enter it should be put to death. To these he added the most atrocious blasphemies, declaring the Virgin to be the daughter of the Father, as Christ is his Son, and in all things equal to the Son; that the Holy Spirit is incarnate in her, etc. The Inquisition took proceedings against him, and sentenced him to be burned January 3, 1661; but he escaped to Strasburg, and afterward to Amsterdam and Hamburg. Here he ingratiated himself with Queen Christina of Sweden, who spent large sums under his dictation in the search for the philosopher's stone. Thence he went to Copenhagen, where Frederick III patronized him. On the death of that prince he determined to go to Turkey, but was arrested on the way at Goldingen, in Moravia, and handed over to the pontifical government, on condition that his punishment should not be capital. The Inquisition kept him in prison till the day of his death, Aug. 10, 1695.-*Biog. Univ.* tom. v, p. 193; Hoefler, *Biog. Generale*, v, 735.

Borromeo, Carlo

cardinal of the Roman Church and archbishop of Milan, was born of noble parents at the castle of Arona, on the banks of the Lago Maggiore, Oct. 2,

1538. His family was one of the most ancient in Italy, tracing its origin to the family of Anicius in ancient Rome. His mother was a sister of Pius IV. He studied at Milan and at Pavia, and at both was distinguished for personal virtue and for diligence in study. His youth was devoted, not to the ordinary pleasures of that age, but to religion and charitable exercises; and the great wealth at his command did not in the least affect his moral or religious character injuriously. Pius IV, his uncle, adopted him as a son, and made him archbishop of Milan in 1560. But, on the death of his brother Frederick, his relations, and even the pope himself, besought him to marry in order to preserve the line of the family, which seemed in danger of extinction. His mind, however, was made up; and, to escape farther importunity, he was privately ordained in 1565, and at once devoted himself to the reform of abuses in his diocese. The Council of Trent (Sess. 24:de ref. 7) having recommended the preparation of an authoritative Catechism, Pius intrusted the work to his nephew, who, associating with himself three eminent ecclesiastics, completed in 1566 the celebrated *Catechismus Tridentinus*, *Catechismus Romanus*, or *Catechismus ad parochos*. **SEE CATECHISMS; SEE CREEDS.** To carry out his plans of reform, he gave up every other benefice, abandoned his paternal property, and divided his diocesan revenues into three portions: one for the poor, another for the Church, and the third for himself, of the use of which he gave a rigid account to his synod. In his palace he made a like reformation. In the enforcement of discipline, he held, at different periods, six provincial councils and eleven diocesan synods; and, to see that the regulations of these councils were enforced, he regularly visited in person the churches of his vast province. These reforms excited powerful resistance. The *Humiliati* (q.v.) induced a friar of the order, named Farina, to attempt the life of Borromeo. The assassin fired at the archbishop as he was at prayers before the altar, but the bullet only grazed the skin. The assassin and his two accomplices were put to death, and the order of the Humiliati was suppressed by Pius V. During the plague at Milan, 1576, he threw himself into the danger, giving service in every form to the bodies and souls of the dying, at the peril of his life. He died Nov. 3, 1584. On the whole, his life is singularly remarkable for purity in the midst of a corrupt and degraded Church. His talents, property, and life were entirely consecrated to the service of Christianity through the Church, whose interests were always to him more sacred than any earthly considerations. In 1610 he was canonized by Paul V. His works were published at Milan in 1747 by Jos. Ant. Saxius, containing his *Instructions to Confessors*, his *Sermons*, and the *Acta*

Ecclesie Mediolanensis (5 vols. fol.). The latter work was originally printed at Milan in 1599 (2 vols. fol.). In 1758 there was published at Augsburg, in two vols. fol., an edition of the *Homilies, Discourses, and Sermons*, together with the *Noctes Vaticance*, notes by Saxius, and a *Life*, translated into Latin from the Italian of Giussano. His life has been several times written: see Godeau, *Vie de C. Borromeo* (Paris, 1748, 2 vols. 12mo); Touron, *Vie de St. Charles Borromeo* (Paris, 1761, 3 vols. 12mo); Sailer, *Der heil. Karl Borromeo* (Augsb. 1823); Giussano, *Leben des heil. Karl Borromeo* (Augsb. 1836, 3 vols.); Dieringer, *Der heilige Karl Borromaus* (Cologne, 1846).-*Biog. Univ.* v, 197; Butler, *Lives of Saints*, 10:366; Landon, *Eccl. Dictionary*, s.v.

In Germany an *Association of St. Borromeo* was founded in 1846 for promoting the circulation of Roman Catholic books. It counted, in 1857, 697 branch associations, and its receipts amounted to 51,000 thalers.

Borromeo, Federico

cousin of Cardinal Borromeo, was born at Milan in 1564. " He resided first at Bologna and then at Pavia, and afterward went to Rome, where he was made a cardinal in 1587. He was both a classical and Oriental scholar, and was intimate at Rome with Baronio, Bellarminec and the pious philanthropist Filippo Neri. In 1595 he was made archbishop of Milan, where he adopted the views of his cousin and predecessor St. Charles, and enforced his regulations concerning discipline with great success. He used to visit by turns all the districts, however remote and obscure, in his diocese, and his zealous labors have been recently eloquently eulogized by Manzoni in his 'Promessi Sposi.' He was the founder of the Ambrosian Library, on which he spent very large sums; and he employed various learned men, who went about several parts of Europe and the East for the purpose of collecting manuscripts. About 9000 manuscripts were thus collected. Cardinal Borromeo established a printing-press, annexed to the library, and appointed several learned professors to examine and make known to the world these literary treasures. He also established several academies schools, and charitable foundations. His philanthropy, charity, and energy of mind were exhibited especially on the occasion of the famine which afflicted Milan in 1627-28, and also during the great plague of 1630 He died September 22, 1631."-*English Cyclopedia*, s.v.

Borromeo, Society Of St.

SEE BORROMEIO.

Borrowing.

On the general subject, as a matter of law or precept, *SEE LOAN.*

In ^{<0125>}Exodus 12:35, we are told that the Israelites, when on the point of their departure from Egypt, "borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment;" and it is added that "the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians." This was in pursuance of a divine command which had been given to them through Moses (^{<0182>}Exodus 3:22; 11:2). This has suggested a difficulty, seeing that the Israelites had certainly no intention to return to Egypt, or to restore the valuables which they thus obtained from their Egyptian "neighbors." (See Justi, *Ueber die den Egypthern von d. Israeliten bei ihrer Abreise abgeforderten Gerathe*, Frkft. a. M. 1777; *Danvill. Rev.* Sept. 1864; *Ev. Quar. Rev.* [Gettysb.] Jan. 1865.) It is admitted that the general acceptation of the word here (hut not usually elsewhere) rendered *borrow* (**I aiv**; *shaal'*), is to *request* or *demand*; although there are places (^{<0224>}Exodus 22:14; ^{<0128>}1 Samuel 1:28; ^{<1216>}2 Kings 6:5) where *borrowing* is certainly denoted by it. Some therefore allege that the Israelites did not *borrow* the valuables, but *demanded* them of their Egyptian neighbors, as an indemnity for their services, and for the hard and bitter bondage which they had endured. But this does not appear to us to mend the matter much; for the Israelites had been public servants, rendering certain onerous services to the state, but not in personal bondage to individual Egyptians, whom nevertheless they, according to this account, mulcted of much valuable property in compensation for wrongs committed by the state. These individual Egyptians also were selected not with reference to their being implicated more than others in the wrong treatment of the Israelites: they were those who happened to be their "neighbors," and, as such, open more than others to the exaction. Hence we incline to the interpretation (Clarke, *Comment.* on ^{<0182>}Exodus 3:22) that the Israelites simply *requested* the valuables of the Egyptians, without any special (except a tacit) understanding on the part of the latter that they were to be restored. This agrees with the fact that the professed object of the Hebrews was not to quit Egypt forever, but merely to withdraw for a few days into the desert,

that they might there celebrate a high festival to their God. *SEE EXODE*. At such festivals it was usual among all nations to appear in their gayest attire, and decked with many ornaments; and this suggests the grounds on which the Israelites might rest the application to their Egyptian neighbors for the loan of their jewels and rich raiment. Their avowed intention to return in a few days must have made the request appear very reasonable to the Egyptians; and, in fact, the Orientals are, and always have been, remarkably ready and liberal in lending their ornaments to one another on occasions of religious solemnity or public ceremony. It would seem, also, as if the avowed intention to return precluded the Hebrews from any other ground than that of borrowing; for if they had *required* or *demand*ed these things as compensations or gifts, it would have amounted to an admission that they were quitting the country altogether. Turn which way we will in this matter, there is but a choice of difficulties; and this leads us to suspect that we are not acquainted with all the facts bearing on the case, in the absence of which we spend our strength for naught in laboring to explain it. One of the difficulties is somewhat softened by the conjecture of Professor Bush, who, in his *Note* on ^{CHAP.}Exodus 11:2, observes, "We are by no means satisfied that Moses was required to *command* the people to practise the device here mentioned. We regard it rather, as far as *they* were concerned, as the mere *prediction* of a fact that should occur." It will further relieve the difficulty if we consider that it was a principle universally recognised in ancient times, that all property belonging to their opponents in the hands of any nation against which war was declared became forfeited; and, in accordance with this supposed right, the jewels, precious vases, etc., which were borrowed by the Hebrews from the Egyptians, became, when Pharaoh commenced war upon them, legal spoil. It is evident that the Egyptians were but too glad to get rid of their dangerous captives at last to hesitate, or even stipulate for a restoration of the ornaments; nor did the Hebrews themselves at the time positively know that they should never return them.-Hengstenberg, *Pentat.* ii, 417 sq.

Bos, Lambert

an eminent scholar, was born at Workum, in Friesland, Nov. 23, 1670, and studied at the University of Franeker, where he devoted himself to Greek. His progress was so great that in 1697 he was appointed lecturer in Greek, and in 1703 professor. He died in 1717. His chief work is the *Ellipses Graecae*, which appeared first in 1702; but the fullest and best edition is that of Schaefer (Leipsic, 1809). Among his other works are his

Exercitationes philologicce ad loca nonnulla Novi Federis (Franeker, 1700, 8vo, and 1713, with *additions*):-*Observationes miscellanece ad loca qucedam*, etc. (Ibid. 1707, 8vo, and 1731):-*Vetus Testamentum ex vers. LXX interpretum cum variis lectiznibus*, etc. (Franeker, 1709, 4to).-*Biog. Univ.* v, 206.

Bos'cath

(~~1221~~2 Kings 22:1). *SEE BOZKATH.*

Bosem; Boser; Boshah.

SEE BALSAM; SEE GRAPE; SEE COCKLE, respectively.

Boskoi

(βοσκοί), monks in Syria and Mesopotamia who lived upon roots and herbs. They inhabited no houses, nor ate flesh or bread, nor drank wine. They professed to spend their time in the worship of God, in prayers and in hymns, till eating-time arrived; then every man went, with his knife in his hand, to provide himself food of the herbs of the field. This is said to have been their only diet, and constant way of living. See Bingham, *Orig. Eccles.* bk. 7:ch. ii, § ii.

Bosom

(properly *qyj echeyk*, κόλπος). It is usual with the Western Asiatics to carry various sorts of things in the bosom of their dress, which forms a somewhat spacious depository, being wide above the girdle, which confines it so tightly around the waist as to prevent any thing from slipping through. Aware of this, Harmer and other Biblical illustrators rather hastily concluded that they had found an explanation of the text (~~4158~~Luke 6:38), "Good measure, pressed down, and shaken together, and running over, shall men give into your bosom." All these expressions obviously apply, in the literal sense, to *corn*; and it is certain that corn and things measured in the manner described are never carried in the bosom. They could not be placed there, or carried there, nor taken out, without serious inconvenience, and then only in a small quantity. The things carried in the bosom are simply such as Europeans would, if in the East, carry in their' pockets. Yet this habit of carrying valuable property may indicate the origin of the image, as an image, *into the bosom*, without requiring us to suppose that every thing

described as being given *into the bosom* really was deposited there. *SEE DRESS.*

To have one in our bosom implies kindness, secrecy, intimacy (^{<0165>}Genesis 16:5; ^{<0028>}2 Samuel 12:8). Christ is *in* (εἰς, into) *the bosom of the Father*; that is, possesses the closest intimacy with, and most perfect knowledge of, the Father (^{<0018>}John 1:18). Our Saviour is said *to carry his lambs in his bosom*, which touchingly represents his tender care and watchfulness over them (^{<2401>}Isaiah 40:11). *SEE ABRAHAMS BOSOM.*

Bo'sor

(Βοσόρ), the Graecized form of the name of a place and of a man.

1. A city, both large and fortified, on the east of Jordan, in the land of Gilead (Galaad), named with Bozrah (Bosora), Carnaim, and other places, in 1 Macc. 5:26, 36. It is probably the BEZER *SEE BEZER* (q.v.) of ^{<0048>}Numbers 4:43 (see Grimm, *Exeg. Handb.* in loc.).

2. The Aramaic mode of pronouncing the name of BEOR *SEE BEOR* (q.v.), the father of Balaam (^{<0025>}2 Peter 2:15), in accordance with the substitution, frequent in Chaldee, of x for [(see Gesenius, *Thest.* p. 1144).

Bos'ora

(Βοσαρᾶ and Βοσορῶ), a strong city in Gilead, taken by Judas Maccabaus (1 Macc. v, 26, 28), doubtless the same as the BOZRAH *SEE BOZRAH* (q.v.) of Moab (^{<2482>}Jeremiah 48:24). But see Schwarz, *Palest.* p. 223.

Boss

(bḡi gab, literally the *back* or gibbous part of any thing, spoken elsewhere of earthen bulwarks ["bodies"] or ramparts, ^{<0832>}Job 13:12; the *vault* ["eminent place," etc.] of a brothel, ^{<2624>}Ezekiel 16:24; 31:39; the *eye-brows*," ^{<0849>}Leviticus 14:9; the *rim* or "nave" of a wheel, ^{<1073>}1 Kings 7:33), the exterior convex part of a buckler, ^{<0826>}Job 15:26 (comp. Schultens, *Comm.* in loc.). *SEE SHIELD.*

Bossuet, Jacques Beinigne,

bishop of Meaux, was born at Dijon, Sept. 27, 1627, of an eminent legal family. He studied first at Dijon, under the Jesuits, and thence proceeded to

Paris, where he soon surpassed his teachers by his acquirements. He took the doctor's bonnet May 16, 1652, and in the same year was received into priest's orders. He passed some time in retreat at St. Lazare, and afterward removed to Metz, of which cathedral he was canon. During his frequent visits to Paris on affairs connected with the chapter of Metz, he preached often with marvellous effect. His sermons were almost entirely extempore; he took to the pulpit a few notes on paper, but a mind filled, by previous meditation, with his subject. From 1660 to 1669 Bossuet gradually rose to his high pitch of eminence among the divines of the Gallican Church. During that period he composed his celebrated *Exposition de la doctrine Catholique*, which had to wait nine years for the pope's "imprimatur." The points on which he chiefly lays stress are the antiquity and unity of the Catholic Church; the accumulated authorities of fathers, councils, and popes; and the necessity of a final umpire in matters of doctrine and discipline. On all these points, however, he was ably answered by the venerable John Claude and other ministers of the French Calvinists, as well as by Archbishop Wake, who, in his "Exposition of the Doctrine of the Church of England," exposes much management and artifice in the suppression and alteration of Bossuet's first edition. In 1669 he was nominated to the see of Condom; and it was about this time that his celebrated *Funeral Discourses* were delivered. These sermons are only six in number, but, according to Laharpe, "ce sont des chefs-d'œuvre d'une éloquence qui ne pouvait pas avoir de modèle dans l'antiquité, et que personne n'a égalée depuis." But, in truth, these "orations are rather masterpieces of rhetorical skill than specimens of Christian preaching." The king having, in 1670, appointed him preceptor of the dauphin, Bossuet resigned his bishopric, his duties at court being incompatible with his ideas of what the episcopal office demanded of him. His office with the dauphin being completed in 1681, he was presented to the see of Meaux, and in the following year produced his *Traite de la Communion sous les deux Especes*. In 1688 appeared the *Histoire des Variations de l'eglise Protestante*. The first five books narrate the rise and progress of the Reformation in Germany; the 6th treats of the supposed sanction given by Luther and Melancthon to the adulterous marriage of the Landgrave of Hesse; the 7th and 8th books contain the ecclesiastical history of England during the reigns of Henry VIII and of Edward VI, and a continuation of that of Germany. The French Calvinists are discussed in book 9, and the assistance afforded to them by Queen Elizabeth, on the avowed principle that subjects might levy war against their sovereign on account of religious

differences (a doctrine which Bossuet asserts to have been inculcated by the reformers), forms the groundwork of book 10. Book 11 treats of the Albigenses and other sects from the 9th to the 12th centuries, who are usually esteemed precursors of the reformed. Books 12 and 13 continue the Huguenot history till the synod of Gap. Book 14 gives an account of the dissensions at Dort, Charenton, and Geneva; and book 15 and last endeavors to prove the divine authority, and therefore the infallibility of the true Church, and to exhibit the marks by which Rome asserts her claim to that title. Basnage, Jurieu, and Bishop Burnet replied to the *Variations*, but perhaps the sharpest reply is Archbishop Wake's (given in Gibson's *Preservative against Popery*), in which Bossuet is convicted not merely of inaccuracy, but also of false quotations. In 1689 Bossuet published the *Explication de l'Apocalypse*, and in the same year the first of the *Avertissemens aux Protestans*; the five others followed in the subsequent year. These *Avertissemens* are replies to the pastoral letters of Jurieu, attacking the *Histoire des Variations*. While the bishop was writing these replies the general answer to the *Variations* by Basnage appeared, to which he rejoined in his *Defense des Variations* in 1694. In all these works he wrote with great earnestness against Protestantism, although he was no advocate for the infallibility of the pope, or his power of deposing kings, both which pretensions he zealously opposed in his elaborate defence of the Four Articles promulgated in the celebrated assembly of the Gallican clergy in 1682, as containing the view held by the French Church on the papal authority. **SEE GALLICAN CHURCH.** It was written in 1683-84, but was not published until 1730, when it appeared at Luxembourg, in two vols. 4to, and has since been inserted in the *Index Prohibitorius*: it is entitled *Defensio Declarationis celeberrimæ quam de Potestate Ecclesiastica sanxit Clerus Gallicanus 19 Martii, 1682*. Bossuet refused the cardinal's hat, which was offered him by Pope Innocent XI as an inducement for him to remain silent on those points. He died at Paris, April 12, 1704. His complete works have often been published; the best editions are those of Paris, 1825, 59 vols. 12mo, and 1836, 12 vols. royal 8vo. A complete list of his works is given in *Biog. Univ.* v, 237, and by Darling, *Cyclop. Bibliog.* i, 372 sq. Bossuet's intellect was undoubtedly one of the grandest which has ever adorned the Roman Church. His sermons, most of which were never fully written out by himself, abound in noble thoughts, expressed in vigorous and elevated language. But his assaults on Protestantism are often as unfair and unjust as they are violent. His treatment of Fenelon (q.v.), and his personal share in persecuting the

Protestants of France, will always remain a blot upon his fame (see, especially, *Methodist Quarterly Review*, Jan. 1866, p. 127). The best life of him (which, nevertheless, is more a panegyric than a biography) is by Bausset, *Hist. de Bossuet* (Paris, 1828, 5th ed. 4 vols. 12mo), with Tabarand, *Supplment aux histoires de Bossuet et de Fenelon* (Paris, 1822, 8vo). There is also an English life by C. Butler, in his *Works*, vol. iii. The *History of Variations*, in English, appeared in Dublin, 1829 (2 vols. 8vo). See *Quarterly Review*, 10:409; *Christian Remembrancer*, 27:118; Hare, *Vindication of Luther*, p. 16, 272; *English Cyclopaedia*, s.v.; Poujoulat, *Lettres sur Bossuet* (Paris, 1854); Landon, *Ecclesiastical Dictionary*, ii, 350.

Boston, Thomas

a Scotch Presbyterian divine and voluminous writer, was born in Dunse, Berwickshire, 7th March, 1676. He received his school training at his native place, and afterward attended the University of Edinburgh. He was ordained in 1699 minister of the parish of Simprin, near his native place, and in 1707 he removed to Ettrick. He was a member of the General Assembly of 1703. He was opposed to the oath of abjuration, and in general to all measures which created restrictions on the Church. He joined those who supported the doctrines of *The Marrow of Modern Divinity* in the controversy in the Scottish Church on that work. He died on the 20th of May, 1732. Boston's writings are eminently popular in Scotland and among the Presbyterians in England. His well-known *Fourfold State*, which was first printed in 1720, had a curious literary fate. It had been so far reconstructed by a person whom he had engaged to correct the press, that the author, scarcely recognising his own work, repudiated the book till he issued a genuine edition. The title of this book in full is "*Human Nature in its Fourfold State: of primitive integrity subsisting in the parents of mankind in Paradise; entire depravation subsisting in the unregenerate; begun recovery subsisting in the regenerate; and consummate happiness or misery subsisting in all mankind in the future state.*" In 1776 appeared *Memoirs of the Life, Time, and Writings of Thomas Boston*, divided into twelve periods, written by himself, and addressed to his children. The *Fourfold State*, which is a strongly Calvinistic book, has passed through many editions, and is constantly reprinted. Boston wrote also other practical and controversial pieces, which are gathered in M'Millan's edition of the *Complete Works of the Rev. T. Boston* (Lond. 1852, 12 vols. 8vo).-Allibone, *Dict. of Authors*, i, 221.

Bostra,

an ancient episcopal see of Arabia, whose first bishop is said to have been one of the seventy disciples. In 244 (according to others, 247) a celebrated council was held there, under the presidency of Origen, against Beryllus, a Monarchian (q.v.) and Patripassian (q.v.). Origen not only refuted him, but brought him back from his errors. *SEE BOZRAH.*

Bostrenus

(*Βοστρηνός*), the "graceful" river upon whose banks Sidon was situated (Dionys. Per. p. 913); being the modern *Nahr el-Auhy*, a stream rising in Mount Lebanon from fountains an hour and a half beyond the village el-Baruk; it is at first a wild torrent, and its course is nearly south-west (Burckhardt, *Syria*, p. 206; Robinson, *Researches*, 3:429; Chesney, *Euphrat. Exped.* i, 467).

Bostwick, Shadrach,

an early Methodist Episcopal minister, was born in Maryland, educated as a physician, and entered the itinerancy in 1791. For fourteen years he travelled extensively in Delaware, Maryland, New Jersey, New York, Connecticut, Massachusetts, and Ohio. In 1798-9 he was presiding elder on New London District, Conn. In 1803 he became the pioneer of Methodism on the Western Reserve, Ohio, then a wilderness, where his labors were of great and permanent value. In 1805 he located, and resumed the practice of medicine. The "intellectual and evangelical power of his sermons" gave him great popularity wherever he travelled. His piety was deep, and his bearing *noble*. -*Minutes of Conferences*, vol. i (appointments); Bangs, *History of Methodism*, ii, 80; Stevens, *Memorials of Methodism*, vol. i, ch. 26; Sprague, *Annals*, 7:200.

Botany

the science that treats of the vegetable kingdom. The only trace of a systematic classification on this subject in the Scriptures is found in the account of the creation (^{CHCIII}Genesis 1:11, 12), where the following distinctions are made:

1. DE'SHIE, AvD, "grass," i.e. the first shoots of *herbage*;
2. Bc[ע],l "herb," i.e. green or *tenderplants*;
3. /[ע] "tree," i.e. *woody* shrubs and trees.

These divisions correspond in general to the obvious ones of *grassy*, *herbaceous*, and *arborescent* forms of vegetable growth, the two former comprising annuals and those destitute of a firm stem. Solomon is said to have written, or, at least, discoursed on botanical productions ranging "from the cedar of Lebanon to the hyssop that springeth out of the wall" (~~1063~~ 1 Kings 4:33); but of his treatise or effusions nothing is now extant or further alluded to, if indeed this be any thing more than a hyperbolic mode of representing his general compass of knowledge (comp. Josephus, *Ant.* 8:2, 5) according to the then unscientific standard. **SEE SCIENCE.** A large number and considerable variety, however, of trees and plants are more or less referred to in the Bible, but of many of these there exist very slight means of identifying the exact species according to modern botanical systems. The following is a list of all the individuals of the vegetable kingdom of scriptural occurrence, in the alphabetical order of their Hebrew or Greek names, with their probable modern equivalents, and renderings in the Authorized English Version. See these last each in its proper place in this work.

- Abattichim'*, Melon, " melons."
Abivonch', Caper-plant, " desire."
Achu', Sedge, "flag," etc.
Adash', Lentil, "lentil."
Agam', Reed, " reed."
Agmon', Reed, " burush," etc.
Agrielaios, Oleaster, "wild olive."
Ahalim' and *Ahaloth'*, Aloe, "aloes."
Akantha, Bramble, " thorn."
Alaummin' or *Almnggimn'*, Sandal-tree, "almug - trees,"
Allah' or *Allon'*, Terebinth, "oak," etc. [etc.
Ale, Aloe, " aloes."
Ansthon, Dill, " anise."
Apsinthos, Wormwood, "wormwood."
Arabim', Osier, willows."

Ashur', Cedar (?), "Ashurites."
Bation, Palm, "branch."
Basam', *Besam'*, or *Be'seni*, Balsam, "spice."
Batos, Bramble, "bush," etc.
Bekaim', Gum-tree, "mulberry."
Berosh' or *Beroth'*, Cypress, "fir."
Be'tsel, Onion, "onion."
Beiishim', Poison-berry, "wild grapes."
Bikkurah', Early Fig, "first ripe," etc.
Bo'ser, Unripe Grape, "sour grapes."
Boshah', Weed, cockle."
Botnim', Pistachio, "nuts."
Bussos or *But.*, Linen, "fine linen."
Chabatstse'leth, Meadow Saffron, "rose."
Challamuth, Purslain, "egg."
Charey- Yonim', Kale, "doves' dung."
Chartsan', Sour Grape, "kernels."
Charul', Bramble, "nettle."
Chatsir', Greens, "leeks."
Che'dek, Mad-apple, "thorn," "brier."
Chelbenah', Galbanum, "galbanum."
Chittah' and *Chintin'*, Wheat, "wheat."
Cho'ich, Thorn, "thorn."
Chor and *Chur*, Linen, "linen."
Dardar', Weed, "thistle."
Dochan', Millet, "millet."
Dudaim', Love-apple, "mandrake."
Ebbeh', Papyrus, "swift."
Elah' or *Elonm'* Terebinth (?) "oak."
Elaiia, Olive, olive"
E'rez, Cedar, "cedar."
E'shel, Tamarisk, "grove," etc.
Ets-She'men, Olive, "oil-tree."
Ezob', Hyssop, "hyssop."


Gad, Coriander, coriander."
Go'me, Papyrus, "rush," etc.
Go'pher, Cypress, "gopher."
Hadas', Myrtle, "myrtle."
Hedussmon, Mint, "mint."
Hobni', Ebony, "ebony."
Hussopos, Hyssop, "hyssop."
Kalldmos, Reed, "reed," etc.
Kali', Roasted grains, "parched corn."
Kalielaios, Olive, "good olive."
Kamon', Cummin, "cummin."
Kaneh', Cane, "reed," etc.
Karkom', Saffron, "saffron."
Karpas', Cotton (?), "green."
Ka'yits, Fig, L summer."
Keration, Carob, "husk."
Ke'tsach, Fennel-flower, "fitches."
Ketsiyah', Cassia, "cassia."
Kikayon', Castor-plant, "gourd."
Kimmosh' or *Kimosh'*, Thistle, "nettle."
Kinamon' and *Kinamon-* Cinnamon, "cinnamon."
Kippah', Palm, "branch."
Kishshu', Cucumber, "cucumber."
Ko'pher, Cyprus-flower, "pitch," etc.
Kots, Thorn, "thorn," "brier."
Krinon, Lily, "lily."
Krithe, Barley, "barley."
Kumna on, Cummin, "cummin."
Kusse'meth, Spelt, "rye," etc.
Libdnos and *Libonah'*, Frankincense, "frankincense."
Libneh', Poplar, "poplar."
Linon, Flax, "linen."
Lot, Ladanum, "myrrh."
Luz, Almond, "hazel."

Maliuach, Sea Purslain, "mallows."
Man and Manna, Manna, "Manna."
Mor, Myrrh, "myrrh."
Nardos, Spikenard, " spikenard."
Nataph', Aromatics, "stacte."
Olunthos, Unripe Fig. untimely figs."
O'ren, Pine (?), "ash."
Pag, Unripe Fig, "green figs."
Pakuoth', Wild Cucumber, " wild gourd."
Pegacnon, Rue, "rue."
Pe'sheth or Pishtah', Flax, "flax."
Phoinix, Palm, " palm."
Pol, Bean, "beans."
Rimmon', Pomegranate, " pomegranate."
Rosh, Poppy (?), "gall," etc.
Ro'them, Spanish Broom, "juniper."
Sallon' or Sillon', Prickle, "thorn," "brier."
Seneh', Bramble, "bush."
Sefirah', Barley, "barley."
Shaked', Almond, "almond."
Shamir', Prier, "brier."
Sha'yith, Thorn, " thorn."
Shesh, Linen, " fine linen," etc.
Shittah' or Shittim', Acacia, "shittah," etc.
Shoshan', *Shushanl'* etc., Lily, "lily."
Shum, Garlic, " garlic."
Sindpi, Mustard, "mustard."
Sir, Thorn, "thorn."
Sirpad', Nettle, "brier."
Sitos, Grain, wheat, " Icorn."
Skolops, Brier, "thorn."
Smurna, Mhyrrh, "myrr."
Sorek', Grape, " vine."
Staphule, Grape, " bunch."

Sukd or *Sukon*, Fig, "fig."
Sukomoria, Sycamore, "sycamore."
Suph, Sea-weed, "weed," etc.
Tamar' or *Timmorah'*, Palm, "palm."
Tappu'ech, Apple (?), apple."
Teidnah', Plantain, "fig."
Tedisshsur', Cedar, "box."
Thuia, Citron (?), "thyine."
Tidhar', Holm (?), "pine."
Tirzah, Hex (?) "cypress."
Tribolos, Caltrop, "brier."
Tsaphtsaphah', Willow, "willow."
Tse'lim', Lotus, "shady."
Tsimmuk', Raisins, "raisins."
Tsinnim' or *Tsininim'*, Prickly shrubs, "thorns."
Tsori', Balm, "balm."
Za'yite, Olive, "olive."
Ze'phehi, Pitch, "pitch."
Zizazia, Darnel, "tares."

See Ursini *Arboretum Biblicum* (Norimberg, 1685, 12mo); Hiller, *Hierophyton* (Traj. ad Rhen. 1725, 4to); Forskal, *Flora Aegyptiaco-Arabica* (Hauniae, 1775, 4to); Celsius, *Hierobotanicum* (Upsal, 1745, 2 vols. 8vo); Russell, *Nat. Hist. of Aleppo* (Lond. 1714, 2 vols. 4to); Bruce, *Travels* (vol. 3:Edinb. 1805, 4to); Kitto, *Phys. Hist. of Palest.* (vol. ii, Lond. 1843, 8vo); Osborre, *Plants of the Holy Land* (Phila. 1860, 4to); Calcott, *Script. Herbal* (Lond. 1842, 8vo); Rosenmuller, *Bib. Botany* (tr. from the German. Edinb. 1846, 12mo); Smith, *Bible Plants* (Lond. 1878, 12mo). **SEE PLANT; SEE TREE; SEE FRUIT; SEE FLOWER; SEE NATURAL HISTORY.**

Botch

(ׁy)  *shechiz'*, elsewhere "boil"), a name applied (^(~~1827~~)Deuteronomy 28:27, 35) to the Egyptian plague of cutaneous inflammatory eruptions (^(~~1800~~)Exodus 9:9 sq.), a disease at that time preternaturally induced, but apparently also endemic in that country from Sept. to Dec., according to some travellers, and breaking out in pustules that sometimes prove fatal in

a few days (Granger, *Voyage de l'Egypte*, p. 22). Others (comp. Rosenmuler, *Alterthumsk.* ii, 222 sq.) understand a kind of eruptive fever engendered by the effluvia after the inundation of the Nile; but this disease would hardly attack cattle. Jahn (*Archaol.* I, ii, 384) thinks it was the black leprosy or *melandria*. **SEE BOIL.**

Botnim.

SEE NUT.

Botrys

(**Βότρυς**; in Gr. this word means a *bunch* of grapes; **Βοστρύς** in Theophan. *Chorogr.* p. 193; comp. Pomp. Mela, i, 12, 3), a town of the Phoenician coast, twelve Roman miles north of Byblus (*Tab. Peut.*), and a fortress of the robber tribes of Mount Libanus (Strabo, 16:p. 755), founded by Ethbaal, king of Tyre (Menander in Josephus, *Ant.* 8:13, 2). It was taken, with other cities, by-Antiochus the Great in his Phoenician campaign (Polyb. v, 68). It is still extant under the name *Batrun*, a small town, with a port and 300 or 400 houses, chiefly of Maronites (Chesney, *Euphr-at. Exped.* i, 454).

Bottle

Picture for Bottle 1

is the word employed by our translators for several terms in the original. The most proper of these appears to be 'dan: (*nod*, so called from being shaken in churning, **SEE BUTTER**), Gr. **ἄσκος**, a vessel made of skin, used for milk (^{<07049>}Judges 4:19), or wine (^{<06904>}Joshua 9:4, 14; ^{<01650>}1 Samuel 16:20; ^{<01975>}Matthew 9:17; ^{<01022>}Mark 2:22; ^{<0157>}Luke 5:37, 38).- For preserving the latter free from insects, they were often suspended in the smoke (^{<0383>}Psalms 119:83). The term occurs in a figurative sense in ^{<0508>}Psalms 56:8. **tmj** *əche'meth*, so called from its usual *rancidity*) was also a leathern or skin bottle for holding water (^{<0214>}Genesis 21:14, 15, 19) or strong drink (^{<0215>}Hosea 2:15). *Earthen* vessels for liquids are denoted by **qWbqBi** (*bakbuk'*, ^{<0190>}Jeremiah 19:1-10; "cruse" of honey, ^{<0143>}1 Kings 14:3) and **l bn̄or l bn̄**, (*ne'bel*, ^{<0304>}Isaiah 30:14; for wine, ^{<0024>}1 Samuel 1:24; 10:3; 25:18; ^{<0161>}2 Samuel 16:1; ^{<0132>}Jeremiah 13:12; 48:12; figuratively, ^{<0337>}Job 38:37; "pitchers," Lamentations 4:2). The term

employed in ^{<K329>}Job 32:19, is **b/a** (ob, strictly a *water-skin*), and evidently refers to a wine-skin as bursting by fermentation. The word **hmj e** (*chemah'*), rendered "bottle" of wine in ^{<X075>}Hosea 7:5, signifies rather its *heat* or intoxicating strength, as in the margin and elsewhere. *SEE CRUSE; SEE CUP; SEE FLAGON; SEE PITCHER; SEE BOWL*, etc.

1. The first bottles were probably made of the *skins* of animals. Accordingly, in the fourth book of the *Iliad* (1. 247), the attendants are represented as bearing wine for use in a bottle made of goat-skin (ἄσκῳ ἐν αἰγείῳ). In Herodotus also (ii, 121) a passage occurs by which it appears that it was customary among the ancient Egyptians to use bottles made of skins; and from the language employed by him it may be inferred that a bottle was formed by sewing up the skin, and leaving the projection of the leg and foot to serve as a cock; hence it was termed ποδεών. This aperture was closed with a plug or a string. In some instances every part was sewed up except the neck; the neck of the animal thus became the neck of the bottle. (See Wilkinson, *Anc. Eg.* i, 148-158.) The Greeks and Romans also were accustomed to use bottles made of skins, chiefly for wine (see Smith, *Dict. of Class. Antig.* s.v. Vinum). *SEE SKIN-BOTTLE*.

Picture for Bottle 2

Skin-bottles doubtless existed among the Hebrews even in patriarchal times; but the first clear notice of them does not occur till ^{<K304>}Joshua 9:4, where it is said that the Gibeonites, wishing to impose upon Joshua as if they had come from a long distance, took "old sacks upon their asses, and wine-bottles, *old, and rent, and bound up.*" So in the thirteenth verse of the same chapter: "these bottles of wine which we filled were new, and, behold, they *be rent*; and these our garments and our shoes are become old by reason of the very long journey." Age, then, had the effect of wearing and tearing the bottles in question, which must consequently have been of skin (see Hackett's *Illustr. of Scripture*, p. 44, 45). To the same effect is the passage in ^{<K329>}Job 32:19, "My belly is as wine which hath no vent; it is ready to burst like new bottles." Our Saviour's language (^{<A017>}Matthew 9:17; ^{<A057>}Luke 5:37, 38; ^{<A022>}Mark 2:22) is thus clearly explained: 'Men do not put new wine into old bottles, else the bottles break and the wine runneth out, and the bottles perish;' "New wine must be put into new bottles, and both are preserved." To the conception of an English reader, who knows of no bottles but such as are made of clay or glass, the idea of bottles breaking through age presents an insuperable difficulty; but skins

may become "old, rent, and bound up;" they also prove, in time, hard and inelastic, and would, in such a condition, be very unfit to hold new wine, probably in a state of active fermentation. Even new skins might be unable to resist the internal pressure caused by fermentation. If, therefore, by "new" is meant "untried," the passage just cited from Job presents no inconsistency.

Picture for Bottle 3

As the drinking of wine is illegal among the Moslems who are now in possession of Western Asia, little is seen of the ancient use of skin-bottles for wine, unless among the Christians of Georgia, Armenia, and Lebanon, where they are still thus employed. In Georgia the wine is stowed in large ox-skins, and is moved or kept at hand for use in smaller skins of goats or kids. But skins are still most extensively used throughout Western Asia for water. The Arabs, and all those that lead a wandering life, keep their water, milk, and other liquors in leathern bottles. These are made of goat-skins. When the animal is killed, they cut off its feet and its head, and they draw it in this manner out of the skin without opening its belly. In Arabia they are tanned with acacia bark, and the hairy part left outside. If not tanned, a disagreeable taste is imparted to the water. They afterward sew up the places where the legs were cut off and the tail, and when it is filled they tie it about the neck. The great leathern bottles are made of the skin of a he-goat, and the small ones, that serve instead of a bottle of water on the road, are made of a kid's skin. These bottles, when rent, are repaired sometimes by setting in a piece, sometimes by gathering up the wounded place in the manner of a purse; sometimes they put in a round flat piece of wood, and by that means stop the hole (Chardin, ii, 405; 8:409; Wellsted, *Arabia*, i, 89; ii, 78; Lane, *Mod. Eg.* ii, c. 1; Harmer, ed. Clarke, i, 284). Bruce gives a description of a vessel of the same kind, but larger. "A gerba is an ox's skin squared, and the edges sewed together by a double seam, which does not let out water. An opening is left at the top, in the same manner as the bung-hole of a cask; around this the skin is gathered to the size of a large handful, which, when the gerba is full of water, is tied round with whipcord. These gerbas contain about sixty gallons each, and two of them are the load of a camel. They are then all besmeared on the outside with grease, as well to hinder the water from oozing through as to prevent its being evaporated by the heat of the sun upon the gerba, which, in fact, happened to us twice, so as to put us in danger of perishing with thirst" (*Travels*, 4:334). Chardin says that wine in Persia is preserved in skins

saturated with pitch, which, when good, impart no flavor to the wine (*Voyages*, 4:75). Skins for wine or other liquids are in use to this day in Spain, where they are called *borrachas*.

Picture for Bottle 4

2. It is an error to represent bottles as being made exclusively of dressed or undressed skins among the ancient Hebrews (Jones, *Biblical Cyclopedia*, s.v.). Among the Egyptians ornamental vases were of hard stone, alabaster, glass, ivory, bone, porcelain, bronze, silver, or gold; and also, for the use of the people generally, of glazed pottery or common earthenware. As early as Thotmes III, only two centuries later than the Exodus, B.C. 1490, vases art known to have existed of a shape so elegant and of workmanship so superior as to show that the art was not, even then, in its infancy (Wilkinson, *Anc. Eg.* ii, 59, 60). Glass bottles of the third or fourth century B.C. have been found at Babylon by Mr. Layard. At Cairo many persons obtain a livelihood by selling Nile water, which is carried by camels or asses in skins, or by the carrier himself on his back in pitchers of porous gray earth (Lane, *Mod. Eg.* ii, 153, 155; Burckhardt, *Syria*, p. 611; Maundrell, *Journey*, p. 407, Bohn). *SEE GLASS*.

Picture for Bottle 5

Among the Israelites, as early as the days of the Judges (^{<0049>}Judges 4:19; 5:25), bottles or vases composed of some earthy material, and apparently of a superior make, were in use; for what in the fourth chapter is termed "a bottle," is in the fifth designated "a lordly dish." Isaiah (^{<2304>}Isaiah 30:14) expressly mentions "the bottle of the potters," as the reading in the margin gives it, being a literal translation from the Hebrew, while the terms which the prophet employs shows that he could not have intended any thing made of skin: " He shall *break it* as the *breaking* of the potter's vessel that is *broken* in pieces, so that there shall not be found in the bursting of it a *sherd* to take fire from the hearth, or to take water out of the pit." In ^{<2491>}Jeremiah 19:1, he is commanded, "Go and get a potter's earthen bottle;" and (ver. 10) "break the bottle;" "Even so, saith the Lord of Hosts (ver. 11), will I break this people and this city as one breaketh a potter's vessel, that cannot be made whole again" (see also ^{<2432>}Jeremiah 13:12-14). Metaphorically the word bottle is used, especially in poetry, for the clouds considered as pouring out and pouring down water (^{<3887>}Job 38:37), " Who can stay the bottles of heaven?" The passage in the Psalms (lvi, 8), "Put

thou my tears into thy bottle," that is, "treasure them up," "have a regard to them as something precious," is illustrated by the custom of tying up in bags or small bottles, and secure with a seal, articles of value, such as precious stones; necklaces, and other ornaments. *SEE TEAR.*

Bottomless Pit.

SEE ABYSS.

Boucher, Jonathan,

one of the early Episcopal ministers in America, was born at Blencogo, England, 1738. At sixteen he came to America, and was nominated to the rectorship of Hanover parish, Va., in 1761. He served in succession the parishes of St. Mary's, St. Anne's, and Queen Ann's in Maryland; and from this last he was ejected in 1775 for refusing to omit from the service the prayers for the king. Returning to England, he became vicar of Epsom 1784. In 1799 he removed to Carlisle, where, he died in 1804. He published *A View of the Causes and Consequences of the American Revolution* (Lond. 1797, 8vo), and some pamphlets. His later years were spent on a *Glossary of Provincial and Archeological Words*, which remained in MS., and was purchased in 1831 by the English publishers of Webster's Dictionary.-Sprague, *Annals*, v, 211; Allen, *Biog. Dict. s.v.*

Boudinot, Elias, LL.D.,

a distinguished Christian philanthropist, was born in Philadelphia, May 2, 1740. He early gained a great reputation as a lawyer, and was appointed, in 1777, commissary general of the prisoners. In the same year he was elected to Congress, and became its chairman in 1782, in which capacity he signed the preliminaries of peace with Great Britain. In 1789 he was again called to Congress, where he served for six years in the House of Representatives. In 1796 Washington appointed him superintendent of the mint, an office which he held until 1805. In 1812 he became a member of the American Board of Commissioners for Foreign Missions, and in 1816 the first president of the American Bible Society (q.v.). These two, as well as many other religious societies, received from him rich donations. He died Oct. 24, 1821, at Burlington. He wrote: *Age of Revelation, or the Age of Reason an Age of Infidelity (1790)*:-*Second Advent of the Messiah (1815)* :-*Star in the West (1816)*. In the last work he tried to show that the North American Indians are the lost tribes of Israel. He also published

(anonymously in the *Evangelical Intelligencer* for 1806) a memoir of the remarkable William Tennent (q.v.).

Bough

Picture for Bough

is the rendering in the Auth. Vers. of several words that require no special elucidation, but in ^{2370b}Isaiah 17:6, 9, it stands as the representative of *γυμᾶ* *amir'* (Sept. ἐπ' ἄρκου μετεώρου in ver. 6, and οὐραμοῦράιοι in ver. 9; Vulg. *summitate ranti*; Auth. Vers. "uppermost bough"), a word that occurs nowhere else, and is usually derived from an Arabic root signifying a *general* or emir, and hence, in the present text, the higher or upper branches of a tree. Gesenius (*Comment. in loc.*) admits that this interpretation is unsatisfactory; and Lee, who regards it as very fanciful, endeavors (*Lex. s.v.*) to establish that it denotes the caul or sheath in which the fruit of the date-palm is enveloped. According to this view, he translates the verse thus: "Two or three berries in the head (or upper part) of the caul (or pod, properly sheath), four or five in its fissures." -This is at least ingenious; and if it be admitted as a sound interpretation of a passage confessedly difficult, this text is to be regarded as affording the only scriptural allusion to the fact that the fruit of the date-palm is, during its growth, contained in a sheath, which rends as the fruit ripens, and at first partially, and afterward more fully exposes its precious contents. *SEE PALM*. Nevertheless, Furst (*Lex. s.v.*) and Henderson (*Comment. in loc.*) adhere to the other interpretation.

Boulogne, Etienne Antoine

a prominent pulpit orator, and bishop of the Roman Church in France, was born in 1747 at Avignon. He early displayed a remarkable oratorical talent. In 1808 he was appointed bishop of Troyes. At the Episcopal Synod of Paris in 1811 he was elected one of the four secretaries, spoke with great decision against the appointment of the bishops by the government without a papal confirmation, and was deputed with two other bishops to present the address of the council to the emperor. He was therefor imprisoned, and could not return to his episcopal see until the restoration of the Bourbons. In 1821 the pope conferred on him the title of archbishop. He died in 1825. His complete works (Paris, 8 vols. 1827 sq.) comprise four volumes of sermons, one volume of pastoral letters and instructions, and three volumes

of miscellaneous essays, with a biographical notice of the author by *Picot.-Nouv. Biogr. Univ.*

Boundary.

SEE BORDER; SEE LANDMARK.

Bourdaloue, Louis,

"the prince of French preachers," was born at Bourges, Aug. 20, 1632, and, having at sixteen entered the Society of the Jesuits, soon so distinguished himself in the provinces that his superiors in 1669 called him to Paris. His first sermons in that city had a prodigious success, and he was ordered to preach before the court at ten different seasons between 1670 and 1693, a thing altogether without precedent. "He possessed every advantage, physical and mental, that is required for an orator. A solid foundation of reasoning was joined with a lively imagination, and a facility in giving interest and originality to common truths was combined with a singular power of making all he said to bear the impress of a strong and earnest faith in the spiritual life. His was not the beauty of style or art; but there is about his writing a body and a substance, together with a unity and steadiness of aim, that made the simplest language assume the power and the greatness of the highest oratory." At the revocation of the edict of Nantes he was commissioned to preach to the Protestants. Toward the close of his life he abandoned the pulpit, and confined his ministrations to houses of charity, hospitals, and prisons. He died May 13, 1704. His *Works*, collected by Bretonneau, a Jesuit, appeared in two editions, one in 14 vols. 8vo (Paris, 1707), the other in 15 vols. 12mo (Liege, 1784). The best modern edition is that of Paris (1822-26, 17 vols. 8vo). A series of his sermons was translated into English and published in London in 1776 (4 vols. 12mo). A biography of Bourdaloue has been published by Pringy (Paris, 1705). On his character as a preacher, see *Christian Remembrancer*, July, 1854; *Eclectic Review*, 29:277; Fish, *Masterpieces of Pulpit Eloquence*, ii, 45.

Bourges

the see of a Roman archbishop in France. Bourges was one of the earliest episcopal sees of France. A metropolitan of Bourges is mentioned for the first time at the beginning of the sixth century. A university was established there in 1463. Councils (Concilia Bituricensia) were held at Bourges in

1031, 1225, 1276, 1286, 1336, with regard to church discipline; another, the most important of all, in 1438, *SEE BOURGES, PRAGMATIC SANCTION OF*; and the last, in 1528, against Luther and the Reformation.-Wiltch, *Geogr. and Statist. of the Church*.

Bourges, Pragmatic Sanction Of,

a settlement drawn up at the Synod of Bourges, 1438 (convoked by Charles VII, and to which Pope Eugene IV and the fathers of the Council of Basle sent legates), for the purpose of remedying abuses in the matter of election to bishoprics. The French clergy had sent petitions on this point to the Council of Basle (q.v.), which in return sent several decrees to the King of France on the subject. These decrees form the basis of the "Pragmatic Sanction." It is styled by some writers the rampart of the Gallican' Church, and takes from the popes very nearly the whole of the power they possessed of presenting to benefices and of judging ecclesiastical causes within the kingdom. It forms part of the "fundamental law" of the French state and of the Gallican Church. In 1439 the most important of them were also accepted by a German Diet at Mayence. Twenty-three articles of the Pragmatic Sanction were founded upon the decrees of the Council of Basle, and hence the papal sanction of those decrees also approved twenty-one of these articles.

Art. 1. Relates to the authority of ecumenical councils;

2. Relates to the power and authority of the Council of Basle:

3. Relates to elections, and enjoins freedom of election, etc.;

4. Abolishes all reservations of benefices, etc.;

5. Relates to collations and benefices, and forbids expective graces, etc.;

6. Relates to judgment and causes; orders that all causes [except the greater causes] which happen at places more than four days' journey from Rome shall be decided on the spot;

7. Relates to frivolous appeals, and confirms the decree of the 20th September of Basle;

8. Confirms the decree of the 21st session of Basle, "de pacificis possessoribus;"

- 9.** Limits the number of cardinals (twenty-third decree of Basle);
- 10.** Relates to the annates;
- 11.** Contains regulations relating to divine service, and enjoins that the laudable customs of particular churches in France shall be observed;
- 12-19.** Relate to the economy of Cathedral churches;
- 20.** Relates to concubinary clerks;
- 21.** Relates to excommunications;
- 22.** Treats of interdicts;
- 23.** Concerns the pope's bulls and letters. These articles were confirmed by the French Parliament July 13th, 1439. The popes made vigorous attacks upon the Pragmatic Sanction, which were as vigorously resisted by the king, the Parliament, and the bishops. Louis XI (successor of Charles) consented to its abolition, but the Parliament resisted it. It was repealed by the Lateran Council, 1512, and renounced by Francis I in his Concordat (q.v.) of 1516, with the understanding that the Concordat guarded the rights of the French government on the points in question.-Landon, *Manual of Councils*, p. 85.

Bourignonists,

the followers of a visionary in France called Antoinette Bourignon, who was born at Lille 1616, and died at Franeker 1680. She taught that man is perfectly free to resist or receive divine grace; that there is no such thing as foreknowledge or election; that God is ever unchangeable love toward all his creatures, and does not inflict any arbitrary punishment, but that the evils they suffer are the natural consequences of sin; that religion consists not in outward forms of worship nor systems of faith, but in an entire resignation to the will of God, and those inward feelings which arise from communion with God. She held many extravagant notions, such as the following: that Adam, before the fall, possessed the nature of both sexes; that, when she was in an ecstasy, God represented Adam to her mind in his original state; as also the beauty of the first world, and how he had drawn it from the chaos; and that every thing was bright, transparent, and darted forth life and ineffable glory; that Christ has a twofold manhood, one formed of Adam before the creation of Eve, and another taken from the Virgin Mary; that this human nature was corrupted with the principle of

rebellion against God's will. Her works were collected and published under the title *Toutes les oeuvres de Mliddle. A. Bourgnon* (Amst. 1679-1684, 19 vols. 12mo), by her disciple Poiret, who also wrote her life (2 vols. 12mo, 1679). Many of her writings have been translated and published in England. She had more disciples in Scotland than in any other country, and in 1701 the General Assembly condemned her writings as "freighted with damnable doctrines." See *Apology for M. Ant. Bourignon* (Lond. 1699, 8vo); *The Light of the World* (Lond. 1696, 8vo); *The Academy of Learned Divines* (Lond. 1708, 8vo); *Confusion of the Builders of Babel* (Lond. 1708, 8vo). -Mosheim, *Eccl. Hist.* 3:480, 481; Stowell, *Work of the Spirit*, 268 sq ; Landon, *Eccl. Dict.* ii, 359.

Bourne, George, Rev.

was born and educated in England. After emigrating to the United States he became a minister of the Reformed Dutch Church in 1833. He held no pastoral charge, but was chiefly engaged in literary and theological pursuits in connection with publishing houses and the press. An ardent and learned controversialist, he was the author of works on Romanism and slavery, an earnest preacher, and a faithful champion of the Protestant cause. He died in 1845, in New York, at an advanced age.

Bourne, Hugh

founder of the "Primitive Methodist Connection," was born April 3d, 1772, in Staffordshire, England. He was brought up a Wesleyan Methodist, and became an active and zealous preacher. When about thirty years of age he associated himself with William Clowes and some other preachers of the Wesleyan body in reviving open-air religious services and camp-meetings. These proceedings, although common enough in the early days of Methodism, and found very useful in America, were discountenanced by the Conference, which in 1807 passed a resolution to the following effect: "It is our judgment that, even supposing such meetings (camp-meetings) to be allowed in America, they are highly improper in England, and likely to be productive of considerable mischief, and we disclaim all connection with them." This led to Mr. Bourne's separation from the Conference, and the establishment of the Primitive Methodist Connection, the first class of which was formed at Standley, Staffordshire, in 1810. The difference between the Primitive Methodists and the Wesleyan Methodists consists chiefly in the free admission of laymen to the Conference of the former

body. *SEE METHODISTS, PRIMITIVE*. In 1844 Mr. Bourne visited the United States of America, where his preaching attracted large congregations. From his youth he was a rigid abstainer from intoxicating drinks, in which respect many of the preachers and members of the Primitive Methodist Connection have followed his example. He died at Bemersley, in Staffordshire, October 11, 1852.

Bow

Picture for Bow

(**tvq**, *ke'sheth*; **τόξον**), one of the most extensively employed and (among primitive nations) efficient implements of missile attack. *SEE ARMOR*. It is met with in the earliest stages of history, in use both for the chase (^{<027>}Genesis 21:20; 27:3) and war (^{<042>}Genesis 48:22). In later times archers accompanied the armies of the Philistines (^{<083>}1 Samuel 31:3; ^{<303>}1 Chronicles 10:3) and of the Syrians (^{<123>}1 Kings 22:34). Among the Jews its use was not confined to the common soldiers, but captains high in rank, as Jehu (^{<084>}2 Kings 9:24), and even kings' sons (^{<084>}1 Samuel 18:4), carried the bow, and were expert and sure in its use (^{<102>}2 Samuel 1:22).

The tribe of Benjamin seems to have been especially addicted to archery (^{<184>}1 Chronicles 8:40; 12:2; ^{<448>}2 Chronicles 14:8; 17:7), but there were also bowmen among Reuben, Gad, Manasseh (^{<138>}1 Chronicles 5:18); and Ephraim (^{<079>}Psalms 78:9). The bow seems to have been bent with the aid of the foot, as now, for the word commonly used for it is **ĒrD**; *to tread* (^{<158>}1 Chronicles 5:18; 8:40; ^{<448>}2 Chronicles 14:8; ^{<258>}Isaiah 5:18; ^{<072>}Psalms 7:12, etc.). Bows of steel (or perhaps copper, **hvWj n**) are mentioned as if specially strong (^{<125>}2 Samuel 22:5; ^{<084>}Psalms 18:34). The *string* is occasionally named (**rty**, *ye'ther*, or **rtymemeythar'**). It was probably at first some bind-weed or natural cord, since the same word is used in ^{<077>}Judges 16:7-9, for "green withs." In the allusion to bows in ^{<122>}1 Chronicles 12:2, it will be observed that the sentence in the original stands "could use both the right hand and the left in stones and arrows out of a bow," the words "hurling" and "shooting" being interpolated by the translators. It is possible that a kind of bow for shooting bullets or stones is here alluded to, like the pellet-bow of India, or the "stonebow" in use in the Middle Ages, and to which allusion is made by Shakspeare (*Twelfth NiSht*, ii, 5), and which in Wisd. v, 22, is employed as the translation of **πετροβόλος**. This latter word occurs in the Sept. text of ^{<044>}1 Samuel

14:14, in a curious variation of a passage which in the Hebrew is hardly intelligible-- ἐν βολίσι, καὶ ἐν πετροβόλοις, καὶ ἐν κόχλαξι τοῦ πεδίου "with things thrown, and with stone-bows, and with flints of the field." If this be accepted as the true reading, we have here, by comparison with 14:27, 43, an interesting confirmation of the statement (13:1922) of the degree to which the Philistines had deprived the people of arms, leaving to the king himself nothing but his faithful spear, and to his son no sword, no shield, and nothing but a stone-bow and a staff (Auth. Vers. "rod").
SEE BOWMAN.

The ARROWS (μυχίαι *chitstsf.*) were carried in a quiver (ὄφις *tefi'*, ^{<0278>}Genesis 27:3; or *j Pivai ashpach'*, ^{<0276>}Psalm 22:6; 49:2; 127:5). From an allusion in ^{<3061>}Job 6:4, they would seem to have been sometimes poisoned; and the "sharp arrows of the mighty with coals of juniper," in ^{<0204>}Psalm 120:4, may point to a practice of ulsing arrows with some burning material attached to them. *SEE ARCHER.*

The bow is frequently mentioned symbolically in Scripture. In ^{<0272>}Psalm 7:12, it implies victory, signifying judgments laid up in store against offenders. It is sometimes used to denote lying and falsehood (^{<0364>}Psalm 64:4; 120:4; ^{<0491>}Jeremiah 9:11), probably from the many circumstances which tend to render a bow inoperative, especially in unskilful hands. Hence also "a deceitful bow" (^{<0385>}Psalm 78:57; ^{<0376>}Hosea 7:16), with which compare Virgil's "Perfidus ensis frangitur" (AEn. 12:731). The bow also signifies *any kind* of arms. The bow and the spear are most frequently mentioned, because the ancients used these most (^{<0446>}Psalm 44:6; 46:9; ^{<0304>}Zechariah 10:4; ^{<0642>}Joshua 24:12). In ^{<0330>}Habakkuk 3:9, "thy bow was *made bare*" means that it was drawn out of its case. The Orientals used to carry their bows in a case hung on their girdles. See Wemyss, *Sym.Dic.* s.v. *I* In 2 Samuel i, 18, the Auth. Vers. has, "Also he (David) bade them teach the children of Judah the use of the bow." "Here," says Professor Robinson (*Addit. to Calmet*), "the words 'the use of' are not in the Hebrew, and convey a sense entirely false to the English reader. It should be 'teach them the bow,' i.e. *the song of THE BOW*, from the mention of this weapon in ver. 22. This mode of selecting an inscription to a poem or work is common in the East; so in the Koran the second Sura is entitled *the cow*, from the incidental mention in it of the red heifer; comp. ^{<0492>}Numbers 19:2. In a similar manner, the names of the books of the Pentateuch in the

Hebrew Bibles are merely the first word in each book." *SEE POETRY, HEBREW.*

For the "Bow IN THE CLOUD," *SEE RAINBOW.*

Bowden, John, D.D.,

a minister of the Protestant Episcopal Church, was born in Ireland in 1751. At an early age he came to America, and soon after entered Princeton College, where he remained two years, and then returned to Ireland. On his second visit to America he entered King's (now Columbia) College, N. Y., where he graduated in 1772, and then repaired to England for ordination. In 1774 he became assistant minister of Trinity Church, N. Y.; but after the commencement of the Revolution he retired to Norwalk, Conn., and thence to Jamaica, L. I., where he occasionally officiated. In 1784 he accepted the rectorship of the church at Norwalk, and in 1789 went to St. Croix, West Indies. Returning to the United States, he settled at Stratford, Conn., taking charge of the Episcopal Academy in Cheshire. In 1796 he declined the episcopate for the diocese of Connecticut in consequence of delicate health, and in 1802 became professor of moral philosophy, belles-lettres, and logic in Columbia College, where he remained, discharging the duties of his office "with great fidelity and acceptance," till 1817, when, on the 31st of July, he died at Ballston Spa. He published a *Treatise on Episcopacy* (N. Y., 1807, and often, 2 vols. 12mo):-A *Full-length Portrait of Calvinism*, besides a number of pamphlets, chiefly on Episcopacy and Ordination.-Sprague, *Annals*, v, 306.

Bowels

(~~μυ[α]~~ ~~meim'~~; ~~μυμη[α]~~ ~~rachanim'~~; ~~σπλάγχνα~~) are often put by the Hebrew writers for the internal parts generally, the inner man, and so also for *heart*, as we use that term. Hence the bowels are made the seat of tenderness, mercy, and compassion; and thus the scriptural expressions of the bowels being moved, bowels of mercy, straitened in the bowels? etc. By a similar association of ideas, the bowels are also sometimes made the seat of wisdom and understanding (Job, 38:36; ~~4510~~ Psalm 51:10; ~~23161~~ Isaiah 16:11).

Bowen, George Dixon, M.D.,

a Methodist Episcopal minister, was born in Indiana 1823, converted at fourteen, entered the itinerant ministry in the Philadelphia Conference 1844, and emigrated to Davenport, Iowa, 1857, at which appointment he died in May, 1858. 'i He was an able minister of the New Testament, and a skilful defender of the doctrines of the Church." His labors were a "succession of triumphs." -*Minutes of Conferences for 1858*, p. 235.

Bowen, John,

a minister of the Methodist Episcopal Church, was born in -Bedford county, Pa., June 8, 1793, was licensed to preach in 1820. In 1823 he was admitted on trial in the Baltimore Conference; ordained a deacon by Bishop Soule, April 10, 1825, and an elder by Bishop Roberts, April 15, 1827. During two and-forty years he fulfilled this ministry which he had received of the Lord Jesus, to testify the Gospel of the grace of God; twenty-three in Pennsylvania, fourteen in Maryland (including nearly four years of superannuation), and five in Virginia. Twenty-six of these years were on large circuits, and twelve in stations. He died Nov. 18, 1864.-*Minutes of Conferences*, 1865, p. 11; *Christian Advocate*, May 11, 1865.

Bowen, Nathaniel, D.D.,

bishop of the Protestant Episcopal Church in South Carolina, was born in Boston June 29, 1779, and educated at Charleston College, where he graduated in 1794. In 1801 he became chaplain to the Orphan House in Charleston; thence he removed to Providence, R. I., as rector of St. John's. Subsequently he became rector of St. Michael's, Charleston, and afterward of Grace Church, New York, where he remained from 1809 to 1818. Early in 1818 he accepted the episcopate of South Carolina, "without," as he expresses himself, "pride of distinction," and solemnly impressed with the conviction that "humility is the indispensable requisite of elevated station in the ministry." In 1831 he visited England, not merely for purposes of relaxation, but with a view to promote the interests of the Church. After his return his duties were fully discharged, as far as failing health would allow, until his death, Aug. 25, 1839. He published *Christian Consolation* (1831); *Private Prayers* (Charleston, 1837), and several occasional sermons and addresses. After his death a selection from his *Sermons* appeared (N. Y., 2 vols 8vo). -Sprague, *Annals*, v, 471.

Bower, Archibald

was born at Dundee 1686. and educated at Douay. In early life he went to Rome and became a Jesuit; came to England 1726, and soon after joined the Established Church; became a Jesuit again in 1744, and again turned Protestant. He died in 1766. He wrote the most copious *History of the Popes* that has ever appeared in English, but, unfortunately, his vacillating character has deprived it of even its just reputation (Lond. 1750, 7 vols. 4to). Bishop Douglas, of Salisbury, wrote a very severe review of Bower, showing that he had borrowed largely from Tillemont without acknowledgment (*Bower and Tillemont compared*, Lond. 1757, 8vo).

Bowing

Picture for Bowing

(some form of the verb **h j γ**; *shachah*/ **προσκυνέω**). This was a very ancient mode of showing respect. "Abraham stood up, and bowed himself to the people of the land, even to the children of Heth" (^{<01237>}Genesis 23:7). So also Jacob, when he came to meet his brother Esau, "bowed himself to the ground seven times, until he came near to his brother" (^{<0E33>}Genesis 33:3); and the brethren of Joseph bowed themselves before him as the governor of the land (^{<04E3>}Genesis 43:28). The attitude of bowing is frequently represented in the paintings on the tombs of Egypt, particularly of captives brought before a king or conqueror. The gestures and inflections of the body used in salutation differed at different times, varying with the dignity and station of the person who was saluted, as is the case among the Orientals to this day. In the presence of the great and noble the Orientals incline themselves almost to the earth, kiss their knees, or the hems of their garments, and place them upon their forehead. When in the presence of kings and princes more particularly, they even prostrate themselves at full length upon the ground: sometimes, with their knees bent, they bring their forehead to the earth, and, before resuming an erect position, either kiss the earth, or the feet of the king or prince in whose presence they are permitted to appear. These customs prevailed among the ancient Hebrews (^{<00481>}Exodus 4:31; ^{<1053>}1 Kings 1:53; 2:19; ^{<0248>}1 Samuel 24:8). Besides its use as a courteous demeanor, bowing is frequently mentioned in the Scriptures as an act of adoration to idols (^{<0227>}Joshua 23:7; 2 Kings v, 18; ^{<0029>}Judges 2:19; ^{<2445>}Isaiah 44:15, 17, 19; 46:6); and also to

the supreme God (^{<0154>}Joshua 5:14; ^{<0229>}Psalms 22:29; 72:9; ^{<3166>}Micah 6:6; ^{<0516>}Psalms 95:6; ^{<0514>}Ephesians 3:14). *SEE ATTITUDES.*

Bowing At The Name Of Jesus,

a practice derived from the Romish, and still remaining in the English Church. It is practised in the repetition of those parts of the creeds in which the name of Jesus Christ occurs, though the 18th canon of the rubrics allows the more general use of the practice. The practice is sometimes made to rest upon scriptural authority, but erroneously, the expression (^{<3290>}Philippians 2:10) "that at the name of Jesus every knee should bow" being purely figurative; enjoining, therefore, inward submission to Christ's authority, not any outward token of such a feeling.

Bowing Toward The East,

a practice in the early Christian churches. "Its origin is thus stated: The sun being a symbol of Christ, the place of its rising was a fitting though imaginary representation of heaven, whence Christ descended, and to which he ascended in glory as the mediator between God and man. The heathens charged the Christians with worshipping the rising sun; but St. Augustine repudiates such an idea when he says, 'We turn to the east, whence the heavens, or the light of heaven arises, not as if God was only there, and had forsaken all other parts of the world, but to put ourselves in mind of turning to a more excellent nature, that is, to the Lord.' Turning to the east as a symbol of turning to God has reference to some of the ceremonies connected with baptism in ancient times. When the persons to be baptized entered the baptistery, where they were to make their renunciation of Satan and their confessions of faith, they were placed with their faces toward the west, and commanded to renounce Satan with some gesture or rite; this they did by striking their hands together as a token of abhorrence, by stretching out their hands against him, by exsufflation, and by spitting at him as if he were present. They were then turned round to the east, and desired to lift up their hands and eyes to heaven, and enter into covenant with Christ, the Sun of Righteousness. 'The west,' says Cyril of Jerusalem, is the place of darkness, and Satan is darkness, and his strength is in darkness. For this reason ye symbolically look toward the west when ye renounce that prince of darkness and horror.' To this we add from St. Jerome, First we renounce him that is in the west, who dies to us with our sins; and then, turning about to the east, we make a covenant with the Sun

of Righteousness, and promise to be his servants.' Bowing toward the east is practised in those churches of the Establishment where the congregations are instructed to turn their faces in that direction at the recital of the creed." This custom has been revived of late by some of the so-called Puseyites in England and America. It is the practice in the Romish Church to bow toward the altar, that is, toward the east, in entering or leaving the church.-Chambers, *Encyclopedia*, s.v. ; Eadie, *Eccles. Encyclopedia*, s.v.

Bowl

Picture for Bowl 1

Picture for Bowl 2

is given in the Authorized Version as the rendering of several Heb. Words, the distinction between which is not very clear, and which are often translated by words expressive of different forms. *SEE BASIN*. It most frequently occurs in connection with the golden candlestick of the tabernacle, the *sockets* for the separate lamps of which are designated by [יָבֵא] *gebi'a*, a cup, ^{<0251>}Exodus 25:31, 33, 34; 37:17, 19, 20; elsewhere a drinking-" cup," ^{<0442>}Genesis 44:2, 12, 16,-17; or wine- pot," ^{<2485>}Jeremiah 35:5), taken by some to mean ornaments in the shape of the *calix* of a flower, a sense confirmed by the usage of the term in the cognate languages, and by its expressed resemblance to an almond blossom (in the passage last cited), The words **l Ga** and **hLGu** (*gol* and *gullah'*), used by the prophet Zechariah (iv, 2, 3) in his vision of the candlestick, signify a central *reservoir* for oil, from which pipes lead to each lamp. The other terms thus rendered are mostly vessels used in the services of the altar; these are, **t wYQaib**] (*menakkiyoth'*, used for libations, ^{<0252>}Exodus 25:29; 37:16; ^{<0047>}Numbers 4:7; ^{<2629>}Jeremiah 52:19), together with **qrzjn** (*mizrak'*) and **āsē** (*saph*), both used for sprinkling the sacrificial blood, these latter terms being elsewhere usually rendered "bason." The only remaining word thus translated is **l pšē** *se'phel*, ^{<0638>}Judges 6:38, a low flat ' dish," as it is rendered in v, 25). *SEE CUP*; *SEE DISH*, etc.

Bowls, we may suppose, in the most early times, were made of wood, and of the shells of the larger kinds of nuts, as they are among uncivilized tribes at this day. The art of working in metal was practised by the Hebrews at an early period; this art they learned of the Egyptians during their residence among them. The, "bowls of pure gold" (^{<0253>}Exodus 25:29) for the service

of the sanctuary were most probably vases of elegant workmanship, similar to those we find depicted on the Egyptian monuments. The Egyptian vases were exceedingly elegant, and of various forms (see Wilkinson, *Anc. Egypt*. abridgm. i, 147-158). **SEE BOTTLE**. The favorite form of the Egyptian bowl was the lotus, while that of the Hebrews resembled a lily (^{<0473>}Numbers 7:13; ^{<1102>}1 Kings 10:21; ^{<0725>}Judges 5:25). Bowls would probably be used at meals for liquids, or broth, or pottage (^{<1240>}2 Kings 4:40). Modern Arabs are content with a few wooden bowls. In the British Museum are deposited several terra-cotta bowls with Chaldaean inscriptions of a superstitious character, expressing charms against sickness and evil spirits, which may possibly explain the "divining-cup" of Joseph (^{<0445>}Genesis 44:5). The bowl was filled with some liquid and drunk off as a charm against evil. See a case of Tippoo Sahib drinking water out of a black stone as a charm against misfortune (Gleig, *Life of Munro*, i, 218). One of the British Museum bowls still retains the stain of a liquid. These bowls, however, are thought by Mr. Birch not to be very ancient (Birch, *Anc. Pottery*, i, 154; comp. Shaw, *Trav.* p. 211). A modern traveller informs us that the bowls and dishes of the modern Arabs are of wood; those of their emirs are not unfrequently of copper, very neatly tinned. At a collation given by the grand emir of the Arabs whom he visited, there were large painted basins and bowls of wood placed before him; their being painted was, without doubt, a mark of honor to distinguish them from the ordinary wooden bowls. The "lordly dish" mentioned in ^{<0725>}Judges 5:25 was probably something of .this -kind. Similar dishes of the most elegant construction, in bronze, have lately been discovered in the Assyrian ruins at Nimroud (Layard's *2d Expedition*, p. 181 sq.). There are also curious relics of this kind found at Babylon, containing Hebrew inscriptions that seem to date them at the time of the Talmudists (*ib.* p. 513 sq.). **SEE VESSEL**.

Bowles, William Lisle, M.A.,

poet and preacher, was born at King's Sutton 1762, an educated a Winchester, whence, in 1781, he was elected a scholar of Trinity College, Oxford. He became vicar of Chicklade 1792, rector of Dumbleton 1797, vicar of Bremhill and prebendary of Salisbury 1804, canon residentiary 1828. He died 1850. His sonnets are among the best in the English language; and he is of note in the history of English literature as the harbinger of the "natural" school of poetry, as opposed to the artificial school of Pope and Dryden. His "Sonnets" have appeared in many editions. The "Missionary" is perhaps the best of his longer poems. He

published also *Ten Plain Parochial Sermons* (8vo, 1814) :- *Paulus paraochialis; or, a plain View of the Objects of St. Paul's Epistle to the Romans* (Bath, 1826, 12mo) :- *The Life of Bishop Ken*.

Bowman

(*tvq, hμερα* *caster of the bow, archer*, ^{<240>}Jeremiah 4:29), Bow-shot (*tvq, ywε fīm*), *drawers of the bow, archers*, ^{<0216>}Genesis 21:16). *SEE BOW*.

Bowman, Samuel

assistant bishop of the Protestant Episcopal Church of the diocese of Pennsylvania, was born at Wilkesbarre, Pennsylvania, on May 21, 1800. He at first studied law, but by the sudden death of his father was led to prepare for the ministry. He was ordained deacon August 25, 1823, and soon afterward took charge of two country churches in Lancaster county. In 1824 he was ordained priest. In 1825 he accepted a call to Easton, but soon returned to his old charge in Lancaster county. In 1827 he accepted a call to the associate rectorship of St. James's Church, Lancaster, a charge which he continued to hold for 94 years, and which was terminated only by his death. Some years afterward he received the honorary degree of doctor of divinity from Geneva College, New York. In 1847 Dr. Bowman was elected bishop of Indiana, but declined the office. He was afterward strongly urged to consent to be a candidate for the office of provisional bishop of New York, but positively refused to allow his name to be used. He was greatly attached to his church in Lancaster, which by untiring energy he made one of the most flourishing parishes in the diocese of Pennsylvania. He established, in particular, an orphan asylum, parochial schools, a church home, and a free church. In 1858 Dr. Bowman was elected assistant bishop of Pennsylvania. He died suddenly in July, 1861, while on a tour through the western part of the diocese, of a chronic affection of the heart. Bishop Bowman was highly esteemed for purity of life, suavity of manners, and amiability of character. These qualities gave him a great influence in deliberative bodies, and, though he spoke rarely in Conventions, such was the weight of his reputation that his vote was worth more than most men's speeches. In his theological opinions Bishop Bowman was ranked as a moderate High-Churchman. But while in doctrine he never departed from his original position, yet in some points of practice he was disposed of late years to be less rigid than he had been.

This appeared in particular in a sermon preached before the Convention of Pennsylvania in 1855, and published by request. A few weeks before his death Bishop Bowman published an American edition of a short Life of Sargent, the biographer of Henry Martyn, by Bishop Wilberforce, of Oxford. *American Church Review*, Jan. 1862, p. 499- 521.

Bowyer, William, F.S.A.,

the "last of the learned English printers," was born in London 1699, and educated at St. John's College, Cambridge. He entered into business as a printer with his father 1722, and died in 1777. Besides editing a great number of important works in classical and general literature, he published *Critical Conjectures and Observations on the New Testament, collected from various Authors* (4th ed Lond. 1812 4to).

Box

Picture for Box

(**EP**; *pak'*, rendered "vial" in ^{<900>}1 Samuel 10:1), a *flask* or bottle for holding oil and perfumery (^{<100>}2 Kings 9:1); like the *ἀλάβαστρον*, or alabaster "box" of ointment in ^{<110>}Mark 14:3. **SEE ALABASTER; SEE OIL; SEE BOTTLE.** Among the Egyptians, similar small boxes, made of wood or ivory, were numerous, and, like the vases, of many forms; and some, which contained cosmetics of divers kinds, served to deck the dressing-table or a lady's boudoir. They were carved in various ways, and loaded with ornamental devices in relief; sometimes representing the favorite lotusflower, with its buds and stalks, a goose, gazelle, fox, or other animal. Many were of considerable length, terminating in a hollow shell, not unlike a spoon in shape and depth, covered with a lid turning on a pin; and to this, which may properly be styled the box, the remaining part was merely an accessory, intended for ornament, or serving as a handle (Wilkinson, *Anc. Egyptians*, abridgm. i, 158-164).

Box-Tree

Picture for Box-tree

represents, in the Auth. Vers., the Heb. **רִׁוּׁוַיַּיִתְּ** *teihsshur'*, which occurs in three places in Scripture, but great uncertainty has always existed respecting its true meaning (Celsius, *Hierobot.* ii, 153). The old versions

and interpreters express it variously by that of the *cedar*, *poplar*, and *fir*; the Vulgate (so *buxus* in 2 [4] Esd. 14:24), the Chaldee paraphrase (ׁy[wrkva; see Maimon. ad *Chelim*, 12:8; Bartenora ad *Negaim*, ii, 1), and several Hebrew commentators, render it by *box-tree*, which view our translators have adopted.

There is no philological proof of this conclusion, but yet there is nothing in the tree indicated unsuitable to the several contexts. Thus, with reference to the future Temple, it is said (²³⁰³Isaiah 60:13), "The glory of Lebanon shall come unto thee, the fir-tree, the pinetree, and the *box* (Sept. κέδρος) together;" and at ²³⁰⁰Isaiah 61:19, "I will set in the desert the fir-tree, and the pine, and the *box* (Sept. confounds with several interpolated kinds) together." Further, in ²³⁰⁶Ezekiel 27:6, in the account of the arts and commerce of Tyre, we read "Of the oaks of Bashan have they made thine oars, and the benches of the rowers are made of *ashur-wood* (rWva} *ashur'*; Sept. translates unintelligibly; Engl. Vers. "Ashurites" [q.v.]), inlaid with ivory," as it is now usually interpreted. The *ashur-wood*, moreover, is said to have been brought from the isles of Chittim, that is, of Greece. According to most, however, who argue from the derivation of the word (from rvā, *ashar'*, to be erect), the *teishshur* is a species of cedar called *sherbin* (so the Syriac), to be recognised by the small size of the cones and the upward tendency of the branches (see Niebuhr's *Arab.* p. 149). Robinson, in his latest volume of *Researches in Palestine*, mentions a grove near el-Hadith which only the natives speak of as *Arez* (Heb. זרָא, *erez*, cedar), though the tree bears a general resemblance to the cedar, and is probably the *sherbin* (see Celsii *Hierob.* i, 74, 79; Freytag, *Lex.* ii, 408; Robinson, 3:593). **SEE CEDAR.**

The *box* (*Buxus sempervirens*) is an evergreen, which in our gardens is generally seen only as a dwarf shrub. In the East, however, its native country, it attains the size of a forest-tree, and often forms a very beautiful feature in the landscape. It is a native of most parts of Europe. It grows well in moderate climates, while that from the Levant is most valued in commerce, in consequence of being highly esteemed by wood-engravers. Turkey box is yielded by *Buxus Balearica*, a species which is found in Minorca, Sardinia, and Corsica, and also in both European and Asiatic Turkey, and is imported from Constantinople, Smyrna, and the Black Sea. Box is also found on Mount Caucasus, and a species extends even to the Himalaya Mountains. Hence it is well known to Asiatics, and is the

shumshad of the Arabs. It is much employed in the present day by the wood-engraver, the turner, carver, mathematical instrument-maker, and the comb and flute maker. It was cultivated by the Romans, as described by Pliny (xvi, 33). Virgil (*En.*, 10:135) alludes to the practice of its being inlaid with ivory (comp. Theocrit. 24:108; Athen. v, 207; Pliny, 16:66; Virg. *Georg.* ii, 449; Juv. 14:194). The box-tree, being a native of mountainous regions, was peculiarly adapted to the calcareous formations of Mount Lebanon, and therefore likely to be brought from thence with the coniferous woods for the building of the Temple, and was as well suited as the fir and the pine trees for changing the face of the desert (see *Penny Cyclopaedia*, s.v. Btxus). **SEE BOTANY.**

Boy

(*dl y*, *ye'led*, *one born*, ^{<248B>} Joel 3:3; ^{<248B>} Zechariah 8:5; elsewhere usually "child ;" *r [ni'na'ar*, *a youth*, ^{<1027>} Genesis 25:27; elsewhere "lad," "young man," etc. **SEE CHILD.**

Boy Bishop,

"the principal person in an extraordinary sacred frolic of the Middle Ages, and down to the period of the Reformation. On St. Nicholas's day, the 6th of December, the boys forming the choir in cathedral churches elected one of their number to the honor of bishop, and robes and episcopal symbols were provided for him, while the other boys, assuming the dress of priests, took possession of the church, and went through all the ecclesiastical ceremonies but that of mass. This strange reversal of power lasted till Innocents' day, the 28th of the same month. In Sarum, on the eve of that day, the boy went through a splendid caricature of processions, chantings, and other festive ceremonies. Dean Colet, in his statutes for St. Paul's School, London, ordains that the boys should come to St. Paul's Church and hear the 'chylde' bishop's sermons, and each of them present him with a penny. By a proclamation of Henry VIII, 1542, this show was abolished; but it was revived under Mary, and in 1556 the boy bishops still maintained some popularity. The similar scenes in France were yet more extravagant, and often indecent. The Council of Paris, in 1212, interdicted the pastime, and the theological faculty of the same city, in 1414, make loud complaints of the continuance of the diversion. In Scotland similar saturnalia also prevailed, as Scott has described in his *Abbot*, connected with 'those jocular personages, the pope of fools, the boy bishop, and the abbot of

unreason.' This custom is supposed to have given rise to I the ceremony of the *Montem* at Eton. Bishop Hall, in his *Triumphs of Rome*, says, 'What merry work it was here in the days of our holy fathers (and I know not whether, in some places, it may not be so still), that upon St. Nicholas, St. Catharine, St. Clement, and Holy Innocents' day, children were wont to be arrayed in chimers, rochets, surplices, to counterfeit bishops and priests, and to be led, with songs and dances, from house to house, blessing the people, who stood grinning in the way to expect that ridiculous benediction. Yea, that boys in that holy sport were wont to sing masses, and to climb into the pulpit to preach (no doubt learnedly and edifyingly) to the simple auditory.'" -Eadie, *Eccles. Cyclopedia*, s.v. **SEE MYSTERIES**.

Boyd, Robert

a Scotch divine, was born in 1578, and studied at the University of Edinburgh. Passing over to France, he was made professor at the Protestant Seminary of Montauban, and in 1608 professor at Saumur. Returning to Scotland, he became professor of theology at Glasgow 1615, and died in 1627. He wrote *In Epist. ad Ephes. Prcelectiones* (London, 1652, fol.).Allibone, *Dictionary of Authors*, i, 231; Darling, *Cyclopedia Bibliographica*, i, 403.

Boyd, Zachary,

a Scotch divine, was born early in the 17th century, studied theology, was appointed minister of the Barony parish, and professor in Glasgow College in 1623. He distinguished himself as an opponent both of Prelacy and Independency. During Cromwell's invasion of 1650, when the ministers, magistrates, and other officials fled in consternation from Glasgow, Boyd alone had the courage to continue, at his post, and preaching as usual, to use the words of Baillie, "he railed at Cromwell and his men to their very faces in the High Church, who," adds the historian, 'took it all in very good humor.'" Boyd possessed some poetical gifts, and being desirous to employ them in the service of the Church, he had prepared a metrical version of the whole Book of Psalms, which was examined by order of the General Assembly, and found unfit for publication. Notwithstanding this great disappointment, Mr. Boyd persevered in rendering the whole Bible into a sort of metrical version, a copy of which, in manuscript, is deposited in the library of Glasgow College. It is a great curiosity in its way, full of grotesque images and rhymes. Mr. Boyd wrote many devotional works,

among them *The last Battle of the Soul in Death, in Eight Conferences* (1629, 2 vols). During the troubles in Scotland in the 17th century Mr. Boyd went over to France, where, having been appointed professor in one of the colleges, he resided for sixteen years. He died in 1654, leaving some valuable bequests to the College of Glasgow, with which he was long connected.-Jamieson, *Cyclop. of Relig Biography*, s.v.

Boyle, John Alexander

a Methodist Episcopal minister, was born May 13, 1816, at Baltimore, Md. His early years were spent in Philadelphia, and he entered the itinerant ministry in the Philadelphia Conference in 1839. He soon became marked as a preacher of vigor and promise; but his health failed, and in 1845 he was compelled to abandon itinerancy. He then studied law, and was admitted to the bar of New Jersey; but as soon as his health would justify it he returned to the ministry, laboring in a city mission in Philadelphia from 1854 to 1856, when a haemorrhage compelled him again to silence. He then became editor of a newspaper in Elk county, Pa., and was very useful in planting the Church in that region. When the rebellion broke out in 1861, he enlisted a company and entered the army as captain. He served through the campaign in Virginia with great distinction, and rose to the rank of major. At the terrible battle of Chattanooga, Oct. 29, 1863, his regiment held a post which was considered the key of the field against 6000 of the enemy, and he was shot through the head. *Christian Advocate*, Dec., 1864.

Boyle, Robert

one of the most eminent philosophers and Christians of modern times, was the seventh son and fourteenth child of the "Great Earl of Cork," and was born at his father's seat, Lismore Castle, in the province of Munster, Ireland, January 25, 1627. After studying for four years at Eton, and subsequently at Geneva, he travelled over various parts of the Continent, and finally settled in England, and devoted himself to science, especially to natural philosophy and to chemistry. After the accession of Charles II, in 1660, he was urged to enter the Church, but he declined on the ground that he had no divine call to the ministry. He was one of the first members of the Royal Society, but he declined the office of provost of Eton College. "In 1666 his name appears as attesting the miraculous cures (as they were called by many) of Valentine Greatraks, an Irishman, who, by a sort of

animal magnetism, made his own hands the medium of giving many patients almost instantaneous relief. At the same time, in illustration of what we shall presently have to say on the distinction between Boyle as an eye-witness and Boyle as a judge of evidence, we find him in 1669 not indisposed to receive, and that upon the hypothesis implied in the words, the true relation of the things which an unclean spirit did and said at Mascon in Burgundy, etc. That he should have been inclined to prosecute inquiries about the transmutation of metals needs no excuse, considering the state of chemical knowledge in his day." Much of his leisure was given to theological studies and to the advancement of religion, for which latter object he expended very considerable sums. He had been for years a director of the East India Company, and we find a letter of his in 1676 pressing upon that body the duty of promoting Christianity in the East. He caused the Gospels and the Acts of the Apostles to be translated into Malay, at his own cost, by Dr. Thomas Hyde, and he promoted an Irish version. He also gave a large reward to the translator of Grotius's 'De Veritate,' etc., into Arabic; and would have been at the whole expense of a Turkish Testament had not the East India Company relieved him of a part. In the year 1680 he was elected president of the Royal Society, a post which he declined, as appears by a letter to Hooke (Works, i, p. 74), from scruples of conscience about the religious tests and oaths required. In 1688 he advertised the public that some of his manuscripts had been lost or stolen, and others mutilated by accident; and in 1689, finding his health declining, he refused most visits, and set himself to repair the loss." In his critical and theological studies he had the assistance of Pocock, Hyde, and Clark, all eminent Orientalists. In view of the poverty to which Sanderson had been reduced by his attachment to the royal cause, Boyle gave him a stipend of 50 a year. This stipend was given as an encouragement to that excellent master of reasoning to apply himself to the writing of "Cases of Conscience;" and accordingly he printed his lectures "De Obligatione Conscientie," which he read at Oxford 1647, and dedicated them to his friend and patron. Among his pious acts was the founding of a lecture for the defence of natural and revealed religion. *SEE BOYLE LECTURES*. The characteristics of Boyle as a theological writer are much the same as those which appertain to him as a philosopher. He does not enter at all into disputed articles of faith, and preserves a quiet and argumentative tone throughout; but the very great prolixity into which he falls renders him almost unreadable. The treatises *On Seraphic Love*, *Considerations on the Style of the Scriptures*, and *On the great Veneration that Man's Intellect*

owes to God, have a place in the *Index librorum prohibitorum* of the Roman Church. Boyle was never married. He died on the 30th of December, 1691. Bishop Burnet, in his funeral sermon on Boyle, declares that " his knowledge was of so vast an extent that, if it were not for the variety of vouchers in their several sorts, I should be afraid to say all I know. He carried the study of Hebrew very far into the rabbinical writings and the other Oriental tongues. He had read so much of the fathers that he had formed out of it a clear judgment of all the eminent ones. He had read a vast deal on the Scriptures, had gone very nicely through the various controversies in religion, and was a true master of the whole body of divinity. He read the whole compass of the mathematical sciences; and, though he did not set himself to spring any new game, yet he knew even the abstrusest parts of geometry. Geography, in the several parts of it that related to navigation or travelling, history, and books of novels, were his diversions. He went very nicely through all the parts of physic; only the tenderness of his nature made him less able to endure the exactness of anatomical dissections, especially of living animals, though he knew these to be most instructing. But for the history of nature, ancient and modern, of the productions of all countries, of the virtues and improvements of plants, of ores and minerals, and all the varieties that are in them in different climates, he was by much-by very much-the readiest and the perfectest I ever knew." The best edition of his works is that of 1772 (Lond. 6 vols. 4to), the first volume of which contains his *Life* by Birch. - Jones, *Relig. Biography; English Cyclopcedia, s.v.; New General Dictionary*, ii. 374.

Boyle Lectures

a foundation under the will of the Hon. Robert Boyle in 1691, which charged upon his dwelling-house in St. Michael's, Crooked Lane, London, an annual stipend for "a divine or preaching minister to preach eight sermons in the year for proving the Christian religion against Atheists, Deists, Pagans, Jews, and Mohammedans, not descending to any controversies among Christians themselves." The lecturer is to be "assisting to all companies, and encouraging them in any undertaking for propagating the Christian religion, and is farther to be ready to satisfy such real scruples as any have concerning such matters." This provision shows that Boyle desired to make England's then increasing colonies a means of extending Christianity. The preacher is elected for a period not exceeding three years. A collection of the lectures delivered up to 1732 was published in 1739

(Lond. 3 vols. fol.), and over fifty volumes have been printed of those since preached. The most important are, Bentley, *Confutation of Atheism* (1692); Kidder, *Demonstration of Messiah* (1694); Williams, *On Divine Revelation* (1696); Gastrell, *Certainty and Necessity of Religion* (1697); Harris, *Refutation of Atheism* (1698); Bradford, *Credibility of Revelation* (1700); Blackhall, *Sufficiency of Revelation* (1717); Stanhope, *Truth of the Christian Religion* (1702); Clarke, *Demonstration of Being of God* (1705); Hancock, *Being of God* (1707); Turner, *Wisdom of God in Redemption* (1709); Woodward, *Divine Excellency of Christianity* (1712); Derham, *Physico-Theology* (1711-12); Benjamin, *On Free-thinking* (1727); Clarke, *Origin of Evil* (1720-21); Gurdon, *Dificulties no Excuse for Infidelity* (1723); Burnet, *Demonstration of True Religion* (1726); Berriman, *Gradual Revelation of the Gospel* (1733); Biscoe, *On the Acts* (1736-8; reprinted 1829); Stebbing, *Controversy between Christians and Deists* (1747-49); Heathcote, *Against Atheists* (1763); Worthington, *Evidence of Christianity* (1766-8); Owen, *On Scripture Miracles* (1769-71); Williamson, *Comparison of Revelation with Operation of the Human Mind* (1778-80); Van Mildert, *Rise and Progress of Infidelity* (1802; reprinted 1838); Harness, *Connection of Christianity with Happiness* (1821); Maurice, *Religions of the World in their Relations to Christianity* (1846).-Darling, *Cyclopdia Bibliographica*, i, 406.

Boys, Or Bois, John

a Church of England divine, was born at Nettlestead, Suffolk, Jan. 3, 1560. He was so precocious that at five years old he could read the Bible in Hebrew. At fourteen he entered St. John's, Cambridge, of which college he became fellow and studied medicine. Fancying himself to have every disease he read of, he quitted medicine for theology, and in 1583 was ordained priest, becoming some time afterward rector of Boxworth. When the new translation of the Holy Bible was resolved on, under King James I, Bois was fixed upon to undertake the Apocrypha, which he completed, together with the portion assigned to some other party whose name is not known. He assisted Sir H. Savile largely in his edition of Chrysostom, and in 1615 was presented by Bishop Andrewes with a stall in Ely Cathedral, which he held till his death, Jan. 14, 1643. He left many MSS., but his only published work was *Veterun In. terpretatio cum Beza aliisque recent. collatio* (London, 1655, 8vo), a vindication of the Vulgate version of the New Testament.-Hook, *Eccles. Biography*, ii, 26.

Boys, John

dean of Canterbury, was born in 1571, and was educated at Corpus Christi College, Cambridge. In 1597 he was presented by his uncle to the livings of Bettishanger and Tilmanstone. Archbishop Abbot made him rector of Great Mongeham in 1619, and in 1619 James I made him dean of Canterbury. He died Sept. 26, 1625, leaving a great reputation both as preacher and scholar. He was especially noted for his staunch Protestantism. He wrote an *Exposition of the Scriptures used in the Liturgy; An Exposition of the Epistles and Gospels in the Liturgy; An Exposition of the Psalms; Lectures and Sermons*, all collected in his *Works* (Lond. 1629, fol.). A new edition of his Exposition of the Gospels, Festivals, and Epistles was issued in Philadelphia (1849).-Hook, *Eccl. Biography*, ii, 27; Allibone, *Dict. of Authors*, s.v.; Darling, *Cyclop. Bibliographic*, i, 407.

Boyse, Joseph,

a Dissenting minister, was born at Leeds, Yorkshire, 1660, and was educated at Stepney Academy. In 1663 he became pastor of a congregation in Dublin, and died 1728. He wrote *A Vindication of the Deity of Christ* (Lond. 1703, 8vo); *A clear Account of ancient Episcopacy*, which, with other writings and a number of sermons, are collected in his *Works* (Lond. 1728, 2 vols. fol.).

Bo'zez

(Heb. *Botsets'*, /xʕᵇ, *shining*, according to Gesenius, but *height* according to First; Sept. *Βωσήζ* v. r. *Βασέζ*), the name of one of the two "sharp rocks" (Heb. "teeth of the cliff") "between the passages" by which Jonathan entered the Philistine garrison, apparently a crag on the north side of the ravine between Michmash and Gibeah (⁽⁹¹⁴⁾1 Samuel 14:4, 5). Robinson noticed two hills of blunt conical form in the bottom of *Wady Suweinit*, just below Mukmas (*Researches*, ii, 116, also new ed. 3:289), which are doubtless those referred to, although Stanley could not make them out (*Palest.* p. 205, note).

Boz'kath

(Heb. *Botskath'*, tqkᵇ; *stony region or hill*; Sept. in Joshua *Βασεκάθ* v. r. *Βασεδώθ* and *Μασγάθ*; in Kings *Βασκάθ* v. r. *Βασουρώθ*; Josephus *Βοσκέθ*, *Ant.* 10:4, 1), a town "in the plain" of Judah, in the vicinity of

Lachish and Eglon (^{<6159>}Joshua 15:39) it was the native place of Adaiah, the maternal grand.

father of King Josiah (^{<1221>}2 Kings 22:1, where it is Anglicized 'Boscath'). It is possibly the ruined site *Tell Hessa*, marked by Van de Velde (*Map*) at a mile and a half south-east of Ajlun (Eglon).

Boznai.

SEE SHETHAR-BOZNAI.

Boz'rah

(Heb. *Botsrah'*, **hrxB**; apparently meaning *enclosure*; Sept. **Βοσόρρα** in Genesis and Chronicles, elsewhere **Βόσορ**, but omits in ^{<24913>}Jeremiah 49:13, **ὄχυρόματα** in ^{<2492>}Jeremiah 49:22, **τείχεα** in Amos, **θλίψις** in Mic.), the name apparently of more than one place east of Jordan. Others, however, contend that we should regard them as the same city; for, in consequence of the continual wars, incursions, and conquests which were common among the small kingdoms of that region, the possession of particular cities often passed into different hands (Kitto, *Pict. Bible*, note on ^{<24913>}Jeremiah 49:13).

1. In Edom, the city of Jobab, the son of Zerah, one of the early kings of that nation (^{<01353>}Genesis 36:33; ^{<31044>}1 Chronicles 1:44). This is doubtless the place mentioned in later times by Isaiah (^{<2316>}Isaiah 34:6; 63:1, in connection with Edom), and by Jeremiah (^{<24913>}Jeremiah 49:13, 22), Amos (^{<3100>}Amos 1:12), and Micah (^{<3122>}Micah 2:12, "sheep of Bozrah," comp. ^{<2316>}Isaiah 34:6; the word is here rendered by the Vulgate "fold," "the sheep of the fold;" so Gesenius and Furst). It was known to Eusebius and Jerome, who speak of it in the *Onomasticon* (**Βοσόρ**, Bosor) as a city of Esau, in the mountains of Idumsea, in connection with ^{<2316>}Isaiah 63:1, and in contradistinction to Bostra in Peraea. There is no reason to doubt that the modern representative of Bozrah is *el-Busseirah*, which was first visited by Burckhardt (*Syria*, p. 407), and lies on the mountain district to the south-east of the Dead Sea, about half way between it and Petra (see also Raumer, *Palast.* p. 243; Ritter, *Erdk.* 15:127; 14:993, 101 sq.; Schwarz, *Palest.* p. 209). Irby and Mangles mention it under the name of *Ipseyra* and *Bsaida* (ch. viii). The "goats" which Isaiah connects with the place were found in large numbers in this neighborhood by Burckhardt (*Syria*, p. 405). It is described by Dr. Robinson (*Researches*, ii, 570) as

lying about six miles south of Tophel, and "now a village of about fifty houses, situated on a hill, on the top of which is a small castle."

2. In his catalogue of the cities of the land of Moab, Jeremiah (²⁴⁸³Jeremiah 48:24) mentions a Bozrah as in "the plain country" (ver. 21, *RVyMbi/ra*), i.e. apparently the high level downs on the east of the Dead Sea and of the lower Jordan, the *Belka* of the modern Arabs, where lay Heshbon, Nebo, Kirjathaim, Diblathaim, and the other towns named in this passage. Yet Bozrah has been sought at *Bostra*, the Roman city in Bashan, full sixty miles from Heshbon (Porter's *Damascus*, ii, 163, etc.), since the name stands by itself in this passage of Jeremiah, not being mentioned in any of the other lists of the cities of Moab, e.g. Numbers 32; Joshua 13; Isaiah 16; Ezekiel 25; and the catalogue of Jeremiah is expressly said to include cities both "far and near" (Jeremiah 48:24). *SEE KERIOTH*. Some weight also is due to the consideration of the improbability that a town at a later date so important and in so excellent a situation should be entirely omitted from the Scripture. Still, in a country where the very kings were "sheep-masters" (¹²¹⁸2 Kings 3:4), a name signifying a sheepfold may have been of common occurrence. This Bozrah is also mentioned in the Talmud (see Schwarz. *Palest.* p. 223), and is apparently the BOSORA *SEE BOSORA* (q.v.) of 1 Macc. v, 26-28 (comp. ἡ Βοσοῦρά, Josephus, Ant. 12:8, 3). Reland incorrectly identifies it (*Palcest.* p. 655) with the *Beeshterah* of (¹⁶²⁷Joshua 21:27 (comp. *Jour. Sac. Lit.* Jan. 1852, p. 864). *SEE MISHOR*.

The present *Busrah* is situated in an oasis of the Syro-Arabian desert, about 60 miles south of Damascus, and 40 east of the Jordan, in the southern part of the Hauran, of which it has formed the chief city since the days of Abulfeda. In the time of the Romans it was an important place, and was called by them *Bostra* (Gr. ἡ or τὰ Βόστρα). Cicero mentions it as having an independent chieftain (*ad Q. F.* ii, 12). The city was beautified by Trajan, who made it the capital of the Roman province of Arabia, as is commemorated on its coins of a local era thence arising, and dating from A.D. 102 (*Chronicles Pasch.* p. 253, ed. Paris; p. 472, ed. Bonn; Eckhel, *Doctr. Num.* 3:500). Under Alexander Severus it was made a "colony" (Damascins, *ap. Phot. Cod.* p. 272). The Emper or Philip, who was a native of this city, conferred upon it the title of "metropolis," it being at that time a large, populous, and well-fortified city (Amm. Marc. 14:8). It lay 24 Roman miles north-east of Adraa (Edrei), and four days' journey south of Damascus (Eusebius, *Onomast.* s.v. ; Hierocl. *Notit.*). Ptolemy (v, 17, 7; 8:20, 21) mentions it among the cities of Arabia Petrsea, with the

surname of *Legio* (**Λεγίον**), in allusion to the " Legio III Cyrenaica," whose head-quarters were fixed here by Trajan; it is also one of that geographer's points of astronomical observation. Ecclesiastically, it was a place of considerable importance, being the seat first of a bishopric and afterward of an archbishopric, ruling over twenty dioceses (*Ac'a Concil. Nic., Ephes., Chalcedon, etc.*), and forming apparently the centre of Nestorian influence (Assemani's *Biblioth. Orient.* III, ii, 595, 730). **SEE BOSTRA**. The site still contains extensive vestiges of its ancient importance, consisting of temples, theatres, and palaces, which have been described by Burckhardt (*Syria*, p. 326 sq.). It lies in the open plain, being the last inhabited place in the south-east extremity of the Hauran, and is now, including its ruins, the largest town in that district. It is of an oval shape, its greatest length being from east to west; its circumference is three quarters of an hour. Many parts of its ancient wall, especially on the west side, still remain, showing that it was constructed with stones of a moderate size strongly cemented together. The principal buildings in Bozrah were on the east side, and in a direction from thence toward the middle of the town. The south and south-east quarters are covered with ruins of private dwellings, the walls of many of which are still standing, but most of the roofs have fallen in. On the west side are numerous springs of fresh water. The castle of Bozrah is a most important post to protect the harvests of the Hauran against the hungry Bedouins, but it is much neglected by the pashas of Damascus. Of the vineyards for which Bozrah was celebrated, not a vestige remains. There is scarcely a tree in the neighborhood of the town; and the twelve or fifteen families who now inhabit it cultivate nothing but wheat, barley, horsebeans, and a little dhoura. **SEE HAURAN**.

Bracelet

(Sept. **χλίδων**), a name, in strict propriety, as applicable to circlets worn on the upper part of the arm as to those worn on the wrist; but it is practically so exclusively used to denote the ornament of the wrist, that it seems proper to distinguish by *armlet* (q.v.) the similar ornament which is worn on the upper arm. **SEE ANKLET**. There is also this difference between them, that in the East bracelets are generally worn by women, and armlets only by men, The armlet, however, is in use among men only as one of the insignia of sovereign power. The term " armlet" should also perhaps be regarded as properly designating such as consist of a complete circle, while "bracelet" more appropriately refers to those with an opening

or clasp to admit of passing more readily over the hand; but as the other distinction is neglected in the Auth. Vers. (as in common use), so this does not appear to be observed in the ornaments of this description delineated on the ancient monuments, where we find both kinds used almost indifferently both for the wrist and upper part of the arm.

Picture for Bracelet 1

Picture for Bracelet 2

There are five different Hebrew words which the English Bible renders by bracelet, besides the Greek term *χλιδών*, which is thus rendered twice in the Apocrypha (Judith 10:4; Ecclus. 21:21). These are,

- (1.) *hd[xā*, *etsadah'* (properly a step-chain or anklet), which occurs in ^{<0150>}Numbers 31:50; ^{<0110>}2 Samuel 1:10, and with reference to men only.
- (2.) *dymæ*, *tsamid'* (literally a *fastener*), which is found in ^{<0122>}Genesis 24:22, 30, 47; ^{<0150>}Numbers 31:50; ^{<0161>}Ezekiel 16:11; 23:42. Where these two words occur together (as in ^{<0150>}Numbers 31:50), the first is rendered by "chain," and the second by "bracelet."
- (3.) *t/rvæsheroth'*, *chains* (so called from being *wreathed*), which occurs only in ^{<0150>}Isaiah 3:19; but compare the expression "wreathen chains" in ^{<0150>}Exodus 28:14, 22. Bracelets of fine twisted Venetian gold are still common in Egypt (Lane, ii, 368, Append. A and plates). The first we take to mean armlets worn by men; the second, bracelets worn by women and sometimes by men; and the third, a peculiar bracelet of chain-work worn only by women. It is observable that the first two occur in ^{<0150>}Numbers 31:50, which we suppose to mean that the men offered their own armlets and the bracelets of their wives. In the only other passage in which the first word occurs it denotes the royal ornament which the Amalekite took from the *arm* of the dead Saul, and brought with the other regalia to David. There is little question that this was such a distinguishing band of jewelled metal as we still find worn as a mark of royalty from the Tigris to the Ganges. The Egyptian kings are represented with armlets, which were also worn by the Egyptian women. These, however, are not jewelled, but of plain enamelled metal, as was in all likelihood the case among the Hebrews.
- (4.) *hj* (*chah*, properly a *hok* or *ring*), rendered "bracelet" in ^{<0150>}Exodus 35:22, elsewhere "hook" or "chain," is thought by some to designate in

that passage a *clasp* for fastening the dress of females by others more probably a *nose-ring* or jewel. *SEE EAR-RING.*

(5.) *lytæ* (*pathil'*, a *thread*), rendered "bracelet" in the account of Judah's interview with Tamar (⁰³⁸⁸Genesis 38:18, 25; elsewhere rendered "lace," "line," etc.), probably denotes the ornamental cord or *safe-chain* with which the signet was suspended in the bosom of the wearer. *SEE SIGNET.* Men as well as women wore bracelets, as we see from ²¹⁵⁴Song of Solomon 5:14, which may be rendered, "His wrists are circlets of gold full set with topazes." Layard says of the Assyrian kings, "The arms were encircled by armllets, and *the wrists by bracelets*, all equally remarkable for the taste and beauty of the design and workmanship. In the centre of the bracelets were stars and rosettes, which were probably inlaid with precious stones" (*Nineveh*, ii, 323). The ancient ladies of Rome were likewise accustomed to wear bracelets, partly as amulets (q.v.) and partly for ornament; the latter chiefly by women of considerable rank, whose jewels of this kind were often of immense value, being enriched with the most costly gems. Bracelets were also occasionally given among the Romans to soldiers as a reward of extraordinary prowess'(see Smith's *Dict. of Class. Ant. s.v. Armilla*).

Picture for Bracelet 3

Picture for Bracelet 4

Bracelets are, and always have been, much in use among Eastern females. Many of them are of the same shapes and patterns as the armllets, and are often of such considerable weight and bulk as to appear more like manacles than ornaments. Many are often worn one above the other on the same arm, so as to occupy the greater part of the space between the wrist and the elbow. The materials vary according to the condition of the wearer, but it seems to be the rule that bracelets of the meanest materials are better than none. Among the higher classes they are of mother-of-pearl, of fine flexible gold, and of silver, the last being the most common. The poorer women use plated steel, horn, brass, copper, beads, and other materials of a cheap description. Some notion of the size and value of the bracelets used both now and in ancient times may be formed from the fact that those which were presented by Eliezer to Rebekah weighed ten shekels (⁰²²²Genesis 24:22). The bracelets are sometimes flat, but more frequently round or semicircular, except at the point where they open to admit the

hand, where they are flattened. They are frequently hollow, giving the show of bulk (which is much desired) without the inconvenience. Bracelets of gold twisted rope-wise are those now most used in Western Asia; but we cannot determine to what extent this fashion may have existed in ancient times. *SEE ATTIRE.*

Brackenbury, Robert Care,

an English gentleman of wealth and family, one of the earliest Wesleyan Methodist ministers, was born in Lincolnshire, England, in 1752. After studying at St. Catharine's Hall, Cambridge, with the intention of entering the Established Church, he was converted, and joined the Methodist Society. He frequently itinerated in company with Mr. Wesley, who esteemed him highly, and in 1782 was sent as preacher to the Channel Islands. In 1789 he returned to England, and continued his eminently useful ministry in different parts of the country until his death, Aug. 11, 1818. See *Raithby Hall, or Memorial Sketches of Robert Cuar Bruckenlbury, Esq.* (Lond. 1859).

Bradburn, Samuel

a distinguished Wesleyan minister, was born at Gibraltar, where his father's regiment was stationed, October 5, 1751, and settled at Chester, England. He became a local preacher in 1773, and an itinerant in 1774. He soon became remarkably popular, and was considered one of the first preachers of the land. Adam Clarke says of him, I have never heard his equal; I can furnish you with no adequate ideas of his powers as an orator; we have not a man among us that will support any thing like a comparison with him." After a long and pre-eminently popular career, he died on the 24th of July, 1816.- *Wesleyan Mag.* 1816; Wakeley, *Heroes of Methodism*, p. 269; *Life of Samuel Bradburn*, by his daughter (Lond. 1816, 12mo).

Bradbury, Thomas

an English Dissenting minister, born at Wakefield in 1677, was educated at Leeds, and became pastor in Fetter Lane in 1709. In 1727 he succeeded Daniel Burgess in Carey Street Chapel, and was said to be an imitator of that eminent preacher's style of pulpit eloquence. He died 1759. He wrote *The Mystery of Godliness*, 61 *Sermons on 1 Tim. 3:16* (Edinb. 1795, 2 vols. 8vo):-*Justification Explained* (Lond. 1716, 12mo):-*Duty and Doctrine of Baptism* (Lond. 1749, 8vo):-*Sermons* (10 vols. 8vo, n. y.).

Bradford, John

an English divine and martyr, was born at Manchester soon after the accession of Henry VIII. He received a good education, and about 1547 began to study in the Temple, intending to pursue the law as a profession, but in 1548 he changed his plan, proceeded to Cambridge, and entered at Catharine Hall. In 1552 he received the appointment of chaplain to Edward VI. He held this post only a short time, the king's death following soon after. Upon Mary's accession, he, together with all those who espoused the cause of the Reformation, fell into disgrace, and, upon a trumped-up charge of raising a tumult at Paul's Cross, he was committed to the Tower. Here he remained, but not in strict confinement, until 1554, when he was removed to Southwark, and examined before Gardiner, Bonner, and some others. Condemned to death, his life was for some time spared, under the hope that he might be won over to the Roman doctrines. This, however, he steadily refused to listen to, preferring death to a dishonest profession. He was cruelly burned at Smithfield, July 1, 1555, as a heretic, together with John Lyefe. His writings, edited by Townsend, have been republished by the "Parker Society" (Camb. 1848, 8vo). See also Stevens, *Memoirs of the Life and Martyrdom of Bradford* (Lond. 1832, 8vo); Burnet, *Hist. of Reformation*, ii, 379, 488.

Bradford, John M., D.D.,

was born in Danbury, Conn., May 15, 1781, graduated at Brown University, and studied theology with Rev. Dr. Ashbel Green of Philadelphia. He was pastor of the North Ref. Dutch church at Albany from 1805 to 1820. Dr. Bradford was one of the most eloquent and distinguished pulpit orators of his day. Two sermons are all of his productions now in print, one entitled *The Word of Life*, and the other *The School of the Prophets*. They are masterpieces of pulpit eloquence. He died in 1827 at the age of forty-six years.

Bradford, Joseph

the travelling companion of John Wesley, was for 38 years an itinerant Methodist minister, dying at Hull in 1808. He was a man of integrity and perseverance, and a very successful preacher. He was honored in 1803 by being chosen president of the British Conference.-Wakeley, *Heroes of Methodism*, p. 211.

Bradford, Samuel,

a divine of the Church of England, was born in 1652, became bishop of Carlisle in 1718, was translated to Rochester in 1723, and died in 1731. He published a work on *The Credibility of the Christian Religion*-one of the Boyle Lectures (Lond. 1699, 4to; 1739, fol.)-and a number of sermons, and also assisted in the publication of the works of Archbishop Tillotson (q.v.).

Bradford, William H.

a Presbyterian minister, was born at Cooperstown, N. Y., August, 1814. He was educated for the law, but was led to change his purpose; and, having studied divinity at the Theological Seminary, Auburn, he was licensed by the Cayuga Presbytery. His only charge was the church at Berkshire,, N. Y., where he remained two years. In 1840 he became connected with the New York *Evangelist* as assistant, and at times sole editor. This position he held for seventeen years, proving himself an accomplished scholar, an able writer, and a courteous gentleman. He died April 1st, 1861, of heart disease. -Wilson, *Presbyterian Almanac*, 1862.

Bradish, Luther

president of the American Bible Society, was born at Cummington, Mass., Sept. 15, 1783, graduated at Williams College in 1804, and was shortly afterward admitted to the New York bar. He served as a volunteer in the war of 1812. In 1820 he rendered very efficient aid to the government in the negotiation of the treaty with Turkey. For the purpose of acquiring information for the government preparatory to this negotiation, he travelled through the greater portion of the dominions of the sultan. Shortly after his return to this country, after an absence of six years, he was honored with a seat in the State Legislature, and again in .1835. In 1838 he was 'Speaker of the Assembly, and in the same year was chosen lieutenant governor of the state, and again in 1840. In 1842 he was the Whig candidate for governor, but -failed of election. During the administration of president Fillmore Mr. Bradish received the appointment of United States assistant treasurer for New York. From that time he took no active part in political life, but devoted his ample leisure to literary and benevolent institutions. In 1844 he was elected first vice-president of the New York Historical Society, and on the death of Mr. Gallatin in 1849, was elected president. He was chosen vice-president of the American Bible Society in 1847, and

succeeded to the presidency of that institution on the death of Mr. Frelinghuysen in 1861. He died at Newport on August 20, 1863. He was a prominent member of the Protestant Episcopal Church.

Bradley, Joshua

a Baptist minister, was born in Randolph, Mass., July 5, 1773. He joined the Baptist Church in 1790, was graduated at Brown University in 1799, and was ordained associate pastor of the Second Baptist Church in Newport in 1801. In 1807 he removed to Mansfield, Conn., and two years later opened an academy in Wallingford, in the same state. Mr. Bradley-removed in 1813 to Windsor, Vt., and thence in succession to various places in the states of N. Y., Ohio, Penn., Ill., Mo., Ky., Ind., Va., and Minnesota, preaching, teaching, and establishing seminaries, colleges, and churches, which course he continued till his death in 1855, at St. Paul, Minn. Mr. Bradley was the author of two small volumes on "Revivals" and "Free-masonry," besides various pamphlets. Sprague, *Annals*, 6:400.

Bradshaw, William

a distinguished Puritan divine, was born in 1571, became minister of Chatham, Kent, in 1601, subsequently lecturer of Christ Church, London, and died in 1618. His work on *English Puritanism* (Lond. 1605) is valuable as showing the difference between the principles of the ancient and modern Nonconformists. He also wrote, besides other works, a *Treatise of Justification* (Lond. 1615; in Lat., Leyd. 1618, 12mo; Oxf. 1658, 8vo).

Bradwardine, Thomas

denominated *doctor profundus*, an eminent English scholastic divine, was born at Hartfield, in Cheshire, in 1290, and educated at Merton College, Oxford. He was the confessor of Edward III, and attended him to France. In 1349 he was made archbishop of Canterbury, but died six weeks subsequently. Bradwardine was scarcely less eminent as a mathematician than as a theologian. His treatise *De Causa Dei adversus Pelagium* (Lond. 1618, fol.) is a connected series of reasonings, in strictly mathematical form, in favor of Augustinism. " He places the whole and each part of the universe under an unconditional necessity. Every thing which happens is a necessary fulfilment of the divine plan of the universe. The divine will is the efficient cause, to which every thing else is alike subservient; even the

actions of rational beings are not exempt from this universal law. Hence he impugns the distinction of a divine will and a divine permission in reference to evil, and endeavors to show that even this forms a necessary part of the divine plan, but that moral imputation is not thereby nullified, since evil subjectively contradicts the will of God. He strives to set aside all the subterfuges of his opponents for vindicating any *meritum* whatever, even a *meritum de congruo*; he even opposes those who admitted a *gratia praeveniens*, and only maintained that it depended on the receptivity of man to accept it or not. From this system it strictly followed that the independence and contingency of the free will are only a semblance; and, since this applies to the fall, supralapsarianism would be involved in it." Bradwardine has been regarded by some writers as a precursor of the Reformation. His doctrine of the will is nearly identical with that of Jonathan Edwards.--Mosheim, *Eccl. Hist.* ii, 365; Cave, *Hist. Lit.* A.D. 1348; Collier, *Eccl. Hist.* 3:109; Neander, *Hist. of Dogmas*, p. 609.

Brady, Nicolas, D.D.

an English divine, was born Oct. 28th, 1659, at Bandon, Ireland. He graduated at Trinity College, Dublin, and was appointed chaplain to Bishop Wettenhall, by whose patronage he obtained a prebend in the Cathedral of Cork. On the establishment of William and Mary he was deputed to present to the English Parliament a petition for redress of grievances; and, remaining in London, he became minister of the church of St. Catharine Cree, and lecturer of St. Michael's, in Wood Street. He died May 20, 1726, the same year in which he published by subscription his *Translation of the Aeneid of Virgil* (4 vols. 8vo), which is now almost entirely unknown. But the reputation of Dr. Brady rests solely upon his share in the *Metrical Version of the Psalms*, known as Tate and Brady's, of the merits or demerits of which every one who possesses an English Prayerbook may judge for himself.

Braga,

the see of a Roman archbishop in Portugal. The bishopric of Braga was established soon after the conquest of Portugal by the Suevi, and somewhat later it was changed into an archbishopric. Three councils (Concilia Bracarensia) were held there: in 563, against the Priscillianists and Arians (this council completed the conversion of the Suevi from Arianism to orthodoxy); in 572 and 672, on church discipline.

Bragdon, C. P.,

a Methodist Episcopal minister, was born in Acton, Maine, September 9, 1808. In 1830 he was converted, and soon after went to the seminary at Cazenovia, N. Y., to prepare for the ministry. In 1834 he entered the ministry of the Methodist Episcopal Church in the Maine Conference, and filled various churches there for ten years, when his health broke down, and he retired to Auburn, N. Y. He resumed his labors in New England in a few years, and then removed to the Rock River Conference, as better suited to his health. Here he labored effectively for several years, his last station being Evanston, Illinois. He died January 8, 1861. In the pulpit he "seemed like one of the old prophets risen again with the commission of God to deplore the desolations of Zion, and to denounce the sin of the people, urging the alternative of penitence or peril. Many mistook this for unnecessary severity. The mistake was in not fully knowing this ambassador of God. They did not see that he forgot that he was anything; that God's honor was to him everything, and that the deep ethical spirit within him rose to indignation that God's honor and claims should be so flagrantly violated." *Minutes of Conferences*, 1861, p. 207.

Bragdon, Edmund E. E., D.D.,

was born in Shapley, Maine, Dec. 1, 1812. He was educated at the Cazenovia and Maine Wesleyan seminaries. and at the Wesleyan University, where he passed A.B. in 1841. After spending three years in teaching, he entered the itinerant ministry, and was appointed to Wolcott, N. York. He was successively principal of the Mexico Academy and of the Fulton Academy; pastor of Vestry Street Church, New York; professor of languages in Ohio University; in Indiana, Asbury University. He held this latter post from 1854 to 1858, when he was appointed professor of languages in Genesee College, N. Y., which post he held till the day of his death, March 20, 1862. "He was a constant and faithful servant of God. Whether engaged in the regular work of the Gospel minister or in that of a Christian educator, one object only was in view-the salvation of souls. His preaching and teaching were always to this end, and scores, both of parishioners and pupils, can date their first religious impressions to the faithful dealings of brother Bragdon with their souls, and his earnest pleading with God in their behalf. His death made a vacancy in the college with which he was connected, and in the Church and Conference, of which

he was a most valued member, that cannot be easily filled."--*Minutes of Conference*, 1862, p. 111.

Brahm

(the *absolute*, the *supreme*) is the name of the highest purely spiritual divine essence in the religion of India, of whom the other gods are but servants. He is not an object of worship, but is revealed in the triad—Brahma, the creator; Vishnu, the preserver; and Siva, the destroyer. The Indians glorify him by innumerable surnames, such as Abyiagoni (creator of the clouds and the seas), Anadi (he who had no beginning), Narayana (mover of the original waters), Parabrama (the endless), Parama (the benefactor), Suayambhu (he who exists by himself), etc.

Brahma

is the first manifestation of Brahm, and represents the creative power which created the world and man, and is the first lawgiver and teacher of the Indians (therefore the author of the Vedas). According to the book of Manu, God's will first created the fluids, and in them was contained an egg shiling like gold (Brahmanda), from which Brahm himself was born as Brahma. His will broke the shell of the egg, and from it he created all other things, men, spirits, and gods, after which he retired again into identity with Brahm. He lived 100 years of 365 days and as many nights, each of 1000 sadriyugams; but every four jugas are equivalent to 4,320,000 human years, consequently his life lasted 315,360,000,000,000 of our years. The destruction and reconstruction of the world are connected with his loss of activity at the end of his period of life and his awakening hereafter. Finally, his death will result in universal destruction, until a new Brahma will be created, who, in his turn shall create another universe. Thus far Brahma has died and come to life again 1001 times. Brahmi is his daughter and mate, Brahma is represented with four heads and the same number of arms, each bearing a different symbol, as those of his immortality, omnipotence, and law-giving power. The swan is consecrated to him, and is his usual steed. His Paradise (Brahmaloga) is on Mount Moru; here he receives his true followers, and they bathe in the sea of Behra, whose waters endow them with perpetual youth. It is also the site of the city of Brahma, Brahmapatnam, out of the four doors of which flow the streams Sadalam, Sadasson, Patram, and Acaguey. Brahma is also called Attimaboh (the good spirit), Bisheshrik (flower of creation), Kamalasila (sitting under the

lotus), Widhada (father of fate), etc. For a fuller treatment of the subject, *SEE HINDUISM; SEE INDIA.*

Brahmins

(the sons of Brahma, the divines) are the priests of India, and form the highest caste; they are considered as having sprung from the head of Brahma, and, as such, considered holy, inviolable, and the only ones worthy of fulfilling the priestly offices. Their distinctive marks are the jagnapavadan or punal, a shoulder-girdle composed of nine threads long enough to go 108 times around the closed hand, and the kudumi, a small bunch of hair which is left at the back of the head when shaving it. On the forehead, breast, and arms they wear the holy sign of Siva, or, in honor of Vishna, the simple sign kuri, 6, on the forehead. They have two rules: the exterior (Yaman) contains five duties: always to speak the truth; not to take the life of any creature; never to steal any thing; to observe the most rigorous chastity; not to marry after the death of their wife. The inner rule (Niyama) also enjoins five duties: to preserve the utmost inward purity; to aim at inward peace; to live in continual penitence and contemplation of the divinity; to acquire the most perfect knowledge of the laws of God, and to make use of that knowledge; continually to think of Siva as the highest god. Their occupations consist in reading and teaching the Vedas, to officiate in the temples, particularly in offering sacrifices, to give alms, to sit in judgment, and to act as physicians. Their decisions are in every case final, and disobedience to them is most severely punishable; the king himself must show them the greatest respect, even when they follow the humblest callings. The life of the Brahmin is divided into four parts: 1st, Brahmachari, or scholar, when the Brahmin, by the application of the punal, is received into the caste, and studies the Vedas; he binds himself to punctual obedience, continence, purity of heart, and discretion; after twelve years he becomes, 2dly, Grihasthen, when he is appointed priest of a pagoda or of a private family, or else devotes himself to other occupations, principally to agriculture; in the 3d part he becomes Vanaprasthen, from 40 or 50 years of age to 72. The Brahmin must then leave his home and retire to the woods, there to live as a hermit, laying aside all comforts or mental enjoyments; he must fast, and wear a dress of bark or of the skin of the black antelope, and let his hair and nails grow without ever cutting them. He takes only the sacred fire with him, and presides at all festive offerings. In the 4th part the Brahmin becomes Bhikshu or Sannyasi, and is then to devote himself to the contemplation of God, previous to going back to him

after death. He therefore renounces all that belongs to him, and leaves all his goods to his family. His hair is all cut off, his dress consists only of a white cloth, and he receives a brass vessel in which he is to keep some water for the purpose of washing what food he may get; he also receives a stick called dandam, with seven natural knots, to remind him of the seven great saints. He thus lives on alms, bathes three times every day, and covers his forehead and breast with ashes; he is in the highest odor of sanctity, and any one who approaches him must respectfully bow before him. After his death, he is buried sitting in a quantity of salt; his head is broken with a cocoanut, and his brains distributed among those present. *SEE HINDUISM; SEE INDIA.*

Brahminism.

SEE HINDUISM.

Brainerd, David,

a celebrated missionary to the Indians, was born at Haddam, Conn., April 20, 1718. From his earliest years he had strong impressions of religion. In 1739 he entered Yale College, where he was distinguished for general propriety and devotion to study. An indiscreet remark that one of the tutors was as "destitute of grace as the chair," led, in 1742, to Brainerd's expulsion. He continued without interruption the study of divinity, and, having been licensed to preach, he received from the Scotch Society for promoting Christian Knowledge an appointment as their missionary to the Indians. In 1743 he labored among a Kaunameek tribe and the Delaware Indians. Receiving ordination in 1744, he settled in Crossweeks, N. J. His Indian interpreter, having been converted, proved a most valuable assistant. Deep impressions were made on his savage hearers, so that it was no uncommon spectacle to see the whole congregation dissolved in tears. In the course of a year not less than seventy-seven Indians were baptized, of whom thirty-eight were adults, and maintained a character for Christian consistency. Leaving this little church under the care of William Tennent, Brainerd repaired, in the summer of 1746, to the Susquehanna tribe of Indians, but his previous labors had so much impaired his health that he was obliged to relinquish his work. In July, 1747, he returned to Northampton, where he found a hospitable asylum in the house of Jonathan Edwards, and died there, October 9, 1747. Such was the brief but active career of Brainerd the missionary. The love of Christ, and a benevolent

desire for the salvation of men, burned in his breast with the ardor of an unquenchable flame. No opposition could daunt, no difficulties overcome his resolution or exhaust his patience. Obstacles that would have cooled the zeal of any ordinary mind proved no discouragement to him. And perhaps no one in the list of the most devoted missionaries that the Church has ever known undertook so great labors and submitted to so severe privations and self-denial as Brainerd. He was a man of great natural powers of mind, an acute and penetrating understanding, a fertile imagination, a retentive memory, and no common powers of easy, artless, persuasive eloquence, President Edwards prepared a biography of Brainerd, but the best life is that by Dwight, including Brainerd's *Journals* (New Haven, 1822).-Sparks, *Amer. Biog.* viii, 259; Jamieson, *Relig. Biog.* art. i, p. 68; Bacon, *Christian Spectator*, 7:324.

Brainerd, John

brother of David, was born in Haddam, Conn., Feb. 28, 1720, and, like his brother, was brought up in a strictly religious household, and was educated at Yale College. David, before his death, requested John to take his place in New Jersey as missionary to the Indians. Accordingly, he was licensed in 1748 as a preacher by the Presbytery of New York, and entered the missionary service (under the Scottish Society) in New Jersey, in which labor he spent eight years. During this period he was pressed by pecuniary trouble, his salary being too small to provide even the necessaries of life. In 1752 he married. An attempt to transfer his Indian flock to Wyoming, on the Susquehanna, failed. In 1754 he was elected a trustee of Princeton College, and the year after the Scotch Society dismissed him, because the Indians, having parted with their lands, would soon be obliged to move. Soon after he received a call to succeed president Burr in the church at Newark, accepted it, again engaged with the Scotch Society for the Indians, was dismissed a second time, in September, 1757, and then finally resolved to accept the call of the congregation at Newark. In the summer of 1759 he was at Crown Point, during the Canada war, as army chaplain, and had served in that capacity for a short time in 1756. He was moderator of the Synod of New York and Philadelphia, at Philadelphia, in May, 1762. He took charge of the church at Deerfield, N. J., in 1777, after the church at Mount Holly had been burned down by the British. From the time of his settlement at Newark in 1757 until his death, he never lost sight of his poor Indians or their spiritual and temporal welfare, and " his Indians clung

to him with affectionate attachment to the last." He died at Deerfield, N. J., March, 1781.-Brainerd, *Life of John Brainerd* (Philad. 1865).

Brainerd, Thomas, D.D.,

a divine of the New School Presbyterian Church, was born June 19. 1804. in Leyden, N. Y., and while a child live(near Rome, Oneida County. After graduating, at Hamilton College, after a short study of law, he devoted his life to the ministry, and studied theology at the Theological Seminary at Andover, Mass. After graduating, he removed to Philadelphia, and at times preached for the Rev. Dr. Patterson in the First Presbyterian church of the Northern Liberties. Subsequently removing to Cincinnati, Dr. Brainerd became an assistant of the Rev. Dr. Lyman Beecher. In addition to these labors, he edited with ability a child's paper, a youths' magazine, the weekly *Christian Herald*, published at Cincinnati, and the *Presbyterian Quarterly Review*, in which the Rev. Henry Ward Beecher, then a young man, assisted, and thus a mutual friendship was founded on affection and esteem between the two great families of divines. In 1836, Dr. Brainerd, in response to an earnest call from the congregation of the Pine Street Presbyterian church, as successor to the Rev. Dr. E. S. Ely, became their pastor. During his ministrings, for over thirty years. he endeared himself to the successive generations who worshiped in this time-honored church by his benignant love and devotedness. Dr. Brainerd, while conscientiously fulfilling every demand upon his time, labored industriously and well in contributing to literary monthlies. He published various sermons and tracts. In addition, some months before his death, he issued *The Life of John Brainerd, the brother of David Brainerd, and his successor as Missionary to the Indians of New Jersey* (Philadelphia, 1865), which was most favorably received. He died suddenly from apoplexy at the house of his son-in-law, in Scranton, Pennsylvania, Aug. 21, 1866. Dr. Brainerd was one of the most active and persevering pastors in the Church, and inspired his people with the same spirit. As a platform speaker upon anniversary occasions he was always happy and effective, and as a Christian gentleman he was respected and loved by all with whom he came in contact. He was a member of the committee of conference appointed on the part of the New School Assembly at its meeting in May, 1866, to meet a similar committee from the Old School. *American Presbyterian* (newspaper).

Bramble

Picture for Bramble

is, in ^{<2343>}Isaiah 34:13, the rendering of the Heb. **י ׀ י** , *cho'ach*, a thorn in general (rendered elsewhere "thistle" or "thorn"), as in ^{<4744>}Luke 6:44, it stands for the Greek **βάτος**, in the similar sense of any prickly shrub; but in ^{<7044>}Judges 9:14, 15, it represents the term **dfā; atad'** (^{<1580>}Psalm 58:9, "thorn"), which is generally thought to denote the *Southern buckthorn* ("spina Christi," or *Christ's thorn*, from the tradition that it furnished the thorny crown for our Saviour before his crucifixion), the *Rhamnus paliurus* of Linn., a brier-bush indigenous in Egypt (Cyrenaica according to Pliny, 13:33) and Syria, shooting up from the root in many branches (10 to 15 feet high), armed with spines, and bearing leaves resembling those of the olive, but light-colored and more slender, with little whitish blossoms that eventually produce small, black, bitter berries (see Prosp. Alpin. *Plantt. Eg.* c. 5). The Arabs still call it *atad* (more commonly *ausuj*), a name that appears to have been in use among the Africans (i.e. Carthaginians), according to Dioscorides (*Gloss.* i, 119, **ῥάμνος, Ἄφροῖ Ἀταδίν**). Rauwolf (*Trav.* p. 460) found it growing at Jerusalem.

It was employed for hedges; the Hebrews used it for fuel (Psalm 58:10). In the apologue or fable of Jotham (q.v.), which has always been admired for its spirit and application (^{<7038>}Judges 9:8-15), and has been considered the oldest allegory of the kind extant, this thorn-bush is the emblem of a tyrant. The word elsewhere occurs only in the name ATAD (^{<01500>}Genesis 50:10, 11). See generally Celsii *Hierobot*, i, 199 sq.; Sprengel, *ad Dioscor.* ii, 397; Kitto, *Phys. Hist. of Palest.* p. ccxxxvi; *Penny Cyclopaedia*, s.v. Paliurus.
SEE THORN.

Bramhall, John,

archbishop of Armagh, was born at Pontefract, in Yorkshire, in 1593, and studied at Sidney Sussex College, Cambridge, where he passed A.B. 1612, and A.M. 161f. In the same year he was presented to a living in York. In 1623 he held two disputations with a Romish priest and a Jesuit at Northallerton, in which he obtained so unquestionable a victory that archbishop Matthews, having heard it, called him to his side, and made him his chaplain, adding to that other ecclesiastical preferments. While in this situation he became known to Sir Thomas Wentworth (afterward Earl of

Strafford), deputy of Ireland, who induced him, in 1633, to go over into Ireland to be his chaplain, deeming him well fitted to assist him in his schemes for the restoration and improvement of the Church in that country. In 1631 he was raised to the see of Londonderry, which he greatly improved, so far as even to double the yearly profits of the bishopric. He likewise did great service to the Irish Church by his exertions to get such impropriations as remained in the crown, vested by Charles I on the several incumbents, after the expiration of the leases, as well by his vast purchases of impropriations, either with his own money or by remittances from England. About the same time he was mainly instrumental in obtaining the reception by the Irish clergy of the Thirty-nine Articles of the Synod of London, A.D. 1562. He also chiefly compiled a book of canons for the Church of Ireland. Bishop Bramhall was not, however, left undisturbed to pursue his labors, and was soon involved in the troubles of the kingdom. On the 4th of March, 1640-41, articles of impeachment were exhibited against him in the Irish House of Lords, to answer which, reckless of the cautious advice of his friends, who dissuaded him from it, he repaired to Dublin, and was there made a close prisoner. Through the king's exertions, he was at length released, not a single charge being proven against him, and he embarked for England, whence, when the royal cause became lost, he repaired to Hamburgh, and thence to Brussels, where he chiefly continued till 1648, when he returned to Ireland. After great perils and dangers he again fled from that country, in October in that year was at Rotterdam, and continued abroad until the Restoration. Several of his most important works, especially those in defence of the Church of England, were written in his exile. "Among these we may especially mention his 'Answer to M. de Milletiere his impertinent dedication of his imaginary triumph intitled, the Victory of Truth; or his epistle to the king of Great Britain, wherein he invited his majesty to forsake the Church of England and to embrace the Roman Catholic religion: with the said Milletiere's epistle prefixed.' This was first published at the Hague in 1654, 12mo, but not by the author. It was occasioned by the fact that the Romanists endeavored to persuade King Charles II, during his exile, to expect his restoration by embracing their religion, and for that purpose employed Milletibre, counsellor in ordinary to the king of France, to write him this epistle. We may here mention that Theophile Brachet, Sieur de la Milletiere, was originally a member of the French Reformed congregations, and sufficiently distinguished among them to be selected as a deputy and secretary to the Assembly of La Rochelle in 1621. He entered subsequently

into the plans of Cardinal Richelieu for the union of the Roman Catholic and Reformed churches in France; published a great number of letters, pamphlets, and treatises upon the doctrines in dispute between them, assimilating gradually to the Roman Catholic tenets; was suspended in consequence by the Synod of Alençon in 1637, and expelled by that of Charenton in 1645 from the Reformed communion; and finally became a Roman Catholic 'of necessity, that he might be of some religion.' 'He was a vain and shallow man, full of himself; and persuaded that nothing approached to his own merit and capacity;' and, after his change of religion, 'was perpetually playing the missionary and seeking conferences, although he was always handled in them with a severity sufficient to have damped his courage, had he not been gifted with a perversity which nothing could conquer' (Benoit, *Hist. de l'Edit de Nantes*, tom. ii, liv. 10:p. 514-516). The work to which Bramhall replied seems fully to bear out the truth of this sketch of his character" (Hook). In June, 1660, we find him again in London; and in January, 1660-61, he was translated to the see of Armagh, not long after which he consecrated in one day two archbishops and ten bishops. As archbishop, he exerted all his powers for the good and welfare of the Church. A little before his death he visited his diocese, provided for the repairs of his cathedral, and returned to Dublin about the middle of May, 1662. He died June 25th, 1663. Jeremy Taylor preached his funeral sermon. He was a High-Church divine, but very laborious and zealous for Protestant Christianity as well as for the Church of England. The most important passage in his literary history was the controversy with Hobbes, an account of which will be found in *The Question concerning Liberty, etc., between Bishop Bramhall and Mr. Hobbes* (Lond. 1656), and also in Bramhall's *Works*. "The controversy between Bramhall and Hobbes took its rise from a conversation that passed between them at an accidental meeting, in 1645, at the house of the Marquis of Newcastle in Paris. It appears that the bishop subsequently committed his thoughts upon the subject to writing, and transmitted his 'discourse' through the marquis to Hobbes. This called forth an answer from the latter, in a letter addressed to the marquis (dated Rouen, Aug. 20, 1645), to be communicated 'only to my lord bishop;' to which Bramhall replied in a second paper, not, however, until the middle of the following year, and privately as before. Here the controversy rested for more than eight years, having been hitherto carried on with perfect courtesy on both sides. In 1654, however, a friend of Hobbes procured without his knowledge a copy of his letter, and published it in London with Hobbes's name, but with the erroneous date of

1652 for 1645; upon which Bramhall, finding himself thus deceived, rejoined in the next year by the publication of the *Defence*, etc. (Lond. 1655, 8vo), consisting of his own original 'discourse,' of Hobbes's answer, and of his own reply, printed sentence by sentence, With a dedication to the Marquis of Newcastle, and an advertisement to the reader explaining the circumstances under which it was published." His works were collected in one vol. fol., and published at Dublin in 1676, again in 1677, and lately at Oxford in the "Library of Anglo-Catholic Theology" (Oxford, 1842-45, 5 vols. 8vo). They are distributed into four volumes, viz.:

1. *Discourses against the Romanists;*
2. *His Writings against the English Sectaries;*
3. *His Writings against Mr. Hobbes;*
4. *Miscellaneous.* A sketch of his life, with a list of his writings, is given in vol. i of the late Oxford edition of his works.

Jeremy Taylor, in his funeral sermon on Bishop Bramhall, says of him: "To sum up all, he was a wise prelate, a learned doctor, a just man, a true friend, a great benefactor to others, a thankful beneficiary where he was obliged himself. He was a faithful servant to his masters, a loyal subject to the king, a zealous assertor of his religion, against Popery on one side and fanaticism on the other. The practice of his religion was not so much in forms and exterior ministeries, although he was a great observer of all the public rites and ministeries of the Church, as it was in doing good to others. It will be hard to find his equal in all things. For in him were visible the great lines of Hooker's judiciousness, of Jewel's learning, of the acuteness of Bishop Andrewes. He showed his equanimity in poverty, and his justice in riches; he was useful in his country, and profitable in his banishment." See Hook, *Eccl. Biog.* 3:52; Landon, *Eccl. Dict.* ii, 382.

Bramweil, William

one of the most successful preachers of English Methodism, was born at Elswich, Lancashire, in 1759. His early education was limited to the advantages afforded by the village school of Elswich. His parents trained him to religious habits, and his exemplary life, while apprenticed to a currier at Preston, secured him general respect, but the demands of his conscience were not satisfied. After long sufferings and struggles he joined the Methodists, much against the wish of his parents, and soon after, during a sermon of Wesley, became assured of his acceptance with God.

He at once began to display a great activity in religious labors; he conducted prayer-meetings at five o'clock in the morning for the accommodation of working-people; he became a class-leader, and by his instrumentality such a religious interest was excited in Preston that the Methodist Society was quickly doubled. He entered upon the itinerant ministry in 1785, and in the following year was recognised by the Conference. For thirty years he then labored as a Methodist preacher, and was a "revivalist" in the best sense of the word. It is said that few men, perhaps no man of his day, gathered more converts into the communion of Methodism. In 1791 he was the instrument of a widespread revival in Dewsbury circuit, which followed him, 1792, to Bristol circuit, where about 500 souls were added to the societies. He labored with similar success on the other circuits to which he was successively appointed, reporting at almost every conference additions to the societies of not merely scores, but hundreds. He died suddenly, while attending the Conference at Leeds Aug. 13, 1818. "The records of Methodism are crowded with examples of saintly living, but from among them all no instance of profounder piety can be cited than that of William Bramwell. His energy was tireless, his understanding masculine, his decision of character unswerving, his voice singularly musical, his command over the passions of his hearers absolute. He was ascetic; an early riser for study and prayer: reading some, studying more, and praying most. He acquired a knowledge of the Greek and the French, and translated from the latter a good work on preaching. He was scrupulous to a fault, and charitable to excess, giving even the clothes from his person to the poor. The quickness and clearness of his discriminations of character were marvellous, and led both himself and his friends to suppose that he possessed the power of 'discerning spirits' "(Stevens, *Hist. of Method.* ii, 310). *A Memoir of the Life and Ministry of Wm. Bramwell*, written by Rev. James Sigston (1st edit. 1820), has had an immense circulation both in England and America, and is still a popular work of Methodist literature. See Stevens, *Hist. of Meth.* ii, 308 sq.; 3:113, 178, 216 sq., 266 sq.

Bran

(πίτυρα) occurs only in the account of the Babylonian women in the apocryphal Epistle of Jeremiah (Baruch 6:43), with reference to some idolatrous custom not elsewhere distinctly mentioned (see Fritzsche, *Handb.* in loc.): "The women also, with cords about them, sitting in the

ways, burn bran for perfume," etc., referring to the infamous practice of prostitution mentioned by Herodotus (i, 199). *SEE BABYLON.*

Branch

(represented by various Heb. and Greek words). As trees in Scripture denote great men and princes, so branches, boughs, sprouts, or plants denote their offspring. In conformity with this way of speaking, Christ, in respect of his human nature, is styled a rod from the stem of Jesse, and a branch out of his roots (^{<2310>}Isaiah 11:1), that is, a prince arising from the family of David. This symbol was also in use among the ancient poets (Sophocles, *Electra*, 4:18; Homer, *Iliad*, ii, 47, 170, 211, 252, 349; Pindar, *Olymp.* ii, 6, etc.). And so, even in our English tongue, the word *imp*, which is originally Saxon and denotes a plant, is used to the same purpose, especially by Fox the martyrologist, who calls King Edward the Sixth an imp of great hope; and by Thomas Cromwell, earl of Essex, in his dying speech, who has the same expression concerning the same prince (Wemyss, *Clavis Symbolica*). "The prophet," as Lowth observes, "having described the destruction of the Assyrian army under the image of a mighty forest, represents, by way of contrast, the great person who makes the subject of this chapter as a slender twig, shooting out from the trunk of an old tree, cut down, lopped to the very root, and decayed, which tender plant, so weak in appearance, should nevertheless prosper. The aged trunk denoted the royal house of David, at that time in a forlorn and contemptible condition, like a tree of which nothing was left but a stump underground" (^{<2435>}Jeremiah 32:5; 33:15; ^{<3008>}Zechariah 3:8; 6:12). Christ's disciples are called branches with reference to their union with him (^{<4855>}John 15:5, 6). Thus a branch is the symbol of kings descended from royal ancestors, as branches from the root (^{<2478>}Ezekiel 17:3, 10; ^{<2710>}Daniel 11:7). As only a vigorous tree can send forth vigorous branches, a branch is used as a general symbol of prosperity (^{<3816>}Job 8:16). From these explanations it is easy to see how a *branch* becomes the symbol of the Messiah (^{<2310>}Isaiah 11:1; 4:2; ^{<2435>}Jeremiah 23:15; ^{<3008>}Zechariah 3:8; 6:12; and elsewhere). *SEE MESSIAH; SEE PALM.*

Branch is also used as the symbol of idolatrous worship (^{<2487>}Ezekiel 8:17), probably in allusion to the general custom of carrying branches as a sign of honor. Hence God complains by the prophet that the Jews carried branches as if they did him honor, but they held them to their noses like mockers; that is, they mocked him secretly when they worshipped him publicly; they

came with fair pretences and wicked hearts. Dathe remarks that a writer on the religion of the Persians enumerates among the sacred furniture a bundle of twigs, called *barsom* in the old Persic language, which they hold in their hands while praying. Michaelis says that they held it before the face, opposite to the holy fire. Spencer also observes that the heathen, in the worship of their deities, held forth the branches of those trees which were dedicated to them. An *abominable branch* (^{<2314D>}Isaiah 14:19) means a tree on which a malefactor has been hanged. In ^{<317B>}Ezekiel 17:3, Jehoiachim is called the *highest branch* of the cedar, as being a king. Branches are mentioned in many other places in Scripture; in some cases as symbols of prosperity, in others of adversity (^{<0442>}Genesis 49:22; ^{<185D>}Job 15:32; ^{<490I>}Psalms 8:11, 15; ^{<2325E>}Isaiah 25:5; ^{<5176>}Ezekiel 17:6). *SEE BOUGH*.

Brand

in ^{<380D>}Zechariah 3:2, *dwa, ud*, a wooden *poker* for stirring the fire, hence a burnt piece of wood or firebrand (as rendered elsewhere, ^{<2100H>}Isaiah 7:4; ^{<100I>}Amos 4:11); in ^{<075D>}Judges 15:4 (ver. 5 "fire-brand"), a *lamp* or *torch*, as elsewhere rendered. On the practice of brandingslaves (^{<61316>}Revelation 13:16), *SEE MARK*.

Brandenburg, Confession

of, a formulary or confession of faith, drawn up in the city of Brandenburg by order of the elector, with a view to reconcile the tenets of Luther with those of Calvin, and to put an end to the disputes occasioned by the Confession of Augsburg. *SEE AUGSBURG CONFSSION*.

Brandeum,

a term used by ecclesiastical writers of the Middle Ages to signify the covering, of silk or linen, in which the bodies of the saints or their relics were wrapped. The name was also applied to linen clothes which had been simply laid on the bodies. Before the time of Gregory the Great (A.D. 600) it was the custom to give away no part of the relics of the saints, but simply to send in a case a portion of one of these *Brandeas* or *Corporals*.-*Bergier*, s.v. *Reliquie*; Landon, *Eccles. Dict.* ii, 3q5.

Brandt,

the name of a family in Holland eminent for learning and piety. They were all Arminians, and have contributed greatly to our knowledge of the Arminian and Remonstrant controversies.

1. GERARD, professor of divinity, was born at Amsterdam in 1626. After a thorough theological education, he became pastor of the Remonstrant church in Nienkoop; in 1660 he removed to Hoorn, and to Amsterdam 1667. Here he continued in pastoral and literary labors till his death, Dec. 11, 1685. His great work is the *Hist. der Reformatie in en Ontrent de Nederlanden* (Rott. 4 vols. 4to, 1671-1704), of which the last two volumes were edited by J. Brandt. It was translated into English by Chamberlayne, *History of the Reformation in the Low Countries* (Lond. 1720-23, 4 vols. fol.); abridged in French (Amst. 1730, 3 vols. 12mo) He published also a *Life of Barneveldt*, a *Life of De Ruyter*, etc. His *Reformation* is a magazine of facts; and the candor and truthfulness of the book, as well as its value, are now generally acknowledged -Winer, *Theol. Literatur*, i, 824; Haes, *Life of Brandt* (in Dutch, 1740, 4to); Cattenburgh, *Bibliotheca Remonstrantium*.

2. CASPAR, son of Gerard, was born in Rotterdam June 25, 1653. After a careful training under his father and at the university, he became pastor of the Remonstrant church at Amsterdam, where he died Oct. 5, 1696. He wrote *Hist. Vitae Jac. Arminii* (Amst. 1724, 8vo), enlarged and corrected by Mosheim (Brunsw. 1725, 8vo), translated by Guthrie, *Life of Arminius* (Lond. 1854, 18mo); *Hist. v. h. Leven d. Hug. De Groot (Grotius)*, (Dort, 1732, 2d ed., 2 vols. 8vo).-- Winer, *Theol. Lit.* i, 765, 862.

3. JOHN, youngest son of Gerard, was born at Nienkoop 1660, and was successively minister at Hoorn, the Hague, and Amsterdam, and died 1708. He wrote *Vita S. Pauli* (4to), and edited the *Epistole Prastantium Virorum* (Amst. 1684), which throws great light on the history of Arminianism.

4. GERARD, son of Caspar, minister at Amsterdam, edited the *Vita Arminii* written by his father and published in 1724.

Brantly, William Theophilus, D.D.,

a distinguished Baptist minister, was born in Chatham Co., N. C., Jan. 23, 1787, and graduated with honor at South Carolina College in 1808. After some time spent in teaching at Augusta, Ga. he became in 1811 pastor of

the Baptist Church at Beaufort, S. C. In 1819 he returned to Augusta, and established a Baptist Church there. In 1826 he was called to the First Baptist Church in Philadelphia, where he labored till his health compelled him to remove to the South in 1838, when he settled as pastor at Charleston, S. C., also accepting the presidency of the college at that place. In 1844 he was attacked by paralysis, but lingered till March 28, 1845, when he died, after having been removed to Augusta. Mr. Brantly received the degree of D.D. from Brown University in 1831. He was the author of a volume of sermons published in 1837.-Sprague, *Annals*, 6:497; Funeral Sermon by Dr. Fuller, *Christian Review*, 10:591.

Brass

occurs in the Auth. Vers. of the O.T. as the rendering of **tvj nj** *necho'sheth* (i.e. the *shining*), and other kindred forms, but doubtless inaccurately, as brass is a factitious metal, and the Hebrews were not acquainted with the compound of copper and zinc known by that name. In most places of the O.T. the correct translation would be *copper*, although it may sometimes possibly mean *bronze* (**χαλκὸς κεκραμένος**), a compound of copper and tin, as in the Chaldee form (**vj nj** *nechash'*) used by Daniel. Indeed, a simple metal was obviously intended, as we see from ^{<888>}Deuteronomy 8:9, "out of whose hills thou mayst dig brass;" and ^{<888>}Job 28:2, " Brass is molten out of the stone ;" and ^{<888>}Deuteronomy 33:25, "Thy shoes shall be iron and brass," which seems to be a promise that Asher should have a district rich in mines, which we know to have been the case, since Eusebius (viii, 15, 17) speaks of the Christians being condemned to work in them (**τοῖςκατὰ Φαινὸν τῆς Παλαιστίνης χαλκοῦ μετάλλοις**, Lightfoot, *Cent. Chorofr.* c. 99). Some such alloy as bronze is probably also the metal denoted in the N.T. by **χαλκός**, as this was used for coin, the *cps* of the Romans. The "fine brass" of ^{<888>}Revelation 1:15; 2:18, however, is **χαλκολίβανον**, the *chashmal'* (**l mivh**) of the Hebrews, a brilliant compound, probably of gold and silver, like the famous " Corinthian brass." **SEE AMBER.**

Copper was known at a very early period, and the invention of working it is attributed to Tubal-Cain (^{<888>}Genesis 4:24; comp. Wilkinson, *Anc. Egypt.* 3:'43; comp. "Prius aeris erat quam ferri cognitus usus," Lucr. v. 1292). Its extreme ductility (**χαλκός**, from **χαλάω**) made its application

almost universal among the ancients (see Smith, *Diet. of Class. Ant.* s.v. Ms). See **COPPER**.

The same word is used for money in both Testaments (²³⁶⁶Ezekiel 16:36; ⁴⁰¹⁹Matthew 10:9, etc.). **SEE COIN**.

Brass (to retain the word) is in Scripture the symbol of insensibility, baseness, and presumption or obstinacy in sin (²³⁸⁴Isaiah 48:4; ²⁴⁵³Jeremiah 6:28; ⁴²²⁸Ezekiel 22:18). It is often used in metaphors, e.g. ⁴³¹⁹Leviticus 26:9, "I will make your heaven as iron and your earth as brass," i.e. dead and hard. This expression is reversed in ⁴⁵²³Deuteronomy 28:23 (comp. Coleridge's "All in a hot and copper sky," etc., *Anc. Mar.*). "Is my flesh of brass," i.e. invulnerable, ⁴⁸¹²Job 6:12. Brass is also a symbol of strength (⁴⁹⁷⁶Psalms 107:16; ²³⁸⁴Isaiah 48:4; ³⁰⁴³Micah 4:13; ³⁸⁰¹Zechariah 6:1, etc.). So in ²⁴¹⁸Jeremiah 1:18, and 15:20, brazen walls signify a strong and lasting adversary or opponent. The description of the Macedonian empire as a *kingdom of brass* (²⁷¹⁹Daniel 2:39) will be better understood when we recollect that the arms of ancient times were mostly of bronze; hence the figure forcibly indicates the warlike character of that kingdom. Hence the "brazen thighs" of the mystic image in Nebuchadnezzar's dream were a fit symbol of the "brazen-coated Greeks" (*Ἀχαιοὶ χαλκοχίτωνες*, as Homer usually styles them). The *mountains of brass*, in ³⁸⁰¹Zechariah 6:1, are understood by Vitringa to denote those firm and immutable decrees by which God governs the world, and it is difficult to affix any other meaning to the phrase (comp. ⁴⁸¹⁶Psalms 36:6). **SEE METAL; SEE BRAZEN**.

Brattle, William

a Congregational minister, was born in Boston 1662. After his graduation at Harvard, 1680, he remained as tutor and fellow a number of years. He was installed pastor in Cambridge, Nov. 25, 1696, in which place he remained until his death, Feb. 15, 1717. He published a *Compendium Logicce secundum principia D. Renati Cartesii plerumque efformatum et catechisticepropositum*, which was used as a textbook in Harvard.-- Sprague, *Annals*, i, 236.

Braunius, John, D.D.,

professor of theology and Hebrew in the University of Groningen, was born at Kaiserslautern 1628, died at Groningen 1709. His works discover

an extensive and accurate knowledge of Jewish rites and customs, and great rabbinical learning. In theology he followed Cocceius. His works are,

1. *Selecta Sacra* (Amst. 1700, 4to). They embrace various things relating to the Epistles; the 7th seal; holiness of the high-priest; weeping for Thamuz, Ezekiel viii; various dissertations.
2. *De Vestitu Sacerdotum Hebrceorum* (Lug. Bat. 1680, 4to). This work, on the clothing of the Jewish priests, is a kind of commentary on Exodus 28, 29.
3. *Commentarius in Epistolam ad Hebrceos* (1705, 4to). Carpzov calls this one of the best commentaries on the Hebrews. It contains a dissertation on the eternal generation of the Son of God.-Horne, *Bibliography*, pt. ii, ch. v.

Bravery

a term used in the Auth. Vers. only in its early sense *offinery* for the Heb. **trapTape'reth**, female ornament, ^{<2318>}Isaiah 3:18. So in the Apocrypha (Judith 10:4) "decked herself *bravely*" stands for *gayly*, as a rendering of **ἐκαλλωπίσατο**, presented a fine appearance.

Bray

signifying in Old English to *pound*, stands in the Auth. Vers. at ^{<1722>}Proverbs 27:22, for **vtK**; *ka. thash'*, to beat to pieces in a mortar (q.v.). This punishment is still in use among Oriental nations. Roberts observes, "Cruel as it is, this is a punishment of the state; the poor victim is thrust into the mortar, and beaten with the pestle. The late King of Kandy compelled one of the wives of his rebellious chiefs thus to beat her own infant to death. Hence the saying, 'Though you beat that loose woman in a mortar, she will not leave her ways;' which means, though you chastise her ever so much, she will never improve." **SEE PUNISHMENT'**.

As the appropriate word for the voice of the ass, "bray" represents, in ^{<816>}Job 6:5 (figuratively in 30:7), **qhi**; *nahak'*. See Ass.

Bray, Thomas, D.D.,

was born in Shropshire 1656, and was educated at Oxford. In 1690 he was appointed to the livings of Over-Whitacre and Sheldon. Here he composed

his *Catechetical Lectures*, a work which so pleased Bishop Compton that he selected the writer to act as his commissary to settle the Church affairs of Maryland. He arrived in America March 12th, 1700, and for two years devoted himself to the labors assigned to him, in the face of the most harassing opposition. He then returned to England, became incumbent of St. Botolph's, Aldgate, and died Feb. 15th, 1730, aged seventy-three. In 1707 he published *Bibliotheca Parochialis* (1 vol. 8vo), and in 1712 one vol. of his *Martyrology, or Papal Usurpation* (fol.), designing to follow it up by another, which he left unfinished. In 1726 appeared his *Directorium Missionarium* and his *Primordia Bibliothecaria*. One of his chief objects in Maryland had been to establish parochial libraries in each parish for the use of the clergyman, a plan which was afterward extended to England and Wales; and a society still exists under the title of the "Associates of Dr. Bray." The Report of the Bray Associates for 1847 contains a memoir of Dr. Bray. *New Genesis Biog. Dict.* v, 26; Sprague, *Ann.* v, 17; Landon, *Eccl. Dict.* ii, 387.

Brazen Sea

Picture for Brazen Sea

(**tvj** **№аіу**; *yam han-neco'sheth, sea of copper*, ^{<12513>}2 Kings 25:13; ^{<1318>}1 Chronicles 18:8; also at **ууqхllm**, *molten sea*, ^{<10723>}1 Kings 7:23; or simply **уYhi** *the sea*, ^{<10724>}1 Kings 7:24, 29; ^{<2167>}2 Kings 16:17; ^{<14013>}2 Chronicles 4:3 sq.), the great round laver, cast of metal ("brass" [q.v.]), placed in the priests' court of Solomon's Temple (^{<10723>}1 Kings 7:23-26; ^{<14012>}2 Chronicles 4:2-5; see Josephus, *Ant.* 8:3, 5; compare a similar basin of stone discovered in the island of Cyprus, Miller, *Archaol.* p. 292). See generally Reland, *Antiq. Sacr.* i, 6, 7 sq.; Schacht, *Ad Iken*, p. 415 sq.; Keil, *Tempel Salomo's*, p. 118 sq.; especially Theniis, *Althebr. Ldngen- u. Hohlmasse*, p. 19 sq., 61 sq.; also his *Can. iib. d. Ko.* ad fin. It was 5 cubits high, and had at the brim a circumference of 30 cubits, or a diameter of 10 cubits. The rim was finished off with the cups of flowers (lilies), and below these ran a double row of gourd-shaped bosses ("knobs" [q.v.]). The edge was a handbreadth in thickness, and the vessel was capable of containing 2000 (according to Chronicles 3000) *baths* (q.v.). This immense basin rested upon twelve bullocks, also cast of "brass," their hinder parts being turned inward in a radiate form. It was designed for ablution of the priests (^{<14016>}2 Chronicles 4:6), i.e. their hands and feet (^{<12318>}Exodus 30:18 sq.). At the

destruction of the Temple it was broken into pieces by the Chaldeans, and so taken in fragments to Babylon (^{<12513>}2 Kings 25:13; ^{<3627>}Jeremiah 52:17). A few points deserve especial consideration.

1. The diameter being given as 10 cubits, in mathematical strictness the periphery would have been 31 cubits; or the circumference, if of exactly 30 cubits, would yield a diameter of 91 cubits. Yet we have no occasion, in order to confute infidel objections (Spinoza, *Tractat. theol. pot.* c. 2, p. 181, ed. Jen.), to resort to any artificial hypothesis, e.g. either that the basin was *hexagonal* (Reyher, *Mathsis Mos.* p. 715; Deyling, *Observatt.* i, 125), or that the diameter was measured quite over the rim, and the circumference just below its flange or lip (Schmidt, *Milischl r Mathem.* p. 160). See, however, Nicolai, *Dissert. de symmetria mares enei* (Viteb. 1717). The breadth across was doubtless 10 cubits, and the perimeter is given merely in round numbers, as sufficiently exact.
2. The capacity of the basin, as given in ^{<1026>}1 Kings 7:26 (comp. also Joseph. 1. c.), is certainly more reliable than that in ^{<1016>}2 Chronicles 4:6, and the number in the latter passage may be only a corruption (see Movers, *Ueb. d. Chronik*, p. 63). The older archaeologists understand that the 3000 baths designate the *maximum* contents, but that there were usually only 2000 baths actually in it, lest otherwise the priests should be in danger (so Deyling, *ut sup.*) of drinking from it! For other, and, for the most part, strange views. see Thenius (*ut sup.* p. 19 sq.).
3. The figure of the vessel is not given in detail in the sacred document, and Keil (in loc.) has pronounced the older investigations on this point in vain. As the text gives but a single diameter, most writers have thought only of a cylindrical form; but this would be unusual for such a vessel, and Josephus appears to represent it as having a hemispherical or bowl-like shape, which certainly would be far more elegant. - The question, however, can only be determined with certainty by means of a calculation upon the elements of the height (5 cubits) and the capacity (2000 baths). The depth confirms the supposition that it was semi-spheroidal in shape, for it is exactly equal to the radius, being one half the diameter, computing the admeasurements internally. If now, in accordance with the best authenticated estimates, we reckon the ancient cubit at 20.625 inches, and the Hebrew bath as equivalent to F.875 gallons (wine measure, the gallon=231 cubic inches), the brazen sea, if perfectly hemispherical, with a radius of 5 cubits, would contain 2,296,089 cubic inches, or 9940 gallons, or 1120 baths; if a

cylinder, with corresponding dimensions, its capacity would be one half more, i.e. 1680 baths. This proves, first, that the reading 2000 is the true one, being sufficiently correct for a round number, as it evidently is; and, secondly, that the vessel was nearer a cylindrical than a semi-globular form, rendering indeed a considerable swell toward the bottom requisite, in order to make up its utmost capacity to a close approximation to the lesser figure given in the text. For other calculations, see Bockh, *Metrol. Untersuch.* p. 261 sq.

4. How the priests used this huge bowl for washing in, the Bible does not inform us. It was probably furnished with faucets, by means of which the water was drawn out as occasion required. This latter contrivance is supplied in most representations of the brazen sea; it rests, however, upon no better authority than mere conjecture. *SEE SEA, MOLTEN.*

Brazen Serpent

([Tvj n]vj ñ] *nechash' necho'sheth, serpent of copper, ὄφις χαλκοῦς*). On the way from Mount Hor to the Elanitic Gulf, the Israelites were bitten by venomous serpents ([μυρᾶς] *seraphin'*), and many of them died. *SEE SERPENT.* Moses therefore, at the Divine command, erected (hung on a pole) the metallic ("brazen," i.e. copper-cast) figure of one (such) serpent, and every one that had been bitten who looked toward it was cured (Num. 21:5 sq.; comp. Wisd. 16:5 sq.; [Ἰβλ+] John 3:14). This "brazen serpent" was still (under the name [Tvjðh] *han-Nechushtan'*), in the time of Hezekiah, an object of idolatrous reverence among the Israelites ([280+] 2 Kings 18:4). This miraculous relief is interpreted by the Jews (comp. Wisd. 16:7) as the result of a lively faith in Jehovah on the part of the beholders (see Onkelos, the Targums, Jerome, and the rabbins, in the younger Buxtorf's *Hist. serpentis cen.* v, 5, in his *Exercitt.* p. 458 sq.), while others of them regard this serpent-form as a talisman which Moses was enabled to prepare, from his knowledge of astrology (see Rabbi Samuel Zirza in Deyling's *Observatt.* ii, p. 210). From the notice in the Gospel ([Ἰβλ+] John 3:14), most Christian interpreters have rightly inferred that the "brazen serpent" was intended as a type of Christ as the Redeemer of the world (see Menken, *Ueb. die eherne Schlange*, Brem. 1812; Kerns, in Bengel's *Archiv*, v, 77 sq., 360 sq., 598 sq.). For various futile attempts to explain this miracle on natural principles, see Bauer, *Hebr. Gesch.* ii, 320; also *Ausführl. Erkl.&r. der Wunder des A. 7.* i, 228; Paulus, *Comment.* IV, i, 198 sq.; Hoffmann, in Scherer's *Schriftforsch.* i, 576 sq. *SEE MOSES.*

Parallels more or less complete have been traced between the brazen serpent and similar ideas among other nations, which, although not strictly illustrative of the Biblical narrative, are yet interesting, as showing that the fact was not at variance with the notions of antiquity. From ~~12804~~2 Kings 18:4, it would seem to have been eventually looked upon by the degenerate Jews themselves as a symbol of curative power (comp. Ewald, *Isr. Gesch.* ii, 177); as among the ancients the figure of a serpent appears to have been derived from the East, as a type of Esculapius, i.e. health (Macrob. *Sat.* i, 20; see Junker, in Meusel's *Museum*, ii, 127 sq.; Muller, *Archaol.* p. 597). In the Egyptian theology the (innocuous) serpent was early an emblem of sanatory virtue; such were worshipped in the Thebaid (Herod. ii, 74), and they appear on the monumental delineations in various connections, sometimes with the beneficent Isis, sometimes ingrafted upon the figure of Serapis [? as a benign deity] (Creuzer, *Symbol.* i, 504 sq.; ii, 393). So Philo interprets the serpent of the wilderness (σωφοροσύνη ἀλεξίκακος). See further Funk, *De Nechustane et Esculapii serpente* (Berol. 1826); Wochter, *Naturce et Scripturce concordia* (Leips. 1752), p. 116; *Nova Biblioth. Lubec.* iii. I sq.; Hengstenberg, *Beitr.* i, 164. **SEE NEHUSHTAN.**

Brazil,

an empire of South America. **SEE AMERICA.**

I. Church History. — In 1500 Brazil was taken possession of by a Portuguese admiral, who was soon followed by some Franciscan monks, most of whom were, however, killed by the Indian tribes. In 1549 the first Jesuits came to Brazil, who succeeded in establishing a large number of missions. The most celebrated among them were Anchieta (q.v.) and Vieyra (q.v.). The Inquisition never gained a firm footing in Brazil. In the eighteenth century French philosophy found many adherents, and even among the clergy a party was formed, led by Father Peiso, which demanded the abolition of celibacy and other radical reforms. The government nominated a member of this party, Dr. Moura, for the bishopric of Rio de Janeiro, but the pope refused to confirm the appointment, and, as in this question Rome was sustained by the Brazilian Chambers, the government had to yield. Of late years the Roman party has gained in strength, and several Roman Catholic (ultramontane) newspapers have been printed. Still a majority of the Brazilian papers are liberal, and oppose all extreme ultramontane views.

The first Protestants settled in Brazil in the 16th and the beginning of the 17th century, while a part of the country was under the rule of the French and the Dutch, but after the re-establishment of the Portuguese dominion (1654) Protestantism was entirely exterminated. From that time until 1808 Protestants were forbidden to settle in Brazil. They then received the liberty to build churches, but only on condition of making no proselytes. Greater rights were conceded to the German and Swiss emigrants, who were invited and encouraged by the government to settle in the agricultural districts. The government promised to pay to the Protestant clergymen and teachers a salary, and to establish a Supreme Protestant Consistory at Rio. The number of the Protestant immigrants is already considerable—the whole immigration amounted in 1858 to about 30,000 souls in 44 colonies—and forms, next to the British and Dutch possessions in Guiana, the largest nucleus of a native Protestant population in South America.

II. Ecclesiastical Statistics. — The area of Brazil is 3,219,134 square miles; its population in 1888 amounted to 12,165,000, of which only 23 per cent. are of European descent. The entire native population, except the free Indians (about 4 per cent. of the total population), belong to the Roman Catholic Church, which has one archbishop, viz. of Bahia, and 11 bishops, viz. Sao Luiz, Cuyaba, Diamantina, Goyaz, Maranhao, Fortaleza, Para, Oliuda, S. Paulo, Rio de Janeiro, and Porto Alegre. The Church has no property of her own, but bishops and priests are paid by the state. The number of priests is very small, and all the bishops complain of the difficulty of finding a sufficient number of candidates for the priesthood. The number of convents is limited. There are eleven theological seminaries, and the erection of two theological faculties has been resolved upon. The ecclesiastical jurisdiction of the bishops, which was formerly very extensive, is now (since 1834) very limited.

The English congregation of Rio dates with the century, and numbers 4000 to 5000. There are English congregations at Bahia and Pernambuco. The German Protestants in Rio in 1863 had a school, and numbered about 2500 members. The largest Protestant congregation is in San Leopoldo, which has 12,000 (German) inhabitants, and three Protestant ministers. The O. S. Presb. Church occupied Rio as a station in 1860, and had, in 1865, stations at San Paulo and Rio Clara. In Dec., 1865, the members of the mission formed the "Presbytery of Rio de Janeiro," which in Sept., 1866, was connected with the Synod of Baltimore. . Altogether, in 1863, Brazil had 24 Protestant clergymen (3 English, 5 American, and 12 German) in 25

congregations (3 English, 5 American, and 17 German). See Kidder and Fletcher, *Brazil and the Brazilians* (Phil. 1157, 8vo); Schem, *Eccl. Year-book; 29th Ann. Rep. of Board of For. Miss. of (O. S.) Presb. Church* (N. Y.' 1866); *Amer. Annual Cyclopaedia*.

Bread

Picture for Bread

(**μῆλα**, *le'chem*; ἄρτος.), a word of far more extensive meaning among the Hebrews than at present with us. There are passages in which it appears to be applied to all kinds of victuals (^{<2108>}Luke 11:3); but it more generally denotes all kinds of baked and pastry articles of food. It is also used, however, in the more limited sense of bread made from wheat or barley, for rye is little cultivated in the East. The preparation of bread as an article of food dates from a very early period: it must not, however, be inferred from the use of the word *lechem* in ^{<1039>}Genesis 3:19 ("bread," A. V.) that it was known at the time of the fall, the word there occurring in its general sense of *food*: the earliest undoubted instance of its use is found in ^{<1036>}Genesis 18:6.

1. Materials. — The corn or grain (**רבִּישֶׁבֶר**, *she'ber*, ἄνθος; *dagan'*) employed was of various sorts: the best bread was made of wheat, which, after being ground, produced the "flour" or "meal" (**מֶמֶץ**, *ke'mach*; ἄλευρον; ^{<1069>}Judges 6:19; ^{<1004>}1 Samuel 1:24; ^{<1042>}1 Kings 4:22; 17:12,14), and when sifted the "fine flour" (**טֵל סוֹסוֹלֶת**, more fully **מִיִּפְּתָל סוֹ** ^{<1291>}Exodus 29:2; or **טֵל סֶגְמֶץ**, ^{<1036>}Genesis 18:6; **σμίδαλις**) usually employed in the sacred offerings (^{<1294>}Exodus 29:40; ^{<1001>}Leviticus 2:1; ^{<3654>}Ezekiel 46:14), and in the meals of the wealthy (^{<1042>}1 Kings 4:22; ^{<1200>}2 Kings 7:1; ^{<3613>}Ezekiel 16:13, 19; ^{<1813>}Revelation 18:13). "Barley" was used only by the very poor (^{<1019>}John 6:9, 18), or in times of scarcity (^{<1035>}Ruth 3:15, compared with 1:1; ^{<1038>}2 Kings 4:38, 42; ^{<1816>}Revelation 6:6; Joseph. *War*, v, 10, 2): as it was the food of horses (^{<1043>}1 Kings 4:28), it was considered a symbol of what was mean and insignificant (^{<1073>}Judges 7:13; comp. Joseph. *Ant.* v, 6, 4, **μάζαν κριθίνην, ὑπὲρ εὐτελείας ἀνθρώποις ἄβρωτον**; Liv. 27:13). as well as of what was of a mere animal character, and hence ordered for the offering of jealousy (Numbers v, 15; comp. ^{<1032>}Hosea 3:2; Philo, ii, 307). "Spelt" (**טַמְסֻק**, *kusse'meth*; ὄλυρα, ζέα; V. *rye, fitches, spelt*) was also used both in Egypt (^{<1032>}Exodus 9:32) and

Palestine (^{<2385>}Isaiah 28:25; ^{<2409>}Ezekiel 4:9; ^{<11916>}1 Kings 19:6; Sept. **ἔλκρυφίας ὄλυρίτης**): Herodotus I indeed states (ii. 36) that in the former country bread was made exclusively of *olyra*, which, as in the Sept., he identifies with *zea*; but in this he was mistaken, as wheat was also used (^{<10182>}Exodus 9:32; comp. Wilkinson, *Anc. Eg.* ii, 397). Occasionally the grains above mentioned were mixed, and other ingredients, such as beans, lentils, and millet, were added (^{<2409>}Ezekiel 4:9; comp. ^{<10728>}2 Samuel 17:28); the bread so produced is called "barley cakes" (^{<24012>}Ezekiel 4:12; A. V. "*as barley cakes*"), inasmuch as barley was the main ingredient. The amount of meal required for a single baking was an ephah or three measures (^{<101816>}Genesis 18:6; ^{<10769>}Judges 6:19; ^{<10124>}1 Samuel 1:24; ^{<10133>}Matthew 13:33), which appears to have been suited to the size of the ordinary oven. Grain is ground daily in the East. **SEE MILL.**

2. Preparation. — After the wheaten flour is taken from the hand-mill, it is made into a dough or paste in a small wooden trough. **SEE KNEADING-TROUGH.** The process of making bread was as follows: the flour was first mixed with water, or perhaps milk (Burckhardt's *Notes on the Bedouins*, i, 58); it was then kneaded (**vll**) with the hands (in Egypt with the feet also; Herod. ii, 36; Wilkinson, ii, 386) in a small wooden bowl or "kneading-trough" (**travīnā** *nishe'reth*, a term which may, however, rather refer to the leathern bag in which the Bedouins carry their provisions, and which serves both as a wallet and a table; Niebuhr's *Voyage*, i, 171; Harmer, 4:366 sq.; the Sept. inclines to this view, giving **ἐγκαταλείμματα** [A. V. "store"] in ^{<16315>}Deuteronomy 28:5, 17; the expression in ^{<10124>}Exodus 12:34, however, "bound up in their clothes," favors the idea of a wooden bowl), until it became dough (**qxβ**; *batsek'*; **σταῖς**, ^{<10124>}Exodus 12:34, 39; ^{<10338>}2 Samuel 13:8; ^{<10168>}Jeremiah 6:18; ^{<20704>}Hosea 7:4; the term "dough" is improperly given in the A. V. for **twyrē** *grits*, in ^{<10451>}Numbers 15:20, 21; ^{<10157>}Nehemiah 10:37; ^{<2440>}Ezekiel 44:30). When the kneading was completed, leaven (**rao** *seor'*; **ζύμη**) was generally added; but when the time for preparation was short, it was omitted, and unleavened cakes, hastily baked, were eaten, as is still the prevalent custom among the Bedouins (^{<101816>}Genesis 18:6; 19:3; ^{<10124>}Exodus 12:39; ^{<10769>}Judges 6:19; ^{<10284>}1 Samuel 28:24). **SEE LEAVEN.** Such cakes were termed **twāmi** *matstsoth'* (Sept. **ἄζυμα**), a word of doubtful sense, variously supposed to convey the ideas of *thinness* (Fiirst, *Lex.* s.v.), *sweetness* (Gesén. *Thesaur.* p. 815), or *purity* (Knobel, *Comm.* in ^{<10121>}Exodus 12:20), while leavened bread was

called /mǣ; *chamets'* (lit. *sharpened* or *soured*; ^{<0123>}Exodus 12:39; ^{<3004>}Hosea 7:4). Unleavened cakes were ordered to be eaten at the Passover to commemorate the hastiness of the departure (^{<0125>}Exodus 12:15; 13:3, 7; ^{<0163>}Deuteronomy 16:3), as well as on other sacred occasions (^{<0121>}Leviticus 2:11; 6:16; ^{<0165>}Numbers 6:15). The leavened mass was allowed to stand for some time (^{<0133>}Matthew 13:33; ^{<0131>}Luke 13:21), sometimes for a whole night ("their baker sleepeth all the night," ^{<3006>}Hosea 7:6), exposed to a moderate heat in order to forward the fermentation ("he ceaseth from *stirring*" [ry[æ A. V. "raising"] the fire "until it be leavened," ^{<3004>}Hosea 7:4). The dough was then divided into round cakes (μῆλι, *twokkæt*. *circles of bread*; ἄρτοι; A. V. "loaves;" ^{<0233>}Exodus 29:23; ^{<0106>}Judges 8:5; ^{<0103>}1 Samuel 10:3; ^{<0166>}Proverbs 6:26; in ^{<0103>}Judges 7:13, i, | w | x |, μαγίς), not unlike flat stones in shape and appearance (^{<0109>}Matthew 7:9; comp. 4:3), about a span in diameter and a finger's breadth in thickness (comp. Lane's *Modern Egyptians*, i, 164): three of these were required for the meal of a single person (^{<0105>}Luke 11:5), and consequently one was barely sufficient to sustain life (^{<0126>}1 Samuel 2:36, A. V. "morsel;" ^{<3672>}Jeremiah 37:21, A. V. "piece"), whence the expression /j | iμ | |, "bread of affliction" (^{<0127>}1 Kings 22:27; ^{<3101>}Isaiah 30:20), referring not to the quality (*pane plebeio*, Grotius), but to the quantity; two hundred would suffice for a party for a reasonable time (^{<0258>}1 Samuel 25:18; ^{<0101>}2 Samuel 16:1). The cakes were *sometimes punctured*, and hence called hLj i *chalah'* (κολλυρίς; ^{<0230>}Exodus 29:2, 23; ^{<0104>}Leviticus 2:4; 8:26; 24:5; ^{<0150>}Numbers 15:20; ^{<0169>}2 Samuel 6:19), and mixed with oil. Similar cakes, sprinkled with seeds, were made in Egypt (Wilkinson, ii, 386). Sometimes they were rolled out into wafers (qyqæ *rakik'*; λάγανον; ^{<0231>}Exodus 29:2, 23; ^{<0104>}Leviticus 2:4; ^{<0165>}Numbers 6:15-19), and merely coated with oil. Oil was occasionally added to the ordinary cake (^{<0117>}1 Kings 17:12). A more delicate kind of cake is described in ^{<0136>}2 Samuel 13:6, 8, 10; the dough (A. V. "flour") is kneaded a second time, and probably fried in fat, as seems to be implied in the name twbybæt *lebiboth'*, q. d. *dough-nuts* (from bbl ; to *befaet*, kindred with bbl *eheart*; compare our expression *hearty food*; Sept. κολλυρίδες; Vulg. *sorbitiunculce*). (See below.)

3. Baking. — The cakes were now taken to the oven; having been first, according to the practice in Egypt, gathered into "white baskets" (^{<0106>}Genesis 40:16), yrjæyLsi *salley' chori'*, a doubtful expression,

referred by some to the whiteness of the bread (Sept. **κανᾶ χονδριτῶν** ; Aquil. **κόφινοι γύρεως**; Vulg. *canistra farina*), by others, as in the A. V., to the whiteness of the baskets, and again, by connecting the word **yrjæo** with the idea of a *hole*, to an open-work basket (*margin*, A. V.), or, lastly, to bread baked in a hole. The baskets were placed on a tray and carried on the baker's head (^{<0406>}Genesis 40:16; Herod. ii, 35; Wilkinson, ii, 386). **SEE BASKET.**

The baking was done in primitive times by the mistress of the house (^{<0186>}Genesis 18:6) or one of the daughters (^{<0038>}2 Samuel 13:8); female servants were, however, employed in large households (^{<0083>}1 Samuel 8:13): it appears always to have been the proper business of women in a family (^{<2478>}Jeremiah 7:18; 44:19; ^{<0133>}Matthew 13:33; comp. Plin. 18:11, 28). Baking, as a profession, was carried on by men (^{<2304>}Hosea 7:4, 6). In Jerusalem the bakers congregated in one quarter of the town, as we may infer from the name "bakers' street" (^{<2672>}Jeremiah 37:21), and "tower of the ovens" (^{<0681>}Nehemiah 3:11; 12:38); A. V. "furnaces." In the time of the Herods, bakers were scattered throughout the towns of Palestine (Joseph. *Ant.* 15:9, 2). As the bread was made in thin cakes, which soon became dry and unpalatable, it was usual to bake daily, or when required (^{<0186>}Genesis 18:6; comp. Harmer's *Observations*, i, 483); reference is perhaps made to this in the Lord's prayer (^{<0161>}Matthew 6:11; ^{<0113>}Luke 11:3). The bread taken by persons on a journey (^{<0453>}Genesis 45:23; ^{<0692>}Joshua 9:12) was probably a kind of biscuit. **SEE BAKE.**

The methods of baking (**hpa**; *aphah'*) were, and still are, very various in the East, adapted to the various styles of life. In the towns, where professional bakers resided, there were no doubt fixed ovens, in shape and size resembling those in use among ourselves; but more usually each household possessed a portable oven (**rWnti** *tannur'*; **κλίβανος**), consisting of a stone or metal jar about three feet high, which was heated inwardly with wood (^{<1172>}1 Kings 17:12; ^{<2445>}Isaiah 44:15; ^{<2478>}Jeremiah 7:18) or dried grass and flower-stalks (**χόρτος**, ^{<0163>}Matthew 6:30); when the fire had burned down, the cakes were applied either inwardly (Herod. ii, 92) or outwardly: such ovens were used by the Egyptians (Wilkinson, ii, 385), and by the Easterns of Jeronme's time (*Comment.* in Lam. v, 10), and are still common among the Bedouins (Wellsted's *Travels*, i, 350; Niebuhr's *Descript. de l'Arabie*, p. 45, 46). The use of a single oven by several families only took place in time of famine (^{<0335>}Leviticus 26:26). Another

species of oven consisted of a hole dug in the ground, the sides of which were coated with clay and the bottom with pebbles (Harmer, i, 487). Jahn (*Archaeol.* i, 9, § 140) thinks that this oven is referred to in the term μυαῖκᾱ *kira'yim* (^{<0135>}Leviticus 11:35); but the dual number is an objection to this view; the term yrjæa above (^{<0406>}Genesis 40:16) has also been referred to it.
SEE OVEN.

Other modes of baking were specially adapted to the migratory habits of the pastoral Jews, as of the modern Bedouins; the cakes were either spread upon stones, which were previously heated by lighting a fire above them (Burckhardt's *Notes*, i, 58) or beneath them (Belzoni's *Travels*, p. 84); or they were thrown into the heated embers of the fire itself (Wellsted's *Travels*, i, 350; Niebuhr, *Descript.* p. 46); or, lastly, they were roasted by being placed between layers of dung, which burns slowly, and is therefore specially adapted for the purpose (^{<0412>}Ezra 4:12, 15; Burckhardt's *Notes*, i, 57; Niebuhr's *Descript.* p. 46). The terms by which such cakes were described were hG[uuggah' (^{<0186>}Genesis 18:6; ^{<0129>}Exodus 12:39; ^{<1173>}1 Kings 17:13; ^{<0412>}Ezra 4:12; ^{<0308>}Hosea 7:8), gwōm; (^{<1172>}1 Kings 17:12; ^{<0316>}Psalms 35:16), or more fully μυπᾱρ]τG[u uggath' retsaphin' (^{<1196>}1 Kings 19:6, lit. on the *stones*, "coals," A. V.), the term hG[u referring, however, not to the mode of baking, but to the *rounded* shape of the cake (Gesens *Thesaur.* p. 997): the equivalent terms in the Sept. ἔγκρυφίας, and in the Vulg. *subcizericius panis*, have direct reference to the peculiar mode of baking. The cakes required to be carefully turned during the process (^{<0308>}Hosea 7:8; Harmer, i, 488). Other methods were used for other kinds of bread; some were baked on a pan (tbj ἡ; τήγανον; *sartago*: the Greek term survives in the *tajen* of the Bedouins), the result being similar to the *khubz* still used among the latter people (Burckhardt's *Notes*, i, 58), or like the Greek ταγήνια, which were baked in oil, and eaten warm with honey (Athen. 14:55, p. 64C); such cakes appeared to have been chiefly used as sacred offerings (^{<0115>}Leviticus 2:5; 6:14; 7:9; ^{<0129>}1 Chronicles 23:29). A similar cooking utensil was used by Tamar (^{<0130>}2 Samuel 13:9, tbj ἡ; τήγανον), in which she baked the cakes and then emptied them out in a heap (qxj; not "poured," as if it had been broth) before Ammon. A different kind of bread, probably resembling the *fitta* of the Bedouins, *apasty* substance (Burckhardt's *Notes*, i, 57), was prepared in a saucepan (tvj ῥῆ; ἔσχάρα; *craticula*; A. V. *frying-pan*; none of

which meanings, however, correspond with the etymological sense of the word, which is connected with *boiling*); this was also reserved for sacred offerings (^{<BIB>}Leviticus 2:7; 7:9). As the above-mentioned kinds of bread (the last excepted) were thin and crisp, the mode of eating them was by breaking (^{<BIB>}Leviticus 2:6; ^{<SB>}Isaiah 58:7; ^{<SO>}Lamentations 4:4; ^{<OAB>}Matthew 14:19; 15:36; 26:26; ^{<AB>}Acts 20:11; comp. Xen. *Anab.* 7:3, § 22, ἄρτους διέκλα), whence the term **srP**; to *break* = to give bread (^{<BIB>}Jeremiah 16:7); the pieces broken for consumption were called κλάσματα (^{<OAB>}Matthew 14:20; ^{<BIB>}John 6:12).. Old bread is described in ^{<BIB>}Joshua 9:5, 12, as *crumbled* (μυδαῖαι *nikkudim*; Aquil.

ἔψαθυρωμένος; *infrusta comminuti*; A. V. "mouldy," following the Sept. εὐρωτιῶν καὶ βεβρωμένος), a term which is also applied (^{<BIB>}1 Kings 14:3) to a kind of biscuit, which easily crumbled (κολλυρίς; A. V. "cracknels"). **SEE CAKE.**

4. Figurative Uses of the term "Bread." — As the Hebrews generally made their bread very thin, and in the form of little flat cakes (especially their unleavened bread), they did not *cut* it with a knife, but *broke* it, which gave rise to that expression so usual in Scripture of *breaking bread*, to signify eating, sitting down to table, taking a repast (^{<SO>}Lamentations 4:4; ^{<OAB>}Matthew 14:19; 15:36). In the institution of the Lord's Supper our Saviour broke the bread; whence *to break bread*, and *breaking of bread*, in the New Testament, are used some, times for the celebration of the Eucharist (^{<BIB>}Matthew 26:26), and also the celebration of the *agape*, or lovefeast (^{<OAB>}Acts 2:46). (See below.)

"Cast thy bread upon the waters" (^{<BIB>}Ecclesiastes 11:1), may allude to the custom practised in some countries of sowing *bread-corn* or *rice* upon a soil well irrigated, or, as some think, against the *rainy season*; or, in a figurative sense, it may be an exhortation to disinterested liberality, with a promise of receiving its due recompense.

The figurative expressions "bread of sorrows" (^{<BIB>}Psalms 127:2) and "bread of tears" (^{<BIB>}Psalms 43:3) mean the portion of every day as one's daily bread. So the "bread of wickedness" (^{<BIB>}Proverbs 4:17) and "bread of deceit" (^{<BIB>}Proverbs 10:17) denote not only a living or estate obtained by fraud and sin, but that to do wickedly is as much the portion of a wicked man's life as to eat his daily bread. **SEE DAILY BREAD; SEE LIFE (BREAD OF).**

SHEW-BREAD is the rendering in the Auth. Vers. of the Heb. *μυνᾶ μῆζ* , *le'chem panmnta*, the *bread of the face*, or of the presence, because it was set forth before the face or in the presence of Jehovah in his holy place. It is also called "the bread arranged in order" and "the perpetual bread," because it was never absent from the table (^{<1324>}Leviticus 24:6, 7; ^{<1333>}1 Chronicles 23:29). In the outer apartment of the tabernacle, on the right hand, or north side, stood a table made of acacia (shittim) wood, two cubits long, one broad, and one and a half high, and covered with laminae of gold. The top of the leaf of this table was encircled by a border or rim of gold. The frame of the table immediately below the leaf was encircled with a piece of wood of about four inches in breadth, around the edge of which was a rim or border similar to that around the leaf. A little lower down, but at equal distances from the top of the table, there were four rings of gold fastened to the legs, through which staves covered with gold were inserted for the purpose of carrying it (^{<1273>}Exodus 25:23-28; 37:10-16). These rings were not found in the table which was afterward made for the Temple, nor indeed in any of the sacred furniture, where they had previously been, except in the ark of the covenant. Twelve unleavened loaves were placed upon this table, which were sprinkled with frankincense (the Sept. adds salt; ^{<1347>}Leviticus 24:7). The number twelve represents the twelve tribes, and was not diminished after the defection of ten of the tribes from the worship of God in his sanctuary, because the covenant with the sons of Abraham was not formally abrogated, and because there were still many true Israelites among the apostatizing tribes. The twelve loaves were also a constant record against them, and served as a standing testimonial that their proper place was before the forsaken altar of Jehovah. The loaves were placed in two piles, one above another, and were changed every Sabbath day by the priests. The frankincense that had stood on the bread during the week was then burned as an oblation, and the removed bread became the property of the priests, who, as God's servants, had a right to eat of the bread that came from his table; but they were obliged to eat it in the holy place, and nowhere else. No others might lawfully eat of it; but, in a case of extreme emergency, the priest incurred no blame if he imparted it to persons who were in a state of ceremonial purity, as in the instance of David and his men (^{<1216>}1 Samuel 21:6; ^{<1124>}Matthew 12:4).

Wine also was placed upon the "table of shewbread" in bowls, some larger and some smaller; also in vessels that were covered and in cups, which were probably employed in pouring in and taking out the wine from the

other vessels, or in making libations. Gesenius calls them "patere libatoriae," and they *appsar* in the Authorized Version as "spoons" (see generally ^{<0253>}Exodus 25:29, 30; 37:10-16; 40:4, 24; ^{<0345>}Leviticus 24:5-9; ^{<0047>}Numbers 4:7). *SEE SHEW-BREAD.*

Bread In The Eucharist.

Whether leavened or unleavened bread should be used in the sacrament of the Lord's Supper has been the subject of a spirited dispute between the Greek and Latin churches. The former contended for the use of leavened, the latter for that of unleavened bread. *SEE AZYMITES.* In the Romish Church bread is called the host, *hostia*. It consists of cakes of meal and water, made small, circular, and thin like wafers, and by this name it is frequently called. This form seems to have been adopted at the time of the controversy with the Greek Church in 1053. One of the ceremonies used in the consecration of the elements was breaking the bread. This was done in conformity with our Lord's example. Many ancient authors have alluded to this custom.

In times of superstition the Greeks began to break it into four parts, the Latins into three. The Mosarabic Liturgy directs that it be broken into nine parts. Bingham, *Orig. Eccles.* bk. 15, ch. ii, § 5-34.

Breakfast.

SEE MEAL.

Breast

(prop. *dvj*, *shad*, or *dvṗshod*, the female *teat*; occasionally the cognate *μῦδι* *daddadyim*, the *two paps*, ^{<0313>}Ezekiel 23:3, 8, 21; ^{<0159>}Proverbs 5:19; but *hzj* ;*chazeh'*, the *breast* or front part of an animal, as first seen, ^{<0226>}Exodus 29:26, 27; ^{<0173>}Leviticus 7:30, 31; 9:20, 21). See Bosom. Females in the East are more desirous than those of colder climates to have a full and swelling breast, and study *embonpoint* to a degree unusual among northern nations. This was also the case among the ancient Hebrews (^{<0280>}Song of Solomon 8:10). *SEE BEAUTY.* In ^{<0407>}Nahum 2:7, it is said that the women of Nineveh shall be led into captivity "tabering upon their breasts" -that is, beating their breasts in token of anguish, as if they were playing on the tabret. *SEE GRIEF.* The waving of the breast of

the animal offered in sacrifice (^{<8773>}Leviticus 7:30) is supposed to be typical of giving up to God the heart and the affections. *SEE SACRIFICE.*

Breastplate,

a term applied in the Auth. Vers. to two very different pieces of equipment.

Picture for Breastplate

I. Sacerdotal.-The official pectoral of the Jewish high-priest is called ^ˆvj , *cho'shen*, prop. *ornament*, being a gorget adorned on the outside with twelve gems, and hollow within, where were deposited the sacred lots "Urim and Thummim" (q.v.); hence more fully called the *breastplate of judgment* (^{<2815>}Exodus 28:15 sq.; ^{<888>}Leviticus 8:8; Sept. *λογεῖον*; Philo, *λόγιον*; but fully *λογεῖον κρίσεως* in Ecclus. xl, 10). *SEE EPHOD.* It was a piece of very rich embroidered work, about ten inches square, and made double with a front and lining, so as to answer for a pouch or bag, in which, according to the rabbins, the Urim and Thummim were enclosed. The front of it was occupied by the twelve precious stones, on each of which was engraved the name of one of the tribes. They were placed in four rows, and divided from each other by the little golden squares or partitions in which they were set. The two upper corners of the breastplate were fastened to the ephod, from which it was never to be loosed (^{<2828>}Exodus 28:28), and the two lower corners to the girdle. The rings, chains, and other fastenings were of gold or rich lace. It was called the *memorial* (^{<2812>}Exodus 28:12, 29), inasmuch as it reminded the priest of his representative character in relation to the twelve tribes. Josephus repeats the description (*Ant.* 3:7, 5), Grecizing the Heb. term by *ἑσθήνης*, and translating it by *λόγιον*. A full discussion of the subject may be found in Braunii *Vestitus Sacerdotum Hebræorum*, pt. ii, ch. 7. *SEE HIGH-PRIEST.*

II. Military.-As a piece of defensive armor "breastplate" is the rendering in the Auth. Vers. only of ^ˆyr̄v̄æshiryān', prob. *gleaming* (^{<2817>}Isaiah 59:17; "harness," ^{<1234>}1 Kings 22:34; ^{<1483>}2 Chronicles 18:33), apparently a full *coat of mail* (q.v.), but according to the Sept. (*θώραξ*, which is the term thus rendered in ^{<4064>}Ephesians 6:14; ^{<3178>}1 Thessalonians 5:8; ^{<6109>}Revelation 9:9), a breastplate. Kindred and probably equivalent are the terms ^ˆyr̄v̄æshiryon' ("coat of mail," ^{<9775>}1 Samuel 17:5, 38; "habergeon," ^{<1454>}2 Chronicles 26:14; ^{<1646>}Nehemiah 4:16 [10]), and *h̄yr̄v̄æshiryāh'* ("habergeon," ^{<18128>}Job 41:28 [16]). The full form occurs in the description

of the arms of Goliath $\mu\gamma\alpha\epsilon\iota\sigma\eta\ \eta\ \nu\omega\rho\ \nu\alpha\alpha$ "coat of mail," literally a "breastplate of scales" (^{<076>}1 Samuel 17:5; comp. ver. 38). **SEE MAIL.** It may be noticed that this passage contains the most complete inventory of the furniture of a warrior to be found in the whole of the sacred history. Goliath was a Philistine, and the minuteness of the description of his equipment may be due either to the fact that the Philistines were usually better armed than the Hebrews, or to the impression produced by the contrast on this particular occasion between this fully-armed champion and the wretchedly appointed soldiers of the Israelite host, stripped as they had been very shortly before both of arms and of the means of supplying them so completely that no smith could be found in the country, nor any weapons seen among the people, and that even the ordinary implements of husbandry had to be repaired and sharpened at the forges of the conquerors (^{<049>}1 Samuel 14:19-22). The passage in ^{<1483>}2 Chronicles 18:33 is very obscure; the A. V. follows the Syriac translation, but the real meaning is probably "between the joints and the breastplate." Ewald reads "between the loins and the chest;" Sept. and Vulgate, "between the lungs and the breastbone." This word has furnished one of the names of Mount Hermon (see ^{<089>}Deuteronomy 3:9; Stanley, *Palest.* p. 403), a parallel to which is found in the name $\theta\acute{\omega}\rho\alpha\zeta$ given to Mount Sipylus in Lydia. It is thought by some that in ^{<048>}Deuteronomy 4:48, Sion ($\sigma\iota\omega\alpha$) is a corruption of Shiryon. **SEE ARMOR.**

A similar piece of defensive armor was the *tachara'* ($\alpha\rho\eta\ \tau$), which is mentioned but twice—namely, in reference to the *meil* or gown of the priest, which is said to have had a hole in the middle for the head, with a hem or binding round the hole "as it were the 'mouth' of an *habergeon*" ($\alpha\rho\eta\ \tau$), to prevent the stuff from tearing (^{<082>}Exodus 28:32). The English "habergeon" was the diminutive of the "hauberk," and was a quilted shirt or doublet put on over the head--Smith. **SEE HABERGEON.**

In its *metaphorical* application, as the breastplate is a piece of defensive armor to protect the heart, so the breastplate of God is righteousness, which renders his whole conduct unassailable to any accusation (^{<297>}Isaiah 59:17). Christians are exhorted to take to themselves "the breastplate of righteousness" (^{<064>}Ephesians 6:14), and "the breastplate of faith and love" (^{<188>}1 Thessalonians 5:8). Being clothed with these graces, they will be able to resist their enemies, and quench all the fiery darts of the wicked one; a beautiful simile.

Brechin

(*Brechinium*), Scotland (Angusshire), the seat of a bishopric, founded about 1150 by David I. The cathedral church is now ruinous, but part of it is still used for divine service. The revenues at the Reformation amounted to about £700 per annum. The Culdees had here a conventual house, the ruins of which are said still to exist. The present incumbent is Alexander Forbes, D.C.L., consecrated 1847.

Breck, Robert,

a Congregational minister, was born at Dorchester, Mass., Dec. 7th, 1682, and graduated at Harvard 1700. After preaching on Long Island, he settled as pastor in Marlborough, Mass., Oct. 25th, 1704, and remained until his death, Jan. 6th, 1731. He published an *Election Sermon* (1728); and a sermon, *The Danger of Falling away after a Possession* (1728).-Sprague, *Annals*, i, 256.

Breck, Robert, Jr.,

a Congregational minister, was born at Marlborough, Mass., July 25th, 1713, and graduated from Harvard 1730. He was ordained pastor of a church in Springfield July 26, 1736, and died April 26, 1784. He published several occasional sermons.-Sprague, *Annals*, i, 385.

Breckinridge, John, D.D.,

a Presbyterian minister, was born at Cabell's Dale, Ky., July 4th, 1797. He graduated at Princeton in 1815, and was at once tutor in the college and student in the theological school there from 1819 to 1821. He was licensed to preach in 1822, and was chaplain to the House of Representatives, 'Washington, 1822-23. In 1823 he was ordained pastor of a Presbyterian church in Lexington, Ky.; removed to Baltimore in 1826, and in 1831 became secretary of the Board of Education of the Presbyterian Church (Philadelphia). From 1836 to 1838 he was professor of theology at Princeton; 1838 to 1840, secretary of the Presbyterian Board of Foreign Missions. He died while on a visit to his friends in Kentucky, Aug. 4, 1841. He was a man of great vigor of mind and force of will, and was pre-eminent as an *extempore* preacher. His publications were few; among them are, *Controversy with Bishop Hughes* (1836); *Memorial of Mrs. Breckinridge* (1839).

Breeches

is the uniform rendering in the Auth. Vers. solely of the Heb. מִיְסַיִךְ *miknesa'yim*, *two drawers* (from סָכַף; to wrap up), Sept. περισκελῆ (so Ecclus. 45:8) or περισκελές, Vulg. *feminalia*, made of linen, and worn by the Jewish priests to hide the parts of shame while ministering at the altar (^{<1284>}Exodus 28:42; 39:28; ^{<1660>}Leviticus 6:10; 16:4; ^{<2648>}Ezekiel 44:18). The description of Josephus (ὡςπερὶ ἀναξυρίδες, *Ant.* 3:7, 1) agrees with this, making this article (which he Graecizes μαναχασή) of sacerdotal dress to be an under-garment for the loins and thighs only. See Braun, *De Vestitu Sacerd. Eebr.* lib. ii, ch. i, p. 345 sq. **SEE PRIEST; SEE ATTIRE.**

Breithaupt, Joachim Justus

a German theologian, was born at Nordheim 1658, and educated privately at Helmstadt. A visit to Spener deepened his religious convictions and gave character to his whole life. In 1685 he went to Meiningen as courtpreacher and consistorial councillor. Here his labors were eminently useful, and in 1687 he went to Erfurt to be pastor and also professor of theology in the university. In 1691 he removed to Halle as professor of theology in the new university, where he taught in happy union with Francke. He died March 16, 1732. His writings include *Institt. Theologic.* lib. ii (Halle, 1695, 8vo); *De Credendis et Agendis* (Halle, 1716-32, 3 pts. 4to), besides minor writings. His influence all went in favor of vital piety; and he is ranked with Spener and Francke as a preist. -Baumgarten, *Memoria Breithaupt*; Herzog, *Real-Encyclopedia*, ii, 349.

Bremen (*F-rema*), a free town of Germany, and situated on both sides of the Weser. **SEE GERMANY.**

I. Church History. — Originally it was the seat of a bishopric, founded by Charlemagne in 787, and suffragan to the metropolitan of Cologne; but about 850 the archbishopric of Hamburg was removed hither, the prelate, Anshar, being driven from that city by the Normans. Hermann, archbishop of Cologne, opposed this infringement of his rights, and in the Council of Tribur, 895, obtained a decree that *both* the united churches should be subject to him. This was afterward annulled by Pope Sergius. In 1284 the city of Bremen threw off the rule of the archbishop and became a free city, while the archbishop remained the sovereign of the duchy of Bremen (now a part of the kingdom of Hanover), and, as such, a prince of the German

empire. The united archbishopric became, under Otho II and his successors, one of the most powerful in Germany, and was loaded with gifts and privileges. Under Archbishop Christopher (1511-1558) the Reformation found many adherents, and when the archbishop opposed it he was deposed by the Cathedral chapter and shut up in a convent. His successor, George (died 1566), joined the Lutheran Church himself, and Bremen remained a Lutheran archbishopric until 1648, when its whole territory was ceded to the Swedes, and the archbishopric suppressed.

II. Ecclesiastical Statistics.— The city of Bremen, with a small territory comprising a space of 106 square miles, had a population, in 1864, of 104,091 souls, the large majority of which are Lutherans, about 15,000 Reformed, 2000 Roman Catholics, 100 Jews. The Methodist Church had, in 1865, within the territory of Bremen about 433 members. Only recently the members of the Lutheran Church have received equal rights with the Reformed, who formerly, though in a minority, were alone eligible to public offices. The senate of the republic exercises the supreme episcopal rights through a commission, and only occasionally delegates clergymen for this purpose. There are six Lutheran clergymen in the city and eleven in the country. The ministers in the city constitute the *Venerandum Ministerium* which body has to examine and to ordain candidates for the ministry. The Roman Catholics are under the jurisdiction of the bishop of Munster, Prussia. Bremen has a large number of religious associations, and is the centre of the North German Missionary Society. The Methodist Episcopal Church has established there a book concern, which issues 3 periodicals, and a Missionary Institute for the training of German Methodist preachers. Bremen is thus the centre of the flourishing Methodist missions in *Germany*.—*Reports of Miss. Soc. of Meth. Ep. Ch.*

Brentius, Andreas.

SEE ALTHAMER.

Brentius Or Brenz, Johann,

one of the German reformers, was born at Weil, in Suabia, June 24, 1499. He received his education at Heidelberg, and was led by the perusal of Luther's writings, and especially by the impression made on him by Luther at the Heidelberg disputation of 1518, to espouse the Reformation. He became a very popular preacher, and was appointed pastor at Halle in his twenty-third year. In 1530 he attended the Diet of Augsburg. The emperor

Charles V having declared that he would destroy the city of Halle if Brentius were not given up to him, he was compelled to seek safety in flight. He found an asylum with duke Ulrich of Wurtemberg and his successor Christopher at Stuttgart, and at the request of the latter drew up the Confession of Wurtemberg. In 1557 he attended the conferences at Worms, and died at Stuttgart, Sept. 11, 1570. He taught the doctrine of the *ubiquity* of the body of our Lord; hence his followers were called *Ubiquitarians* (q.v.). His opinions, in the main, agreed with those of Luther. Brenz was a man of immense capacity for work, as preacher, reformer, administrator, and author. His works were printed at Tubingen in 1576-1590 (8 vols. fol.), and again at Amsterdam (1666). They consist chiefly of commentaries on the O. and N.T. in the form of lectures or sermons, and are still held in great esteem. See Hartmann and Jager, *Joh. Brenz* (Hamb. 1840-42, 2 vols. 8vo); Hartmann, *Joh. Brenz, Leben u. alsge. Schriften* (Elberfeld, 1862); D'Aubigne, *Hist. of Reformation*, i, 11; Gieseler, *Ch. Hist.* per. 4:pt. ii, § 37.

Brenton, Samuel

was born in Gallatin county, Ky., in 1810. He was converted in early life, and was admitted into the Illinois Conference of the M. E. Church in 1830. In 1834 he located because of ill health, and continued as a local preacher until 1841, during which time he studied law and was admitted to the bar. In 1841, his health having been restored, he returned to the itinerant ministry, and in 1848 was a delegate to the General Conference. During this year he lost the use of the right side of his body by palsy, resigned his work, and was appointed register of the land-office at Fort Wayne. In 1851 he was elected representative in Congress from the tenth Congressional district of Indiana, and served two sessions; in 1853 elected president -of the Fort Wayne College, and served with great acceptability; in 1854 elected again to Congress, and served two sessions; and in 1856 was again re-elected to Congress. Mr. Brenton died on the 29th of March, 1857.-*Minutes of Conferences*, 6:249.

Brethren

(ἀδελφοί), one of the common appellations of Christians. It occurs frequently in the N.T., and was current at the date of the apostolical epistles. Subsequently it became a title of respect and affection by which the *baptized, or faithful, or complete members* of the Church were

distinguished from the catechumens. They were accosted or described by other titles, such as "the enlightened," "the initiated," "the perfect," "elect," "beloved," "sons of God," "beloved in Christ," etc. *SEE BROTHER.*

Brethren, Bohemian.

SEE BOHEMIA.

Brethren Of The Common Life

(*Fratres Vitae Communis*), a religious fraternity which arose about the end of the fourteenth century. It was formed by Gerard de Groot at Deventer (1374 ?), and began to flourish after it had obtained the sanction of the Council of Constance. It was divided into two classes, the lettered brethren, or clerks, and the illiterate: they lived in separate habitations, but maintained the closest fraternal union. The former devoted themselves to preaching, visiting the sick, circulating books and tracts, etc., and the education of youth, while the latter were employed in manual labor and the mechanical arts. They lived under the rule of St. Augustine, and were eminently useful in promoting the cause of religion and education. Thomas a Kempis was one of the luminaries of the order. On the death of Gerard, his disciple Florentius Radewins became head of the order (1384). More active than Gerard, he spread the order widely, founding a central cloister, or *monastery of regular canons*, at Windisheim, another in St. Agnesberg, near Zwoll, to which Kempis belonged, and additional ones at Deventer. He was greatly assisted by Zerbolt (died 1398), who labored earnestly to introduce the use of the vernacular Bible among the common people, and the use of the mother tongue instead of Latin in the prayers. The theory of this community was that unity should be sought rather in the inward spirit than in outward statutes. Vows were not binding for life. Property was surrendered, not on compulsion, but voluntarily. All the brother-houses were kept in communion with each other, and the heads of houses met annually for consultation. Particulars of their rule, domestic arrangements, etc., may be found in Ullmann, *Reformers before the Reformation*, ii, 89 sq. Luther and Melancthon spoke with approval and sympathy of the brotherhood in their time. Its flourishing period extended from 1400 to 1500. Most of their houses were built between 1425 and 1451, and they had, in all, some thirty to fifty establishments. During the sixteenth century the Reformation broke them down, in common with other monkish establishments, or, rather, they crumbled to pieces as needless amid the

new developments of the age. By the middle of the seventeenth century the brotherhood was ended. Many of the brothers became Protestants, the rest were absorbed by the Roman orders, especially the Jesuits.-Ullmann, *Reformers before the Reformation*, ii. 57, 184; Bohringer, *Kirchen-Geschichte in Biographien*, vol. ii, pt. iii; Delprat, *Die Brüderschraft des gemeinsamen Lebens* (Leipz. 1840); *Bibl. Sacra*, ii, 201.

Brethren Of The Free Spirit,

a fraternity which sprung up in the thirteenth century, and which gained many adherents in Italy, France, and Germany. They took their designation from the words of St. Paul, ~~ROM~~ Romans 8:2, 14, and maintained that the true children of God were invested with perfect freedom from the jurisdiction of the law. In their principles they were Pantheists, and in practice they were enthusiasts. In their aspect, dress, and mode of life they resembled the Beghards, and were sometimes called after them. In their extreme pantheistical creed they held that every thing (even *formalities*) is God; that rational souls are a portion of God; that sin has separated man from God, but by the power of contemplation man is reunited to the Deity, and acquires thereby a glorious and sublime liberty, both from sinful lusts, and from the common instincts of nature. Hence that a person thus absorbed in the abyss of Deity is the son of God in the same sense and manner that Christ was, and freed from the obligation of all laws, human and divine. They treated with contempt Christian ordinances, and all external acts of religion, as unsuitable to the state of perfection to which they had arrived. From 1300 to 1350 they were found largely on the Rhine from Cologne to Strasburg. In Brussels they appeared as *homines intelligentia*. Many edicts were published against them; but, notwithstanding the severities which they suffered, they continued till about the middle of the fifteenth century. They were called by several names, such as Schwestriones, Picards, Adamites, and Turlupins. Gieseler traces the sect to Amalric of Bena (q.v.); Mosheim (*De Beghardis*) assigns their origin to Italy.-Mosheim, *Ch. Hist.* ii, 351, 354; Gieseler, *Ch. Hist.* per. 3:div. 3:§ 87.

Brethren, Plymouth.

SEE PLYMOUTH.

Brethren, United, Or Brethren Of The Law Of Christ.

SEE MORAVIANS.

Brethren, United In Christ

(German Methodists). SEE UNITED BRETHREN IN CHRIST.

Brethren, White,

the followers of an unknown leader, said by some writers to be from Scotland, who appeared in the neighborhood of the Alps about the year 1399, and proclaimed himself commissioned to preach a new crusade. He named his followers Penitents, but from their white dresses they were more commonly called *Fratres Albati*, or White Brothers, or White Penitents (Ital. *Bianzchi*). Boniface IX, suspecting the leader of insidious designs, caused him to be apprehended and committed to the flames, upon which his, followers dispersed, and the sect became extinguished.-Mosheim, *Ch. Hist.* ii, 467.

Bretschneider, Karl Gottlieb,

a German rationalistic divine, was born in Gersdorf, Feb. 11, 1776, and educated at Chemnitz and the University of Leipzig. He was designed -for the Church at an early age, but he inclined more to belles-lettres, and showed a strong sceptical turn at the university. In 1807 he became pastor at Schneeberg, in 1808 superintendent in Annaberg. In 1812 he disputed on *Capita theologie Judaeorum dogmaticae*, and from this time devoted himself more completely to theology. In 1816 he was made general superintendent at Gotha, which office he held till his death, Jan. 22, 1848. His activity as a writer was very great, and covered the fields of exegesis, text of Scripture, dogmatics, and history. From 1824 he shared in the editorship of the *Theol. Literaturblatt* (Darmstadt), and contributed largely to other periodicals. His most important publications are the *Corpus Reformatorum*, a collection of the writings of the German Reformers, continued after his death by Bindseil (the first 28 vols., Halle, 1834-1860, comprise the works of Melancthon) :-*Lexici in V. T., max. apocryp. spicilegium* (Leips. 1805, 8vo) :-*De Evang. et Epist. Johann. origine et indole* (Leips. 1820, 8vo):-*Hist.-Dogm. Auslegung des N.T.*, etc. (Leips. 1806, 8vo):-*Lexicon Manuale Gr. Lat. in N.T.* (1824, 8vo; best ed. Leips. 1841, 8vo):-*Systemat. Entwicklung aller i. d. Dogm. vorkommenden*

Begriffe u. d. Symb. Buiher d. Luihe-. Kirche (Leips. 1805, 1819, 1825, 1841, 8vo):-*Dogm. u. Moral d. apocryph. Schrsft. d. A. T.* (Leips. 1805, 8vo):-*Dogmatik d. Evang.-Luth. Kirche* (Leips. 4th ed. 2 vols. 8vo, 1838):-*Grundlage d. Evang. Pietismus* (Leips. 1833, 8vo):-*St.*

Simonismus (Leips. 1832, 8vo). In all the theological controversies of his stormy age he took large part. His position in theology is that of *rational supernaturalism*, admitting revelation, yet subjecting it to the supremacy of reason. His writings, though generally evincing candor, industry, and great acuteness, are devoid of religious life. His *autobiography*, published by his son Horst (Gotha, 1851, 8vo), is translated, in part, in the *Bibliotheca Sacra*, vols. 9, 10. A transl. of his *Views of Schleiermacher's Theology* (*Bibl. Sacra*, July, 1853) gives a good specimen of his critical talent.

Brett, Philip Milledoler, D.D.,

a divine of the Reformed Dutch Church, was born in New York, July 13, 1817, graduated at Rutgers' College, and studied theology in the theological seminary of New Brunswick. He was licensed by the New York Classis in 1838, ordained in the same year, and installed as pastor of the church at Nyack, N. Y. In 1842 he supplied the church at the island of St. Thomas, W. I., in 1846 he became pastor at Mt. Pleasant Church, N. Y., and in 1851 he removed to Tompkinsville, L. I., where he died, Jan. 14, 1860, of an internal cancer. He was a man of ardent piety, and affectionate in his intercourse with his people. He exerted a good influence in St. Thomas, and his memory is fondly cherished in his denomination. He was the author of a volume of sermons.

Brett, Thomas, LL.D.,

a Nonjuror, was born at Bettishanger, Kent, 1667, graduated at Corpus Christi, Cambridge, 1689, and received deacon's orders in the following year. In 1703 he became rector of Bettihanger, and two years after of Rucking. After this period he began to entertain scruples of the lawfulness of the oath of allegiance to William and Mary; and he entered the communion of the Nonjurors under Bishop Hickes, July 1, 1715. He lived in obscurity after this, and died March 5, 1743. He was learned and indefatigable; of his numerous writings we mention, *An Account of Church Government and Governors* (Lond. 1707, 8vo; best ed. 1710, 8vo) :-*The Honor of the Christian Priesthood* (new ed. Oxf. 1838):-*Various Works on Lay Baptism*:-*Six Sermons* (1715):-*The Independency of the Church upon*

the State as to its Spiritual Powers (Lond. 1717, 8vo):-*The Divine Right of Episcopacy* (1718, 2d ed. 1728, 8vo):-*A Collection of and Dissertation on the Principal Liturgies used in the Christian Church* (1720, 8vo).-*New Genesis Biog. Diet.* v, 44; Hook, *Eccl. Biog.* 3:92-115.

Breviary

(*Breviarium*), the *daily* service-book of the priests of the Roman Church. It was originally called the *Cursus*. The origin of the name *Breviary* is not very certain; the most likely derivation is from *brevis*, denoting that the service-book called *Breviary* was originally an abridged one, as contrasted with *Plenarium officium*. It contains prayers for Matins, Lauds (3 A.M.), Prime (6 A.M.), Tierce, Sext (all before 12 M.), Nones, Vespers (P.M.), and Compline (before going to sleep). *Nocturn* was properly a night service. The custom of saying prayers at these different hours is very ancient. The author of the Apostolical Constitutions directs that prayer should be made "*Mane, Tertia, Sexta, Nona, Vespere, atq. ad galli canturn*" (*Const.* 8). Basil speaks of seven distinct appointed hours of prayer, and Tertullian mentions Tierce, Sext, and None, which he calls *apostolical* hours of prayer (*De Jejuniis*, c. 11). Cyprian also speaks of "*leorce antiquitus observatoe orandi*" (*De Orat. Domin.*).

Gregory VII (1074) compiled the first Breviary which came into general use. As most churches possessed compilations of the offices severally in use among them, there are various Breviaries differing one from another. Attempts have been made to amend the Breviary at different times, and so there are many differences among them in different dioceses. That of Rome, however (*Breviarium Romanum*), is most widely circulated, and of late has been introduced into many dioceses which long resisted it. It consists of four parts: the *Psalterium*, or psalms for the canonical hours; *Proprium de Tempore*, for Advent and other festivals commemorative of Christ; *Proprium de Sanctis*, for saints' days; *Commune Sanctorum*, for festivals to which no special hours of prayer are assigned. Besides psalms, lessons, homilies, and prayers, it contains many foolish legends and absurd stories about saints, which are cause of scandal to the better sort of Romanists. In fact, a proverb in use among scholars of the Roman Church says of a liar, *Mentitur sicut secundus nocturnus*. As to the duty of using the Breviary, it was at first enjoined on both clergy and laity; but, lby degrees, the obligation was reduced to the clergy only, who are required, under penalty of mortal sin and ecclesiastical censures, to recite it at home

when they can not attend in public (*Conc. Trid.* sess. 24:cap. 12). In the fourteenth century there was a reserve granted in favor of bishops, who were allowed, on particular occasions, to pass three days without rehearsing the Breviary. One of the best editions of the *Brecciarium Romanum* is that of Mechlin, 1886 (4 vols. 12mo). For a full account of its history and contents, see Lewis, *Bible, Missal, and Breviary* (Edinb. 1853, 2 vols. 8vo).

The *Breviary of the Greeks*, which they call by the name Ὥρολόγιον (*horologiuu*), *dial*, is the same in almost all the churches and monasteries which follow the Greek rites. The Greeks divide the Psalter into twenty parts, called καθίσματα (*sedilia*), *seats*, because they are a kind of pauses or rests. In general, the Greek Breviary consists of two parts, the one containing the office for the evening, the other that for the morning, divided into matins, lauds, first, third, sixth, ninth, vespers, and the *compline*; that is, of seven different hours, on account of that saying of David, "Seven times in the day will I praise Thee." The *compline* is the last office at night, by which the work of the day is complete (Fr. *compline*, Lat. *completinum*).-Bergier, s.v. *Office Divin.*; Bingham, *Orig. Eccl.* bk. 13:ch. 9:§ 8; Procter, *On Common Prayer*, p. 11. **SEE LITURGY.**

Brevint, Daniel, D.D.,

was born at Jersey in 1616, and studied first at Saumur, and afterward at Oxford, where he became a fellow of Jesus College 1638. Being ejected for refusing the Covenant, he went to France, and was employed in the negotiations for conciliating the members of the Church of Rome and Protestants. After the Restoration, he became prebendary of Durham 1661, and dean of Lincoln 1681. He died in 1695. Brevint was a learned divine, especially in the Romish controversy. He wrote *Missale Romanorum, or the Depth and Misery of the Roman Mass laid open* (Oxford, 1672, 8vo):-*The Christian Sacrament and Sacrifice* (1672); both these are reprinted under the title *Brevint on the Mass* (Oxford, 1838, 8vo):-*Ecclesice Prim. Sacramentum et Sacrificium a poonficiis corruptelis, etc.... liberum*. Waterland (*Works*, 8:167) speaks in the highest terms of Brevint.

Bribe

(dj **ἰ**ῶshochad', a *present*, i.e. gift or reward, as often rendered, especially in the corrupt sense, a "bribe ;" also **rp**Κοκο'pher, a *ransom* or

satisfaction, as generally rendered, once "bribe," ^{<Q12B>}1 Samuel 12:3), a valuable consideration given or taken for perverting justice; a frequent practice in the East, both by judge and witnesses. *SEE GIFT.*

Brick

Picture for Brick 1

(^{<hnbē>} *lebenah'*, so called from the *whitish* clay of which bricks are made, as described by Vitruv. ii, 3; rendered "tile" in ^{<394B>}Ezekiel 4:1; hence the denominative verb ^{<bl>} *laban'*, to *nake brick*, ^{<Q11B>}Genesis 11:5; ^{<Q12B>}Exodus 5:7, 14). Bricks compacted with straw and dried in the sun are those which are chiefly mentioned in the Scriptures. Of such bricks the Tower of Babel was doubtless composed (^{<Q11B>}Genesis 11:3), and the making of such formed the chief labor of the Israelites when bondsmen in Egypt (^{<Q12B>}Exodus 1:13, 14).

1. Babylonian. — Herodotus (i, 179), describing the mode of building the walls of Babylon, says that the clay dug out of the ditch was made into bricks as soon as it was carried up, and burnt in the kilns, *καμίνοισι*. The bricks were cemented with hot bitumen (*ἄσφαλτος*), and at every thirtieth row crates of reeds were stuffed in. This account agrees with the history of the building of the Tower of Confusion, in which the builders used bricks instead of stone, and slime (*ῥμῆ* *ἄσφαλτος*) for mortar (^{<Q11B>}Genesis 11:3; Joseph. *Ant.* i, 4, 3). In the alluvial plain of Assyria, both the material for bricks and the cement, which bubbles up from the ground, and is collected and exported by the Arabs, were close at hand for building purposes; but the Babylonian bricks were more commonly burned in kilns than those used at Nineveh, which are chiefly sundried, like the Egyptian. Xenophon mentions a wall called the wall of Media, not far from Babylon, made of burned bricks set in bitumen, 20 feet wide and 100 feet high; also another wall of brick 50 feet wide (Diod. ii, 7, 8, 12; Xen. *Anab.* ii, 4, 12; 3:4, 11; Nah. 3:14; Layard, *Nineveh*, ii, 46, 252, 278). While it is needless to inquire to what place or to whom the actual invention of brickmaking is to be ascribed, there is perhaps no place in the world more favorable for the process, none in which the remains of original brick structures have been more largely used in later times for building purposes. The Babylonian bricks are usually from 12 to 13 in. square, and 3 'in. thick. (American bricks are usually 8 in. long, 3k to 4 wide, and 2k thick.) They most of them bear the name inscribed in cuneiform character of Nebuchadnezzar,

whose buildings, no doubt, replaced those of an earlier age (Layard, *Nin. and Babyl.* p. 505, 531). They thus have more of the character of tiles (³⁰⁰¹Ezekiel 4:1). They were sometimes glazed and enamelled with patterns of various colors. Semiramis is said by Diodorus to have overlaid some of her towers with surfaces of enamelled brick bearing elaborate designs (Di. odor. ii, 8). Enamelled bricks have been found at Nimroud (Layard, ii, 312). Pliny (vii, 56) says that the Babylonians used to record their astronomical observations on tiles (coctilibus lateroulis). He also, as well as Vitruvius, describes the process of making bricks at Rome. There were three sizes: (a), 1 ft. long, 1 ft. broad; (b), 4 (Greek) palms long, 12.135 in.; (c), 5 palms long, 15.16875 in.; the breadth of these latter two the same. He says the Greeks preferred brick walls in general to stone (35, 14; Vitruv. ii, 3, 8). Bricks of more than 3 palms length, and of less than 1w palm, are mentioned by the Talmudists (*Baba Me;a*, c. 10:fol. 1176; *Baba Bathra*, i, 3 a). **SEE TILE.**

Picture for Brick 2

2. Egyptian. — The use of crude brick, baked in the sun, was universal in Upper and Lower Egypt, both for public and private buildings; and the brick-field gave abundant occupation to numerous laborers throughout the country. These simple materials were found to be particularly suited to the climate, and the ease, rapidity, and cheapness with which they were made afforded additional recommendations. The Israelites, in common with other captives, were employed by the Egyptian monarchs in making bricks and in building (³⁰¹⁴Exodus 1:14; v, 7). Kiln-bricks were not generally used in Egypt, but were dried in the sun, and even without straw are as firm as when first put up in the reigns of the Amunophs and Thotmes whose names they bear. The usual dimensions vary from 20 in. or 17 in. to 143 in. long , 81 in. to 61 in. wide; and 7 in. to 4 in. thick. When made of the Nile mud or alluvial deposit, they required (as they still require) straw to prevent cracking; but those formed of clay taken from the torrent beds on the edge of the desert held together without straw; and crude brick walls had frequently the additional security of a layer of reeds and sticks, placed at intervals to act as binders (Wilkinson, ii, 194, abridgm.; Birch, *Ancient Pottery*, i, 14; comp. Herod. i, 179). Baked bricks, however, were used, chiefly in places in contact with water. They are smaller than the sun-dried bricks (Birch, i, 23). A brick-kiln is mentioned as in Egypt by the prophet Jeremiah (³⁴⁰Jeremiah 43:9). A brick pyramid is mentioned by Herodotus (ii, 136) as the work of King Asychis. Sesostris (ii, 138) is said to have

employed his captives in building. Numerous remains of buildings of various kinds exist, constructed of sun-dried bricks, of which many specimens are to be seen in the British Museum with inscriptions indicating their date and purpose (Birch, i, 11, 17). Among the paintings at Thebes, one on the tomb of Rekshara, an officer of the court of Thotmes III (B.C. cir. 1400), represents the enforced labors in brick-making of captives, who are distinguished from the natives by the color in which they are drawn. Watching over the laborers are "task-masters," who, armed with sticks, are receiving the "tale of bricks" and urging on the work. The processes, of digging out the clay, of moulding, and of arranging, are all duly represented; and, though the laborers cannot be determined to be Jews, yet the similarity of employment illustrates the Bible history in a remarkable degree (Wilkinson, ii, 197; Birch, i, 19; see Aristoph. Av. 1133, [Αἰγύπτιος πλινθοφόρος](#); ^{<0517>}Exodus 5:17, 18). Enclosures of gardens or granaries, sacred circuits encompassing the courts of temples, walls of fortifications and towns, dwelling-houses and tombs, in short, all but the temples themselves, were of crude brick; and so great was the demand that the Egyptian government, observing the profit which would accrue from a monopoly of them, undertook to supply the public at a moderate price, thus preventing all unauthorized persons from engaging in the manufacture. And in order the more effectually to obtain this end, the seal of the king or of some privileged person was stamped upon the bricks at the time they were made. This fact, though not positively mentioned by any ancient author, is inferred from finding bricks so marked both in public and private buildings; some having the ovals of a king, and some the name and titles of a priest, or other influential person; and it is probable that those which bear no characters belonged to individuals who had obtained a license or permission from the government to fabricate them for their own consumption. The employment of numerous captives who worked as slaves enabled the government to sell the bricks at a lower price than those who had recourse solely to free labor; so that, without the necessity of a prohibition, they speedily became an exclusive manufacture; and we find that, independent of native laborers, a great many foreigners were constantly engaged in the brickfields at Thebes and other parts of Egypt. The Jews, of course, were not excluded from this drudgery; and, like the captives detained in the Thebaid, they were condemned to the same labor in Lower Egypt. They erected granaries, treasure-cities, and other public buildings for the Egyptian monarch: the materials used in their construction were the work of their hands; and the constant employment of brick-

makers may be accounted for by the extensive supply required and kept by the government for sale (Wilkinson's *Ancient Egyptians*, ii, 97, 98). **SEE BONDAGE.**

Captive foreigners being thus found engaged in brick-making, Biblical illustrators (e.g. Hawkes, *Egypt and its Monuments*, p. 225 sq.), with their usual alacrity, jumped to the conclusion that these captive foreigners were Jews, and that the scenes represented were those of their actual operations in Egypt. Sir J. G. Wilkinson satisfactorily disposes of this inference by the following remark: "To meet with Hebrews in the sculptures cannot reasonably be expected, since the remains in that part of Egypt where they lived have not been preserved; but it is curious to discover other foreign captives occupied in the same manner, and overlooked by similar task-masters, and performing the very same labors as the Israelites described in the Bible; and no one can look at the paintings of Thebes representing brick-makers without a feeling of the highest interest. It is scarcely fair to argue that, because the Jews made bricks, and the persons here introduced are so engaged, they must necessarily be Jews, since the Egyptians and their captives are constantly required to perform the same task; and the great quantity made at all times may be justly inferred from the number of buildings which still remain constructed of these materials; but it is worthy of remark that *more bricks bearing the name of Thotmes III (who is supposed [by some] to have been the king at the time of the Exode) have been discovered than at any other period*, owing to the many prisoners of Asiatic nations employed by him, independent of his Hebrew captives." **SEE EXODE.**

The process of manufacture indicated by the representations in the foregoing cuts does not materially differ from that which is still followed in the same country. The clay was brought in baskets from the Nile, thrown into a heap, thoroughly saturated with water, and worked up to a proper temper by the feet of the laborers. And here it is observable that the watering and tempering of the clay is performed entirely by the light-colored laborers, who are the captives, the Egyptians being always painted red. This labor in such a climate must have been very fatiguing and unwholesome, and it consequently appears to have been shunned by the native Egyptians. There is an allusion to the severity of this labor in ³⁰¹⁴Nahum 3:14, 15. The clay, when tempered, was cut by an instrument somewhat resembling the agricultural hoe, and moulded in an oblong trough; the bricks were then dried in the sun, and some, from their color,

appear to have been baked or burned, but no trace of this operation has yet been discovered in the monuments (Dr. W. C. Taylor's *Bible Illustrated*, p. 82). The writer just cited makes the following pertinent remarks on the order of the king that the Israelites should collect the straw with which to compact (not burn) their bricks: It is evident that Pharaoh did not require a physical impossibility, because the Egyptian reapers only cut away the tops of the grain. *SEE AGRICULTURE*. We must remember that the tyrannical Pharaoh issued his orders prohibiting the supply of straw about two months before the time of harvest. If, therefore, the straw had not been usually left standing in the fields, he would have shown himself an idiot as well as a tyrant; but the narrative shows us that the Israelites found the stems of the last year's harvest standing in the fields; for by the word 'stubble' (^{<0062>}Exodus 5:12) the historian clearly means the stalks that remained from the last year's harvest. Still, the demand that they should complete their tale of bricks was one that scarcely could be fulfilled, and the conduct of Pharaoh on this occasion is a perfect specimen of Oriental despotism." *SEE EGYPT*.

3. Jewish Bricks-The Jews learned the art of brickmaking in Egypt, and we find the use of the brick-kiln (^{<0026>}Beḥnī malben') in David's time (^{<0026>}2 Samuel 12:31), and a complaint made by Isaiah that the people built altars of brick instead of unhewn stone as the law directed (^{<0026>}Isaiah 65:3; ^{<0026>}Exodus 20:25). *SEE POTTERY*.

Brisonnet, Denis,

son of the cardinal of St. Malo, was made successively bishop of Toulon and of St. Malo. He was a member of the Council of Pisa, 1511, and of that of the Lateran, 1514. His reputation for virtue and kindness was very great; and toward the end of his life he gave up his episcopal office, for fear that he should not be able faithfully to fulfil its duties in his old age. He died in 1536.-Hoefer, *Biog. Generale*, 7:378.

Briconnet, Guillaume,

cardinal of St. Malo, began his career under Louis XI, who, on his deathbed, commended him to his son Charles VIII. Under that monarch he became finance minister, and almost ruler of France. Having lost his wife, he added to his other honors the episcopacy, taking orders, it is said, with the understanding that he should be made cardinal. At Rome he brought about a reconciliation between Charles and the pope, and the cardinal's hat

was his reward. On the death of Charles VIII he was displaced in the French cabinet by Cardinal d'Amboise, and retired to Rome; but Louis XII employed him to get up a council at Pisa composed of the cardinals opposed to Pope Julius II, in order to "reform the Church in its head and members." He obeyed, but was excommunicated by the pope and deprived of his purple. Leo X restored him. He died archbishop of Narbonne, 14th December, 1514.-Hoefler, *Biog.' Generale*, 7:377.

Briconnet, Guillaume,

a French bishop and *quasi* Reformer, was the son of the foregoing, and was born in Paris in 1470. His father trained him for the priestly office, and had ample opportunities to promote the son. " Rich benefices were heaped upon him. He was made archdeacon of Rheims and of Avignon, the abbot of the same rich foundation of St. Germain which his father had obtained, and finally he entered the episcopate as bishop of Lodeve, whence he was transferred to the see of Meaux, an important town in Brie, nearly thirty miles eastward of Paris, of which Bossuet was, at a later day, bishop. Briconnet was a man of considerable learning, of singular fondness for the subtleties of a refined mysticism, and of a kind and gentle temper. While at Rome, whither he went as royal ambassador just before entering upon his duties as bishop of Meaux, he had become more and more convinced of the thorough reform which was needed throughout the whole Church. His first acts in his diocese were those of a reformer. He called upon the ecclesiastics who, neglecting their charges, had been in the habit of spending their time in pleasure at the capital, to return to their pastoral duties. He took steps to initiate a reformation of manners and morals among the clergy. He forbade the Franciscan monks to enter the pulpits of the churches under his supervision." He invited from Paris, in 1521, Jacques Lefevre, of Etaples (q.v.), and Farel (q.v.), who were employed in disseminating the N. Testament, and in preaching, throughout the diocese for nearly two years. Briconnet himself was very active; and once, preaching to his people, warned them in these words: "Even should I, your bishop, change my teaching, beware that you change not with me." But his perseverance was not equal to the occasion. The Franciscans, whom he had offended, "called upon the Parisian University and Parliament to interpose; and the bishop, who at first had given tokens of courage, and had ventured to denounce the doctors of theology as Pharisees and false prophets, at length wavered and trembled before the storm he had raised. Three years (1523-1525) witnessed the gradual but sure progress of his apostasy from

the profession of his convictions. Beginning with the mere withdrawal of his permission accorded to 'the evangelical doctors,' as they were called, to preach within his diocese, he ended by presiding over a synod of his own clergy, in which the reading of the works of Luther was prohibited on pain of excommunication, and by giving a public sanction to the abuses against which he had so loudly protested. The rapid advance of his conformity with the requisitions of the Papal Church was doubtless owing not a little to fresh complaints against his orthodoxy, and a summons to appear before an inquisitorial commission appointed by the Parliament, which, however, he succeeded in satisfying in respect to his future, if not as to his past course. Meanwhile, although himself the instrument of persecution in the hands of the fanatical portion of the French clergy, it is probable that Briçonnet still retained his early sentiments. Such, at least, was the belief of the early reformers." He died at his castle in Aimans, Jan. 25, 1534. See Bretonneau, *Hist. General de la Maison de Briçonnet*; Dyer, *Life of Calvin*, p. 20; Ranke, *History of the Reformation*, i, 190; Baird, in *Methodist Quarterly Review*, 1864, p. 439.

Bridaine Or Brydane, Jacques

a celebrated French preacher, was born March 21, 1701, at Chuslan (department of the Gard). He first studied at the Jesuits' College at Avignon, and afterward at the Congregation of the Missions of Sainte-Croix. His teachers soon saw that he gave indications of extraordinary eloquence, and they exercised his talent by causing him to catechise the children. After receiving first orders, he was sent to Aiguemortes to preach during Lent. Finding the people slow in attending church on Ash-Wednesday, he sallied forth in his surplice, ringing a bell; and no sooner had he gathered a crowd than he commenced to pour upon them the thunders of his eloquence, which soon produced silence, attention, and terror. At that time he had written but three sermons; and he began to extemporise with so great success that he finished his Lent series in that way. He was afterward sent as a missionary into the Cevennes, Provence, Languedoc, Le Comptat d'Avignon, and other provinces. In 1744 he came to Paris, where, by his eloquence, he caused the rich and powerful to tremble. Cardinal Maury has preserved the famous exordium of this preacher on the subject of eternity, in the church of St. Sulpice, before an imposing congregation: "Eh! savez-vous ce que c'est que l'éternité? C'est une pendule dont le balancier dit et redit, sans cesse, ces deux mots seulement, dans le silence des tombeaux, 'Toujours; Jamais!-Jamais;

Toujours! Et toujours pendant ces effroyables revolutions, un reprouve s'ecrie: '*Quelle heure est il?*' et la voix d'une autre miserable lui repond, '*L'eternite!*'" "Do you know what eternity is? It is a pendulum, ever swinging, and, as it vibrates, saying, amid the silence of the tombs, *Forever, never; forever, never.* And ever, as these vibrations keep their ceaseless motion, a wretched voice may be heard from the condemned, *What hour is it?* and another condemned soul replies, *Eternity.*" But Poujoulat (in his *Cardinal Maury, sa vie et ses ceuvres*, Paris, 1859) asserts that this famous exordium is not Bridaine's after all, but that it can be clearly proved to be Maury's own composition! Bridaine died of the stone, Dec. 22, 1767. He has left some *Antiques Spirituels a l'usage des missions du diocese d'Alais*, which in 1812 had gone through forty-seven editions. The abbe Carron wrote his life under the title *Le Modele des Pretres* (Paris, 1804, 12mo). His *Sermons* appeared at Avignon (1823, 5 vols. 12mo).

Bridal Crown Or Wreath

(*στεφάνωμα*). To crown a pair about to be married with a garland of flowers, or even of metals and precious stones, is a very ancient part of the marriage ceremony, both in paganism and Christendom. The usage was adopted in the early Church, but not without opposition. Tertullian called it "an idolatrous rite" (*De cor. milit.* c. 13-15. See also Justin, *Apol.* c. ix). At a later period it became general, and it is spoken of with approval by the fathers of the 4th and 5th centuries. Chrysostom mentions the ceremony as follows: "Crowns are therefore put upon their heads as symbols of victory;" i.e. it was supposed that the betrothed persons had, before nuptials, striven virtuously against all manner of uncleanness (Chrysostom, *Hom. IX* in 1 *Tim.*). It appears, therefore, that the honor of crowning was not given to fornicators when they married; nor was the ceremony used in second or third marriages, because, though not held to be unlawful, they were not reckoned as honorable as first marriages. "The chaplets were usually made of myrtle, olive, amaranth, rosemary, and evergreens, intermingled with cypress and vervain. The *crown*, appropriately so called, was made of olive, myrtle, and rosemary, variegated with flowers, and sometimes with gold and silver, pearls, precious stones, etc. These crowns were constructed in the form of a pyramid or tower. Both the bride and the bridegroom were crowned in this manner, together with the groomsman and the bride-maid. The bride frequently appeared in church thus attired on the day when proclamation of the banns was made. Chaplets were not

worn by the parties in case of second marriage, nor by those who had been guilty of impropriety before marriage. In the Greek Church the chaplets were imposed by the officiating minister. He placed the nuptial crowns, which had been lying on the altar, first upon the head of the bridegroom and then upon that of the bride, saying, 'This servant of the Lord hereby crowns this handmaid of the Lord in the name of the Father, and of the Son, and of the Holy Ghost, world without end, Amen.' This ceremony was followed by prayers, doxologies, and the reading of the Scriptures, particularly ^{<4153>}Ephesians 5:20-33, and ^{<4151>}John 2:1-11, and the alternate prayers of the priest and the deacon. Upon the eighth day the married pair present themselves again in the church, when the minister, with appropriate prayer, lays off the nuptial crown, and dismisses them with a blessing." In the Western Church veils gradually took the place of bridal crowns, though both are sometimes used. In Germany the wreaths are still very generally used Coleman, *Ancient Christianity*, ch. 24:§ 4; Bingham, *Orig. Eccles.* bk. 22:ch. 4:§ 6; Herzog, *Real-Encyk.* ii, 346; Siegel, *Handb. der Alterthümer*, ii, 13.

Bridal Ring.

SEE RING.

Bride, St.

SEE BRIDGET.

Bride

(^{<hLKi>} *kallsh'*; ^{<vúμφη>} ; both also " daughter-in-law"). *SEE BRIDEGROOM.*

Bride-chamber (^{<νυμφών>}), a bridal room (Suid. ^{<κοιτών>}) where the nuptial bed was prepared, usually in the house of the bridegroom, whither the bride was brought in procession. *SEE WEDDING.* It occurs only in the New Testament, in the phrase "sons of the bride-chamber" (^{<4195>}Matthew 9:15; ^{<4129>}Mark 2:19; ^{<4154>}Luke 5:34). These were the companions of the bridegroom, *bridemen*, called by the Greeks *paranymphs* (Rabbin. ^{<μυνηστῆρ>}), just as the bride had also her companions or bridemaids (^{<4251>}Matthew 25:1-12). *SEE MARRIAGE.*

Bridegroom

(**τj**; *chathan'*, also "son-in-law;" **κυμφίος**). In the typical language of Scripture, the love of the Redeemer to the Church is vividly alluded to in the expression "the bride, the Lamb's wife" (**ῥεβ** Revelation 21:9). Christ himself is also called "the bridegroom" in the same sense (**ῥεβ** John 3:29). The figure, under various and extended forms, is of frequent occurrence in the O.T., to denote the union between Jehovah and the Jewish nation. *SEE CANTICLES; SEE NUPTIALS.*

Bride-Maid, Bride-Man.

SEE PARANYMPH.

Bridge

Picture for Bridge

(**γέφυρα**, 2 Macc. 12:13) does not occur in the canonical Scriptures unless indirectly in the proper name *Geshur* (q.v.), a district in Bashan north-east of the Sea of Galilee. Not far from this region still exists the most noted artificial stone bridge in Palestine. It is mentioned by B. de la Brocquibre A.D. 1432, and a portion of one by Arculf, A.D. 700 (*Early Trav. in Pal.* p. 8, 300; Burckhardt, *Syria*, p. 315; Robinson, *Researches*, 3:361). It crosses the Upper Jordan about two miles below the lake Huleh. The river here flows rapidly through a narrow bed; and here from the most remote ages has lain the high-road to Damascus from all parts of Palestine, which renders it likely that a bridge existed at this place in very ancient times, although of course not the one which is now standing. The bridge is called "Jacob's Bridge" (*Jissr Yakoub*), from a tradition that it marks the spot where the patriarch Jacob crossed the river on his return from Padan-Aram. But it is also sometimes called *Jissr Beni Yakoub*, "the Bridge of Jacob's Sons," which may suggest that the name is rather derived from some Arab tribe called the Beni Yakoub. It is still oftener termed, however, *Jisr Benat Yakoub*, "Bridge of Jacob's Daughters." The bridge is a very solid structure, well built, with a high curve in the middle like all the Syrian bridges, and is composed of three arches in the usual style of these fabrics. Close by it on the east is a khan much frequented by travellers, built upon the remains of a fortress which was erected by the Crusaders to command the passage of the Jordan. A few soldiers are now stationed here to collect a toll upon all the laden beasts which cross the bridge.

Permanent bridges over water do not appear to have been used by the Israelites in their earlier times, but we have frequent mention made of fords, and of their military importance (^{<01322>}Genesis 32:22; ^{<01017>}Joshua 2:7; ^{<01018>}Judges 3:28; 7:24; 12:5; ^{<23141>}Isaiah 16:2). West of the Jordan there are few rivers of importance (Amm. Marc. 14:8; Reland, p. 284); and perhaps the policy of the Jews may have discouraged intercourse with neighboring tribes, for it seems unlikely that the skill of Solomon's architects was unable to construct a bridge. Though the arch (q.v.) was known and used in Egypt as early as the 15th century B.C. (Wilkinson, ii, 302 sq.; Birch, i, 14), the Romans were the first constructors of arched bridges. They made bridges over the Jordan and other rivers of Syria, of which remains still exist (Stanley, *Palest.* p. 296; Irby and Mangles, p. 90, 91, 92, 142, 143). There are traces of ancient bridges across the Jordan above and below the Lake of Gennesareth, and also over the Arnon and other rivers which enter the Jordan from the east; and some of the winter torrents which traverse the westernmost plain (the plain of the coast) are crossed by bridges, also the Litany, the Owely, etc. But the oldest of these appears to be of Roman origin, and some of more recent date (see Thomson, *Land and Book*, i, 62, 122, 253). The Chaldee paraphrase renders "gates," in ^{<3416>}Nahum 2:6, "bridges," where, however, dikes or weirs are to be understood, which, being burst by inundation, destroyed the walls of Nineveh (Diod. ii, 27). Judas Maccabaeus is said to have intended to make a bridge in order to besiege the town of Casphor or Caspis, situate near a lake (2 Macc. 12:13). Josephus (*Ant.* v, 1, 3), speaking of the Jordan at the time of the passage of the Israelites, says it had never been bridged before (οὐκ ἔξευκτο πρότερον), as if in his own time bridges had been made over it, which under the Romans was the case. In ^{<23725>}Isaiah 37:25, ^{rwq}, *dig for water*, is rendered by the Sept. "to bridge," γέφυραν τίθημι. The bridge (γέφυρα) connecting the Temple with the upper city of which Josephus speaks (*War*, 6:6, 2; *Ant.* 15:11, 5) seems to have been an arched viaduct (Robinson, i, 425; also new ed. 3:224). **SEE JERUSALEM.** Herodotus (i, 186) describes a bridge consisting of stone piers, with planks laid across, built by Nitocris B.C. circ. 600, connecting the two portions of Babylon (see Jeremiah li, 31, 32; 1, 38), and Diodorus speaks of an arched tunnel under the Euphrates (ii, 9). Bridges of boats are described also by Herodotus (iv, 88; 7:36; comp. Esch. *Pers.* 69, γινόμεσμος σχεδία) and by Xenophon (*Anab.* ii, 4,12). A bridge over the Zab, made of wicker-work connecting stone piers, is described by Layard (i, 192), a mode of construction used also in South America.

Bridge, Jonathan D.,

a Methodist Episcopal minister, was born at Northfield, Mass., 1812, converted at seventeen, and entered the itinerant ministry in the New England Conference 1834. After filling a number of important stations, he was made presiding elder in 1854, and died 1856. By his energy, industry, and ability, he made up to a large extent for a deficient education, and rose to be a good scholar, and was "long an honor and ornament" to the Conference. As a preacher he was earnest and ardent to a degree beyond his physical strength. His impulsive temperament made him also a vigorous, though not always a careful writer. He wrote largely for periodicals. *Minutes of Conference*, 6:241; Sherman, *New England Divines*, p. 350.

Bridge, William

a Non-conformist divine, was born in 1600, and educated at Emmanuel College, Cambridge. After preaching in Essex and Norwich, he was silenced for non-conformity and went to Rotterdam, where he was pastor in Robinson's Congregational church. Returning to England, he obtained a church at Yarmouth in the time of the Long Parliament, but was ejected in 1662. He died 1670. He was a learned and industrious man: in theology a Calvinist. His *Works*, consisting chiefly of sermons, were first collected in 1649 (4 vols. 4to), before his death. A new and complete edition has recently appeared (Lend. 1845, 5 vols. 8vo). See Calamy, *Ejected Ministers*, ii, 478.

Bridge Brethren

(*Fratres pontices*, *Freres pontifes*), the name of a fraternity founded toward the end of the 12th century by St. Benedict after his building the bridge of Avignon. They were to serve in hospitals when needed, but were more especially intended to devote themselves to the building of bridges and roads. In this capacity they did great service in the south and east of France, directing the workmen, working themselves, and often defraying the expenses out of their own funds or by collections. They were officially recognised by Pope Clement III, organized on the plan of the knightly orders, and each brother was distinguished by wearing a small hammer on the breast. They did not altogether disappear before 1789, although their efficiency ceased long before that time. See *Recherches hist. sur les Freres pontifes* (Par. 1818).

Bridget (Brigid Or Bride),

a Romish saint, and the *patroness* of Ireland, was born about the middle of the 5th century. Marvellous and absurd accounts of her miracles are given in the modern lives of her. Her festival is observed on Febr. 1, on which day, A.D. 521 or 523, she is said to have died. See Mant's *History of the Irish Church*, vol. i, p. 58; vol. ii, p. 145.

Bridget (Brigitta Or Birgitta),

a saint of the Romish Calendar, and daughter of Birgir, prince of Sweden. She was born in 1304, and married Ulpho, prince of Nericia, in Sweden, by whom she had eight children. After the birth of these Bridget and her husband resolved to lead a life of continence. They undertook a pilgrimage to Compostella; and Ulpho died shortly after their return to Sweden, in 1344. Bridget then built the great monastery of Wastein, in the diocese of Linkoping, in which she placed sixty nuns, and, separated from them entirely, thirteen friars, priests, in honor of the twelve apostles and St. Paul, four deacons, representing the four doctors of the Church, and eight lay brothers. *SEE BRIGITTINES*. Bridget, having made a pilgrimage to the Holy Land, died at Rome on her return, July 23, 1373. She was canonized by Bonifacius IX, Oct. 7, 1391, and her festival appointed to be kept on the day following. Her Romish biographers tell of many *revelations* which she is said to have had concerning the sufferings of our Saviour, and about political affairs. John de rorquemada, by order of the Council of Basle, examined the book of Bridget's revelations, and declared it to be profitable for the instruction of the faithful (?). It was consequently confirmed by the Council of Basle and the popes Gregory XI and Urban VI, but Benedict XIV explained this confirmation as meaning only that the book contained nothing contrary to the doctrines of the Roman Church. Her *Revelations* were published, Liibeck, 1492, and Rome, 1848.-Butler, *Lives of Saints*, Oct. 8; Hammerich, *Leben Brigitta's* (1863).

Bridgetines.

SEE BRIGITTINES.

Bridgewater Treatises.

The last Earl of Bridgewater (who died in 1829), by his will, dated February 25, 1825, left £8000 to be at the disposal of the president of the

Royal Society of London, to be paid to the person or persons nominated by him to write, print, and publish 1000 copies of a work " On the power, wisdom, and goodness of God, as manifested in the creation; illustrating such work by all reasonable arguments, as, for instance, the variety and formation of God's creatures in the animal, vegetable, and mineral kingdoms, the effect of digestion, the construction of the hand of man, and an infinite variety of other arguments; as also by discoveries, ancient and modern, in arts, sciences, and the whole extent of literature." He also desired that the profits arising from the sale of the works so published should be paid to the authors of the works. The then president of the Royal Society, Davies Gilbert, requested the assistance of the Archbishop of Canterbury and of the Bishop of London in determining on the best mode of carrying into effect the intentions of the testator. Acting with their advice, he appointed eight gentlemen to write separate treatises on the different branches of the subject, which treatises have been published, and are as follows: 1. By the Rev. Thomas Chalmers, D.D., *The Adaptation of External Nature to the Moral and Intellectual Constitution of Man* (Glasgow, 1839, 2 vols. 8vo). 2. By John Kidd, M.D., *The Adaptation of External Nature to the Physical Condition of Man* (Lond. 1837, 8vo). 3. By the Rev. William Whewell, *Astronomy and General Physics considered with Reference to Natural Theology* (Lond. 1839, 8vo). 4. By Sir Charles Bell, *The Hand, its Mechanism and Vital Endowments, as evincing Design* (Lond. 1837, 8vo). 5. By Peter Mark Roget, M.D., *Animal and Vegetable Physiology, considered with Reference to Natural Theology* (Lond. 1840, 2 vols. 8vo). 6. By the Rev. Dr. Buckland, *On Geology and Mineralogy* (Lond. 1837, 2 vols. 8vo). 7. By the Rev. William Kirby, *On the History, Habits, and Instincts of Animals* (Lond. 1835, 2 vols. 8vo). 8. By William Prout, M.D., *Chemistry, Meteorology, and the Function of Digestion, considered with Reference to Natural Theology* (Lond. 1834, 8vo). All these treatises have been reprinted in a cheaper form as a portion of Bohn's "Standard Library," and the most of them had before this been republished in America (Phila. 7 vols. 8vo). A German translation of them has been published at Stuttgart (1836-1838, 9 vols.),

Bridle

Picture for Bridle

(prop ^{sr}, re'sen, a halter, ²³⁰⁸ Isaiah 30:28; hence generally a rein, ¹⁹³⁰ Psalm 32:9; ^{1801b} Job 30:11; specially the jaws, ^{1840b} Job 41:5 [13]; also ,

^{<12108>} *gtpome'theg*, ^{<12108>}2 Kings 19:28; ^{<10108>}Proverbs 26:3; ^{<2370>}Isaiah 27:29; strictly the *bit*, as rendered in ^{<1930>}Psalm 32:9; so *χαλινός*, ^{<6140>}Revelation 14:20; 1 Esdr. 3:6; 2 Macc. 10:29; "bit," ^{<5008>}James 3:3; likewise *χαλιναγωγέω*, to *curb*, ^{<5015>}James 1:26; 3:2; once *μ/ςj ἵνι machsom'*, a *muzzle*, ^{<6202>}Psalm 29:2), the headstall and reins by which a rider governs his horse (^{<1930>}Psalm 32:9). In connection with ^{<2370>}Isaiah 37:29, it is remarkable to find from Theodoret that it was customary to fix a sort of bridle or muzzle of leather on refractory slaves. Even freemen were thus treated when they became prisoners of war. **SEE ZEDEKIAH**. Thus, when Cambyses conquered Egypt, the son of the Egyptian monarch, with ten thousand other youths of the highest rank, were condemned to death, and were conducted to execution in procession with ropes around their necks and bridles in their mouths (Herodotus, 3:14). Compare the act of Benhadad's "princes" in putting halters about their heads in token of submission to Ahab (^{<1120>}1 Kings 20:32). According to Layard (ii, 275), the Assyrians ornamented their bridles in a high degree; but in their trappings and harness the Kouyunjik horses differ completely from those represented in the bas-reliefs of Nimroud: their heads were generally surmounted by an arched crest, and bells or tassels were hung around their necks; or, as at Khorsabad, high plumes, generally three in number, rose between their ears. **SEE HORSE**.

The restraints of God's providence are metaphorically called his "bridle" and "hook" (^{<12108>}2 Kings 19:28). The "bridle in the jaws of the people causing them to err" (^{<2308>}Isaiah 30:28) is God's permitting the Assyrians to be directed by foolish counsels, that they might never finish their intended purpose against Jerusalem (^{<2370>}Isaiah 37:29). The restraints of law and humanity are called a bridle, and to let it loose is to act without regard to these principles (^{<1801>}Job 30:11).

Brief

(Lat. *breve*, used in later Latin for a writing or letter). *Briefs apostolical* are pontifical letters from the court of Rome, subscribed by the secretary of briefs, who is usually a bishop or cardinal. They differ in many respects from bulls. Briefs are issued from the Roman court by the apostolic secretary, sealed by the fisherman's ring with red wax; bulls are issued by the apostolic chancellor, under a seal of lead, having on one side impressed the likeness of St. Peter and St. Paul, and on the other the name of the reigning pope. Briefs are written on fine and white skins; bulls on those

that are thick and coarse. Briefs are written in Roman character, in a legible and fair manner; bulls, though in Latin, are in old Gothic characters, without line or stop. Briefs are dated *a die nativitatıs*; bulls, *a die incarnationis*. Briefs have the date abbreviated; bulls have it at full length. Briefs begin with the name of the pope, thus, "Clemens, Papa XII," etc.; bulls begin with the words "(Clemens) *Lpiscopus serv seservorum*," by way of distinct heading. Briefs may be issued before the pope's coronation, but bulls not till afterward. Both are equally acts of the pope; but a greater weight is generally attached to the bull, on account of its more formal character. *SEE BULL.*

Brier

is the rendering in the Auth. Vers. of the following words in certain passages, most of them being rendered "thorn" in others. *SEE THORN.*

1. qdj *ēche'dek* (from its *stinging*), ^{<3104>}Micah 7:4; "thorn," ^{<3159>}Proverbs 15:19; apparently the Arabic *chadak*, thought to be the *Melongena spinosa*, i.e. *Solanumn insanum* of Linn., or "prickly mad-apple" (Abulfadli, *op. Celsii Hierob.* ii, 40 sq.). From both passages it appears that the Heb. word denotes a species of thorn shrubs which were used for enclosures or hedges. Yet this characteristic is much too general to determine from it with any precision what particular species of thorny plants is denoted by the Hebrew word. But the plant whose fruit is the love-apple or mad-apple (a species of small melon) is of the family of nightshades (solanese), and not at all suitable for making a hedge.
2. [~]/Lsj *sallon'* ("thorn," Ezekiel ii, 6), or [~]/Lsaj *sillon'* (so called as being a pendulous or twig-like *extremity*), ^{<3284>}Ezekiel 28:24; prop. a *prickle*, such as are found on the shoots of the palm-tree, and called in Arabic *sultan*, being the thorns that precede the putting forth of the foliage and branches.
3. dPrš, *sirpad'*, in ^{<2553>}Isaiah 55:13; "instead of the *brier* shall come up the myrtle-tree." The Sept. has *κόρυζα*, which is a strong-smelling plant of the endive kind, *flea-bane*, *Inula helenium*, Linn. (Aristotle, *Hist. An.* 4:8, 28; Diosc. 3:126). The Peshito has *zetur*, *satureia*, *savory*, wild thyme, *Thymus serpyllum*, a plant growing in great abundance in the desert of Sinai according to Burckhardt (*Syr.* ii). Gesenius (*Thes.* s.v.) rejects both these on etymological grounds, and prefers *urtica* (the rendering of the Vulg.) or *nettle*, considering the Heb. name to be a compound of *ārš*; to

burn, and **dp̄s̄**; to *sting*. He also notices the opinion of Ewald (*Gram. Crit.* p. 520) that *Sinapi album*, the *white mustard*, is the plant meant, after the suggestion of Simonis. who compares the Syriac name of this plant, *shephia*.

4. **rymæ**, *shamir'* (from its *sharpness*), the most frequent term, and always so rendered (²³⁰⁶Isaiah 5:6; 7:23, 24, 25; 9:18; 10:17; 27:4; 32:13), apparently a collective term for thorny Oriental shrubs; comp. the Arabic *shamura*, the Egyptian thorn-tree. It is merely spoken of as springing up in desolated lands; in two passages (²³⁰⁷Isaiah 10:17; 27:4), it is put metaphorically for troublesome men. The Sept. renders usually **ἄκανθα**, sometimes **χόρτος** or **ἄγρωστος ξηρά**

5. In ³⁸⁰⁸Hebrews 6:8, the Gr. word is **τρίβολος** (*threepronged*), *tribulus*, the land *caltrop* ("thistle," ⁴⁰⁷⁶Matthew 7:16), a low thorny shrub, so called from the resemblance of its spikes to the military "crow-foot," an instrument thrown on the ground to impede cavalry; the *Tribulus terrestris* of Linnaeus.

Neither of the remaining Heb. words so rendered appear to designate any species of plant. One of these is **μυναρ̄βι** *barkanim'* (⁴⁰⁰⁰Judges 8:7, 16; Sept. merely Grecizes **βαρκανίμ**), mentioned as one of the instruments by which Gideon punished the elders of Succoth; probably *threshing-sledges*, so called from the bottom being set *with flint-stones*, which the word seems prop. to denote. The other is **μυβᾶς**; *sarabim'* (apparently from the Chald. root **br̄s̄**; to *be refractory*), *rebels*, which are compared with thorns, ⁴⁰⁰⁵Ezekiel 2:6 (Sept. **παροιστήσουσιν**, as if for **bbs**; Vulg. *increduli*). Some of the rabbins understand *thorns*, and Castell (in his *Lex. Heptagl.*) renders *nettles*; but the other interpretation is defended by Celsius (*Hierob.* ii, 222).

Brigandine

is an old English word, signifying a coat of *scale* armor, but now obsolete in this sense; used in ²⁴⁰⁴Jeremiah 46:4; 51:3, for the Heb. **ʿlyr̄ṣ̄s̄iryon'** (occurring only in these passages), doubtless the same as the **ʿlyr̄ṣ̄æ** *shiryon'*, a "coat of mail" (⁴⁹⁷⁵1 Samuel 17:5, 38) or *corselet*. **SEE BRESTPLATE.**

Brigitta.

SEE BRIDGET.

Brigittines (Birgittines Or Bridgettines),

a monastic order in the Roman Church, also called *Ordo Salvatoris*, founded in 1344 by Brigitta (Birgitta or BRIDGET) at Wadstena, in Sweden, and confirmed in 1370 by Urban V. The nuns and monks lived together under one roof, yet without seeing each other. There were to be in every convent 60 nuns, 13 priests (in honor of the twelve apostles and St. Paul), four deacons (to represent Ambrose, Augustine, Gregory, and Jerome), and 8 lay brothers. They lived on alms, were principally devoted to the worship of the Virgin Mary, and were governed by an abbess, who was assisted by a confessor chosen among the priests. Both sexes wore gray cowls; the nuns a crown of three white stripes with five red spots, the monks red and white crosses. Denmark, Norway, the Netherlands, Germany, Portugal, and several other countries had convents of this order, most of which were swept away by the Reformation. England had only one convent, the Sion House, founded by Henry V in 1413, suppressed by Henry VIII, restored by Queen Mary, and again suppressed by Elizabeth. The most celebrated member of this order was John (Ecolampadius, the celebrated reformer of Switzerland. At present the Brigittine monks are entirely extinct, while a few convents, inhabited by nuns only, were still found in 1860 in Bavaria, Poland, Holland, and England. A congregation of Brigittine (or Birgittan) nuns of the Recollection was founded in the seventeenth century by Maria of Escobar at Valladolid, in Spain, which in the eighteenth century had four convents.-Fehr, *Gesch. der Monchsorden, nach Henrion*, i, 413 sq.; Butler, *Lives of Saints*, Oct. 8; Helyot, *Ord. Religieux*, i, 484 sq.

Brim

hxq; *katsch'*, the *extremity* or edge of the water, ^{<0815>}Joshua 3:15; hpc; *saphah'*, the *lip* or rim of a cup or basin, ^{<1023>}1 Kings 7:23, 26; ^{<4402>}2 Chronicles 4:2, 5; ἄνω, *up* to the top of a vessel, ^{<0817>}John 2:7.

Brimstone

(τυρῶς; *gophrith'*; θειον, *sulphur*). The Hebrew word is connected with רפסו *gopher*, rendered "gopher-wood" in ^{<0064>}Genesis 6:14, and probably

signified in the first instance the *gum* or *resin* that exuded from that tree; hence it was transferred to all inflammable substances, and especially to sulphur a well-known simple mineral substance, crystalline and fusible, but without a metallic basis. It is exceedingly inflammable, and when burning emits a peculiar suffocating smell. It is found in great abundance near volcanoes and mineral wells, more particularly near hot wells, and it is spread nearly over the whole earth. In ^{<01924>}Genesis 19:24, 25, we are told that the cities of the plain were destroyed by a rain (or storm) of fire and brimstone. There is nothing incredible in this, even if we suppose natural agencies only were employed in it. The soil of that region abounded with sulphur and bitumen; and the kindling of such a mass of combustible materials through volcanic action or by lightning from heaven, would cause a conflagration sufficient not only to engulf the cities, but also to destroy the surface of the plain, so that "the smoke of the country would go up as the smoke of a furnace," and the sea, rushing in, would convert the plain into a tract of waters. *SEE SODOM*. Small lumps of sulphur are still found in many places on the shores of the Dead Sea. *SEE SULPHUR*. The word brimstone is often figuratively used in the Scriptures (apparently with more or less reference to the above signal example) to denote punishment and destruction (^{<8885>}Job 18:15; ^{<2303>}Isaiah 30:33; 34:9; ^{<6223>}Deuteronomy 29:23; ^{<9106>}Psalms 11:6; ^{<2682>}Ezekiel 38:22). Whether the word is used literally or not in the passages which describe the future and everlasting punishment of the wicked, we may be sure that it expresses all which the human mind can conceive of excruciating torment (^{<6410>}Revelation 14:10; 19:20; 20:10; 21:8). *SEE HELL*.

Brink

some Heb. words elsewhere rendered sometimes "brim" (q.v.).

Brisbane

a town of Eastern Australia, New South Wales, and see of a bishop of the Church of England, which was erected in 1859. The town ceased to be a penal settlement in 1842, and has since become a thriving place. The number of the clergy in 1859 was seven. See *Clergy Hist for 1860* (London, 1860, 8vo). *SEE AUSTRALIA*.

Brison, Samuel,

born in Frederick county, Virginia, in 1797, entered the Baltimore Conference of the Methodist Episcopal Church in 1821, and labored in its ranks with great acceptance and success until his death at Baltimore, Oct. 13, 1853. He was twice presiding elder: 1838-1841 of the Rockington district, and 1845-1848 of the Northumberland district. His personal character was noble and elevated, and his ministry eminently acceptable and *useful*.-*Minutes of Conferences*, v, 331.

Bristol,

in Gloucestershire, England, the seat of a bishopric of the Church of England, founded by Henry VIII, who in 1542 converted the abbey-church of the Augustine monks into a cathedral, dividing the abbey lands between the bishop and the chapter, which he made to consist of a dean and six secular canons or prebendaries. The church was also served by an archdeacon, six minor canons, a deacon and subdeacon, six lay clerks, and six choristers. This see is now united to that of Gloucester, and the bishop is styled of Gloucester and Bristol. The last bishop of Bristol, Dr. Allen, was transferred to Ely in 1836. The present bishop of Gloucester and Bristol (1861) is Charles Baring, consecrated 1856.

Britain.

SEE ENGLAND, CHURCH OF.

Broad Church.

SEE ENGLAND, CHURCH OF.

Broaddus, Andrew

a Baptist minister, was born in Caroline county, Virginia, in 17t0. At eighteen, against his father's commands, he joined the Baptists and began to preach. Being ordained in 1791, he labored for the rest of his life (except six months in Richmond) in the counties of Caroline, King and Queen, and King William, in Virginia, though often called to other and more important fields. In 1832, and for many years afterward, Mr. Broaddus was chosen moderator of the Dover Association of Baptist Churches. He died Dec. 1, 1848. His publications are, *A History of the Bible*, 8vo; *A Catechism*; *A Form of Church Discipline*; *The Dover and Virginia Collections of*

Hymns; and various *Letters* and *Sermons*, -*Sprague, Annals*, 6:290; *Jeter's Memoir*.

Brocardo, Jacopo

a native of Venice, who became a Protestant in the beginning of the sixteenth century. He was of a visionary turn, and sought to show that the principal events of his time had been predicted in the Bible. He labored to effect a union of all Protestant states, at the head of which his plan was to place Henry IV of France. He wrote a *Mystical and Prophetical Interpretation of Genesis* (Leyden, 1584, 4to), and a similar *Interpretatio* of Leviticus (8vo). He died at Nuremberg in 1600.-*Landon, Ecclesiastical Dictionary*, ii, 416.

Brock, John

a Congregational minister, was a native of Stradbrook, Suffolk Co., Eng. His parents came to New England when he was about 17. He graduated at Harvard 1646. He preached at Rowley and the Isle of Shoals, which place he left to be ordained pastor at Redding, 1662, where he lived until his death, June 18, 1688. He was eminent for piety and usefulness.-*Sprague, Annals*, i, 134.

Brodhead, Jacob, D.D.,

a minister of the Reformed Dutch Church, was born at Marblehead, New York, in 1782. He graduated at Union College, where he became a tutor in 1802. In 1804 he became pastor of the Reformed Dutch Church at Rhinebeck, and was afterward successively one of the pastors of the Collegiate Church of New York City in 1809, pastor of the First Reformed Dutch Church of Philadelphia, which he established in 1813, and of the church in Broome Street, New York, in 1826. In 1837 he became pastor of a church at Flatbush; in 1841 he removed to Brooklyn as minister of the Central Reformed Protestant Dutch Church of that city. He relinquished pastoral service in 1847, and died at Springfield, Mass., June 5th, 1855. Great tenderness of feeling characterized his preaching and his pastoral intercourse.

Brodhead, John

a Methodist Episcopal minister of importance, born in Monroe Co., Penn., Oct. 22, 1770, travelled two years, from 1794, in N. J. and Md., emigrated

to New England in 1796, and was a pioneer and founder of Methodism there and in Canada. In 1811 he settled at New; Market, N. H. He was several times elected member of Congress from N. Hampshire. He died April 7, 1838. He was a "good man," and "a prince in *Israel*." — *Minutes of Conferences*, 6:579; *Stevens's Memorials*; *Sprague, Annals*, 7:240.

Broidered,

prop. *hmqræikmah'*, *variegated* work or embroidery; once (^{<LXX>}Exodus 28:4) /*BeTi* *tashbets'*, *tesselated* stuff, i.e. cloth (byssus), woven in checker-work. *SEE EMBROIDERY*.

The "broidered hair" (*πλέγμα*, *twist*) of ^{<ARB>}1 Timothy 2:9, refers to the fashionable custom among the Roman ladies of wearing the hair platted, and fixed with cringing-pins (comp. ^{<ARB>}1 Peter 3:3). "The Eastern females," says Sir J. Chardin, "wear their hair very long, and divided into a number of tresses. In Barbary, the ladies have their hair hanging down to the ground. which, after they have collected into one lock, they bind and plat with ribbons. The women nourish their hair with great fondness, which they endeavor to lengthen, by tufts of silk, down to the heels." *SEE HEAD-DRESS*.

Brokesby, Francis,

an English Non-juror, was born at Stoke in Leicestershire 1637, and educated at Cambridge. He afterward received holy orders, and became rector of Rowley in Yorkshire. He followed the fortunes of the Non-jurors, and died in 1715. His works are; *A Life of Jesus Christ: -A History of the Government of the Christian Church for the first three Centuries and the Beginning of the Fourth* (1712, 8vo): *On Education* (1710, 8vo): *-A Life of Henry Dodwell* (1715, 2 vols. 12mo). He is said to have assisted Nelson in the compilation of his "Fasts and Festivals." -Hook, *Eccl. Biog.* 3:130; Landon, *Eccl. Dict.* ii, 416.

Bromley, Thomas

one of the English followers of Jacob Bohme (q.v.), was born in Worcester 1629, and was fellow of All-Soul's, Oxford, in Cromwell's time. On the Restoration, he was deprived for nonconformity, and lived afterward with Pordage (q.v.), with whom he joined the PHILADELPHIAN *SEE PHILADELPHIAN* (q.v.) Society of Mystics established by Jane Leade

(q.v.). He wrote many mystical works, especially *The Way to the Sabbath of Rest; Journey of the Children of Israel* etc. He went beyond Bohme in pronouncing marriage unfit for *perfect* Christians. Bromley died in 1691. His works, in German, were published at Frankfort, 1719-32 (2 vols. 8vo).--Mosheim, *Ch. Hist.* 3:481.

Brood,

βουσσία, a *nest* of young birds, e.g. of chickens (q, v.), ^{<1334>}Luke 13:34.

Brook

(very generally | j ni *nachal'*; Sept. and N.T. χείμαρρος), rather a *torrent*.- It is applied,

1. to small streams arising from a subterraneous spring and flowing through a deep valley, such as the Arnon, Jabbok, Kidron, Sorek, etc., and also the brook of the willows, mentioned in ^{<2157>}Isaiah 15:7;

2. to winter-torrents arising from rains, and which are soon dried up in the warm season (^{<1815>}Job 6:15, 19). Such is the noted river (brook) of Egypt so often mentioned as at the southernmost border of Palestine (^{<0845>}Numbers 34:5; ^{<0850>}Joshua 15:4, 47); and, in fact, such are most of the brooks and streams of Palestine, which are numerous in winter and early spring, but of which very few survive the beginning of the summer.

3. As this (Heb.) word is applied both to the valley in which a brook runs and to the stream itself, it is sometimes doubtful which is meant (see Gesenius, *Thes.* p. 873). **SEE STREAM.**

To deal "deceitfully as a brook," and to pass away "as the stream of brooks" (^{<1815>}Job 6:15), is to deceive our friend when he most needs our help and comfort; because brooks, being temporary streams, are dried up in the heats of summer, and thus the hopes of the traveller are disappointed (see Hackett's *Illustra. of Scripture*, p. 16). **SEE RIVER.**

Broth

qrm; *marak'*, *soup*, ^{<0769>}Judges 6:19, 20; qrp; *parak'*, *fragments* of bread over which broth is poured, ^{<2304>}Isaiah 65:4. **SEE EATING.**

Brother

(Heb. **j a**[see AcH-]; Gr. **ἀδελφός**), a term so variously and extensively applied in Scripture that it becomes important carefully to distinguish the different acceptations in which it is used.

- 1.** It denotes a brother in the natural sense, whether the offspring of the same father only (^{<0425>}Genesis 42:15; 43:3; ^{<0021>}Judges 9:21; ^{<4002>}Matthew 1:2; ^{<4001>}Luke 3:1, 19), or of the same mother only (^{<0089>}Judges 8:19), or of the same father and mother (^{<0404>}Genesis 42:4; 44:20; ^{<4064>}Luke 6:14, etc.)
- 2.** A near relative or kinsman by blood, e.g. a nephew (^{<0146>}Genesis 14:16; 13:8; 24:12, 15), or in general a cousin (^{<0126>}Matthew 12:46; ^{<4003>}John 7:3; ^{<4014>}Acts 1:14; ^{<4019>}Galatians 1:19), or even a husband (^{<2049>}Song of Solomon 4:9).
- 3.** One of the same tribe (^{<0003>}2 Samuel 10:13), e.g. a fellow Levite (^{<0035>}Numbers 8:26; 16:10; ^{<4001>}Nehemiah 3:1).
- 4.** One born in the same country, descended from the same stock, a fellow-countryman (^{<0745>}Judges 14:3; ^{<3001>}Ezekiel 2:11; 4:18; ^{<4167>}Matthew 5:47; ^{<4182>}Acts 3:22; ^{<3075>}Hebrews 7:5), or even of a cognate people (^{<0025>}Genesis 9:25; 16:12; 25:18; ^{<0004>}Numbers 20:14).
- 5.** One of equal rank and dignity (^{<2189>}Proverbs 18:9; ^{<4138>}Matthew 23:8).
- 6.** Disciples, followers, etc. (^{<4250>}Matthew 25:40; ^{<3021>}Hebrews 2:11, 12).
- 7.** One of the same faith (^{<2660>}Isaiah 66:10; ^{<4083>}Acts 9:30; 11:29; 1 Corinthians 5, 11); from which and other texts it appears that the first converts to the faith of Jesus were known to each other by the title of brethren, till the name of Christians was given to them at Antioch (^{<4115>}Acts 11:26).
- 8.** An associate, colleague in office or dignity, etc. (^{<4512>}Ezra 2:2; ^{<4001>}1 Corinthians 1:1; ^{<4001>}2 Corinthians 1:1, etc.).
- 9.** One of the same nature, a fellow-man (^{<0138>}Genesis 13:8; 26:31; ^{<4182>}Matthew 5:22, 23, 24; 7:5; ^{<3027>}Hebrews 2:17; 8:11).
- 10.** One beloved, i.e. as a brother, in a direct address (^{<4129>}Acts 2:29; 6:3; ^{<3181>}1 Thessalonians 5:1).
- 11.** An ally of a confederate nation (Amos 1:9).

12. A friend or associate (^{<1865>}Job 6:15; comp. 19:13; ^{<1193>}1 Kings 19:13; ^{<4650>}Nehemiah 5:10, 14).

13. It is a very favorite Oriental metaphor, as in ^{<8373>}Job 30:29, "I am become a brother to the jackals."

14. It is even applied (in the Heb.) to inanimate things in the phrase "one another" (lit. *a man his brother*), -e.g. of the cherubim (^{<1230>}Exodus 25:20; 37:9). The term is still used in the East with the same latitude (Hackett's *Illustra. of Script.* p. 118). The Jewish schools, however, distinguish between "brother" and "neighbor;" "brother" meant an Israelite by blood, "neighbor" a proselyte. They allowed neither title to the Gentiles; but Christ and the apostles extended the name "brother" to all Christians, and "neighbor" to all the world, ^{<4681>}1 Corinthians 5:11; ^{<2119>}Luke 10:29, 30 (Lightfoot, *Hor. Hebr. ad Matthew* v, 22).

Brothers Of Our Lord.

Picture for Brother

In ^{<4135>}Matthew 13:55, James, Joses, Simon, and Judas are mentioned as the brothers of Jesus, and in the ensuing verse sisters are also ascribed to him. The Protestant spirit of opposition to the Popish notion about the perpetual virginity of Mary has led many commentators to contend that this must be taken in the literal sense, and that these persons are to be regarded as children whom she bore to her husband Joseph after the birth of Christ. On the whole, we incline to this opinion, seeing that such a supposition is more in agreement with the spirit and letter of the context than any other, and as the force of the allusion to the brothers and sisters of Jesus would be much weakened if more distant relatives are to be understood. Nevertheless, there are some grounds for the other opinion, that these were not natural brothers and sisters, but near relations, probably cousins of Christ. In ^{<4176>}Matthew 27:56, a James and Joses are described as sons of Mary (certainly not the Virgin); and again a James and Judas are described as sons of Alphaeus (^{<4165>}Luke 6:15, 16), which Alphaeus is probably the same as Cleophas, husband of Mary, sister of the Virgin (^{<6125>}John 19:25). If, therefore, it were clear that this James, Joses, and Judas are the same that are elsewhere described as the Lord's brothers, this point would be beyond dispute; but as it is, much doubt must always hang over it. See *Jour. Sac. Literature*, July, 1855; *Stud. u. Krit.* 1842, i, 71 sq., 124.

I. It should be observed that in arguing at all against their being the *real* brethren of Jesus, far too much stress has been laid on the assumed indefiniteness of meaning attached to the word "brother" in Scripture. In all the adduced cases (see above), it will be perceived that, when the word is used in any but its proper sense, the context prevents the possibility of confusion; and, indeed, in the only two exceptional instances (not metaphorical), viz. those in which Lot and Jacob are respectively called "brothers" of Abraham and Laban, the word is only extended so far as to mean "nephew;" and it must be remembered that even these exceptions are quoted from a single book, seventeen centuries earlier than the Gospels. If, then, the word "brethren," as repeatedly applied to James, etc., really mean "cousins" or "kinsmen," it will be the *only* instance of such an application in which no data are given to correct the laxity of meaning. Again, no really parallel case can be quoted from the N.T., except in merely rhetorical and tropical passages; whereas, when "nephews" are meant, they are always specified as such, as in Col. 4:10; ^{<4236>}Acts 23:16 (Kitto, *The Apostles*, etc. p. 165 sq.). There is therefore no adequate warrant in the language alone to take "brethren" as meaning "relatives," and therefore the *a priori* presumption is in favor of a literal acceptance of the term. We have dwelt the more strongly on this point, because it seems to have been far too easily assumed that no importance is to be attached to the mere fact of their being *invariably* called Christ's brethren, whereas this consideration alone goes far to prove that they really were so.

II. There are, however, three traditions respecting them. They are first mentioned (^{<4036>}Matthew 13:56) in a manner which would certainly lead an unbiassed mind to conclude that they were our Lord's uterine brothers. *'Is not this the carpenter's son ? is not *his mother* called Mary? *and his brethren* James, and Joses, and Judas, and Simon ? *and his sisters*, are they not all with us ?' But since we find that there was a "Mary, the mother of James and Joses" (^{<4088>}Matthew 28:36), and that a "James and Judas (?)" were sons of Alphaeus (^{<4065>}Luke 6:15, 16), the most general tradition is,

(I.) That they were all our Lord's first cousins, the sons of Alphaeus (or Clopas-not Cleopas, see Alford, *Gk. Test.* ^{<4008>}Matthew 10:3) and Mary, the sister of the Virgin. This tradition is fully accepted by Jerome (*Cat. Script. Ecc.* 2), Augustine, and the Latin Church generally, and is now the one most commonly received. Yet there seem to be forcible arguments against it; for

(1.) The reasoning depends on three assumptions, viz.

a. that "his mother's sister" (^{<492>}John 19:25) must be in apposition with "Mary, the wife of Cleophas," which, in case sisters-german are meant, would be improbable, if only on the ground that it supposes two sisters to have had the same name, a supposition substantiated by no parallel cases [Wieseler (comp. ^{<4154>}Mark 15:40) thinks that Salome, the wife of Zebedee, is intended by "his mother's sister"].

b. That "Mary, the mother of James," was the wife of Alphaeus, i.e. that the James intended is "James [the son] of Alphseus" (Ἰάκωβος οἰαλφαιού).

c. That Cleophas, or, more correctly, Clopas, whose wife Mary was, is identical with Alphaeus; which, however possible, cannot be positively proved. *SEE ALPHEUS.*

(2.) If his cousins only were meant, it would be signally untrue that "neither did his brethren believe on him" (^{<4075>}John 7:5 sq.), for in all probability three out of the four (viz. James the Less, Simon [i.e. Zelotes], and Jude, the brother [?] of James) were actual *apostles*.

(3.) It is quite unaccountable that these "brethren of the Lord," if they were only his cousins, should be always mentioned in conjunction with the Virgin Mary, and never with their own mother Mary, who was both alive and in constant attendance on our Lord.

(4.) They are generally spoken of as *distinct from* the apostles; see ^{<4014>}Acts 1:14; ^{<4095>}1 Corinthians 9:15; and Jude (^{<4017>}Jude 1:17) seems almost to imply that he himself was not an apostle.

(II.) A second tradition, accepted by Hilary, Epiphanius, and the Greek fathers generally, makes them the sons of *Joseph* by a former marriage with a certain Escha or Salome, of the tribe of Judah; indeed, Epiphanius (*Hceres.* 29, § 4) even mentions the supposed order of birth of the four sons and two daughters. But Jerome (*Com. in* ^{<4029>}*Matthew* 12:49) slights this as a mere conjecture, borrowed from the "deliramenta Apocryphorum," and Origen says that it was taken from the Gospel of St. Peter. The only ground for its possibility is the apparent difference of age between Joseph and the Virgin.

(III.) They are assumed by many to have been the offspring of a Levirate marriage between Joseph and the wife of his deceased brother Clopas. This, although a mere hypothesis, is the only one that actually meets all the conditions of the problem. For the discussion of the details of this adjustment, *SEE JAMES; SEE MARY*. The accompanying table exhibits the whole subject in one view, with the passages bearing upon it, and the adjustment proposed of this difficult question (see *Meth. Quar. Review*, 1851, p. 671-672).

III. The arguments *against* their being the sons of the Virgin after the birth of our Lord are founded on

(1.) the almost constant tradition of her perpetual virginity (*ἄειπαρθενία*). St. Basil (*Serm. de S. Nativ.*) even records a story that "Zechary was slain by the Jews between the porch and the altar" for affirming her to be a virgin *after* as well as before the birth of her most holy Son (Jeremiah Taylor, *Duct. Dubit.* ii, 3, 4). Still, the tradition was *not* universal: it was denied, for instance, by large numbers called Antidicomarianitae and Helvidiani. To quote ^{384D}Ezekiel 44:2, as any *argument* on the question is plainly idle.

(2.) On the fact that upon the cross Christ commended his mother to the care of the apostle John; but this is easily explicable on the ground of his brethren's apparent disbelief in him at that time, though they seem to have been converted very soon afterward; or better, perhaps, on the ground of their youth at the time.

(3.) On the identity of their names with those of the sons of Alphaeus. Whatever force there may be in this argument is retained by the above Levirate scheme.

On the other hand, the arguments *for* their being our Lord's uterine brothers are numerous, and, *taken collectively*, to an unprejudiced mind almost irresistible, although singly they are open to objections: e.g.

(1.) The words "first-born son" (*πρωτότοκος υἱός*), ^{407E}Luke 2:7.

(2.) ^{402S}Matthew 1:25, "knew her not till she had brought forth" (*οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν*), etc., to which Alford justly remarks only one meaning *could* have been attached but for preconceived theories about the Virginity.

(3.) The general tone of the Gospels on the subject, since they are *constantly* spoken of *with* the Virgin Mary, and with no shadow of a hint that they were not her own children (⁴⁰²⁶Matthew 12:46; ⁴⁰³¹Mark 3:31, etc.). It can, we think, be hardly denied that any one of these arguments is singly stronger than those produced on the other side. *SEE JESUS.*

"BROTHER" (*Frater*) was the common appellation given by Christians to each other in the early Church. *SEE BRETHERN.* In the Roman Church it came to be especially applied to monks. When those monks who were priests assumed the name of *Fathers* (*Patres*), the name *brothers* was reserved to the members who were not ordained. Since the 13th century this title has also been given to the begging monks, in distinction from the other orders of monks. In the Protestant churches it is common for ministers to address each other by the name brother.

Brothers Of Christian Instruction.

SEE SCHOOL BROTHERS, CONGREGATIONS OF.

Brothers Of St. Joseph.

SEE JOSEPH, ST., BROTHERS OF.

Brothers Of The Society Of Mary.

SEE MARY, BROTHERS OF THE SOCIETY OF.

Brothers Of The Christian Doctrine.

SEE SCHOOL BROTHERS, CONGREGATIONS OF.

Brothers Of The Christian Schools.

SEE SCHOOL BROTHERS, CONGREGATIONS OF.

Brothers Of The Holy Family.

SEE HOLY FAMILY, BROTHERS OF THE.

Brothers, Richard,

an enthusiast and pretended prophet, was a lieutenant in the British navy, which he quitted in 1789. Declining to take the oath required on receipt of half pay, he was very near dying of hunger, and was ultimately taken to a

workhouse. From the year 1790 Brothers dates his first call. On May 12, 1792, he sent letters to the king, ministers of state, and speaker of the House of Commons, stating that he was commanded by God to go to the Parliament-house on the 17th of that month, and inform the members for their safety that the time was come for the fulfilment of the 7th chapter of Daniel. Accordingly, on the day named, he presented himself at the door of the House of Commons, and, according to his own account, met with a very scurvy reception. Having some time after prophesied the death of the king, the destruction of the monarchy, and that the crown should be delivered up -to him, he was committed to Newgate, where, if his statement be true, he was treated with great cruelty. On his liberation, he continued what he denominated his ministry with renewed energy, and obtained many followers. While the more rational part of the community were laughing at the prophet, there were some persons of liberal education and of good ability who maintained the divinity of his mission. Among these, Nathaniel Brassey Halhed, Esq., M. P. for Lymington, and Mr. Sharp, an eminent engraver, were the most zealous: they published numerous pamphlets and testimonials in his favor, and others to the same effect appeared by Bryan, Wright, Mr. Weatherall, an apothecary, and a Mrs. Green. Among other things, Halhed bore testimony to his prophesying correctly the death of the three emperors of Germany. Among several strange letters which Brothers published was one entitled "A Letter from Mr. Brothers to Miss Cott, the recorded Daughter of King David, and future Queen of the Hebrews, with an Address to the Members of his Britannic Majesty's Council" (1798). Such an effect had these and other similar writings on people of weak understanding, that many persons sold their goods and prepared themselves to accompany the prophet to his New Jerusalem, which was to be built on both sides of the River Jordan, and where he was to arrive in the year 1795. Jerusalem was then to become the capital of the world; and in the year 1798, when the complete restoration of the Jews was to take place, he was to be revealed as the prince and ruler of the Jews, and the governor of all nations, for which office he appears to have had a greater predilection than for that of president of the council or chancellor of the exchequer, which he said God offered for his acceptance. Taken altogether, the writings of Brothers are a curious jumble of reason and insanity, with no small number of contradictions. He was placed in a lunatic asylum, from which he was released in 1806, and died in 1824. One of his disciples, Finlayson, published in 1849 a book called *The Last*

Trumpet, more fanciful, if possible, than Brothers's own book. There are still a few of his disciples left in England.

Brother's Wife

(tmbp] *yebe'meth*, ^{<R33>}Deuteronomy 25:7; sister-in-law," ^{<R15>}Ruth 1:15).
SEE AFFINITY.

Broughton, Hugh

was born at Oldbury, Shropshire, 1549, and educated at Cambridge, where he became conspicuous for his knowledge of Hebrew. He afterward proceeded to London, where he became a popular preacher. In 1588 he published his *Concent of Scripture*, a kind of Scripture chronology and genealogies. Broughton was desirous of translating the New Testament into Hebrew, but received no encouragement. Lightfoot pronounces a high eulogium on his rabbinical learning. He was certainly one of the best Hebrew scholars of his time, and had translated the Apocrypha into Hebrew; but his pride and ill temper hindered his advancement in the Church. He died in London, Aug. 4, 1612. Most of his works were collected under the title, *The Works of the great Albionean Divine, renowned in many Lands for rare Skill in Salem's and Athens' Tongues*, etc. (Lond. 1662, fol.).--*New Genesis Biog. Dict.* v, 97; Allibone, i, 255; Darling, *Cyclopedia Bibliographica*, i, 447.

Broughton, Richard,

a Romanist, born at Stukeley, Huntingdonshire, and educated at Rheims. He took priest's orders in 1593; was sent into England as a missionary, and died in 1634. His principal works are, *An Ecclesiastical History of Great Britain, from the Nativity to the Conversion of the Saxons* (Douay, 1633, fol.):--*A true Memorial of the ancient religious State of Great Britain in the Time of the Britons* (1650, 8vo): --*Monasticon Britannicum* (1655, 8vo).--*New Genesis Biog. Dict.* v, 97; Landon, *Eccl. Dict.* ii, 418.

Broughton, Thomas,

a learned divine, born in London July 5, 1704, and educated at Eton and Cambridge, received orders in 1727. After various preferments he became vicar of Bedminster, 1744, and prebendary of Salisbury. He died December 21, 1774. Among his works is *Christianity distinct from the Religion of Nature*, a reply to the infidel work "Christianity as old as the Creation"

(Lond. 1732, 8vo); various lives in the *Biographia Britannica*, and the *Bibliotheca Historico-Sacra*, a historical dictionary of all religions (Lond. 1737-39, 2 vols. *fol.*).-*New Genesis Biog. Diet.* v, 97; Landon, *Eccl. Diet.* ii, 418.

Brousson, Claude

a French Protestant advocate and martyr, born at Nismes 1647. In his house at Toulouse the deputies of the Protestant churches assembled in 1683, when it was resolved that the religious meetings of the Protestants should be continued after the revocation of the Edict of Nantes. Brousson retired to Geneva and Lausanne, and, having been ordained, preached from place to place in France, Holland, and Germany. His labors led finally to the establishment of the "Churches of the Desert." See COURT, ANTHONY. Being arrested at Oleron in 1698, he was broken on the wheel at Montpellier. He left, among other writings, *L'etat des RCformes de France* (Switzerland, 1684; Hague, 1685):-*Lettres au clerge de France:-Lettres des protestans de France a toes les autres protestans de l'Europe* (Berlin, 1688):-*Relation sommaire des merv(illes que Dieu fait en France dans les Cevennes* (1694, 8vo). See Peyrat, *Hist. des Pasteurs de desert* (Paris, 1842, 2 vols.); Weiss, *Histoire des Refugies Protestants.*-*Hoefler, Biog. Generale*, v, 538.

Brow

(j xime'tsach, ^{<2804>}Isaiah 48:4, the *forehead*, as elsewhere rendered; ὄφρυς, the *edge* of a hill, ^{<409>}Luke 4:29). *SEE EYE.*

Brown

(μωj , *chum*, literally *scorched*), i.e. *black*, the term applied to dark-colored sheep in a flock (^{<132>}Genesis 30:32-40). *SEE COLOR.*

Brown, Alexander Blaine, D.D.,

a Presbyterian minister, son of the Rev. Matthew Brown, D.D., was born Aug. 1, 1808, at Washington, Pa., and graduated at Jefferson College in 1825. He studied theology at Alleghany, and was licensed to preach in October, 1831. After spending some time as a missionary in Virginia, he became pastor at Birmingham, near Pittsburgh, in 1833; he afterward served the churches in Niles, Michigan, and Portsmouth, Ohio, till 1841,

when he became professor of Belles-Lettres in Jefferson College. In October, 1847, he became president of the college, and served with great fidelity and success until 1856, when ill health compelled him to resign. He died at Centre, September 8, 1863. As a teacher he was accurate, instructive, and systematic. As a preacher he was always edifying, and he rose occasionally to the highest eloquence.-Wilson, *Presbyterian Almanac*, 1864, p. 98.

Brown, Francis, D.D.,

as born at Chester, N. H., Jan. 11, 1784. He graduated at Dartmouth College, 1806, and a year after his graduation became tutor in the college, where he remained till 1809. He was ordained pastor in North Yarmouth, Me., in 1810. In 1815 he was elected president of Dartmouth College, and remained in this position until his death, July 27, 1820. He was made D.D. 1819 by Hamilton and Williams colleges. He published *Calvin and Calvinism defended against certain injurious Representations contained in a Pamphlet entitled "A Sketch of the Life and Doctrine of the celebrated John Calvin"* (1815); *A Reply to the Rev. Martin Ruter's Letter relating to Calvin and Calvinism* (1815); and several occasional sermons.-Sprague, *Annals*, ii, 516.

Brown, Isaac V., D.D.,

a Presbyterian minister, was born in Somerset Co., N. J., Nov. 4, 1784; graduated at Nassau Hall, Princeton, and studied theology with Dr. Woodhull, of Freehold; was ordained by the New Brunswick Presbytery as pastor at Lawrenceville, N. J., where he established the now celebrated Lawrenceville Classical and Commercial Boardingschool. He remained at its head until 1833, when he removed to Mount Holly. He passed the remainder of his life in that vicinity, preaching, but especially devoted to literary labors. He died April 19, 1861. He was one of the founders of the American Colonization Society, and labored for it earnestly. He published *Life of Robert Finley, D.D.*, a work on *The Unity of the Human Race*, and *A Historical Vindication of the Abrogation of the Plan of Union by the Presbyterian Church in the U. S. A.* -Wilson, *Presbyterian Almanac*, 1862.

Brown, James Caldwell, D.D.,

a Presbyterian minister (O. S.), was born at St. Clairsville, Ohio, in Oct. 1815. In his 16th year he entered Jefferson College, Pa., as a freshman, and

while there he united with the Church. From Jefferson College he passed to the Western Theological Seminary at Alleghany, Pa., where he remained two years, and finally graduated at the Theological Seminary at Columbia, S. C. He was licensed to preach by the Presbytery of Harmony, S. C. He went in 1839 to Indiana, to do missionary work in the wild counties lying along the southern end of Lake Michigan. He settled at Valparaiso, Porter County, where he preached for twenty-one years, and built up the largest Presbyterian Church in Northern Indiana. In fact, nearly every Presbyterian Church within a circuit of thirty miles was organized by him. In 1859 he received the degree of D.D. simultaneously from Jefferson and Hanover colleges. In 1860 he resigned his charge in Valparaiso to become the general agent of the Theological Seminary of the Northwest at Chicago, Illinois. Before resigning his charge, he initiated measures which resulted in the establishment of a Presbyterian institution. The outbreak of the rebellion hindered him from accomplishing any thing as general agent of the Theological Seminary. In the winter of 1861 he preached as a supply to the church in South Bend, Ind., and while there he was elected chaplain of the 48th Indiana Volunteers. He joined his regiment in May, 1862, and was with it in Tennessee, Mississippi, and Alabama. Being attacked with camp diarrhea, he was ordered home to recruit his health, but was only able to reach Paducah, Ky., where he died July .4, 1862.-Wilson, *Presbyterian Almanac*, 1863, p. 132.

Brown, James Moore, D.D.,

a clergyman of the Old School Presbyterian Church, was born in the Valley of Virginia, Sept. 13, 1799. He was educated at Washington College, Lexington, Va., where he also studied theology under Dr. Geo. A. Baxter. He was licensed by Lexington Presbytery at Mossy Creek Church, Rockingham County, Va., April 13, 1824. On Sept. 30, 1826, he was ordained and installed pastor over the churches of Gerardstown, Tuscarora, and Falling Waters, in Berkeley County, Va., within the bounds of Westchester Presbytery. The bounds of his congregation extended about thirty miles along the base of North Mountain, and there he labored, like an apostle, faithfully and successfully, exploring and establishing preaching places in destitute places around him, until, in 1835, at the earnest solicitation of the synods of Virginia and North Carolina, he undertook an agency for the cause of missions, and removed to Prince Edward County as a more central location for his work. In April, 1837, he received and accepted a call to the church of Kanawha, West Virginia, where he labored

for twenty-five years. On a journey home from Frankfort, Va., where he had attended the deathbed of his daughter, he was taken sick at Lewisburg, and there died, June 8, 1862.-Wilson, *Presbyterian Almanac*, 1863, p. 135.

Brown, John, D.D., Vicar Of Newcastle,

born in Northumberland 1715, and educated at Cambridge, was made rector of Great Horkeseley, Essex, 1715, and vicar of St. Nicholas, Newcastle, 1758. He committed suicide, in a fit of insanity, 1766. He was an ingenious writer, of more talent than learning. He wrote *An Estimate of the Manners and Principles of the Times* (Lond. 1757-58, 2 vols. 8vo), which was very popular; *Sermons on Various Subjects* (Lond. 1764, 8vo); *Essays on Shaftesbury's Characteristics* (Lond. 1784, 5th ed.); and other minor works.

Brown, John, Of Haddington,

was born at Kerpoo, Perthshire, Scotland, 1722. His early education was neglected, and he taught school to support himself during his preparatory studies. In the Burgher (q.v.) schism in the Secession Church he joined the moderate party; and, after studying under Ebenezer Erskine, he was licensed in 1750. His parochial duties being limited, he adopted a plan of daily study to which he kept rigidly through life. By patient industry he became acquainted with the Oriental languages, as well as the classical and modern: but he applied all his learning to divinity and Biblical literature. In 1768 he became professor of divinity to the Associate Symiod, and held the office till his death, June 19, 1787. His chief works are *Dictionary of the Bible* (Lond. 1769, 2 vols. 8vo; often reprinted) :-*Self-interpreting Bible* (Lond. 4to; often reprinted):-*Compendious History of the British Churches* (Edinb. 1823, new ed. 2 vols. 8vo)-- *Concordance to Scripture* (Lond. 1816, 18mo):-*Harmony of Prophecies* (Lond. 1800, 12mo, new ed.); besides minor writings.-Jamieson, *Relig. Biog.* p. 71; Allibone, *Diet. of Authors*, i, 257.

Brown, John, D.D.,

a Presbyterian minister, was born in Co. Antrim, Ireland, June 16, 1763. His father emigrated to South Carolina, and the son's early education was limited. At 16 he entered the Revolutionary army as a volunteer. After the war he studied theology, and in 1783 was licensed to preach, and became pastor of Waxhaw Church, S. C. In 1809 he was appointed professor of

Moral Philosophy in the College of S. C., and in 1811 president of the University of Georgia. He was made D.D. at Princeton 1811: His services in the university were faithfully discharged for many years, and on retiring he devoted himself again to pastoral work in Georgia. He died Dec. 11, 1842.-Sprague, *Annals*, 3:536.

Brown, John, D.D.,

a minister of the German Reformed Church, was born near Bremen, July 21st, 1771. He was early pious, and from boyhood had a strong desire to go to America, and emigrated in 1797. He studied theology with Rev. Philip Stoeck, in Chamlersburg, Penn., was licensed by the Synod of the German Reformed Church in 1800, and ordained in 1803. He took charge of long-neglected and scattered congregations in the Valley of Virginia. His labors extended over a wide field, including six counties, and in the earlier part of his ministry he travelled to his appointments on foot, staff in hand. Though often tempted by calls from abroad, he labored in the same field-having been relieved of parts of it from time *for* time by other ministers coming to his assistance up to the time of his death, Jan. 26th, 1850, almost half a century. In 1818 he published, in the German language, a volume of 400 pages, being a kind of Pastoral Address to the Germans of Virginia, which exerted a happy influence on the minds and hearts of those for whose good it was intended. Dr. Brown was possessed of fine talents, earnestly pious, mild, affectionate, and patriarchal in his spirit, widely useful and greatly beloved wherever he was known. He preached only in the German language.

Brown, John, D.D.

(grandson of Brown of Haddington), one of the most eminent of modern Scottish divines, was born July 12, 1784, at Whitburn, Scotland, and educated in literature and theology in the " Secession School." Soon after he was licensed as a probationer, and he received a call from the Burgher congregation at Biggar, to the pastoral charge of which he was ordained in 1806. In 1821 he became pastor of the United Secession Church, Rose Street, Edinburgh, and, on the death of Dr. James Hall, he succeeded that minister as pastor of Broughton Place Church, Edinburgh. The Burgher and Anti-burgher Seceders having united in 1820 under the name of the United Associate Synod, Dr. Brown was chosen one of their professors of divinity in 1835. The body to which he belonged was merged in 1849 in the United

Presbyterian Church (q.v.). He held his post as professor, with the pastoral charge of the United Presbyterian Church, Broughton Place, Edinburgh, till his death, Oct. 13th, 1858. Dr. Brown was greatly respected and loved as an eminent pulpit orator, and his sterling Christian character and amiable and warm piety commended him to the esteem and affection of all the people of God who knew him, however separated among men by different names. What Dr. Chalmers was in the Free Church, what Dr. Wardlaw was among Congregationalists, what Dr. Bunting was among Wesleyans, that was Dr. Brown among United Presbyterians. All these great men belonged, in one sense, specially to their respective denominations, but in another and far higher sense they belonged to the Christian world, and were equally esteemed and beloved by Christians of all denominations. He was a very voluminous writer, as he was in the habit of publishing his Divinity Lectures, and also many of his congregational lectures. In theology he is probably to be classed with moderate Calvinists or Baxterians, and this type of doctrine prevails in the United Presbyterian Church. His writings include *The Law of Christ respecting Civil Obedience* (Lond. -1839, 3d ed. 8vo) :-*Expository Lectures on 1 Peter* (Edinb. 2d ed. 1849, 2 vols. 8vo; N. Y. 8vo):-*Discourses and Sayings of our Lord Jesus Christ* (Edinb. 1850, 3 vols. 8vo; N.Y. 1854, 2 vols 8vo) --*Exposition of Lord's Prayer* (Lond. 1850, 8vo):-*Sufferings and Glories of Messiah* (N. Y. 8vo, 1855), besides a number of practical treatises.-Darling, *Cyclop. Bibliog.* p. 454; *Meth. Qu. Rev.* 1854, p. 464; *N. Brit. Rev.* Aug. 1860.

Brown, John, D.D.,

a Congregational minister, was born in Brooklyn, Conn., July 4, 1786, and graduated in Dartmouth in 1809. In 1811 he was appointed tutor in Dartmouth, where he remained two years. On Dec. 8, 1813, he was ordained pastor in Cazenovia, N.Y. He was made D.D. by Union College 1827. In 1829 he was ordained pastor of Pine Street Church, Boston. He removed to Hadley, Mass., 1831, and labored there as pastor until his death, March 22, 1890. Two sermons on baptism are his only publications. Sprague, *Annals*, ii, 589.

Brown, Matthew, D.D., Ll.D.,

a Presbyterian minister, was born in Northumberland Co., Pa., in 1776. He graduated at Dickinson College, Carlisle, in 1794, commenced the study of theology about 1796, and was licensed by the presbytery of Carlisle Oct. 3,

1799. After having for some time had the charge of the congregation, of Mifflin and Lost Creek, he became in 1805 pastor of the congregation of Washington, Pa., and principal of the Washington Academy, the latter being in 1806 merged in the Washington College. Mr. Brown was elected first president of the college, which situation he filled until Dec., 1816, still remaining pastor of his congregation. After leaving Washington College, he declined the presidency of Centre College, Danville, Ky.; yet in 1822 he accepted that of Jefferson College at Cannonsburg, which office he filled with distinguished success for twenty-three years. In 1823 he was made D.D. by the College of N. J., and subsequently LL.D. by Lafayette and Jefferson colleges. After a time he became also pastor of the congregation at Cannonsburg, and continued as such until his health compelled him to tender his resignation of the presidency of the college in 1845; yet his labors in the pulpit did not wholly cease till near the close of life. He died at Pittsburg July 29, 1853. He published *A Memoir of the Rev. Obadiah Jennings, D.D. (1832):-Extracts from Lectures by Dr. Chas. Nisbet, President of Dickinson College, with Remarks from other Writers* (1840), with a number of occasional sermons and addresses.-Sprague, *Annals*, 4:256.

Brown, Robert.

SEE BROWNISTS.

Brown, William Lawrence, D.D.,

an eminent Scotch divine, born in 1755, was educated at St Andrew's, Aberdeen, and at Utrecht. In 1778 he became minister of the English Church in Utrecht; in 1795 he removed to Scotland and became professor of divinity at Aberdeen, and afterward principal of Marischal College. He died in 1830. His writings include *Sermons* (Edinb. 1803, 8vo):-*Comparison of Christianity with other Forms of Religion* (Edinb. 1826, 2 vols. 8vo):-*Essay on the Existence of a Supreme Creator* (Edinb. 1816, 8vo), which obtained the Burnet prize of £1250.

Browne, Arthur

the only Episcopalian minister in New Hampshire till after the Revolution, was born in Drogheda, Ireland, in 1699, educated at Trinity College, Dublin, and emigrated as missionary to America in 1729, becoming rector of King's Chapel in Providence, R. I., in the following year. In 1736 he

removed to Portsmouth, N. H., where he labored for 37 years. He died in 1773 much lamented.-Sprague, *Annals*, v, 76.

Browne, George, D.D.,

archbishop of Dublin, I the first prelate who embraced the Reformation in Ireland. He was originally a friar of the order of St. Augustine, took the degree of D.D. in 1534, and in 1535 was made archbishop of Dublin. When Henry the Eighth ordered the monasteries to be destroyed, Archbishop Browne immediately ordered that every vestige of superstitious relics, of which there were many in the two cathedrals of Dublin, should be removed. He afterward caused the same to be done in the other churches of his diocese, and supplied their places with the Creed, the Ten Commandments, and the Lord's Prayer. In 1545, a command having been issued that the Liturgy of King Edward the Sixth should be compiled, it was violently opposed, and only by Browne's party received. Accordingly, on Easter day following, it was read in Christ Church, Dublin, in the presence of the mayor and the bailiffs of the city; when the archbishop delivered a judicious, learned, and able sermon against keeping the Bible in the Latin tongue and the worship of images. In October, 1051, the title of primate of all Ireland was conferred on Browne. On account of his zeal in the Reformation, he was deprived of his see by Queen Mary in 1554. He died in the year 1556. - Jones, *Christian Biog.* p. 71; Hook, *Eccl. Biog.* 3:175.

Browne, Simon

a Dissenting minister of England, was born about 1680 at Shepton Mallet, Somersetshire. He served Dissenting congregations of Portsmouth and, afterward, of London until 1723, when grief for the loss of his wife and his son made him deranged on the subject of Christ's humanity, concerning which he maintained that the Supreme Being, though retaining the human shape and the faculty of speaking, "had all the while no more notion of what he said than a parrot." He gave up his charge, and refused to join in any act of worship. Yet while under this delusion he wrote very able works against Woolston (*Remarks on the Miracles of our Saviour*, 1732), and against Tindal (*Defence of the Religion of Nature*, 1732), besides a Greek and a Latin Dictionary, and a vol. of *Hymns*. He died in 1732. See Wilson, *Dissenting Churches*, ii, 338.

Browne, Sir Thomas, M.D.,

the distinguished author of the *Religio Mledci*, was born in London 1605. His early education was received at Winchester and Oxford. He studied medicine subsequently, and took his degree at Leyden in 1633. In 1636 he settled at Norwich, where he remained as a practitioner during the rest of his life. His famous work, the *Religio Medici*, was first published surreptitiously 1642, but afterward given to the world in a new edition by the author himself. This work, on its first appearance, drew down upon the author many grave charges against his orthodoxy and even his Christian belief, which were triumphantly refuted by Browne, who was the most sincerely religious of men. It has been very often reprinted. The *Religio Medici* was followed by the *Treatise on Vulgar Errors* (1646), the *Hydriotaphia, or a Treatise on Urn, Burials* (1648), and the *Garden of Cyrus* (1658). His *Christian Morals* was published after his death by Dr. Jeffrey (1716). Browne died in 1682. The works of Sir Thomas Browne are marked with the odd conceits and errors of his age, but are -remarkable for their majestic eloquence and wealth of illustration. His life by Dr. Johnson was prefixed in 1756 to a second edition of *Christian Morals*. The Anglo-Latinity of Sir Thomas Browne is believed to have had a great influence on the style of Dr. Johnson. It is a style too peculiar and idiomatic ever to be generally liked, but Browne wrote at a time when -our language was in a state of transition, and had scarcely assumed any fixed character. If it be blamed as too Latinized, it may be answered that it would be difficult to substitute adequate English words for those which he has employed, and that he by no means seeks to give false elevation to a mean idea by sounding phrases, but that he is compelled, by the remoteness of that idea from ordinary apprehensions, to adopt extraordinary modes of speech. Coleridge (*Literary Remains*, vol. ii) has borne strong testimony to the great intellectual power, as well as to the quaint humor, extensive learning, and striking originality of the "philosopher of Norwich." Browne was in his own day charged with scepticism, and the charge has been repeated in later times, but many passages occur in the *Religio Medidi* and elsewhere, which show Browne to be a firm and sincere Christian, although, perhaps, not free from certain fanciful prejudices. His *Inquiry into Vulgar Errors* may be almost received as an encyclopaedia of contemporary knowledge. For critical remarks on Browne, besides the writers above named, see *Edinb. Rev.* lxiv, 1; *North Am. Rev.* 21:19; *Meth.*

Qu. Rev. 21851, p. 280. His writings are collected in his *Works, with Life and Corresp.* (Lond. 1836, 4 vols. 8vo).

Brownell, Thomas C., D.D.,

bishop of the Protestant Episcopal Church in the State of Connecticut, was born at Westport, Mass., October 19, 1779. He entered the College of Rhode Island (now Brown University) in 1800; removed, with President Maxcy, to Union College in 1802, and graduated there in 1804. His mind had before this time been drawn to the study of theology, but the difficulties of the Calvinistic system perplexed and repelled him from the ministry. When the Rev. Dr. Nott, under those direction he had placed himself in his theological studies, was elevated to the presidency of Union College, he (Brownell) was made tutor in Latin and Greek. Two years later he was appointed professor of Belles-Lettres and Moral Philosophy, and after two years was transferred to the chair of Chemistry and Mineralogy. In 1809 he visited Europe, and spent a year in attending lectures and travelling over Great Britain, chiefly on foot. It was during these pedestrian peregrinations that he, with a companion, was on one occasion arrested on suspicion of being concerned in a robbery and murder—a charge ludicrously inconsistent with his harmless character. In 1810 he returned to America, and entered on the duties of his professorship. He had been bred a Congregationalist, but in 1813 he united with the Protestant Episcopal Church. In 1816 he was ordained deacon and priest, and some time after became one of the ministers of Trinity Church, New York. In 1819 he was elected bishop of Connecticut, and was consecrated on the 27th day of October. His administration of his diocese was eminently wise and successful. In the interest of domestic missions, he made a laborious journey to survey the Mississippi country as far as New Orleans. In 1824 he was the chief instrument in founding Washington College (now Trinity College), of which he was president until 1831. When, in that year, the pressing duties of the episcopate compelled him to relinquish the presidency of the college, he was made its chancellor, and continued to occupy that dignity up to the time of his death. In 1851, when the burden of age and the sense of growing infirmities admonished him to retire from active service, an assistant bishop was chosen at his request. In 1852, the death of Bishop Chase elevated him to the dignity of presiding bishop, and he held it for thirteen years. His last years were spent in peaceful retirement, and he died at Hartford, January 13, 1865. Among his publications are, *A Commentary on the Common Prayer* (N. Y. 1846, and

often, imp. 8vo); *Consolation for the Afflicted*, 18mo; *Christian's Walk and Consolation*, 18mo; *Exhortation to Repentance*, 18mo; *Family Prayer-book*; and some smaller practical works.-*American Church Review*, July, 1865, p. 261; Allibone, *Dict. of Authors*, i, 266.

Brownists,

a sect of Puritans so called from their leader, ROBERT BROWN. He was born, it is supposed, at Totthorp, Rutland, and educated at Bennet College, Cambridge. His Puritanism was first of the school of Cartwright, but he soon went far beyond his master. He went about the country inveighing against the discipline and ceremonies of the Church of England, and exhorting the people by no means to comply with them. In the year 1580 the Bishop of Norwich caused him to be taken into custody, but he was soon released. In 1582 he published a book entitled *The Life and Manners of true Christians*, to which was prefixed, *A Treatise of Reformation without tarrying for any*. He was again taken into custody, but released on the intercession of his relative the lord treasurer. For years afterward he travelled through various parts of the country, preaching against bishops, ceremonies, ecclesiastical courts, ordaining of ministers, etc., for which, as he afterward boasted, he had been committed to thirty-two prisons, in some of which he could not see his hand at noon-day. At length he formed a separate congregation on his own principles; but, being forced to leave the kingdom by persecution, they accompanied Brown to Middleburg in Holland.

Neal observes that "when this handful of people were delivered from the bishops, they crumbled into parties among themselves, insomuch that Brown, being weary of his office, returned into England in the year 1589, and, having renounced his principles of separation, became rector of a church in Northamptonshire. Here he lived an idle and dissolute life (according to Fuller, bk. 10, p. 263), far from that Sabbatarian strictness that his followers aspired after. He had a wife, with whom he did not live for many years, and a church in which he never preached. At length, being poor and proud, he struck the constable of his parish for demanding a rate of him; and being beloved by nobody, the officer summoned him before Sir Rowland St. John, who committed him to Northampton jail. The decrepit old man, not being able to walk, was carried thither upon a feather-bed in a cart, there he fell sick and died in the year 1630, and eighty-first year of his age." After Brown's death his principles continued to gather strength in

England. The Brownists were subsequently known both in England and Holland by the name of Independents. But the present very large and important community known as the Independents do not acknowledge Brown as the founder of the sect; they assert, on the contrary, that the distinguishing sentiments adopted by Brown and his followers had been professed in England, and churches established in accordance with their rules, before the time when Brown formed a separate congregation. Neal enumerates the leading principles of the Brownists as follows; “The Brownists did not differ from the Church of England in any articles of faith, but they were very rigid and narrow in points of discipline. They denied the Church of England to be a true Church, and her ministers to be rightly ordained. They maintained the discipline of the Church of England to be popish and anti-Christian, and all her ordinances and sacraments invalid. They apprehended, according to Scripture, that every church ought to be confined within the limits of a single congregation, and that the government should be democratical. The whole power of admitting and excluding members, with the deciding of all controversies, was in the brotherhood. Their church officers, for preaching the word and taking care of the poor, were chosen from among themselves, and separated to their several offices by fasting and prayer, and imposition of the hands of some of the brethren. They did not allow the priesthood to be a distinct order, or to give a man an indelible character; but as the vote of the brotherhood made him an officer, and gave him authority to preach and administer the sacraments among them, so the same power could discharge him from his office, and reduce him to the state of a private brother. Every church or society of Christians meeting in one place was, according to the Brownists, a body corporate, having full power within itself to admit and exclude members, to choose and ordain officers, and, when the good of the society required it, to depose them, without being accountable to classes, convocations, synods, councils, or any jurisdiction whatsoever.” — Neal, *Hist. of Puritans*, 1, 245-6; Mosheim, *Ch. History*, 3, 181, 412. **SEE CONGREGATIONALISTS; SEE INDEPENDENTS.**

Brownlee, William C., D.D.,

an eminent minister of the Reformed Dutch Church, was born at Torfoot, Lanarkshire, Scotland, in 1784. He pursued his course of studies in the University of Glasgow for five years, when he took his degree of Master of Arts, and united with the Church in early life. Immediately after receiving his license to preach in 1808 he married and emigrated to America, and

was first settled in two associate churches of Washington Co., Penn. Thence he was called (1813) to the Associate Church in Philadelphia. In 1815 he became rector of the grammar-school in what is now Rutgers College, New Brunswick. In 1817 he was called to the pastorate of the Presbyterian Church at Baskinridge, New Jersey. In 1826 he was installed as one of the ministers of the Collegiate Reformed Dutch Church in New York. About 1843 Dr. Brownlee was prostrated by an apoplectic stroke, which paralyzed one side of his body. From this he slowly and gradually recovered, resuming a certain degree of mental and bodily health, but was never after able to engage in active duty. He died in New York, Feb. 10, 1860. Dr. Brownlee was a very earnest opponent of Romanism, and was engaged in the controversy with Bishop Hughes and others for years. Among his publications are *A Treatise an Popery* (N. Y. 18mo): — *The Roman Catholic Controversy* (Phila. 8vo): — *Lights and Shadows of Christian Life* (N. York, 12mo): — *Inquiry into the Principles of the Quakers* (12mo): — *Christian Youths' Book* (18mo): — *Brownlee on Baptism* (24mo): — *Christian Father at Home* (12mo): — *On the Deity of Christ* (24mo), etc., and several pamphlets and premium tracts, besides editing the *Dutch Church Magazine* through four consecutive volumes. "Stored with knowledge, familiar with almost every department of learning, he possessed a ready facility in bringing his enlarged resources to bear on matters of practical utility with great effect and, pioneer in the Catholic controversy, he was mainly instrumental in rousing the attention of the community to a system then regarded by him, and now regarded by very many, as fraught with danger to our cherished liberties. In this cause his zeal was ardent, his courage indomitable, his efforts unmeasured, and his ability and eloquence admitted by all. His sermons and lectures were from year to year listened to by eager crowds. Dr. Brownlee usually preached without being trammelled by the use of notes, either extemporaneously, or having written and committed his discourses to memory. The general character of his preaching was argumentative, but enlivened and illustrated by flashes of fancy, brilliant and beautiful. His views of Christian doctrine were thoroughly of the Calvinistic school." — Dr. Knox, in the *Christian Intelligencer*, Feb. 16, 1860; *Memorial of the Rev. Dr. Brownlee* (N. Y. 1860).

Brownrig, Ralph

(Lat. *Brunricus*), bishop of Exeter, was born at Ipswich in 1592, and educated at Cambridge, where he became master of Catharine Hall. In

1621 he became prebendary of Ely, and in 1631 archdeacon of Coventry. In 1641 he was nominated to the see of Exeter, and elected March 31, 1642. In 1645 he was ejected from his mastership on account of a loyal sermon which he preached before the university; and having been also deprived by the Parliament of the free exercise of his episcopal powers, and of the revenues of his see, he was obliged to retire to the house of Mr. Rich, in Berkshire, where he lived in private until the year before his death, when he was permitted to preach at the Temple. He died Dec. 7, 1659. He was an excellent scholar and preacher; his sermons were edited by his successor, Bishop Gauden, with a life of Brownrig (Lond. 1665, 2 vols. fol.), reprinted with 25 other sermons (1674, 3 vols. fol.). Hook, *Eccl. Biog.* 3, 184; Landon, *Eccl. Dict.* 2, 420.

Bruce, Philip

a native of North Carolina, of Huguenot descent, a soldier of the Revolution, entered the Methodist ministry in 1781, and traveled extensively, filling the most important stations until he became superannuated in 1817. He closed his useful life in Tennessee, May 10, 1826, the oldest travelling preacher in his connection in the United States with one exception. While in the ministry he was very efficient as a preacher, presiding elder, and in many important positions in the Church. The Virginia Conference, of which he was one of the fathers, delighted to honor him while he lived, and delegated one of its members to build his tomb when he died. — *Minutes of Conferences*, 1, 541; Sprague, *Annals*, 7, 73.

Bruce, Robert

an eminent Scotch preacher, was born 1559, and educated at St. Andrews. In 1587 he became one of the ministers of Edinburgh, where his eloquence, boldness, and piety gave him great popularity and influence. He died 1631. A collection of his sermons was printed in 1790, and has recently been reprinted for the Wodrow Society (Edinb. 1843, 8vo).

Brucker, Johann Jakob

a German divine, was born at Augsburg, Jan. 22, 1696, and educated at Jena. After serving as pastor at Kaufbeuren, he died minister at St. Ulric's, in his native city, in 1770. He is considered the father of the science called "the History of Philosophy," as, before his *Historia Critica Philosophiac*

(2d ed. Lips. 1767, 6 vols. 4to), no work of the sort existed. Dr. Enfield published an English abridgment of it. It is an elaborate and methodical work, and, though surpassed by later writers in method, it is still pre-eminent for learning. As a collection of materials it has great value. Among his other publications are, *Ehrentempel der Deutschen Gelehrsamkeit* (1747, 4to); *Miscellanea Philosophica* (1748, 8vo); *Die Heilige Schrift, nebst eider Erklarung aus den England. Schriftstellern* (1758, fol.). — Hoefler, *Biog. Generale* 7, 567; Tennemann, *Hist. Phil.* Introd. ch. 1.

Bruegglers,

a sect of enthusiasts founded in the village of Brueggle, canton of Bern, Switzerland, in 1746, by two brothers, Christian and Jerome Koler. These impostors, while yet mere boys, succeeded in gaining many adherents among the country people. They prophesied the coming of the last day for Christmas, 1748, and then claimed to have obtained its postponement by their prayers. The disorders they occasioned by their teachings led to their being banished, and Jerome having been caught, underwent capital punishment at Bern in 1753. His followers awaited his resurrection on the third day, and the sect disappeared soon after, to be reproduced in the Buchanites (q.v.) and Millerites (q.v.) of later times.

Bruen, Matthias

a Presbyterian minister, was born in Newark, N. J., April 11, 1793. After an excellent religious and academical education, he graduated at Columbia College 1812. In 1816 he was licensed to preach, but, on account of ill health, he went to Europe, where he remained nearly three years, during six months of which he preached at “the American Chapel of the Oratory” in Paris. Returning in 1819, he again visited Europe in 1821. In 1822 he entered on home missionary work in New York, and under his labors a church grew up in Bleecker Street, of which he became pastor in 1825. He died Sept. 6, 1829, after a short illness. He published *Essays descriptive of Scenes in Italy and France* (Edinburgh), and contributed to various periodicals. A memoir of him by Mrs. Duncan, of Scotland, was published in 1831. — Sprague, *Annals*, 4, 544.

Bruis, Pierre De

SEE PETROBRUSSIANS.

Bruise

(the rendering of several Hebrew words) is used in Scripture in a variety of significations, but implies figuratively doubts, fears, anguish on account of the prevalence of sin. Satan is said to bruise the heel of Christ (^{<0085>}Genesis 3:15). Christ is said to bruise the head of Satan when he crushes his designs, despoils him of his power, and enables his people to tread his temptations under their feet (Romans 19:20). Our Lord was bruised when he had inflicted on him the fearful punishment due to our sins (^{<2315>}Isaiah 53:5). The King of Egypt is called a bruised reed, to mark the weak and broken state of his kingdom, and his inability to help such as depended on him (^{<1282>}2 Kings 18:21). Weak saints are bruised reeds which Christ will not break (^{<2313>}Isaiah 42:3; ^{<0418>}Luke 4:18). *SEE REED.*

Bruit

a French word signifying *noise*, is the rendering in ^{<3412>}Jeremiah 10:22; ^{<3419>}Nahum 3:19, of [mivœr h[wmv] a *sound*.

Brulius

(*Pierre Brully* or *Brusly*), succeeded Calvin as pastor of the church in Strasburg, on the Rhine, and was much esteemed by the people. There prevailed at this time throughout the Netherlands the most earnest desire to be instructed in the Reformed religion, so that in places where the truth was not or dared not to be preached, private invitations were sent to the ministers who resided in towns where the pure Gospel was preached openly. Some people in Tournay accordingly invited Brulius from Strasburg. He complied with their request, and came to Tournay, September, 1544, and was most joyfully received. After staying some time, he made an excursion to Lille for the same object, and returned to Tournay in October. The governors of the city ordered strict search for him, and his friends let him over the wall by a rope, Nov. 2, 1544. On his reaching the ground, a stone fell on his leg and broke it. He was seized, put in prison, and, notwithstanding the efforts of the senate of Strasburg and of the Protestant princes, he was put to death, Feb. 19, 1545. He suffered terribly, being burned in a slow fire! But nothing could triumph over his faith, and he testified to the truth to the very last. — Middleton, *Evangelical Biog.*, 1, 154.

Brumoy, Pierre

a Jesuit writer, was born at Rouen in 1688, and settled at Paris, where he took part in the *Journal de Trevoux*. He undertook, at the command of his superiors, a continuation of the *Histoire de l'Eglise Gallicone* by Longueval and Fontenay. He lived but to write two volumes (the 11th and 12th), and died April 16, 1742. He is perhaps best known by his *Theatre des Grecs*, containing translations of the Greek tragedians, with observations, etc. (last edit. much enlarged, Paris, 1825, 16 vols. 8vo). — *Biog. Univ.* 6, 99; Landon, *Eccl. Dict.* 2, 425.

Brun

SEE LE BRUN.

Bruno

archbishop of Cologne and duke of Lorraine, son of the Emperor Henry the Fowler and brother of Otho I, was born in 925. He was well read in classical literature, and was a patron of learned men, and of education generally. Having been employed by his brother in many important negotiations, he died at Rheims Oct. 11, 965. His life, written by Ruotger, a Benedictine who lived with him, is given in Surius, Oct. 11, and in Pertz, *Monum. Germ. Hist.* 4, 252. The *Commentary on the Pentateuch* and the *Lives of the Saints*, sometimes attributed to him, were probably the work of Bruno of Segni. More recently his life has been written by the Bollandists in the *Acta Sanctorum*, Oct., tom. 5 (Bruss. 1786), and by Pieler, *Bruno I, Erzbischof von Koln* (Arnsberg, 1851).

Bruno

called also BONIFACE, apostle of the Prussians, by extraction a Saxon nobleman, was born 970, and was called by the Emperor Otho III to his court, and appointed his chaplain about 990. Romualdus the monk (founder of the Camaldules) came to court, and Bruno, at his own request, was admitted into his order, and departed with him (A.D. 1000). Having spent some time at Monte Cassino, and at Piraeum, near Ravenna, he was sent forth to preach to the infidels, and the pope made him "Archbishop of the Heathen." He labored incessantly, exposed to every peril and privation, among the Poles and Prussians; but, after meeting with some success and converting a prince of the country, he was martyred, together with

eighteen companions, in 1009. He is mentioned in the Roman Martyrology on the 15th Oct., and again as St. Boniface on the 19th June. See his life in Mabillon, *Saec. Bened.* 6, 79. — Pertz, *Monum. Germ.* 6, 577 sq.; Butler, *Lives of Saints*, June 19, 2:600; Mosheim, *Ch. Hist.* 2, 139; Voigt, *Geschichte Preussens*, 1, 280 sq.

Bruno

founder of the order of Carthusians, was born at Cologne about 1040, of rich parents. In 1073 he became chancellor of the Church at Rheims and professor of divinity, having direction of the studies in all the great schools of the diocese. Among his pupils was Odo, afterward Urban II. About 1077 he joined in an accusation against Manasses, the simoniacal archbishop of Rheims, who deprived him of his canonry. Disgusted with the corruptions of the clergy and of the times, Bruno retired into solitude and built a hermitage, which afterward became the celebrated monastery of the Chartreuse. Bruno lived but six years at the Chartreuse; at the end of that period he was called to Rome by Urban II; and, having refused the bishopric of Reggio, retired, in 1095, into Oalabria, where he died, Oct. 6, 1101, at La Torre. He was canonized by Pope Leo X in 1514, and his festival is kept on the 6th of October. The works attributed to him were published at Paris in 1524, and again at Cologne (1611. 3 vols. fol.). — Hook, *Eccl. Biog.* 3, 185; Mosheim, *Ch. Hist.* 2, 178 note; Hofer, *Nouv. Biog. Generale*, 7, 630. *SEE CARTHUSIANS.*

Bruno, Giordano

a philosopher of great boldness and genius, was born at Nola about 1550. Having entered the Dominican order, he soon began to doubt the Romish theology, and had to quit his convent. He fled to Geneva in 1580, where he lived two years. The rigor of Calvin did not, however, suit his sceptical temper, and he departed for Paris. Here he gave lectures on philosophy, in which he openly attacked the Aristotelians. Having made himself many enemies among the professors, as well as among the clergy, he went to England in 1583, where he gained the protection of Sir Philip Sidney, to whom he dedicated his *Spaccio della bestia trionfante*, an allegorical work against the court of Rome, with the *Cena delle Ceneri*, or “Evening Conversations on Ash-Wednesday,” a dialogue between four interlocutors. He also wrote *Della causa, principio ed uno*, and *Dell’ infinito universo e mondi*, in which he developed his ideas both on natural philosophy and

metaphysics. His system is a form of pantheism: he asserted that the universe is infinite, and that each of the worlds contained in it is animated by the universal soul, etc. Spinoza borrowed some of his theories from Bruno. Buhle (*History of Modern Philosophy*) gives an exposition of Bruno's system; see also *Jacobi's Preface to the Letters on the Doctrine of Spinoza*. In his next work, *Cabala del caval Pegaseo con l'aggiunta dell' asino Cillenico*, he contends that ignorance is the mother of happiness, and that "he who promotes science increases the sources of grief." Bruno's language is symbolic and obscure; he talks much about the constellations, and his style is harsh and inelegant. After remaining about two years in England, during which he visited Oxford, and held disputations with the doctors, he passed over to Paris, and thence to Wittemberg, and lectured there and in Frankfort till 1592, when he returned to Padua, and thence to Venice. The Inquisition arrested him, and retained him in prison for six years, vainly attempting to reduce him to recantation. On the 9th of February, 1600, he was excommunicated, and delivered to the secular magistrate. He was burnt Feb. 16, 1600. Bruno wrote very largely. His Italian writings were collected and published at Leipzig in 2 vols. 8vo, in 1830; the Latin writings at Stuttgart, under the title *Jordani Bruni Scripta quae Lat. red. omnia* (1834, 8vo). The best works on the life and the writings of Bruno are by Bartholmess (Par. 1846, 2 vols.), and by Clemens (Bonn. 1847). — Tennemann, *Man. Hist. Phil.* § 300; *Eclectic Magazine*, 17, 307; Saisset, in *Revue des Deux Mondes*, June, 1847; Cousin, in the same, Dec. 1843; Hallam, *Literature of Europe*, vol. 2, ch. 3; Fleson, *G. Bruno* (Hamburg, 1846, 8vo).

Brunswick

a German duchy, with an area of 72 German square miles, and a population, in 1864, of 292,708 souls. In the city the Reformation was introduced as early as 1526. but in the country districts not until 1568, after the death of duke Henry, one of the most violent opposers of Luther. The Reformed Church has 3 churches and 2 other meeting-places, with (in 1861) 993 souls. They form a synod con. jointly with several congregations of Hanover and Lippe-Schaumburgh. The Roman Catholics have 3 churches, with 2633 souls (in 1861); they belong to the diocese of Hildesheim, Hanover. The Jews count about 1000 souls, and have 4 synagogues. The rest are Lutherans. The Supreme Ecclesiastical Board of the Lutherans is the Consistory of Wolfenbuttel, consisting of one president, one clerical director, four clerical councillors, one assessor, and

two councillors. Subordinate to the consistory are 7 superintendents general, 80 superintendents, 253 clergymen. The number of congregations is 224, besides which there are 260 chapels. The Preachers' Seminary at Wolfenbuttel was reorganized in 1896, and vestries established in all congregations in 1851. See Herzog; Schem, *Eccl. Year-book for 1859*, p. 115 sq. *SEE GERMANY.*

Brusson, Claude

SEE BROUSSON.

Bruys, Peter De

SEE PETROBRUSSIANS.

Bryant, Jacob

was born at Plymouth in 1715, and graduated at King's College, Cambridge, 1740. The Duke of Marlborough gave him a lucrative place in the Ordnance Department. He settled at Cypenham, in Berkshire, and died Nov. 14, 1804, of a mortification in the leg, occasioned by falling from a chair in getting a book in his library. Bryant was an indefatigable and a learned writer, but fond of paradox. His writings are often acute, but at the same time eccentric and fanciful. He wrote one work to maintain the authenticity of the pseudo Rowley's poems (1781, 2 vols. 12mo), and another to prove that Troy never existed (1796, 4to). His principal production is a *New System or Analysis of Ancient Mythology* (Lond. 1774, 1776, 3 vols. 4to; 3d ed. Lond. 1807, 6 vols., 8vo), and among his other works are *Observations relative to Ancient History* (Camb. 1787, 4to): — *A Treatise on the Authenticity of the Scriptures* (Lond. 1792, 8vo): *Observations on the Plagues of Egypt* (Lond. 1794, 8vo): — and *Observations on the Prophecy of Balaam*, etc. Lond. 1803, 4to). — Davenport, s.v.; Darling, s.v.

Brydane

SEE BRIDAIN.

Bubastis

SEE PI-BESETH.

Bucer

(*Butzer*), MARTIN, coadjutor of Luther, was born at Schlettstadt, in Alsace, in 1491. His real name was probably Butzer, but some say that it was Kuhhorn, for which, agreeably to the taste of his age, he substituted the Greek synonym *Bucer* (βούζ, κέρας). He assumed the habit of the Dominicans when only fifteen years of age, and studied at Heidelberg for several years. The writings of Erasmus first shook his faith in Romanism, and afterward, falling in with some of Luther's writings, and hearing Luther himself disputing with the Heidelberg doctors, April 26, 1518, he was so impressed as to adopt the doctrines of the Reformation. To escape persecution, he took refuge, in 1519, with Franz von Sickingen; and in 1520 the elector palatine Frederick made him his chaplain. In 1520 he was freed from the obligations of the Dominican order by the archbishop of Speyer on the ground that, joining at so early an age as fifteen, he had been *per vim et metum compulsus*. In 1522 he became pastor at Landstuhl, in Sickingen's domain, and in the same year married Elizabeth Pallast, thus, like Luther, condemning in his own practice the unscriptural Romanist notion of clerical celibacy. In 1524 he became pastor of St. Aurelia's, in Strasburg, and for twenty years he was one of the great leaders of the Reformation in that city, and indeed throughout Germany, as preacher and professor. His great object throughout life was to promote union among the different Protestant bodies. In 1529 he was deputed by the four towns of Strasburg, Memmingen, Landau, and Constance to the conferences appointed by Philip, landgrave of Hesse, to be held at Marburg. Here Bucer exhibited all the astonishing subtilty and fertility of his mind, equalling the most refined of the scholastic theologians in subtilty and ingenuity. He succeeded in effecting a kind of conciliation between the Lutherans and Zuinglians on the question of the real presence in the Lord's Supper. He afterward attended other conferences on the same subject, and drew up the concordat of Wittemberg in 1536, but endeavored in vain to bring over the Swiss churches. In 1548, at Augsburg, he refused to sign the celebrated *Interim* of Charles V. This act, exposing him to many difficulties and dangers, made him the more ready to accept the invitation sent to him by Cranmer of Canterbury to come over into England, where he was appointed divinity professor at Cambridge. When Hooper, although he had accepted the bishopric of Gloucester, refused to wear the vestments ordered for the episcopal order, Bucer wrote to him a wise and moderate letter, which incidentally gives a deplorable picture of the state of the

Anglican Church at this period. The services, he says, were said in so cold and unintelligible a manner that they might as well have been said in the Indian tongue; neither baptism nor marriage were celebrated with decency and propriety; there were, he says, no catechetical instructions, no private admonitions, no public censures. In 1550 he wrote his *Censura*, or *Animadversions on the Book of Common Prayer*, Cranmer having desired to have his opinion of the book, which was for that purpose translated into Latin by Ales (q.v.). Although in the beginning of his work he declares that he found nothing in the book which was not either plainly taken out of Holy Writ, or at least agreeable to it, he urges pretty large alterations to avoid Romanist perversions, many of which were happily carried into effect. Bucer died Feb. 28, 1551, at Cambridge, and was followed to the grave by 3000 persons. Five years afterward (in Mary's time) his body was dug up and publicly burned as that of a heretic. He was a very prolific writer. A full list of his works is given by Haag, *La France Prot.* 3, 68. A bitterly prejudiced account of him is given by Hook, *Eccl. Biog.* 3, 190-218. His *Scriptis Anglicana*, published at Basel (1577, fol.), contains a Biog. of him. An edition of his works, which was to comprise 10 volumes, was commenced by K. Hubert (Basel, 1577), but only one volume appeared. The first good Biog. of Bucer was published by Baum, *Capito und Bucer; Leben und ausgewählte Schriften* (Elberf. 1860). — Procter, *On Common Prayer*, p. 32, 41; Burnet, *Hist. of Reformation*, 2, 139, 247, 538; Mosheim, *Ch. Hist.* 3, 162, 167; Herzog, *Real-Encyclopadie*, 2, 420; Landon, *Eccl. Dictionary*, 2, 432.

Buchanan, Claudius

D.D., vice-provost of the College of Fort William, in Bengal, well known for his exertions in promoting an ecclesiastical establishment in India, and for his active support of missionary and philanthropic labors, was born on the 12th of March, 1766, at Cambuslang, a village near Glasgow. At the age of twenty-one he made his way to London, where he succeeded in attracting the attention of the Rev. John Newton, by whose influence he was sent to Cambridge, where he was educated at the expense of Henry Thornton, Esq., whom he afterward repaid. Buchanan went out to India in 1796 as one of the East India Company's chaplains, and, on the institution of the College of Fort William in Bengal in 1800, he was made professor of the Greek, Latin, and English classics, and vice-provost. During his residence in India he published his *Christian Researches in Asia* (5th ed. Lond. 1812, 8vo), a book which attracted considerable attention at the

time, and which has gone through a number of editions. In 1804 and 1805 he gave various sums of money to the universities of England and Scotland, to be awarded as prizes for essays on the diffusion of Christianity in India. He returned to England in 1808, and during the remainder of his life continued, through the medium of the pulpit and the press, to enforce his views. His reply to the statements of Charles Buller, Esq., M.P., on the worship of the idol Juggernaut, which was addressed to the East India Company, was laid on the table of the House of Commons in 1813 and printed. He died at Broxbourne, Herts, February 9, 1815, being at the period of his death engaged in superintending an edition of the Scriptures for the use of the Syrian Christians who inhabit the coast of Malabar. He published also *The Colonial Ecclesiastical Establishment* (2d ed. Lond. 1803, 8vo): — *Sermons* (Edinb. 1812, 8vo);—*An Apology for promoting Christianity in India* (Lond. 1813, 8vo). His *life*, by the Rev. Hugh Pearson, was published in 1819 (Lond. 2 vols. 8vo; 5th ed. 1846).

Buchanan, George

was born in 1506 at Killairn, in Dumbartonshire, and, after having studied at the University of Paris and served for a year in the army, he passed A.B. at St. Andrew's 1525. In 1532 he was appointed tutor to the Earl of Cassilis, with whom he remained in France during five years. Returning from Paris with the earl, he was made tutor to the natural son of James V. Two satires, *Palinodia* and *Franciscanus*, which he wrote on the monks, soon drew down their vengeance upon him, and he was imprisoned, but was fortunate enough to escape. Once more visiting the Continent, he successively taught at Paris, at Bordeaux, and at Coimbra, at which latter city the freedom of his opinions again caused his imprisonment. He next spent four years at Paris as tutor to the Marshal de Brissac's son. During this Continental residence he translated the *Medea* and *Alcestis* of Euripides, and began his *Latin Version of the Psalms*. In 1560 he returned to his native land, and embraced Protestantism. In 1566 he was made principal of St. Leonard's College at St. Andrew's, and in 1567 was chosen as preceptor to James VI. When subsequently reproached with having made his royal pupil a pedant, Buchanan is said to have replied that "it was the best he could make of him." Buchanan died poor, in 1582. His principal work is *Historia Rerum Scoticarum* (Edinb. 1582, fol.; in *English*, Lond. 1690, fol.). As a Latin poet, he ranks among the highest of the modern, especially for his version of the Psalms. All his writings are given in *Opera omnia, historica, etc., curante Ruddimanno* (Edinb. 1715,

2 vols. 4to); another complete edition was published by Burman (Lugd. Bat. 1725, 2 vols.).

Buchanites

a fanatical sect which arose in Scotland 1783. An ignorant but shrewd woman, named Elspeth Buchan (born 1738), gave out that she was the Spirit of God, the mysterious woman in ~~Rev.~~ Revelation 12 in whom the light of God was restored to men. She professed to communicate the Holy Spirit, and pretended that she had brought forth a man-child, "who was to rule with a rod of iron," in the person of the Rev. Hugh White, minister of the Relief Presbytery at Irvine, who, though an educated man, gave himself up to this delusion. A number of persons joined them. Driven from Irvine by a popular tumult, they made a settlement at New Cample, enjoying community of goods, and living in concubinage and adultery. Mrs. Buchan promised her deluded followers "translation" instead of death, but unfortunately died herself March 29, 1791. The community held together for a while, but Mr. White left them in 1792 and went to Virginia, where he became a Universalist preacher. The establishment was removed to Crocketford, where its last survivor, Andrew Innes, died in 1845. — Train, *The Buchanites from first to last* (Edinb. 1846, 18mo).

Buck, Charles

an English Independent minister, was born in 1771. He served the churches at Sheerness, Hackney, and London, and died in 1815. He is the author of *A Theological Dictionary* (Lond. 1802, 2 vols. 8vo), which has since been considerably enlarged by Dr. Henderson (Lond. 1847, 8vo), and has had a wide circulation both in England and America. Though too small to suffice as a book of reference, it displays a remarkable talent for clearness of definition and description. It has been of much use in the preparation of this Cyclopaedia. His *Anecdotes, Religious, Moral, and Entertaining* (Lond. 1799, 12mo; 10th ed. 1842), has likewise gained a great popularity. — Allibone, *Dictionary of Authors*, 1, 276.

Buckeridge, John

a Church of England divine and prelate, was born near Marlborough, date unknown. He was educated at Cambridge, and was made D.D. there in 1596. He was afterward rector of North Fambridge, and prebendary of Hereford; in 1604 he became archdeacon of Northampton, and vicar of St.

Giles's, Cripplegate. Becoming chaplain to the king, he grew rapidly in favor; became president of St. John's College, 1605; canon of Windsor, 1606; bishop of Rochester, 1611, whence he was translated to Ely in 1626, and died May 23, 1631. He was a man of great learning and piety. His writings include *De potestate Papae in rebus temporalibus sive in regibus deponendis usurpata*, etc. (Lond. 1614, 4to); a *Discourse on kneeling at the holy Communion*; and *Sermons* (1618). — Hook, *Eccl. Biog.*, 2, 222; Allibone, *Dictionary of Authors*, 1, 277.

Bucket

Picture for Bucket

(*yl D]* *deli'*, or *yl D'* *doli'*, from *hanging down*), a vessel to draw water with (²³⁰¹⁵Isaiah 40:15); so *ἀντλήμα*, in ⁴⁰⁴¹¹John 4:11; spoken metaphorically of a numerous issue (⁴⁰⁴⁷Numbers 24:7). *SEE WATER.*

Buckland, William D.D.,

an eminent English geologist. Dr. Buckland was born at Axminster, in Devon, in the year 1784. He received his early education at Winchester, and in 1801 obtained a scholarship in Corpus Christi College, Oxford. He took his degree of B.A. in 1803, and was elected a fellow of his college in 1808. At this time Oxford was the most unpromising school in the world for natural science. The tastes of young Buckland led him to the study of mineralogy, and in 1813 we find him appointed to the readership of mineralogy, and in 1818 to the readership of geology. In these positions he succeeded in attracting attention to the departments of physical science which he thought. But as he excited interest he also excited opposition, and every onward step that he made toward giving the science of geology a position in the University, raised an opponent to its claims. Through his long life he had to fight for his science in his Alma Mater. But he gained the victory, and Strickland and Phillips, his successors, have obtained a universal recognition of the value and importance of their teachings. In 1820 Dr. Buckland delivered a lecture before the University of Oxford, which was afterward published under the title of *Vindiciae Geologicae; or, the Connection of Religion with Geology explained* (Lond. 1823). In this work he showed that there could be no opposition between the works and the word of God. In 1823 he published *Reliquiae Diluvianae; or, Observations on the Organic Remains attesting the Action of a universal*

Deluge. His contributions to the *Proceedings of the Geological Society* were very numerous, and in the first volume of the “*Bibliographia Geologiae et Zoologiae*,” published by the Ray Society in 1848, we find references to sixty-one distinct works and memoirs. In 1825 Dr. Buckland accepted from his college the living of Stoke Charity, near Whitchurch, Hants; in the same year he was promoted to a canonry in the cathedral of Christ Church, and married Miss Mary Morland, of Abingdon. In 1818 he had been elected a fellow of the Royal Society; and in 1829 he was chosen a member of the council of that body, and was re-elected on each successive occasion till his illness in 1849. In 1813 he became a fellow of the Geological Society, and was twice elected president of that body. He took an active interest in the foundation of the British Association for the advancement of science, and was one of those who took the bold step of inviting this body to hold its second meeting in the University of Oxford. On this occasion he was president of the association. From that time to 1848 he was constantly present at the meetings of the body, and read many of his papers before them. In 1847 Dr. Buckland was appointed a trustee of the British Museum, and took an active part in the development of that department more especially devoted to geology and paleontology. His only contribution to any branch of theology is his Bridgewater treatise on *Geology and Mineralogy considered with reference to Natural Theology* (Lond. 1837, 2d ed. 2 vols. 8vo; Philadel. 1 vol. 12mo; also in Bohn’s Library, 12mo). His brain gave way from excessive labor in 1850, but he lingered till Aug. 14, 1856, when he died at Clapham. — *London Athenaeum*, No. 1504.

Buckle

Picture for Buckle

(*πóρπη*), a clasp or *brooch*, in this instance of gold, sent by Alexander Balas to Jonathan Maccabaeus a present of honor, in conformity with customs of royal courtesy (1 Maccabees 10:89; 11:58; comp. 14:44; so Josephus, *πóρπη*, *Ant.* 13, 4, 4; 5, 4). A similar usage is referred to by Trebellius Pollio (in *Claud.*), and the use of such ornaments is illustrated by Pliny (33:3); comp. Schleusner, *Lex.* s.v.; Smith, *Dict. of Class. Ant.* s.v. Fibula.

Buckler

stands in the authorized version as the representative of the following Heb. words:

1. **גֶּמָא**, *magen'* (*protecting*), a smaller and more portable shield (^{<1023>}2 Samuel 22:31; ^{<1358>}1 Chronicles 5:18; ^{<1855>}Job 15:26; ^{<1912>}Psalms 18:2, 30; ^{<1017>}Proverbs 2:7; ^{<2004>}Song of Solomon 4:4; ^{<2413>}Jeremiah 46:3; elsewhere "shield").
2. **הַרְי שֹׁסֶרָה** *socherah'* (from its *surrounding* the person), occurs but once figuratively ^{<3910>}Psalms 91:4).
3. **הַנְּחִי** *tsinnah'* (a *covering*), a large shield protecting the whole body ("buckler," ^{<1882>}Psalms 35:2; ^{<3724>}Ezekiel 23:24; 26:8; 38:4; 39:9; elsewhere "shield" or "target;" the **ἀσπίς** of Ecclesiasticus 27:5).
4. **י מִרְוֵחַ** *mir'och* (from its *piercing*), a lance or *spear* (as it is often rendered, improperly "buckler" in ^{<3128>}1 Chronicles 12:8). **SEE ARMOR.**

The buckler or shield was a principal piece of protective armor with ancient warriors, being worn in connection both with the spear and the bow (^{<4448>}2 Chronicles 14:8; 17:17; ^{<2023>}Jeremiah 6:23). Of the above names for this implement, the *socherah*, according to Jahn, designates the *targe* or round form (see Gesenius, *Thes.* p. 947). Two others of these terms (combined in ^{<3310>}Ezekiel 39:9; ^{<2413>}Jeremiah 46:3) appear to denote respectively the small (*nagen*) and the large (*tsinnah*) kind, the latter screening the entire person (Virg. *Es.* 2:227; Tyrtiei *Carm.* 2, 23 sq.), as is evident from ^{<11016>}1 Kings 10:16,17; ^{<4496>}2 Chronicles 9:16. The Mishna (*Chelim*, 24, 1) names three species of shield, the large (**syrt āwphk**), the middle, used in discipline, and the small (**μυγβρ [h txyd]**). The larger kind probably protected even the head (Josephus, *Ant.* 6, 5, 1; comp. Diod. Sic. v. 30). In like manner, among the Greeks and Romans a small shield was called **θυρεός** (**σάκος** in Homer), *scutum*, and a large one **ἀσπίς**, *clypeus* (comp. Josephus, *War*, 3, 5, 5). It is uncertain, however, whether the Heb. shields were of the same form; we only know that the later Jews in the time of the Romans carried *oval* shields (see Jahn, *Archaeol.* II, 2, pl. 11, 6, 8; those of the Egyptians being rounded only at the top, Wilkinson, 1, 298 sq.). The word **פִּלֵּי**, *she'let*, which the old translators give very variously, designates probably the shield, and indeed those used on state

occasions (^{<2511>}Jeremiah 51:11; ^{<2571>}Ezekiel 27:11; ^{<2004>}Song of Solomon 4:4), rather than *quiver*. The (larger) shields were generally of wood (comp. Pliny, 16:77; Virg. *En.* 7, 632), and covered with thick leather (especially hippopotamus hide, Pliny, 8:39; but the skins of other pachydermatous animals are still employed in Africa; see Ruppell, *Arab.* p. 34; Pallme, *Beschreib. von Kordofan*, p. 42) or metal. Leather shields (*Iliad*, v. 452; 12:425) consisted either of simple undressed ox (or elephant) hide (Herod. 7:91; Strabo, 17, p. 820, 828), or of several thicknesses of leather, sometimes also embossed with metal (*Iliad*, 7, 219 sq.; 12:294 sq.); hence those captured from foes might be *burnt* (^{<2349>}Ezekiel 39:9). The leather of shields required oiling (^{<1002>}2 Samuel 1:21; ^{<2305>}Isaiah 21:5; comp. “laeves clypei,” Virg. *AEn.* 7, 626), so that they should not injure by moisture; hence they gleamed in the distance; sometimes they were even smeared with blood (^{<3404>}Nahum 2:4 [?]), so as to present a frightful appearance. Copper (“brazen”) shields were, as it appears (^{<0976>}1 Samuel 17:6; ^{<1142>}1 Kings 14:27); also in use (comp. **χαλκασπίδες** for heavy-armed troops, in Polyb. 4:69, 4; v. 91, 7); as even gold ones in the equipment of the general (1 Maccabees 6:39), i.e. probably studded with gold; although those named in ^{<1106>}1 Kings 10:16 sq.; 14:26, as shields of parade (comp. the silver shields of Pliny, 8:82), borne before the king in festive processions (^{<1148>}1 Kings 14:28), may well have been of massive metal (comp. the golden shields of the Carthaginians, Pliny, 35:3; on the overlaying of shields [with gold, ivory, etc.], see Athen. 12:534; among the Romans every shield was inscribed with the soldier’s name, Veget. *Milit.* 2, 18). The same custom appears also in the gold shields sent as gifts of honor to Rome (1 Maccabees 14:24; 15:18; comp. 1 Maccabees 6:2; Josephus, *Ant.* 14, 8, 5; Sueton. *Calig.* 16). During a march the soldiers carried their shields (covered with a leather case, **σάγμα** or **ἔλυτρον**, *involuera*, as a protection from dust, ^{<2306>}Isaiah 20:6; comp. the *Schol.* ad Aristoph. *Acharn.* 574; Plutarch, *Lucull.* 26; Caesar, *Bell. Gall.* 2, 21; Cicero, *Nat. Deer.* 2, 14) hanging on their shoulder (*Iliad*, 16, 803); but in the camp by a strap on the left arm (*Iliad*, 16, 802; Virg. *AEn.* 2:671 sq.; Pliny, 33:4; Aelian, *Var. Hist.*; 11, 9; hence the phrase **ἐπὶ ἄσπίδα**, Xenoph. *Cyrop.* 7, 5, 6; Arrian, *Alex.* 1, 6, 12, means on the shield side, or left, comp. *Anab.* 4, 3, 26). See generally Ortlob, *De seutis et clypeis Hebr.* (Lips. 1718); Caryophilus, *De clypeis vett.* (Lugd. Bat. 1751); Spanheim, *ad Julian*, p. 241; Jahn, *Archaol.* II, 2:401 sq.; on the Homeric shield, Kopke, *Kriegswes. der Griech.* p. 108 sq. The decoration of the Jewish palaces (^{<1106>}1 Kings 10:16; 14:26; ^{<2004>}Song of Solomon 4:4;

comp. Philo, *Opp.* 2, 591) and Temple (1 Maccabees 4:57; 6:2; comp. Strabo, 13:600; Arrian, *Alex.* 6, 9, 6; Pliny, 35:3) with golden shields was a peculiar practice. In the Temple at Jerusalem the shields of David were suspended as mementos (^{<1200>}2 Kings 10:10); see Rexrath, *De clypeis in loco sacro suspensis* (Lips. 1737). The suspension of the shields of Tyre in ^{<1270>}Ezekiel 27:10, 11, is a military allusion, by way of ostentation, to the ensigns of foreign nations displayed as allies (see Henderson, *Comment.* in loc.). *SEE SHIELD.*

Buckley, Theodore William Alois

an English clergyman and writer, was born in 1825, and was educated at Christ Church, Oxford, where he became chaplain. Being inclined to literature rather than the pastoral work, he removed to London, where his life was chiefly spent in writing books, and in preparing editions of the classics for the booksellers, and in making translations. He also published a *History of the Council of Trent* (Lond. 1852, small 8vo — the best small manual on that subject extant); *the Canons and Decrees of the Council of Trent* (Lond. 1851, sm. 8vo). He died in 1856. See *Gentleman's Magazine*, March, 1856; Allibone, *Dictionary of Authors*, 1, 278.

Buckminster, Joseph

D.D., an eminent Congregational minister, was born at Rutland, Mass., Oct. 14, 1751, and graduated at Yale in 1770. He spent three years in study, and was then chosen tutor in the college, which position he filled for four year, and in 1779 he was ordained pastor of the "North Church," Portsmouth, N. H., which station he occupied until his death, June 10, 1812. He was made D.D. by the College of New Jersey, 1803. His publications consist of a memoir of Dr. M'Clintock and a number of occasional discourses. He had a noble spirit and a delicately organized nervous system, from disorder of which he suffered intensely at several periods of his life. His *Life* was written by his daughter, Mrs. Lee (Boston, 1851, 12mo). — Sprague, *Annals*, 2, 108.

Buckminster, Joseph S.

D.D., son of Joseph, was born at Portsmouth, N. H., 1784. He was carefully educated, first by his father, afterward at Harvard, and studied for the ministry. In 1808 he became pastor of a Congregational Church at Boston; in 1811 he was appointed lecturer in Biblical Criticism at Harvard.

His early death, June 8, 1812 (two days before his father's death), was deeply lamented throughout the country. In theology he was a Unitarian with evangelical proclivities; as a preacher, his eminent eloquence gave him great popularity; his gentle manners and faithful labors made him very useful and acceptable as a pastor. His *Sermons* (1826, 8vo) were reprinted in London; they were reprinted, with additions, in his *Works* (Boston, 1839, 2 vols. 12mo). His *Life* will be found in *Memoirs of the Buckminsters, Father and Son*, by his sister, Mrs. Lee (Boston, 1851, 12mo).

Budaeus

SEE BUDE.

Buddeus, Johann Franz

one of the most universally learned theologians of his time, was born at Anclam, Pomerania, June 25, 1667. After studying at Greifswald, he entered the University of Wittemberg, 1685, where he became assistant professor of philosophy in 1687. In 1689 he went to Jena, and 16.2 to Coburg as professor of Greek and Latin. In 1693 he became professor of moral and political philosophy in the new University of Halle, and professor of theology at Jena in 1705. He died Nov. 19, 1729. His vast studies ranged over the fields of law and morals as well as of theology. His theology was Biblical, tending rather toward pietism than rationalism; his philosophy was eclectic and moderate. His principal works are, *Elementa philosophiae practicae* (Halle, 1679): — *Institut. Philosophiae Eclecticae* (Halle, 1705, 2 vols.): — *Historia ecclesiastica Vet. Test.* (Halle, 1726 -29, 2 vols. 4to): — *Isagoge ad Theologiam* (Lips. 1730, 2 vols. 4to): — *Institutiones Theologiae* (Lips. 1724, 4to): — *Institt. Theol. Moralis* (Lips. 1711, 4to): — *Miscellanea Sacra* (Jen. 1727, 2 vols. 4to): — *Theses de Atheismo et Superstitione* (Jena, 1716): — *Hist. Grit. theolog. dogm. et. mor.* (Frkft. 1725, 4to): — *Compendium Historice Philosophicae* (Halle, 1731, 8vo). He was a distinguished contributor to the *Acta Eruditorum* of Leipzig. His writings in the way of disputations, etc., are very voluminous, and may be counted by the hundred. — Hoefer, *Biog. Generale*, 7, 718; Brucker, *Hist. Phil.* vol. v; Herzog, *Real-Encyklopadie*, 2, 428.

Buddha, Buddhism

Picture for Buddha, Buddhism 1

Buddha, the “sage,” the “enlightened” (from the Sanscrit *buddh*, to know), is the title of honor given to the hermit Gotama (Gautama) or Sakyamuni (the “hermit of Sakya”), the founder of Buddhism, the prevailing form of religion in Eastern Asia.

I. His life, the system of his doctrines, and the history of their diffusion are still involved in great obscurity. Until recently the sources of information respecting both Buddha and the early history of Buddhism were almost exclusively of secondary rank, the original authentic documents which are written in Sanscrit not having been fully examined. Another cause of difficulty lies in the apparently insoluble differences between the statements of various Buddhist nations. A thorough investigation of some of the most important authentic documents has of late corrected many errors and shed much new light on the subject. Still greater results are expected from the future, especially respecting the evolution of the historic truth from the religious myths of a number of conflicting traditions. In India, Buddha was regarded as the ninth incarnation of Vishnu as a sage, or the continuation of his incarnation as Krishna. According to others, he was an emanation from Brahma, for the reformation of Brahmanism and the abolition of the differences of caste. He is regarded as the supreme ruler of the present period of the world, and receives as such divine honors under different names in India, Tibet, China, Japan, Burmah. Some Buddhas appeared before him; others will appear after him; the total number of Buddhas, until the dissolution of the world into nothing, being assumed by some as one thousand, by others as only twenty two. The founder of Buddhism is counted as the fourth. According to the traditions of the Tibetans, he left the divine residence Damba Togar, and came into the kingdom of Magadha, in Southern Behar, where, in the following year, he entered as a five-colored ray the womb of Maha-Maya, the virgin wife of Ssodadani, and was born in the grove of Lomba, through the right armpit of his mother. According to others he was from Ceylon, according to others from an unknown country. From his seventh (according to others, tenth) year he received instruction in all sorts of knowledge; at the age of sixteen (others say twenty) he married a noble virgin, by whom he had two children, a son, Raholi, and a daughter. In the twenty-ninth year of his life the four great spirit kings carried him off to the most holy temple, where he consecrated

himself to a clerical life. Then he lived six years as a penitent hermit, and obtained, under the name of Sakyamuni (i.e. the devotee of the house of Sakya), as a full Buddha, the highest degree of sanctity. Henceforth he worked without interruption for the propagation of his doctrines. The name of the disciple who principally assisted him was Mahakadja. Buddha died in the eighty-fifth year of his age. The time of his life falls, according to the chronology of the Tibetans and Mongols, in the years B.C. 2214 to 2134; according to the Japanese, he was born B.C. 1027; according to other statements, he died B.C. 543. The last statement is the one now generally adopted.

The main facts which the recent investigations, after comparing the discrepant traditions, have established as highly probable, are the following: Sakyamuni was the son of an Indian king, in the 6th century B.C., educated in the luxury of an Oriental court. Yet he ignored the pleasures of life, and preferred to wander about as a beggar, in order to get the instruction of the Brahmins. He assumed the preaching of a new religion as the great task of his life, and carried it through with great perseverance, notwithstanding the incessant persecution of the Brahmins. He combated principally against the hierarchy and the dogmatic formulas of Brahmaism, in the place of which he made a simple ethical principle the central doctrine of his system, while at the same time he recognised the equal rights of all men, without distinction of birth, rank, and sex. He addressed the people in the language of the people, and taught that the suppression of passion was the only road to a union with the world soul. The aim of life, according to him, is to remove from one's own life, as well as from the lives of others, the obstacles to a suppression of passions, and by love and meekness to assist others in the work of self-deliverance. When he died his bones were scattered all over India, and a religious worship rendered to them. His teachings and rules of wisdom were collected in writing at first in India (Nepaul), in Sanscrit, and afterward in Ceylon, in the Pali language. His disciples and successors have given to his teachings more and more of a dogmatic shape, in which the original simplicity is lost. Gotama, or the Buddha, is generally represented in statues as seated, with his legs crossed, as if in contemplation, as contemplative thought is one of the highest virtues in the system, and is one of the best means of obtaining nirvana (see below), the Buddhist heaven.

II. *System of Buddhism.*

(a) Theology. — Buddhism rejected Brahma as the ruling spirit of the world, and admits no Almighty creator. “It admits no beings with greater supernatural power than man can reach by virtue and knowledge; in fact, several of the Buddhist nations have no word in their languages to express the idea of God.” Buddha takes the place of God, for all practical purposes, in the worship and life of the people. “In India, Buddhism is so mixed with Brahmaism that it is hard to discern the truth, but wherever it is pure it recognizes no God, no Supreme Intelligence — the primary idea of Gotama being that to predicate any Self, any Ego, is an absurdity — no soul, no future life, except as one among a myriad stages of terminable existence. It is not revealed, but discovered by man, any human being who can so far conquer his natural self — his affections, desires, fears, and wants — as to attain to perfect calm, being capable of ‘intuitions’ which are absolute truth; wherefore Gotama, though he argued against other creeds, never proved his own by argument, simply asserting ‘I know.’ Its sole motors are *upadan*, the ‘attachment to sensuous objects,’ as Mr. Hardy calls it; or, as we should describe it, nature, and *karmma*, literally, work, the aggregate action which everything in existence must by virtue of its existence produce, and which *ex rerum natura* cannot die. For example: fruit comes because there is a tree; not because the tree wills it, but because its *karmma*, its inherent aggregate of qualities, necessitates fruit, and its fruit another tree in infinite continuity. There is a final cause, but it is not sentient. All existences are the result of some cause, but in no instance is this formative cause the working of a power inherent in any being that can be exercised at will. All beings are produced from the *upadana*, attachment to existence, of some previous being; the manner of its exercise, the character of its consequences, being controlled, directed, or apportioned by *karmma*; and all sentient existences are produced from the same causes, or from some cause dependent on the results of these causes; so that *upadana* and *karmma*, mediately or immediately, are the cause of all causes, and the source whence all beings have originated in their present form.” Buddhism recognizes most of the lower gods of the Indian religions, especially the incarnation of Vishnu, without, however, rendering them a particular worship.

(b) Cosmology, Pneumatology, and Anthropology. — The world-mass, Loga, has arisen from the empty space according to unchangeable natural laws. The precipitate of it forms matter, an evil, from which springs a constant change of birth, according to unalterable laws grounded in that

evil. Thus the germs of good and evil were developed. Each found its reward or punishment in a circular course of innumerable births, which, according to the present state of development, are divided into six realms or degrees of birth, viz., those of the pure spirits (whose head is *Khormoorda*), of impure (the greatest of which is *Beematchee Dahree*), of men, animals, limbo-monsters, and hellish creatures. Each of these six divisions has again subdivisions, through which all beings have to wander until their reunion with the divine essence (migration of souls). The seventh highest degree is the dignity of a Buddha, who is above all change of birth. The aim of the appearance of Buddha is to restore the unity of the empty space which has been disturbed by this development, and gradually to raise the beings of all classes to the Buddha degree. Then all that is now separate will be united, and even Buddha be dissolved in the great unity, which, however, will only take place after many millions of years. Those who are elevated above the earth are called *Nat*, in three divisions: 1. *Jama*, who have coarse bodies, with sexual distinction and propagation; 2. *Rupa*, with finer bodies, without sexual distinction and propagation; and, 3. *Arupa*, bodiless beings. Above the earth are twenty-six heavens, corresponding to the orb of the earth and of equal size. Six of these heavens belong to *Jama*. The lowest of them is inhabited by the *Nat* *Zatamaharit*, the duration of whose lives is nine millions of years. Their heaven is divided into four realms, each of which has a king. These four kings are the tutelary gods of the world. The life of the inhabitants of each of the succeeding heavens is as long again and as happy again as that of the preceding. The *Rupa* have sixteen, the *Arupa* four heavens. Men who observe the moral law are received into the lowest heaven, and can continue to ascend until they attain the final goal of Buddhistic salvation, i.e. until they pass into *nirvana*. The signification of this term became early a source of hot controversy among the various schools of Buddhists. It comes from the Sanscrit root *vi'* (*to blow*), and *nir* (*out, away from*); and all agree that it means the highest enfranchisement from evil; but the schools disagree whether this liberation of the soul takes place by absorption into God or into naught. The prevalent view seems to be that *nirvana* is not only an emancipation from suffering, but also cessation of existence. “Penetrated with the idea that existence, though a natural consequence of a natural law, is mere misery — that the natural man is wretched as well as evil — Gotama declared that if man, by subduing all the natural affections, could, as it were, break the chain, kill the *upadana*, or attachment to sensuous things, he would, as a reward, pass out of existence — would either cease

to be, or — for this is doubtful — cease to be conscious of being. The popular notion that *nirvana* is absorption is incorrect, for there is nothing to be absorbed into, no supreme spirit, no supreme universe, nothing,, and into this nothing the man who has attained *nirvana* necessarily passes. To attain it he may have to pass through a myriad states or forms, each less attached to sense than the last, hence transmigration; but when it is reached the perfect result is simply annihilation, or, rather, the loss of being, for the components of being, if we understand Buddha, could not die. A drearier system of thought was never devised, and we can account for its rapid spread only by assuming what we believe to be the fact, that the Asiatic who was below philosophy understood by *nirvana* not annihilation, but that state of suspended being in which one exists, but neither hopes, fears, thinks, nor feels” (*Spectator*, March 10, 1866).

(c) *Ethics*. — The prominent characteristic which distinguished primitive Buddhism from Brahmaism was the importance attributed to morality. The main object of a Buddhist was to acquire merit. For the great germinating power (*karmma*), which determines whether the new being to be produced shall be an insect or a worm, a fowl, a beast, a man, or a deva (the highest of sentient beings), is the sum of merit and demerit. Each soul inherits the fruits of the *karmma*, and the office of liberating and purifying its predecessors. As evil was considered to be connected with all passing phenomena, asceticism (celibacy, poverty, mortification of the senses) was inculcated as indispensable for salvation. *The Five Commandments* of Buddhism are, not to kill any living being; not to steal; not to commit adultery; not to lie, slander, or swear; to avoid drunkenness. These five commandments are obligatory upon all men; there: are other five, specially binding upon *sramanas* (i.e. upon persons who give themselves up to a religious life in order to a direct attainment of *nirvana*), viz., “to abstain from food out of season — that is, after midday; to abstain from dances, theatrical representations, songs, and music; to abstain from personal ornaments and perfumes; to abstain from a lofty and luxurious couch; to abstain from taking gold and silver. For the regular ascetics or monks there are a number of special observances of a very severe kind. They are to dress only in rags, sewed together with their own hands, and to have a yellow cloak thrown over the rags. They are to eat only the simplest food, and to possess nothing except what they get by collecting alms from door to door in their wooden bowl. They are allowed only one meal, and that must be eaten before midday. For a part of the year they are to live in

forests, with no other shelter except the shadow of a tree, and there they must sit on their carpet even during sleep, to lie down being forbidden. They are allowed to enter the nearest village or town to beg food, but they must return to their forests before night.” (Chambers’s *Encyclopaedia*, s.v.) As to the nature and tendency of the Buddhist system of ethics, the *Spectator* (March 10, 1866) has the following just remarks: “Strictly speaking, the Buddhist creed, by reducing every thing to the natural law of cause and effect, should kill morals, but it does not. Of sin, in the sense in which the Scriptures speak of it, the Buddhist knows nothing. There is no authoritative lawgiver, nor can there possibly be one; so that the transgression of the precepts is not an iniquity, and brings no guilt. It is right that we should try to get free from its consequences, in the same way in which it is right for us to appease hunger or overcome disease, but no repentance is required; and if we are taught the necessity of being tranquil, subdued, and humble, it is that our minds may go out with the less eagerness after those things that unsettle their tranquillity. If we injure no one by our acts, no wrong has been done; and if they are an inconvenience to ourselves only, no one else has any right to regard us as transgressors. Nevertheless self-denial is the sum of practical ethics, and Gotama, having set up the killing of attachment to sense as the object, and self-denial as the means, has produced a noble theoretic system of ethics. No act is in the Buddhist system sin — the very idea is unknown — but then a bad act produces a bad consequence, just as a rotten substance will produce stench, and bad acts are therefore to be avoided. As to what is good, everything is good, because *in se* everything is indifferent; but, nevertheless, that is bad relatively to its consequence which produces injury to another. If it produces injury to one’s self, no matter, because each existence is its own irresponsible lord; but if to another, then *nirvana* is by that injurious act postponed, and he who commits it is lower than he who does not. There is no sin, but there is unkindness, and unkindness produces fruit just as a tamarind produces fruit. It would be a crime to hurt any living thing, and strict Buddhists still refuse to swallow animalculae; but it would not be a crime to commit adultery if the husband consented, a deduction formally drawn and acted on in Ceylon, because no one is injured. In practice the idea works in two ways: the really devout pass lives of the monastic kind, absorbed in themselves, and apart from the world; and the worldly follow their own inclinations, thinking the reward of virtue a great deal too distant and too shadowy — a hunt after nothing. So keenly, indeed, is this felt, that in most Buddhist countries there is a sub-

creed, not supposed to be at variance with the Established Church, but to work in a less refined but quicker way. When a Singhalese, for example, feels the need of supernatural help, he worships a devil to get it, not as disbelieving Buddhism, but as supposing that devils may exist as well as any thing else, and may, if kindly treated, be as useful as any other allies. Of course the race which holds such a system has, as a race, rather a better chance of being decent than a really pagan one, for it only half understands its own creed, and the stock texts being all very benevolent and philosophical, it takes them for a theoretic rule of life, and, though it does not fully obey the rule, it is decidedly better than if the rule were a bad one. The Burmese, for example, are on the whole distinctly a better people than the Hindoos, more especially because, as human affairs must go on, they make rules for holding society together, which are quite independent of any divine rule at all, and which happen in Burmah to be decently wise." The commandments enjoin upon man to refrain from ten deadly sins, which are again divided into three classes. Five deadly sins (patricide, matricide, the murder of an *arhat* ["venerable priest"], wounding the person of Buddha, and causing a schism among the priesthood) shut a man forever out of nirvana. Charity or self-sacrifice for the good of others is specially inculcated.

III. Worship. — The Buddhists retain many of the ceremonies, of Brahmaism, but do not recognize the precepts of the Vedas. The sanctuary in their temples, which contains the relic of a saint, is called *dagop*. Prayers are directed to Buddha, to the hermit Gotama, and, in general, to those who have attained the dignity of a Buddha. Sacrifices, consisting of flowers, fruits, and slaughtered animals, are offered to the Buddhas and the, lower gods. "The adoration of the statues of the Buddha and of his relics is the chief external ceremony of the religion. The centres of the worship are the temples containing statues, and the topes or tumuli erected over the relics of the Buddha or of his distinguished apostles, or on spots consecrated as the scenes of the Buddha's acts. The central object in a Buddhist temple, corresponding to the altar in a Roman Catholic church, is an image of the Buddha, or a dagoba or shrine containing his relics." Sacred is the mystic word *Om*. The priests are called lamas among the Mongols, bonzes in China and Japan, rahans in Burmah, talapoins in Siam. They wear the tonsure, live in celibacy, and frequently in monastic communities. The visible head of Buddhism lived formerly in China, but since the fourteenth century in Tibet, where he is called Dalai Lama (see

LAMAISM). The sacred books of Buddhism treat of cosmogony, dogmatics, ethics, asceticism, and liturgy, and are very numerous. Buddha is said to have preached 84,000 sermons. The Ganjour (tradition) consists of 116 volumes, and with the commentaries (Dandsour), of 238 volumes. They were originally composed in Sanscrit, but were later translated into the languages of the other Buddhist nations. The form of religious worship contains many points (veneration of relics, auricular confession, beads, processions, etc.) which bear a striking resemblance to practices of the Roman Church, acknowledged by all, but explained differently. The fullest information on these points will be found in Hardy, *Eastern Monachism* (London, 1850).

IV. History. — St. Hilaire (*Du Bouddhisme*, Paris, 1855, 8vo), following principally M. Eugene Burnouf, fixes a minimum date for the birth of the Buddha in the 7th century B.C. It is true that the contents of the Buddhist works themselves supply no dates, and the inferences are uncertain by which any date of the lifetime of Sakyamuni himself can be deduced. If the indications of the Singhalese documents be followed, the death of the Buddha is placed in B.C. 543. According to deductions from Chinese authorities, it might have taken place much earlier; and if the Buddhist character of the rock inscriptions at Guirnar, Delhi, and Bhabra be acknowledged, the spread of the religion in those countries from 200 to 400 years before the Christian era is established. Megasthenes met with Buddhists on the banks of the Ganges; and time must be allowed for the rise of Buddhism in its original seat in Central India, for its expulsion as a heresy from the bosom of Brahmaism, its development as a specific religion, and its distribution, not in a line, but on an immense are of countries conterminous with India proper. The creed of Buddhism was fixed and developed by oecumenical councils, the first of which was held by Casyapa, a disciple of Buddha, and largely attended. "The Buddha had written nothing himself; but his chief followers, assembled in council immediately after his death, proceeded to reduce his teaching to writing. These canonical writings are divided into three classes, forming the Tripitaka, or 'triple basket.' The first class consist of the *Soutras*, or discourses of the Buddha; the second contains the *Vinaya*, or discipline; and the third the *Abhidharma*, or metaphysics. The first is evidently the fundamental text out of which all the subsequent writings have been elaborated. The other two councils probably revised and expanded the writings agreed upon at the first, adding voluminous commentaries. As to

the dates of the other two councils there are irreconcilable discrepancies in the accounts; but, at all events, the third was not later than 240 B.C., so that the Buddhist canonical Scriptures, as they now exist, were fixed two centuries and a half before the Christian era. The Buddhist religion early manifested a zealous missionary spirit, and princes and even princesses became devoted propagandists." It also established foreign missions, most of which were highly successful. In consequence of its great extension, Buddhism split into a northern and a southern branch, the former of which, embracing the Buddhist churches of Nepal; China, Corea, Japan, Tartary, Mongolia, and Tibet, admitted much of the former mythologies of these countries into their creed; the southern Church extended from Ceylon over the whole of Farther India. In the land of its birth, India, Buddhism had to endure a long-continued persecution, and was at last entirely driven out, after it had flourished there about twelve hundred years. The time of its introduction into the other countries is as uncertain as its early history in general. It is said to have made its first appearance in China about B.C. 217, but it was not actually established before about A.D. 60. It suffered several persecutions, in the third of which, in 845, 4600 monasteries were destroyed, together with 40,000 smaller edifices. A census, taken in the thirteenth century, stated the number of temples at 42,318, of priests and monks at 213,418. In Japan it spread in the fifth or sixth century after Christ. Into Tibet it was introduced in the fifth century, and, after several persecutions, re-established in the tenth. Among the Mongols it gained a *firm* footing in the thirteenth century. It was also adopted by several tribes in Asiatic Russia. It has for many centuries become stationary in most countries, only in Russia it is visibly on the decline. It still counts about 300,000,000 of adherents.

Picture for Buddha, Buddhism 2

V. *Monuments and Remains.* — Scattered through India are numerous remains of caves, funereal monuments, and *Topes*, or religious edifices, none of which last are believed to be of later date than the third century B.C. The cave temples were probably constructed during the persecutions of the first eight centuries of our era. These remains are found in Afghanistan, near the Indus and the Ganges, and around Bhilsa, in Central India. These last are described in *The Bhilsa Topes, or Buddhist Monuments of Central India*, by Major Cunningham (Lond. 1853).

A general idea of one of these singular monuments may be gained from the following extract from Cunningham: "The great Sanchi Tope is situated on the western edge of the hill. The ground has once been carefully leveled by cutting away the surface rock on the east, and by building up a retaining wall on the west. The court (as it now exists) averages one hundred and fifty yards in length, and is exactly one hundred yards in breadth. In the midst stands the Great Chaitya, surrounded by a massive colonnade. The bald appearance of the solid dome is relieved by the lightness and elegance of the highly picturesque gateways. On all sides are ruined temples, fallen columns, and broken sculptures; and even the tope itself, which had withstood the destructive rancor of the fiery Saivas and the bigoted Mussulmans, has been half ruined by the blundering excavations of amateur antiquaries... The great tope itself is a solid dome of stone and brick, 106 feet in diameter, and 42 feet in height, springing from a plinth of 14 feet, with a projection of 5.5 feet from the base of the building, and a slope of 2.5 feet. The plinth or basement formed a terrace for the perambulation of worshippers of the enshrined relic; for, on the right pillar of the north gateway there is a representation of a tope and of two worshippers walking round it, with garlands in their hands. The terrace was reached by a double flight of steps to the south, connected by a landing 10 feet square. The apex of the dome was flattened into a terrace 34 feet in diameter, surrounded by a stone railing of that style so peculiar to Buddha monuments that I will venture to call it the 'Buddhist Railing'... Many of the pillars of this colonnade are now lying at the base of the monument, and several portions of the coping or architrave prove that the enclosure was a circular one.... Within the upper enclosure there was a square altar or pedestal, surrounded by pillars of the same description, but much taller, some of which are still lying on the top of the dome... The total height of the building, including the cupolas, must have been upward of 100 feet. The base of the tope is surrounded by a massive colonnade, 144.5 feet in diameter from west to east, and 151.5 feet in diameter from north to south. This enclosure is therefore elliptical, the greater diameter exceeding the lesser by 7 feet. By this arrangement a free passage is obtained round the southern staircase, and a greater breadth at the foot of the ascent. The breadth of the cloister on the north-west and north-east sides averages 9 feet 7 inches, the several measurements only differing by a few inches. From east to south the cloister increases rapidly in width; the breadth at the east being only 9 feet 11 inches, and at the foot of the staircase 13 feet 8 inches."

VI. Sources of Information. — From reasons stated above, the former works on Buddhism have lost much of their worth by the more thorough and comprehensive study of the Buddhist literature during the last few years. The best among the older works are Bohlen (Professor at Königsberg), *De Buddaismi origine et aetate* (1827); Hodgson, *Sketch of Buddhism* (in the Trans. of the Royal Asiatic Society, 2:1); E. Burnouf, *Introduction a l'histoire du Bouddhisme Indien* (Paris, 1844). The fullest account of the doctrines and worship of Buddhism, in the English language, is given by the Rev. R. Spence Hardy (for more than 20 years Wesleyan missionary in Ceylon) in his *Eastern Monachism* (London, 1850), his *A Manual of Buddhism* (Lond. 1853), and his *Legends and Theories of the Buddhists* (Lond. 1865). Among the recent works, based on a more comprehensive knowledge of the sources, are Neve, *Le Bouddhisme, son Fonduteur et ses Ecritures* (Paris, 1854); Koppen, *Die Religion des Buddha* (1st vol. Berlin, 1857, 2d vol. [on Lamaism] 1859); Barthelemy St. Hilaire, *Le Bouddah et sa Religion* (Paris, 1859); and a Russian work by Wassiljew, on *Buddhism: its Doctrines, History, and Literature* (St. Petersburg, 1859 sq.; German transl. *Der Buddhismus*, etc., Leipz. 1860 sq.). A copious list of books on Buddhist literature is given by Schlagintweit, *Buddhism in Tibet* (Leips. and Lond. 1863). See also *Mercersburg Review*, 10:294; *Edinburgh Review*, April, 1862; Pierer, *Universal-Lexikon*, s.v.; Chambers, *Encyclopaedia*, s.v.; and the articles *SEE GOTAMA*; *SEE INDIA*; *SEE CHINA*; *SEE JAPAN*.

Buddicom, Robert Pedder

a learned clergyman of the Church of England, studied at Cambridge, where he graduated as eighth wrangler, 1806. After passing some time as fellow of Queen's College, he became incumbent of St. George's, Everton, 1814, and principal of St. Bee's College, 1840. He died in 1846. His writings include *Friendship with God illustrated in the Life of Abraham* (Lond. 1839, 2 vols. 12mo): — *The Christian Exodus* (2d ed. Liverpool, 1839, 2 vols. 12mo): — *Sermons, chiefly practical* (Lond. 2 vols. 12mo, n. d.): — *The Atonement* (Liverpool, 1839, 8vo).

Budnaeus, Or Budny, Simon

a Polish theologian in the second half of the 16th century, was minister at Klecenie, and afterward at Lost. Becoming a disciple of Servetus, he denied the divinity of Christ and his miraculous conception, and anticipated

in many respects the later rationalism. Being a man of talents, he made many disciples, especially in Lithuania. In 1582 he was excommunicated by the Synod of Luclau; and this, with other causes, led him to greater moderation of language, if not of sentiment, and he united with the Pinezovians, a Socinian sect. He published a Polish translation of the Bible; also *Libellus de duabus naturis in Christo; Apologia Polonica*. See Bock, *Historia Antitrinitariorum*; Hoefler, *Nouv. Biog. Generale*, 7, 729.

Buell, Samuel D.D.,

a Presbyterian minister, was born at Coventry, Conn., Sept. 1, 1716, entered Yale College in 1737, and graduated in 1741. He was ordained in 1743, and, after laboring for some time as an evangelist, received a call from the church at East Hampton, L. I., and was installed there as pastor September 19, 1746. He was made D.D. by Dartmouth College in 1791, and died on the 19th of July, 1798. The great characteristic of his preaching was fervor. There were three periods of great religious awakening in his congregation — in 1764, 1785, and 1791. As a theologian, he belonged to the school of Edwards and: Bellamy. During the Revolutionary War his urbanity and discretion gained him influence with some of the British officers, and operated to the advantage of the town and neighborhood. A few years before his death he was instrumental in establishing Clinton Academy, East Hampton, which is still considered there as a monument of his public spirit and philanthropy. Dr. Buell published a number of occasional sermons. — Sprague, *Annals*, 3, 102.

Buffalo

Picture for Buffalo

(*Bos bubalus*), an animal of the ox kind, but different from the American *bison*, usually termed “buffalo,” being distinguished by the shape of the horns and of the head, as well as of the body generally, and being also found in very different situations. (See Brande, *Cyclop.* s.v.) This animal is often regarded as the same with the *wild bull* (μαε] reem’, or πυρereym) of Scripture (^{<0232>}Numbers 23:22; ^{<0921>}Psalms 92:11; ^{<0390>}Job 39:9; ^{<2347>}Isaiah 34:7, etc.). *SEE UNICORN*. This opinion is lately advocated in extenso by Dr. Conant (*Book of Job*, in loc.); while Dr. Thomson (*Land and Book*, 1, 384 sq.) prefers to identify the Oriental buffalo with the BEHEMOTH *SEE*

BEHEMOTH (q.v.) of Job (^{<38015>}Job 40:15), on account of his wallowing in the mire and reeds of Jordan. *SEE OX*; *SEE BULL*.

Buffet

(**κολαφίζω**), to box about or *slap* with the hand or fist, whether in derision (^{<4167>}Matthew 26:67; ^{<4146>}Mark 14:64), opposition (^{<4727>}2 Corinthians 12:7), affliction (^{<4041>}1 Corinthians 4:11), or punishment (^{<4121>}1 Peter 2:20).

Buffier, Claude

a Jesuit philosopher and voluminous writer, was born of French parents in Poland May 25, 1661, but brought up at Rouen. He died at Paris May 17, 1737. He was associated with the writers of the *Memoires de Trevoux*, and left an immense number of other works on a variety of subjects, of which the most important is *Cours des Sciences* (Par. 1732, fol.), a work of vast learning, and showing a luminous power of philosophical analysis. Sir James Mackintosh (*Progress of Ethical Philosophy*, § 5) speaks of the just reputation of Buffier's *Treatise on First Truths* (contained in the *Cours des Sciences*), and adds that his philosophical writings are remarkable for perfect clearness of expression — Hoefer, *Biog. Generale*, 7, 733.

Bugenhagen

(BUGEHAGIUS), JOHANN (called also *Dr. Pomeranus*), was, perhaps, next to Melancthon, the most active and useful coadjutor of Luther in spreading the principles of the Reformation. He was born at Wollin, in Pomerania, June 24, 1485. His education in theology and classics was obtained at Greifswald, and his proficiency in classical studies was so great that at twenty he was appointed master of the school at Treptow, which he taught with great reputation. The writings of Erasmus, to which, as a classical student, he was naturally drawn, led him to see the need of a reformation in the Church. He lectured, in his school, on the Psalms, Matthew, Timothy, and the Creed; and in 1519 he was invited by the neighboring abbot of Belbuck to teach the monks in a *Collegium Presbyterorum* which he had established for their culture; and here he compiled a Gospel Harmony. Called by prince Bogislas X to prepare an account of Pomerania, he wrote *Pomerania in IV lib. divisa* (Greifswald, 1728, 4to), full of learning, and showing a zeal for religion. In 1520, Luther's look on the "Babylonish Captivity" reached Treptow. Having

looked over a few leaves, he said, "There never was a more pestilent heretic than the author of that book." But a few days after, having read it with great diligence and attention, his mind was changed, and he made this recantation: "What shall I say of Luther? All the world hath been blind and in darkness; only this one man has found out the truth." The new views of Bugenhagen respecting the law and gospel, justification by faith, etc., being publicly preached with great success, the prince and the bishop stirred up a persecution. Upon this Bugenhagen went to Wittenberg, and formed a personal acquaintance with Luther in 1521. Here he was soon employed to lecture on the Psalms, and the course was afterward printed (Basel, 1524). In the dispute with Carlstadt (q.v.), Bugenhagen sustained Luther and Melancthon. In 1523 he was chosen pastor of the church in Wittenberg, and held this post, through many vicissitudes, for 36 years. He aided Luther in translating the Bible, and himself translated it into the Low Saxon dialect (Lubeck, 1533). But perhaps his chief service to the Reformation was that of organizing churches, for which he had a special talent. He organized Protestantism in Brunswick, Hamburg, Lubeck, and in many parts of Pomerania and Denmark. He reorganized the University of Denmark in 1538, and served a while as its rector. The death of Luther and the disputes of the *Interim* (q.v.) saddened his later years, and he died April 20, 1558. Besides the numerous practical writings of Bugenhagen, and his many directories for worship, Christian life, etc., he wrote *Historie des Leidens und der Auferstehung J. C.* (1530; often reprinted): — *Van dem Christen Gloven und rechten guten Wercken* (Wittenb. 1526): — *Anmerk. zu den Büch. Hst. Deuf., Sam., etc.; Annot. in 1 Epist. ad Gal., Eph., Philipp., etc.* (Strasburg, 1524): — *Explic. Psalmorum* (Basel, 1524), with regard to which, Luther declared that Bugenhagen was the first that deserved the name of "commentator on the Psalms." On the influence of Bugenhagen on the development of the Church constitutions of Germany, see Richter, *Die evang. Kirchenordnungen des 16. Jahrhunderts* (2 vols. Weimar, 1845); *Geschichte d. evang. Kirchenverfassung* (Leipzig, 1851, and Jiger, *Bedeutung der alteren Bug nhagen' schen Kirchenordnungen* (in *Theol. Studien*, 1853.) A sketch of him by Melancthon is given in the *Corpus Reformatorum*, 12, 295. See also Adami, *Vitae Germ. Theol.*; Mosheim, *Ch. Hist.* 3, 46, 137; Engelken, *Bugenhagen Pomeranus* (Berlin, 1817, 8vo); Zietz, *Bugenhagen, zweiter Apostel des Nordens* (Leipzig, 1834, 8vo); Bellermann, *Leben des J. Bugenhagen* (Berlin, 1860).

Bugg, Francis

a member of the Society of Friends, which he left in later life, and whose principles he then combated in a number of treatises. Among them are, *New Rome arraigned* (Lond. 1694): — *Picture of Quakerism* (Lond. 1697, 12mo): — *Quakerism Withering and Christianity Reviving* (Lond. 1694): — *Quakers set in their true Light* (Lond. 1696): — *The Pilgrim's Progress from Quakerism to Christianity* (Lond. 1698), etc. — Allibone, *Dictionary of Authors*, 1, 279.

Building

(properly some, form of the verbs **הנב**; *banah*’, **οἰκοδομέω**). Historical and monumental data do not exist to enable us to trace accurately the gradual improvement and peculiar character of Jewish architecture. (See Bardwell, *Temples Ancient and Modern*, Lond. 1837.) Its style was probably borrowed in the first instance from the Egyptians, next from the Phoenicians (comp. Michaelis in the *Comment. nov. Soc. Goetting.* 1, 1771; Stieglitz, *Gesch. der Baukunst biden Alten*, Leipz. 1792; Müller, *Archaeol.* p. 289 sq.; Schnaase, *Gesch. der bild. Kunste*, 1, 248 sq.), and finally from the Greeks. **SEE ARCHITECTURE.**

Of building tools, besides common implements such as the axe, saw, etc., there are mentioned the compass (**הגלגל מ**) and plumb-line (**ענא**), ^{<107>}Amos 7:7 sq., the rule or measuring-line (**מק**), the awl (**דרכ**), etc. (see the Mishna, *Chelim*, 14, 3). See these instruments in their place. (See Schmidt, *Bibl. Mathematicus*, p. 217 sq.; Bellermann, *Handbuch*, 1, 189 sq.) **SEE HOUSE.**

Besides its proper and literal signification, the word “build” is used with reference to children and a numerous posterity (^{<102>}Exodus 1:21; ^{<104>}Ruth 4:11). The prophet Nathan told David that God would build his house, that is, give him children and successors (^{<107>}2 Samuel 7:27). Any kind of building implies the settlement of a family, or the acquisition of some new honor, kingdom, or power, and its peaceful enjoyment (^{<107>}Psalm 107:4, 7; ^{<104>}Micah 5:4). God’s Church is called a building, and the architect is the master-builder (^{<107>}1 Corinthians 3:9-17). So also the heavenly home of Christians is compared to a building in contrast with the temporary tabernacle of the earthly body (^{<107>}2 Corinthians 5:1).

Buk'ki

(Heb. *Bukki'*, **יֹבְכִי**, *waster*, otherwise a contracted form of *Bukkiah*), the name of two men.

1. (Sept. **Βοκκί** v. r. **Βακχίρ**.) Son of Jogli and “prince” of the tribe of Dan, appointed by Moses as one of the commissioners to partition the land of Palestine (^{<062>}Numbers 34:22). B.C. 1618.

2. (Sept. **Βοκκί** v. r. **Βοκκί**.) Son of Abishua and father of Uzzi, being great-great-grandson of Aaron (^{<1365>}1 Chronicles 6:5, 51). B.C. cir. 1450. Compare the genealogy of Ezra (7. 4, Sept. **Βοκκί**) and the apocryphal *Boccas* (1 Esdras 8:2) or *Borith* (2 Esdras 1:2). Epiphanius, in his list of the ancestors of Jehoiada, whom he fancifully supposes to be brother of Elijah the Tishbite, omits both Bukki and Abishua (*Advers. Melchizedec*, 3). Josephus (*Ant.* 8, 1, 3) expressly says that all of Aaron’s line between Joseph (Abishua) the high-priest, and Zadok, who was made high-priest in the reign of David, were private persons (**ἰδιωτεύσαντες**), *i.e.* not high-priests, and mentions by name “Bukki (**Βοκκίας**), the son of Joseph the high-priest, as the first of those who lived a private life, while the pontifical dignity was in the house of Ithamar. But elsewhere (*Ant.* v. 11, 5) he says as expressly that Abishua (there called Abiezer), having received the high-priesthood from his father Phinehas, transmitted it to his own son Bukki (**Βουκί**), who was succeeded by Uzzi, after whom it passed to Eli. We may conclude therefore that Josephus had no more means of knowing for certain who were high-priests between Phinehas and Eli than we have, and may adopt the opinion that those named in the scriptural lists are given as making up the succession during this interval. For an account of the absurd fancies of the Jews, and the statements of Christian writers relative to the succession of the high-priests at this period, see Selden, *De Success. in Pontiff. Hebr.*; Hervey, *Genealog. of our Lord*, ch. 10. **SEE HIGH-PRIEST.**

Bukki'ah

(Heb. *Bukkiya'hu*, **יְבֻכִי**, *wasted by Jehovah*; Sept. **Βοκκίας** v. r. **Βουκίας**), a Kohathite Levite, of the sons of Heman, one of the musicians in the Temple, being appointed by David the leader of the sixth band or course in the service, consisting of himself and eleven of his kindred (^{<1374>}1 Chronicles 25:4, 13). B.C. 1014.

Bul

(Heb. id. **I WB**, for **I Wby**] *rain*, from the season of the year; Sept. **Βαόλ**), the eighth ecclesiastical month of the Jewish year (~~1068~~ 1 Kings 6:38), answering in general to October, **SEE CALENDAR** (*Jewish*), and corresponding, according to the rabbins (*Rosh Hash ana*, c. 2; *Tanchum Hieros.* in loc.), to **MARCHESVAN** **SEE MARCHESVAN** (q.v.). According to Benfey (*Ueb. die Monatsnamen einiger alien Volker*, p. 18), it may have derived its name from the worship of *Baal* (comp. the Sept. rendering), as other months appear to have been in like manner consecrated to special deities. **SEE MONTH**.

Bulgaria

a country of European Turkey, named from the Bulgarians, who, in the fifth century, quitting Asiatic Sarmatia, crossed the Danube and settled here, subjugating the Slavic (q.v.) inhabitants, and in process of time adopting their language. Later Slavic writers claim that the Bulgarians originally belonged to the Slavic family, and the modern Bulgarians claim to be Slavonians. Through the missionary labors of Methodius, brother of Cyril (q.v.), a prince of the country named Bogoris, or Boris, was baptized about A.D. 861, and took the name of Michael; upon this many of the Bulgarians received the faith. This Michael sent to pope Nicholas I legates, who propounded to the Holy See certain interesting questions (see *Responsa ad Consulta Bulgarorum*, ed. Hardouin, Acta Conciliorum, v. 353-386), and asked to be supplied with bishops and priests. The pope sent Paul, bishop of Populonia, and Formosus, bishop of Porto, about 866. Upon the ground that the Bulgarians had received the episcopal succession from Rome, the popes claimed jurisdiction over the country, but were resisted by the patriarchs of Constantinople. King Michael sent ambassadors to Constantinople in 869 to lay the case before the council then sitting for the restoration of Ignatius. The council decided that Bulgaria by right belonged to the patriarchal see of Constantinople. Modern Bulgarian writers claim that the Bulgarian dioceses were only nominally subject to Constantinople, and the author of the book called "Tsarstvennik" gives a complete list of a succession of independent Bulgarian patriarchs.

When the schism between East and West was confirmed, the Bulgarians remained in communion with Constantinople. They were finally subjugated

by the Turks in 1491. In 1767 the sultan, Bajazet II, instigated, it is said, by the Greek patriarch, put to death many Bulgarian nobles, and placed the Bulgarian churches under the exclusive control of the Greek patriarch. The persistent policy of the Greek clergy in attempting to denationalize the Bulgarian people, suppressing their language and literature, etc., finally brought about a concerted action for the restoration of the Bulgarian hierarchy. The contest has not yet been settled. The Bulgarians have repeatedly complained of the extortions of the Greek clergy, and prayed for the appointment of a national patriarch independent of Constantinople. The Ottoman government, refusing to admit national distinctions among its subject races, refused to grant the request; and when, in 1860, the Greek patriarch excommunicated Harion (Hilary), the Bulgarian bishop of Balat, Constantinople, for insubordination, the Turkish government sent the bishop into exile. Strenuous exertions have been made by the Church of Rome to induce the Bulgarians to unite with them, and in 1861 an organization was effected, styled "The United Bulgarian Church," acknowledging the supremacy of the pope, but retaining the Slavic liturgy, and Bulgarian usages as to divine service, married priests, etc. A Bulgarian monk, named Joseph Sokolsky, was consecrated by the pope as the patriarch of the new organization. After a few months he deserted them, followed by several priests, and the movement was thereby retarded.

Protestant missions to the Bulgarians were commenced in 1857 by the Methodist Episcopal Church and by the American Board. In 1888 the former had four missionaries at Constantinople and Tultcha; the latter had five, at Constantinople, Sophia, Eski Zagra, and Philippopolis, in the last two places having schools. Several editions of the New Testament in Bulgarian have been published by the British and Foreign Bible Society, and at least fifteen thousand copies have been sold within a few years. A new version, prepared by the missionaries of both Boards at the expense of the British and Foreign Bible Society, was published at Constantinople in 1866, and was electrotyped in parallel pages with the Slavic version at the Bible House in New York by the American Bible Society in 1867.

Danubian Bulgaria in 1865 was formed into one province called Tuna Eyaleti, under the jurisdiction of a governor general, who resides at Rustchuk. The Bulgarians are estimated to number about 6,000,000, of whom about 4,500,000 live in European Turkey. Schem's *Year-book*, 1868; — *Reports of A. B. C. F. M.; Reports of the Miss. Soc. of the Meth.*

Epis. Church; Hilferding, Geschichte der Serben und Bulgaren; Schafarik, Slavische Alterthumer.

Bulgarians

a name given to the Cathari, Albigenses, Petrobrussians, and other sects of the Middle Ages, because their origin was supposed traceable to Bulgaria. Seethe several titles.

Bulgaris, Eugen

a Russian archbishop, was born in Corfu 1716. He entered in early life the priesthood of the Greek Church, and subsequently continued his studies in Italy. On his return he assumed in 1742 the direction of a school at Janina; later he taught successively at Kohani, on Mount Athos, and in Constantinople. The encouragement which he gave to philosophy found many enemies and led to charges of heterodoxy, on account of which he had to quit his position both at Janina and on Mount Athos. He left Constantinople in 1768, in consequence of the war of Russia against Turkey, and went to Russia, where Catharine II appointed him archbishop of Kherson. This position he only retained a few years, and the last years of his life he spent in St. Petersburg, occupied with literary labors. He died in that city in 1806. Bulgaris is one of the most prominent scholars of the modern Greek Church, and has exercised a lasting influence upon the progress of Eastern Europe in both secular and religious literature. His works, mostly in the ancient Greek language, are numerous. His Manual of Logics has ever since remained a favorite text-book in the Greek schools. Among his theological writings are several volumes of funeral sermons and eulogies on saints. He also published a translation of the work of Adam Sernicavius on the Procession of the Holy Ghost. The latter work is one of the standard works of the Greek Church on the much disputed doctrine, and the Roman Congregation for the Union of the Eastern churches with the Church of Rome (*Sacra Congregatio de Propaganda Fide pro negotiis ritus Orientalis*) specially instructed one of its consultants, Dr. Laemmer (subsequently appointed professor at Breslau) to refute it. Dr. Laemmer consequently undertook the publication of the *Scriptorum Graeciae orthodoxae bibliotheca selecta* (Freiburg, vol. 1:1865: contains *Prolegomena*; two sermons by Nicephorus Blemmida; the work of the Patriarch Johannes Veccus, of Constantinople, *De unione Ecclesiarum*, as

well as the *Sententia synodulis* and the *Apologia* of the same author). — See Pierer, 3, 445; Laemmer, *Script. Graec. orth. bibl. sel.* vol. 1.

Bulkley, Charles

a Dissenting minister, was born in London 1719, and educated under Doddridge at Northampton. His first pastoral service was among the Presbyterians, but he finally joined the General Baptists, and became pastor of a congregation in London, where he died 1797. He published *Discourses* (Lond. 1752, 8vo): — *Notes on Bolingbroke's Writings* (Lond. 1755, 8vo): — *The Economy of the Gospel* (Lond. 1764, 4to): — *Discourses on the Parables and Miracles I* (Lond. 1771, 4 vols. 8vo): — *Notes on the Bible* (Lond. 1802, 3 vols. 8vo). — Darling, *Cyc. Bib.* 1, 476.

Bulkley, Peter

a Congregational minister, born at Woodhill, Bedfordshire, Eng., Jan. 31, 1582. He was educated at St. John's College, Cambridge, and entered the ministry of the Established Church, in which he remained twenty-one years, and was silenced by Archbishop Laud for non-conformity. In 1635 he came to New England, and in July, 1636, collected a church at Concord, where he died March 9, 1659. He published *The Gospel Covenant, or the Covenant of Grace Opened*, etc. (Lond. 1646). — Sprague, *Annals*, 1, 52.

Bull

as distinguished from "Ox," occurs but once in the Bible (^{<18210>}Job 21:10), as the translation of **r/v** (*shor*, from his *strength*), which elsewhere denotes any animal of the ox species, and is variously translated accordingly. **SEE BULLOCK**, etc. Other terms occasionally thus rendered are **ryBai** (*abbir'*, *mighty*), ^{<4803>}Psalm 50:13; 68:30; ^{<2307>}Isaiah 34:7; ^{<2501>}Jeremiah 50:11; **rqB**; (*bakar'*, a *beeve*), ^{<2520>}Jeremiah 52:20; **rPior** **rP**; (*par*, a *bullock*), ^{<1325>}Genesis 32:15; ^{<1222>}Psalm 22:12; and in the New Test. **ταῦρος**, ^{<3893>}Hebrews 9:13; 10:4; "ox" in ^{<4224>}Matthew 22:4; ^{<4443>}Acts 14:13. **SEE BEEVE**; **SEE BEAST**. The **awō** (*to*), or "wild bull" of ^{<2512>}Isaiah 51:20, is but another form of **/aTJ** (*tea'*, "wild ox," ^{<1545>}Deuteronomy 14:5), a large species of *oryx* or ox-deer. **SEE ANTELOPE**.

The rearing of horned cattle was encouraged by the people of Israel. These animals were protected in some cases by express provisions of the law;

they were held clean, being the usual sacrifice of consideration, and the chief article of flesh diet of the population. *SEE FOOD*. It is contended that the castration of no animal was practiced among the Hebrews (Josephus, *Ant.* 4, 8, 40). If that was the case, other methods than those generally alluded to must have been adopted to break oxen to labor; for the mere application of a metal ring through the cartilage of the nostrils, although it might have greatly restrained the ferocity of the beasts, would not assuredly have rendered them sufficiently docile to the yoke and goad of a people whose chief dependence for food was in the produce of the plough. *SEE OX*.

Judging from Egyptian remains, there were two great breeds of straight-backed cattle, the long-horned and the short-horned; and in Upper Egypt at least, there was one without horns. Another hunched species existed, which served to draw chariots, yoked in the same manner as the Brahminee bulls of India are at present. It is still abundant in Nubia, and, under the name of *Bos sacer*, or *Indicus*, notwithstanding it breeds with the common species, is yet considered distinct. Its calf is born with teeth; and, although in Central Africa, India, and China it is mixed with the other species, and when low in flesh is almost deprived of its hunch, the natural characteristics nevertheless continue; and from the evidence of ancient Egyptian pictures and written documents it must have been propagated for above 3000 years. In Egypt the straight-backed or common cattle appear, from the same evidence, to have formed a very handsome breed with lunate horns. They were generally spotted black or red upon a white ground, and there were, besides, others white, red, or black. They all served for common use, but those without red were selected when new sacred bulls, *Apis* or *Mnevis*, were to be supplied; for they alone had the colors which could show the marks made by chance or by art, and required to fit the animal for the purpose intended. See *APIS*. In Palestine the breed of cattle was most likely in ancient times, as it still is, inferior in size to the Egyptian; and provender must have been abundant indeed if the number of beasts sacrificed at the great Jewish festivals, mentioned in Josephus, be correct, and could be sustained for a succession of years. *SEE SACRIFICE*.

Unless the name be taken synonymously with that of other species, there is not in the Bible any clear indication of the buffalo. *SEE UNICORN*. The Asiatic species was not known in Greece till the time of Aristotle, who first speaks of it by the name of the Arachosian ox. No species of *Bos Bubalus* is known even at this day in Arabia, although travelers speak of meeting

them in Palestine in a domesticated state *SEE BUFFALO*; but in Egypt the Asiatic species has been introduced in consequence of the Mohammedan conquests in the East. The indigenous buffaloes of Africa, amounting, at least, to two very distinct species, appear to have belonged to the south and west of that continent, and only at a later period to have approached Egypt as far as the present Bornou; for none are figured on any known monument in either Upper or Lower Egypt. With regard, however, to wild oxen of the true Taurine genus, some may, at a very remote period, have been found in Bashan, evidently the origin of the name, a region where mountain, wood, and water, all connecting the Syrian Libanus with Taurus, were favorable to their existence; but the wild bulls of the district, mentioned in ⁽¹⁹²⁷⁾Psalm 22:12, and in various other passages, appear, nevertheless, to refer to domestic species, probably left to propagate without much human superintendence, except annually marking the increase and selecting a portion for consumption, in the same manner as is still practiced in some parts of Europe. For although the words “fat bulls of Bashan close me in on every side” are an indication of wild manners, the word “fat” somewhat weakens the impression; and we know that the half-wild white breed of Scotland likewise retains the character of encompassing objects that excite their distrust. It was therefore natural that in Palestine wild gregarious instincts should have still remained in operation, where real dangers beset herds, which in the time of David were still exposed to lions in the hills around them. *SEE CALF*. Baal (q.v.) is said to have been worshipped in the form of a beeve, and Moloch to have had a calf’s or steer’s head.

Bull, in a figurative sense, is taken for powerful, fierce, insolent enemies. “Fat bulls (bulls of Bashan) surrounded me on every side,” says the Psalmist (⁽¹⁹²⁷⁾Psalm 22:12, and 68:30). “Rebuke the beast of the reeds (Auth. Vers. “spearmen”), the multitude of the bulls;” Lord, smite in thy wrath these animals which feed in large pastures, these herds of bulls (⁽¹⁹¹⁸⁾Psalm 63:30). Isaiah says (⁽²³⁴⁷⁾Isaiah 34:7), “The Lord shall cause his victims to be slain in the land of Edom; a terrible slaughter will he make; he will kill the unicorns and the lulls,” meaning those proud and cruel princes who oppressed the weak. *SEE CATTLE*.

Bull, George D.D.,

bishop of St. David’s, was born in Wells, Somersetshire, March 25, 1634, and entered at Exeter College, Oxford, 1648. His first living was that of St.

George's, near Bristol, and in 1658 he was presented to Suddington. In 1669 he published his *Harmonia Apostolica*. The object of this book was to explain and defend, in Part I, the doctrine of St. James, and in Part II, to demonstrate the agreement with him of St. Paul, it being more particularly the aim of the first dissertation to show "that good works, which proceed from faith, and are conjoined with faith, are a necessary condition required from us by God. to the end that by the New Evangelical Covenant, obtained by and sealed in the blood of Christ, the mediator of it, we may be justified according to his free and unmerited grace." In the second, "having, in the first place, established this one point for his foundation, 'That St. Paul is to be interpreted by St. James, and not St. James by St. Paul,' in consent with many of the ancients (and particularly of St. Augustine himself), who are of the opinion that the General Epistle of St. James, the first of St. John, and the second of St. Peter, with that of St. Jude, were written against those who, by misinterpreting St. Paul's epistles, had imbibed a fond notion, as if faith 'without works' were sufficient to save them, he showeth whence this obscurity and ambiguity in the terms of St. Paul might probably arise, which was the occasion that persons not well-grounded came to mistake or pervert the same." Bull attempts to prove that where St. Paul speaks of justification by faith, he intends the whole condition of the Gospel covenant; that the faith required implies obedience; that it cannot be separated from obedience; and that obedience is made necessary to justification. The publication raised much dispute among divines. The first open antagonist was Mr. John Truman, a Non-conformist minister. Dr. Morley, bishop of Winchester, and Dr. Barker, the one from the divinity chair at Oxford, and the other in a charge to his clergy, forbade the reading of the book as a rash intrusion into things too high for such discussion. In 1675 Bull issued his *Examen' censure* and *Apologia pro Harmonia*; and in 1680, at Oxford, his *Defensio fidei Nicaenae* (also at Pavia, 1784, with notes by Zola). Preferment flowed in upon Bull after 1684; and the University of Oxford conferred on him the degree of D.D., although he had never taken any other academical degree. In 1694 appeared his *Judicium Ecclesiae Catholicae*, in defense of the anathema decreed by the Council of Nicaea, for which he received the thanks of the assembly of the Gallican clergy at St. Germain's. His last treatise was his *Primitiva et Apostolica Traditio*, against David Zuicker, Leclerc, and others, who held that the apostles and their immediate successors taught that our blessed Lord was merely a man. In theology he was an Arminian. His defense of the Trinity is one of the great works of

theology not likely to be superseded. Grabe collected all his Latin works (Lond. 1703, fol.). His *Sermons* were edited, with a *Life*, by Nelson (Lond. 1703, 3 vols. 8vo). He was seventy-one years of age when the see of St. David's was offered to him. He at first refused it, but was at length persuaded to consent, and was consecrated at Lambeth April 29, 1705. He died Feb. 17, 1710. A new translation of the *Defensio* appeared in the "Library of Anglo-Catholic Theology" (Oxford, 1851, 2 vols. 8vo). Bull's *Works* have been collected anew by Burton (Oxford, 1827, 8 vols. 8vo, and again in 1846). — Hook, *Ecclesiastical Biography*, 3, 229-258; *Bibliotheca Sacra*, 6, 162; Dorner, *Person of Christ*, v. 342 sq.

Bull (Papal)

Bulls are pontifical letters from the Pope of Rome, written in old Gothic characters upon stout and coarse skins, and issued from the apostolic chancery, under a seal (*bullā*) of lead, which seal gives validity to the document, and is attached, if it be a "*Bull of Grace*," by a cord of silk, and if it be a "*Bull of Justice*," by a cord of hemp. The word is from Lat. *bullā*, a drop or bubble, used in later Latin to signify a pendent metallic seal. It is properly the pendent seal which is the bull: it is impressed on one side with the heads of St. Peter and St. Paul, and on the other with the name of the pope and the year of his pontificate. The bull is divided into five parts: the narrative of the fact, the conception, the clause, the date, and the salutation, in which the pope styles himself *servus servorum*, servant of servants. All bulls bear the name and title of the pope — for example: *Gregorius Episcopus Servus Servorum Dei*, etc., is prefixed; then follows a general introduction, of which the initial words are used to give a distinct name to the bull, as in the examples: the bull *Exsurge Domine*, issued by Pope Leo X against Luther in 1520; the bull *In Cona Domini*, the celebrated bull against heretics, often reissued since 1536; the famous *Unigenitus*, or bull against Quesnel's writings, 1713; the *Dominus ac Redemptor Nostec*; or bull for the abolition of the order of Jesuits; the *Ecclesia Christi*, or the bull which completed the *Concordat* with France in 1801; the *De 'Salute Animarum*, or the bull for the regulation of the Catholic Church in Prussia." The instruments, besides the lead hanging to them, have a cross with some text of Scripture or religious motto around them. Those issued by Lucius III have this device, *Adjuva nos, Deus salutaris noster*; the device of Urban III was, *Ad te, Domine, levavi animam meam*'; and that of Alexander III, *Vias. tuas, Domine, demonstra mihi*. Bulls are granted for the consecration of bishops, the promotion to

benefices, the celebration of jubilees, etc. *Bullarium* is a collection of papal bulls. The bull is dated from “the day of incarnation,” but briefs are dated from “the nativity.” — Farrar, *Eccl. Dict.* s.v.; Chambers, *Encyclopaedia*, s.v. *SEE BRIEF; SEE BULLARIUM.*

Bull In Coena Domini,

the name given to a bull in the Church of Rome which is publicly read on the day of the Lord’s Supper, viz., Thursday, by a cardinal deacon in the pope’s presence, accompanied with the other cardinals and the bishops. It excommunicates all that are called, by that apostate Church, heretics, stubborn and disobedient to the holy see. After the reading of this bull the pope throws a burning torch into the public place, to denote the thunder of this anathema. It is declared expressly, in the beginning of the bull of Pope Paul III of the year 1536, that it is the ancient custom of the sovereign pontiffs to publish this excommunication on Holy Thursday, to preserve the purity of the Christian religion, and to keep the union of the faithful; but the origin of this ceremony is not stated in it. The principal heads of this bull concern heretics and their upholders; pirates, imposers of new customs; those who falsify the bulls and other apostolic letters; those who abuse the prelates of the Church; those that trouble or would restrain ecclesiastical jurisdiction, even under pretense of preventing some violence, though they might be counsellors or advocates, generals to secular princes, whether emperors, kings, or dukes; those who usurp the goods of the Church, etc. The contents of the bull have been inserted by degrees. Luther’s name was inserted 1521. For a fuller statement, *SEE IN CENA DOMINI.*

Bull Unigenitus

SEE UNIGENITUS.

Bull, William

an English Independent minister, was born Dec. 22, 1738, in Irthlingborough, Northamptonshire, and was educated at the Dissenting academy at Daventry. In 1764 he became pastor of the Independent church at Newport-Pagnel, where he was the intimate of Cowper and of John Newton. A training academy for ministers was founded at Newport through Mr. Bull’s activity, and he superintended it for years. He died in

1814. "He was an excellent preacher, his sermons being at once original, fervid, and impressive." — *Memorials of the Rev. W. Bull* (Lond. 1864).

Bullard, Artemas D.D.,

a Presbyterian minister, was born at Northbridge, Mass., June 3, 1802, studied at Amherst College, where he graduated in 1826, and thence went to the Theological Seminary at Andover. He was licensed in May, 1828, and ordained April 20, 1831. In 1830 he visited the West in the employ of the Massachusetts Sabbath School Union, going as far as Illinois, and while there was appointed secretary of the "American Board" for the Valley of the Mississippi. He removed to Cincinnati in October, 1832. In 1838 he became pastor of the Presbyterian church at St. Louis. He was made D.D. in 1841 by Marion College. He attempted in 1845, with the concurrence of the Synod, to raise a fund of \$10,000 for the erection of churches in Missouri. His health having become enfeebled, he was chosen by his fellow-citizens as their representative at the World's Peace Convention, and spent six months travelling in Europe in 1850. After his return he was the chief promoter of the institution of Webster College at St. Louis. Dr. Bullard was killed in the accident which occurred at the inauguration of the Pacific Railroad, Nov. 1, 1855. He published three or four occasional sermons. He was a preacher of great power, and was very useful and influential in St. Louis. — Sprague, *Annals*, 4, 748.

Bullarium Romanum Magnum

a collection of papal bulls from the time of Leo the Great, begun (1586) by Cherubini, and continued by various editors. The *Bullarium Magnum* of Maynardus (Luxemb. 1739 to 1768, 19 vols. fol.) contains the bulls from Leo the Great to Benedict XIV. Simultaneously with it appeared the collection of Cocquelines (Romans 1737 sq., 14 vols. fol.). A continuation of these collections is *Benedicti XIV Bullarium* (Romans 1754 sq., 4 tom. fol.; new ed. Mechlin, 1826, 13 vols.). The most recent continuation, which is to comprise the bulls of Clement XIII and the following popes, was commenced by Barberi (Rome, 1835); of it 15 vols. fol. have appeared, bringing the work down to the year 1821. A new complete collection of all the bulls from Leo the Great to the present time has been commenced by Tomassetti (Turin, vol. 1, 1857). — Landon, *Ecclesiastical Dictionary*, s.v.

Bullinger, Heinrich

one of the most important of the Swiss reformers, was born at Bremgarten, near Zurich, where his father was parish priest, July 18, 1504. In 1516 he was sent to school at Emmerich, in Cleves, where Mosellanus was one of the masters. In order to train the boy to careful habits, his father gave him no money, and he was compelled to sing in the streets for bread like Luther. He was inclined, while at Emmerich, to enter the order of Carthusians; but his brother kept him from doing so, and in 1519 he went to Cologne, where he became bachelor of arts in 1520. He began to study the scholastic theology, but was soon disgusted, and even wrote against the scholastics. He then took up the fathers, especially Chrysostom and St. Augustine, and finding that they drew their premises from Scripture, he set himself earnestly to study the N.T. The writings of Erasmus led him to the study of the classics. He was thus quite ready to be impressed by Luther's writings when they fell in his way; and the *De Captivitate Babylonica* and *De Bonis Operibus* of Luther, with the *Loci Communes* of Melancthon, satisfied him that the Roman Church needed reformation. In 1522, after taking his master's degree, he returned to Switzerland, and was called by Wolfgang Rupli, abbot of Cappel, to teach in the cloister school of his abbey. Here he lectured on the N.T. and on the *Loci Communes* of Melancthon. In 1527 he was sent by his abbot to Zurich, and there he attended for five months the preaching and lectures of the celebrated Zuinglius, while he perfected his knowledge of Greek, and commenced the study of Hebrew under Pellicanus. On his return to Cappel, the abbot and his monks adopted fully the reformation, to which they had been before inclined. In 1528 he went with Zuinglius to the disputation at Berne. In 1529 he was made pastor at Bremgarten, his native place, and married Ann Adlischweiler, a nun retired from the convent at Zurich. At Bremgarten he engaged in controversy with the Anabaptists, against whom he wrote six books. In 1531, after the battle of Cappel, where Zuinglius fell, and with him, for a time, the cause of reform, Bullinger was compelled to leave Bremgarten, and was elected successor to Zuinglius at Zurich as *antistes*, or chief pastor. He began his work with a conflict. The Council of Berne, on the very day of his election, demanded a pledge that the clergy of Berne should refrain from all political discussions. 'Bullinger defended the freedom of the pulpit with so much energy that the council yielded. His supremacy as a leader of the reform was soon acknowledged. Luther attacked Zuinglius and his doctrine of the sacraments with great bitterness;

Bullinger defended both with calm but earnest arguments, in a series of writings on the sacraments extending over many years. Bucer's (q.v.) attempts to reconcile Luther's views with those of the reformed at first met with Bullinger's sympathy and approval; but he came at last to doubt Bucer's sincerity, or, at least, his thoroughness of conviction. In the midst of all his controversies he continued his faithful pastoral labors, and by these, with his powerful and popular preaching, he established the Reformation firmly in Zurich. His theology was Augustinian, but of a milder type than Calvin's. When division was threatened (1547) between the Reformed churches of Zurich and Geneva on the sacramental question, Bullinger and Calvin, by correspondence and personal conference, came to an agreement of views, which was expressed in the *Consensus Tigurinus* (1549), in which the corporal presence is denied, but a real and spiritual communication in the Supper of Christ to the believer is admitted. Bullinger was long in close correspondence with many men of note in the English Church, with whom he became acquainted during their sojourn abroad while the Marian persecution lasted, and his influence contributed greatly toward settling the doctrines of the English reformers. Many of their letters and of his own are preserved in the library of the city of Zurich. One of the most important labors of his later life was the preparation of the *Confessio et Expositio brevis*, etc. (the Second Helvetic Confession), adopted as authoritative in 1566. **SEE CONFESSIONS**. After severe suffering from calculus, he died Sept. 17, 1575, repeating the Creed, the Lord's Prayer, and several of the Psalms just before his departure. His son-in-law, Simler, preached his funeral sermon, afterward printed (*De Vita et Obita Bullingeri*). Many of his works have been translated into English, viz., *One hundred Sermons on the Apocalypse* (1561, 4to): — *Twenty-six Sermons on Jeremiah* (1583, 4to): — *Exhortation to Ministers* (1575, 4to): — *Commonplaces of Christian Religion* (1572, 4to): — *The Sum of the Four Evangelists; Fifty godly and learned Sermons* (1577, 4to). His works as collected and published amount to ten folio vols. (Zurich). Such was the reputation of his writings in England that Archbishop Whitgift obtained an order in convocation that every clergyman should procure a copy of his sermons and read one of them once a week. A new edition of his *Decades*, from the edition of 1787, was printed for the Parker Society in 1849 (Camb. 4 vols. 8vo). There is also a reprint of the *Sermons on the Sacrament* (Camb. 1840, 8vo). See also Bullinger's *Leben u. ausgewählte Schriften, nach handschrift. u. gleichzeitigen Quellen* von C. Pestalozzi (Elberfeld, 1857, 8vo); Hess, *Lebtesgeschichte Bullinger's*; Franz, *Ziuge*

aus dem Leben Bullinger's (1828); Mosheim, *Ch. History*, 3, 192; Burnet, *Hist. of Reformation*, 3, 302, *et al.*; Herzog, *Real-Encyclopadie*, 2, 452.

Bullions, Peter D.D.,

a Presbyterian minister and classical scholar, was born at Moss-side, near Perth, Scotland, in December, 1791. He was bred to farm labor, but in 1810 he entered the University of Edinburgh, supporting himself partly by his previous savings and partly by teaching. In the same way he supported himself during his theological studies under Professor Paxton from 1813 to 1817, when he was licensed to preach by the Presbytery of Edinburgh, and sailed to America. In 1818 he became pastor of the Presbyterian church at Argyle, N. Y., and in 1824 Professor of Languages at the Albany Academy. He held this place till 1848, when he gave himself wholly to the pastoral charge. His literary activity was chiefly devoted to the preparation of elementary classical works, in which he was eminently successful. In addition, he published a memoir of his relative, Dr. Alexander Bullions, besides contributing to several periodicals. "His pupils, who are widely scattered through the land, bear a grateful testimony to his ability and fidelity. His exact and critical knowledge of the classics made him not only a most competent but most successful teacher. He died February 13, 1864. — Wilson, *Presbyterian Almanac*, 1865.

Bullock

is a frequent translation of the following Heb. words: properly **rPior rP**; *par*, strictly a *steer*, often with the addition (in the original) of the qualifying clause, **rqB; ^B**, *son of a beeve*, rendered "young" in our version; **rWQ**, *shor*, Chaldee **rWQ**, *tor* (Gr. **ταῦρος**), usually rendered "ox;" and **l g[ee'gel**, ^{<2310>}Jeremiah 21:18; 46:21; elsewhere "calf." **SEE BULL**. The word "bullock," indeed, seems to be used almost changeably in the Auth. Vers. with the term "ox," to designate a male of the beeve kind; but the following distinctions of the Heb. terms may properly be indicated. **SEE CATTLE**.

1. BAKAR', **rqB**; is properly a generic name for horned cattle when of full age and fit for the plough. Accordingly, it is variously rendered "bullock" (^{<2311>}Isaiah 64:25), "cow" (^{<2315>}Ezekiel 4:15), "oxen" (^{<0126>}Genesis 12:16). Hence, in ^{<0218>}Deuteronomy 21:3, the female young (**tl g[, rqB**) is a

heifer; in ^{<0290>}Exodus 29:1, the male young (רַקְבָּאֲב, רַפִּי or in ^{<0187>}Genesis 18:7, simply רַקְבָּאֲב, rendered “calf” in the A. V.) is a young bullock. This word is derived from an unused root, רַקַּב; *bakar*’, to cleave, hence to plough, as in Latin *armentum* is for *aramentum*.

2. SHOR, רַשׁוֹ, differs from the foregoing term in the same way as *hv*, a sheep, from ἄσφα flock of sheep. It is a generic name, but almost always signifies *one head of horned cattle*, without distinction of age or sex. It is very seldom used collectively. The Chaldee form of the word *tor*, רַשׁוֹ, occurs in ^{<1419>}Ezra 6:9, 17; 7:17; ^{<2025>}Daniel 4:25, etc. (Plutarch, *Sull.* c. 17, says Θῶρ οὐ Φοίνικες τὴν βοῦν καλοῦσι). It is probably the same word as ταῦρος, *taurus*, Germ. *stier*, Engl. *steer*. The root in Hebrew is not used, but in Arabic signifies to *paw up the dust*, a very natural derivation of the word.

3. E’GEL, אֶגְלָא (fem. חֵל אֶגְלָא), a calf properly of the first year, derived, as Gesenius thinks, from an AEthiopic word signifying *embryo*, while others derive it from אֶגַל; *agal*’, to roll. The (fem.) word is used of a trained heifer (^{<2801>}Hosea 10:11), of one giving milk (^{<2021>}Isaiah 7:21, 22), of one used in ploughing (^{<0748>}Judges 14:18), and of one three years old (^{<0159>}Genesis 15:9).

4. PAR, רַפִּי almost synonymous with the last, and signifying generally a young bull of two years old, though in one instance (^{<0065>}Judges 6:25) possibly a bull of seven years old. It is the customary term for bulls offered in sacrifice, and hence is used metaphorically in ^{<2443>}Hosea 14:3, “so will we render, ‘as bullocks,’ our lips.” *SEE OX*.

Bulrush

is used synonymously with “RUSH” in the A. V. as the rendering of two Hebrew words.’ *SEE REED*.

1. AGMON’, אֶגְמוֹן in ^{<2093>}Isaiah 9:13; 19:15, in the proverbial expression “branch and rush,” equivalent to *high and low alike* (the Sept. has μέγαν καὶ μικρόν in one passage, ἀρχὴν καὶ τέλος in the other), and in ^{<2806>}Isaiah 58:6, the Hebrew term is rendered “bulrush.” The word is derived from אֶגַם; *agan*’, a marsh, because the bulrush grows in marshy ground. The bulrush was platted into ropes (A. V. “hook”), as appears

from ^{<1810>}Job 41:2 (see Bochart, *Hieroz.* 2, 772; comp. Plin. *Nat. Hist.* 19, 2). The Sept. has κρίκος in the latter passages. *SEE RUSH.*

2. GOME', αμβῶ (from αμβῆ; to *drink up*, referring to the porous nature of the plant, as *absorbing* moisture: hence the Latin name *bibulus*; comp. "bibula papyrus" in Lucan, 4:136), occurs ^{<1113>}Exodus 2:3 (where Sept. omits); ^{<2312>}Isaiah 18:2 (Sept. βίβλος); 35, 7 (Sept. ἔλος); ^{<1811>}Job 8:11 (Sept. πάπυρος); in the first two of which passages it is translated in our version by "bulrush," and in the last two by "rush," and is undoubtedly the Egyptian papyrus (*papyrus Nilotica*), so famous in the history of writing, and from which the word *paper* is derived. It is the *Cyperus papyrus* of modern botany. It was anciently very abundant in Egypt, but is now very scarce there. It is found in *great* abundance, however, in Syria and Abyssinia. The Egyptians used this plant for garments, shoes, baskets, various kinds of utensils, and especially for boats. It was the material of the ark (q.v.) in which Moses was exposed, and of it the vessels mentioned in ^{<2312>}Isaiah 18:2 were formed. This practice is referred to by Lucan (4. 136) and by Pliny (13. 11, s. 22). (Comp. Celsius, *Hierob.* 2, 137-152.) *SEE PAPYRUS.*

Bulwark

is the representative in the Auth. Vers. of several Hebrew words: **l yj e cheyl** (*lit. strength*, or an *army*, as in ^{<1287>}2 Kings 18:17), an intrenchment, especially the *breastwork* which protects the trench (^{<2310>}Isaiah 26:1; elsewhere "trench," "rampart," "wall," etc.); also **hl yj æhylah'**, the same (^{<1984>}Psalm 48:14); **r/xm; matsor'** (once **dwæm; matsod**, prob. by an error of transcription, ^{<2014>}Ecclesiastes 9:14), *lit. straitness*, hence a mound erected by the besiegers (^{<1511>}Deuteronomy 20:20; elsewhere "siege," etc.); **hnpæpinnah'**, a pinnacle or *turret* (^{<1415>}2 Chronicles 26:15; elsewhere "corner"). The "bulwarks" spoken of in Scripture appear to have been mural towers, which answered the purposes of the modern *bastion*. Bulwarks were erected at certain distances along the walls, usually at the *corners*, and upon them were placed the military engines. The wall between the bulwarks, instead of running in a straight line, curved inward, thus giving the greatest possible extent in flanking the enemy from the projections. They are said to have been introduced by King Uzziah (^{<1415>}2 Chronicles 26:15; ^{<3116>}Zephaniah 1:16; ^{<1913>}Psalm 48:13; ^{<2310>}Isaiah 26:1). *SEE FORTIFICATION.*

Bu'nah

(Heb. *Bunah*', **חנׁנב**, *discretion*; Sept. **Βαανά** v. r. **Βαννά**), the second son of Jerahmeel, the grandson of Pharez the son of Judah (^{<1325>}1 Chronicles 2:25). B.C. ante 1658.

Bunch

hDga } *aguddah*', a bundle of hyssop (^{<1222>}Exodus 12:22; elsewhere "burden" or yoke, ^{<2806>}Isaiah 58:6' "troop" of men, ^{<1025>}2 Samuel 2:25); **qWlMxæ** } *asimmuk*', a bunch of dried raisins (^{<10601>}2 Samuel 16:1; ^{<1324>}1 Chronicles 12:40; elsewhere "cluster of raisins"); **tvBDi** } *dabbe'sheth*, the hump of a camel (^{<2306>}Isaiah 30:6), so called from the *softness* of the flesh, being a mere lump of fat (see Burckhardt, *Notes on the Bedouins*, 2, 82 sq.).

Bundle

(**rræj** } *tseror*'; **δέσμη**), signifies any thing bound together and tied up for future disposal (^{<2013>}Song of Solomon 1:13; ^{<1030>}Matthew 13:30; ^{<1847>}Job 14:17). It is also used of a sum of money in a *purse* (^{<1025>}Genesis 42:35; ^{<1071>}Proverbs 7:20). **SEE BAG**. The speech of Abigail to David (^{<1259>}1 Samuel 25:29) may be thus rendered: "The life of my master is bound up in the bundle of the living by Jehovah," or written in the book of the living. In ^{<403>}Acts 28:3, the original word is **πλήθος**, an *armful*, literally a "multitude," as elsewhere rendered.

Bunn, Seely

one of the most notable of the pioneer Methodist preachers in America, was born in Poughkeepsie, N. Y., in 1765. His parents removed to Berkely Co., Va., where he was converted and became a Methodist in 1789. He entered the ministry in 1792, and for 20 years labored incessantly, enduring the great fatigues and perils of frontier work with equanimity and patience; risking his life by exposure to the savages and by night-sleeping in the forests. In 1814 he became superannuated. His death was occasioned by a fall from his gig in the year 1833. — *Minutes of Conferences*, 2, 279.

Bunney, Edmund

a divine of the Church of England, was born in 1540, educated at Oxford, became probationer fellow of Magdalen College, and later chaplain to Archbishop Grindall. He died in 1617. Among his works are, *The whole Sum of the Christian Religion* (Lond. 1576, 8vo): — *An Abridgment of Calvin's Institutions* (Lond. 1580, 8vo), and several controversial pamphlets against the Jesuit Parsons.

Bun'ni

the name of two Levites.

1. (Heb. יְבֻנִי, *Bunni'*, either *considerate*, or the same name as BINNUI; Sept. Βοῦνύ.) The great-great-grandfather of one Shemaiah, which latter was appointed an overseer of the Temple after the captivity (<46115> Nehemiah 11:15). B.C. long ante 536.
2. (Heb. יְבֻנִי *Bunni'*, *built*, Sept. translates βίος, βιοί.) *One* of those who pronounced the public prayer and thanksgiving, and sealed the covenant on the return from Babylon (<46104> Nehemiah 9:4; 10:15). B.C. 410.
3. Bunni is said to have been the Jewish name of Nicodemus (Lightfoot on <46115> John 3:1; Ewald, *Isr. Gesch.* v. 233). *SEE NICODEMUS.*

Bunsen, Christian Karl Josias

was born at Korbach, in the German principality of Waldeck, *Aur.* 25, 1791, and studied at Marburg and Gottingen. In the latter university he came especially under the influence of the great philologist Heyne, whose instructions and example gave a bent to the youthful studies of Bunsen, and affected his career through life. At twenty he had so distinguished himself that he obtained a professorship in the gymnasium of Gottingen. In 1813 he published a dissertation, *De Jure Atheniensium haereditario*, which made his name known widely among the savans of Germany. Soon after he undertook a journey to Holland and Denmark, in which latter country he made the acquaintance of a disciple, if not a descendant, of Magnussen, who taught him the Icelandic tongue. After a while Bunsen made his way to Berlin, and there commenced his first acquaintance with Niebuhr, who was afterward to be his best patron and friend. Niebuhr suggested to the young man to visit Paris, where he studied, under the celebrated Orientalist De Sacy, Arabic, Persian, and Sanscrit. In 1817 he went to Rome, where

Niebuhr was Prussian ambassador. Niebuhr in 1818 appointed him his private secretary, and speedily procured him the place of secretary of embassy. A couple of years after his appointment, King Frederick William III arrived at Rome, and Bunsen became his cicerone. The king was struck with the erudition of his young official, and marked him out for promotion. In 1824 he made him his charge d'affaires at Rome, and in 1827 his minister resident. While enjoying this almost sinecure, Bunsen devoted himself to philological and antiquarian studies, and formed an enduring friendship with Champollion and his own countrymen Lepsius and Gerhard. He devoted himself alternately to Egyptian hieroglyphics, to the topography of ancient Rome, and to ancient Greek literature, more especially to the study of Plato. He also took a great interest in the Protestant Church and worship at Rome. In 1838 he was recalled, on account of a difficulty between the papal court and that of Prussia about certain extravagances of the Archbishop of Cologne. In 1841 Bunsen was appointed ambassador to England, and remained in that post until 1854. His political ideas being too liberal for the times, he was recalled home in that year, and spent the remainder of his life in his favorite studies, chiefly at Heidelberg, where he had a charming home, in which all visitors, and especially English and American travelers, were received with a free and cordial hospitality. He died at Bonn on Nov. 28, 1860. As a fruit of his residence in Italy, he furnished a large part of the material for Cotta's *Beschreibung von Rom*, and in 1843 he published, under his own name, *Die Basiliken des Christlichen Roms* (Munich, 8vo). His *Vesfassung der Kirche der Zukunft* (Hamb. 1845) was translated into English, and published, both in London and New York, under the title of *The Church of the Future* (12mo). In 1845 he commenced the publication of his *AEgyptens Stelle in der Weltgeschichte*, the fifth and last volume of which appeared in 1857. Part of this work has been translated into English, under the title *Egypt's Place in Universal History*. It is a vast repertory of facts and fancies, not a thoroughly digested book of science. He issued his *Ignatius von Antiochien u. seine Zeit* in 1847, and his *Briefe des Ignatius* in the same year. His *Zeichen der Zeit* appeared in 1855-6, and was translated into English as — *The Signs of the Times* (London and New York). This work is a powerful plea in behalf of the principle of religious liberty, and was principally directed against the intolerant views of Stahl and Hengstenberg. It led to a very violent controversy with Stahl, in which a number of the leading theologians of Germany took part on both sides. His *Gott in der Geschichte* (1857) has not, we think, been translated. His

most important work of late years is his *Hippolytus* (Lond. 1851, 4 vols. 8vo), afterward republished in 1854 in a fuller form, as *Christianity and Mankind: their Beginnings and Prospects* (Lond. 7 vols. 8vo), which contains, indeed, a vast deal of learned lumber, and of vague and conjectural dissertation, but is yet a very valuable contribution to our knowledge of early Church history. At the time of his death he was engaged upon his *Vollständiges Bibelwerk für die Gemeinde*, of which the first half volume appeared in 1858. The preface shows the character of the work fully. It was to be completed in eight volumes, four of which were to consist of his new *version* of the Bible in German, three of *Bible Documents*, and one of *Bible History*. It abounds in proofs of learning, but, like the other theological writings of Bunsen, it is entirely wanting in sobriety and discrimination, and has called forth very decided remonstrances on the part of the evangelical theologians of Germany as well as of other countries. M. Pressense, in the *Revue Chretienne*, Dec. 1860, gives a touching description of the last days and the death of Bunsen, which has been translated in many English and American journals. See also Getzer, *Bunsen als Staatsmann und Schriftsteller* (Gotha, 1861).

Bunting, Jabez D.D.,

the most eminent of modern English Wesleyans, was born at Manchester, May 13th, 1779. His parents early resolved that he should have the best education they were able to procure. At the excellent school where he was consequently placed, he was for a time exposed to annoyance as a Methodist; but his talents and manliness speedily won the respect of his schoolfellows, especially of a son of Dr. Percival, of Manchester, into whose family he was received without premium as a student of medicine. His parents made it an essential condition that his nights and Sundays should be spent at home. Dr. Percival was an and-Trinitarian, and they felt bound to guard their son from influences which might have weakened his attachment to evangelical truth. He had thus a twofold education, adapted to prepare him for a great career. In his Christian home he received a training of the conscience and the heart, which by grace had an abiding influence on his religious course; while, by liberal studies and good society, his intellect was exercised, and his social habits were formed in a way which fitted him for the high position to which he was early raised by his talents and virtues. His faith in the great truths of the Gospel was determined by his conversion when he was about sixteen. At nineteen he was licensed to preach, and in 1799 received his first appointment from the

Conference (Oldham). He was not long in gaining a power and influence among his brethren which he maintained through life. He regarded Methodism as a great work of God, formed to be of signal benefit to the world, and he gave himself, with all his powers, to promote its efficiency. He well understood its principles, and saw to what beneficial results those principles would lead if vigorously carried out; and his youthful mind very early set itself to clear away obstructions, and create new facilities for its successful action. To Bunting's practical wisdom mainly is due the organization of the Wesleyan Missionary Society, and his powerful eloquence aroused and sustained the ardor with which it was supported. For some eighteen years he was one of the secretaries of the society. He was four times chosen president of the Conference, and from the foundation of the Wesleyan Theological Institution in 1834 till his death he was president of that seminary. For many years his word was law in the Wesleyan Conference, and he achieved this distinction by purity of character, devotion to Christ's work, and pre-eminent organizing and administrative talent. Though Dr. Bunting gave himself devotedly to Methodism, he did not restrict his affectionate regards nor his services to his own community. He was ever ready to unite with Christian men of other names to advance objects of Christian philanthropy, and promote the conversion of the world to Christ. How those of other denominations generally regarded him may be gathered from an entry in one of the journal-letters of Dr. Chalmers, written when on his last visit to London, not quite a month before his death. Dr. Bunting heard Dr. Chalmers preach on Sunday morning, May 9th, 1847, and called to see him in the afternoon. Dr. Chalmers writes: "Delighted with a call after dinner from Dr. Bunting, with whom I and Mr. Mackenzie were left alone for an hour at least. Most exquisite intercourse with one of the best and wisest of men. Mr. M. and I both love him to the uttermost." A considerable part of the last year of his life was passed in weakness and pain. His mind retained its clearness, and his spirit was humbly resigned, but the flesh was weak. His feelings were depressed, — but his faith prevailed. As death approached, his consolations through Christ became rich and satisfying. When the power of speech was almost gone, he was heard to say, "Perfect peace." His last words were, "Victory, victory, through the blood of the Lamb!" He died June 16, 1858. The first vol. of his *Life*, by his son, T. P. Bunting, Esq., appeared in 1859; his posthumous *Sermons* (2 vols. 12mo) in 1861. — *London Rev.* July, 1859, p. 447; *Wesl. Minutes* (Lond. 1858); *Meth. Qu. Rev.* 1860, p. 20; 1862, p. 526

Bunyan, John

“the immortal tinker,” was born in 1628, at Elstow, near Bedford. His early education was neglected. In his youth he was dissolute and profligate, and he joined the Parliamentary army. He was converted from his evil ways in 1653, and in 1655 became a Baptist. For preaching to the Baptist congregation at Bedford he was thrown into prison, where he “tagged laces” twelve years and a half (1660-1672), and composed the *Pilgrim’s Progress*, a work which has already gone through more than fifty editions, and has been translated into many foreign languages. Before he was taken to jail he had begun to use his pen, chiefly in controversy with the Quakers; and writing proved an ample solace to him in his cell. Several works, including his *Grace Abounding*, and what is, next to the “Pilgrim,” his best-known work, *The Holy War*, which were eagerly read then and long afterward, were the fruit of his imprisonment. During the later years of his confinement he was allowed much freedom: could go into town at pleasure, and once was permitted to visit London, though for permitting that the jailer received a severe censure. During these years Bunyan appears to have preached and exhorted pretty nearly as freely as though he had not been a prisoner. In the last year of his imprisonment he was elected pastor of the Baptist church in Bedford (Mr. Gifford’s), and he was able to attend regularly to his ministerial duties. At length, on the 13th of September, 1672, he was set at liberty. After his release Bunyan set about putting his private affairs and those of his church in order. The chapel in which he preached was greatly enlarged in order to accommodate the increasing congregation. He commenced the organization of branch meetings and what might be called preaching circuits, and soon acquired such extended authority and influence that he came to be commonly known as Bishop Bunyan. He used to make frequent visits to London, where the announcement of a sermon by him was certain to collect an immense congregation. The close of his life is thus related by Southey: “Reading was a place where he was well known In a visit to that place he contracted the disease which brought him to the grave. A friend of his who resided there had resolved to disinherit his son; the young man requested Bunyan to interfere in his behalf; he did so with good success, and it was his last labor of love; for, returning to London on horseback through heavy rain, a fever ensued; which after ten days proved fatal. He died at the house of his friend Mr. Stradwick, a grocer, at the sign of the Star on Snow Hill, and was buried in that friend’s vault in Bunhill Fields’ burial ground.” His

tomb-stone states his death to have occurred on the 12th of August, 1688, but the correct date appears to be August the 31st. The first collected edition of Bunyan's *Works* was published in 1692 (Bedford, 1 vol. fol.); the last and most carefully collated edition of *The Works of John Bunyan, with an Introduction, Notes, and Sketch of his Life and Contemporaries*, by George Offor, appeared in London in 1853 (3 vols. imp. 8vo). The "Pilgrim's Progress" attained quick popularity. "The first edition was 'printed for Nath. Ponder, at the Peacock in the Poultry, 1678,' and before the year closed a second edition was called for. In the four following years it was reprinted six times. The eighth edition, which contains the last improvements made by the author, was published in 1682, the ninth in 1684, and the tenth in 1685. In Scotland and the colonies it was even more popular than in England. Bunyan tells that in New England his dream was the daily subject of conversation of thousands, and was thought worthy to appear in the most superb binding. It had numerous admirers, too, in Holland, and among the Huguenots in France. Yet the favor and the enormous circulation of the 'Pilgrim's Progress' were limited to those who read for religious edification and made no pretense to critical taste. When the *literati* spoke of the book, it was usually with contempt. Swift observes in his 'Letter to a young Divine,' 'I have been entertained and more informed by a few pages in the "Pilgrim's Progress" than by a long discourse upon the will and intellect, and simple and complex ideas;' but we apprehend the remark was designed rather to depreciate metaphysics than to exalt Bunyan. Young, of the 'Night Thoughts,' coupled Bunyan's prose with D'Urfe's doggerel, and in the 'Spiritual Quixote' the adventures of Christian are classed with those of Jack the Giant-killer and John Hickathrift. But the most curious evidence of the rank assigned to Bunyan in the eighteenth century appears in Cowper's couplet, written so late as 1782:

*"I name thee not, lest so despised a name
Should move a sneer at thy deserved fame."*

It was only with the growth of purer and more catholic principles of criticism toward the close of the last century and the beginning of the present that the popular verdict was affirmed, and the 'Pilgrim's Progress' registered among the choicest of English classics. With almost every Christmas there now appears one or more editions of the Pilgrim, sumptuous in *typography*, paper, and binding, and illustrated by favorite artists. Ancient editions are sought for by collectors; but, strange to say,

only one perfect copy of 1678 is known to be extant. Originally published for one shilling, it was bought a few years ago, in its old sheepskin cover, for twenty guineas. It is probable that, if offered again for sale, it would fetch twice or thrice that sum.” — *Book of Days*. Of recent editions, perhaps that by Southey, with his gracefully written *Life of Bunyan* prefixed, is one of the best. The “Pilgrim’s Progress” has been translated into every language and almost every dialect of civilized Europe, and it has been a favorite exercise of missionaries to translate it into the languages of the people to whom *they* have been sent; hence the “Pilgrim” of the Elstow tinker has been rendered into more languages than any other uninspired writer. And it deserves all the labor that has been expended upon it. Beyond dispute it is the first in rank of its class. Written by a plain, uneducated man for plain, uneducated people, it has ever found its way straight home to their hearts and imaginations. But it has not less delighted and instructed the most highly educated and intellectual. Macaulay, in his “Essay on Southey’s Bunyan” (written in 1831, *Edinb. Rev.* 54, 450), affirmed that he “was not afraid to say that, though there were many clever men in England during the latter half of the 17th century, there were only two great creative minds: one of these minds produced the ‘Paradise Lost,’ the other the ‘Pilgrim’s Progress.’” This is high, it might almost seem extravagant praise; yet twenty years later the same great authority reiterates in his “History” (ch. 7) the eulogy which he might be thought to have carelessly thrown out in the pages of a review: “Bunyan is as decidedly the first of allegorists as Demosthenes is the first of orators, or Shakspeare the first of dramatists. Other allegorists have shown great ingenuity, but no other allegorist has ever been able so to touch the heart, and to make abstractions objects of terror, of pity, and of love.” There are many lives of Bunyan. Besides Southey’s, see Philip’s *Life and Times of Bunyan* (Lond. 1839, 8vo); *Eng. Cyclopaedia*; Cheever, *Lectures on Pilgrim’s Progress*; *North Amer. Rev.* 36, 449; *Christian Review*, 4, 394; *Meth. Qu. Review*, 9, 466; *Lond. Quart. Review*, 43, 469; *Presbyterian Quarterly*, Jan. 1862, art. 4.

Burch, Robert

a Methodist Episcopal minister, was born in Tyrone county, Ireland, about 1777, and emigrated to America with his brother Thomas while very young. He entered the itinerant ministry in the Baltimore Conference in 1804; from 1811 to 1815 he was presiding elder on Carlisle District, and in 1816 was transferred to the Philadelphia Conference, and stationed in

Philadelphia. While in the Baltimore Conference he was repeatedly stationed in that city and was for some time the travelling companion of Bishop Asbury. After filling the most important appointments in the Philadelphia Conference, he was set off with the new Genesee Conference, where he filled the principal districts and stations until 1837, when he took the superannuated relation. He died at Canandaigua, N. Y., July, 1855. He was a man of commanding powers and devoted piety, and one of the most laborious and efficient pioneers of American Methodism. — *Minutes of Conferences*, v. 594.

Burch, Thomas

one of the earlier Methodist preachers in America, was born in Tyrone county, Ireland, August 30, 1778. In 1801 he was awakened and converted under the preaching of Gideon Ouseley, the great Irish missionary. In 1803 he emigrated to the United States, and about a year after was licensed to preach, and in 1805 was admitted on trial in the Philadelphia Conference. He regularly graduated in the office of deacon and elder, and soon became eminent as a preacher. He was elected a member of the first delegated General Conference of 1812, held in New York. He was afterward stationed in Montreal, Lower Canada, and continued there, occasionally visiting Quebec, during the war with Great Britain. At the close of the war he returned to the United States, and continued in the itinerant ranks, filling some of the most important appointments, until disease prevented him from laboring efficiently, when, in 1835, he took a supernumerary relation in the New York Conference. In this relation he continued until 1840, when he resumed his efficient service, but was able to continue in it only four years, when he was again returned supernumerary. Mr. Burch died suddenly Aug. 22, 1849. — *Minutes of Conferences*, 4, 444; *Sprague, Annals*, 7, 421.

Burchard (Burchardus), St.,

first bishop of Wurtzburg (*Herbipolis*), in Franconia, was born in England, and about 732, together with Lullus, went over from England to assist Bonifacius, archbishop of Mayence, upon his invitation to labor for the conversion of the Germans. He was sent to Rome by Pepin, king of France, to plead his cause before the pope; and, in consequence of his success, Pepin gave him the new see of Wurtzburg, in Franconia, where St. Kilian had preached about fifty years previously. Having at the expiration of ten

years entirely exhausted his strength by his labors, he resigned his see in 752, and retired to Hoymburg, on the Mayne, where he died shortly after. He was afterward canonized, and is celebrated in the Romish Church on the 14th of October. — Butler, *Lives of Saints*, Oct. 14; Baillet, *Vies des Saints*, Oct. 16.

Burckhardt, John Lewis,

an enterprising African traveler, is mentioned here because of the value of his travels to Biblical geography. The following account is taken from Chambers's *Encyclopaedia*. He was born at Lausanne, in Switzerland, Nov. 24, 1784. In 1806 he came to London, and was introduced by Sir Joseph Banks to the African Association, which accepted his services to explore the route of Hornemann into the interior of Africa, and he embarked for Malta, Feb. 14, 1809. He had previously qualified himself for the undertaking by a study of Arabic, and also by inuring himself to hunger, thirst, and exposure. From Malta he proceeded, under the disguise of an Oriental dress and name, to Aleppo, where he studied about two years, at the end of which time he had become so proficient in the vulgar Arabic that he could safely travel in the disguise of an Oriental merchant. He visited Palmyra, Damascus, Lebanon, and other remarkable places, and then went to Cairo, his object being to proceed from thence to Fezzan, and then across the Sahara to Sudan. No opportunity offering itself at the time for that journey, he went into Nubia. No European traveler had before passed the Derr. In 1814 he traveled through the Nubian desert to the shore of the Red Sea and to Jeddah, whence he proceeded to Mecca, to study Islamism at its source. After staying four months in Mecca, he departed on a pilgrimage to Mount Arafat. So completely had he acquired the language and ideas of his fellow-pilgrims that, when some doubt arose respecting his Mohammedan orthodoxy, he was thoroughly examined in the Koran, and was not only accepted as a true believer, but also highly commended as a great Moslem scholar. In 1815 he returned to Cairo, and in the following year ascended Mount Sinai. The Fezzan caravan, for which he had waited so long, was at last about to depart, and Burckhardt had made all his preparations for accompanying it, when he was seized with dysentery at Cairo, which terminated his life in a few days, Oct. 15, 1817, at the early age of 33. As a holy *sheik*, he was interred with all funereal honors by the Turks in the Moslem burial-ground. His collection of Oriental MSS., in 350 volumes, was left to the University of Cambridge. His journals of travel, remarkable alike for their interest and evident truthfulness, were

published by the African Association. Burckhardt was a man born to be a traveler and discoverer; his inherent love of adventure was accompanied by an observant power of the highest order. His personal character recommended him to all with whom he came in contact, and his loss was greatly deplored, not only in England, but in Europe. His works are: *Travels in Nubia*, 1819, — *Travels in Syria and the Holy Land*, 1822: — *Travels in Arabia*, 1829: — *Notes on the Bedouins and Wahabis*, 1830: — and *Manners and Customs of the Modern Egyptians*, 1830.

Burden

(*aCmi massa*, a lifting up, i.e. of the voice; Sept. usually *λῆμμα*). This term, besides its common meaning of a *load* (for which several other terms were also used), frequently occurs in the prophetic writings in the special signification of an *oracle* from God. It was sometimes understood in the sense of a denunciation of evil (^{<300>}Isaiah 13:1; ^{<300>}Nahum 1:1); yet it did not exclusively imply a grievous and heavy burden, but a message, whether its import were joyous or afflictive (^{<300>}Zechariah 9:1; 12:1; ^{<300>}Malachi 1:1).

Burder, George

was born in London May 25 (O. S.), 1752. About 1773 Mr. Burder became a student in the Royal Academy; but shortly afterward he began to preach, and at length determined to relinquish his profession of artist, and to devote himself to the Christian ministry. In 1778 he became pastor of an Independent Church at Lancaster; in 1783 he removed to Coventry, during his residence in which city he took an active part in the formation of the London Missionary Society; and in 1803 he accepted a call to the pastorship of the Congregational Church in Fetter Lane, London, and also to undertake the office of secretary to the London Missionary Society and editor of the *Evangelical Magazine*. The duties of these offices were performed by Burder with much zeal and talent, until increasing years and infirmities compelled him to resign them. He died May 29, 1832. His numerous publications consisted chiefly of essays and sermons. Of these, the *Village Sermons*, of which six volumes appeared at various times between 1799 and 1812 (new ed. Lond. 1838, 8 vols.), and which have been repeatedly reprinted and translated into several European languages, are perhaps the best known. Of forty-eight *Cottage Sermons*, *Sea Sermons*, and *Sermons to the Aged*, written for the Religious Tract Society for

gratuitous distribution or sale at a very cheap rate, the aggregate circulation during his life amounted to little short of a million copies. Among his other publications were *Evangelical Truth defended* (1788, 8vo): — *The Welsh Indians, or a Collection of Papers respecting a People whose Ancestors emigrated from Wales to America in 1710 with Prince Madoc, and who are said now to inhabit a beautiful Country on the west Side of the Mississippi* (8vo, 1799): — *Missionary Anecdotes* (1811, 12mo); see the *Memoir by Henry Forster Burder, D.D.* (Lond. 1833). See Morison, *Missionary Fathers*, 268; *English Cyclopaedia*, s.v.

Burgess, Anthony

a Nonconformist divine, who held the living of Sutton, in Warwickshire, from which he was ejected at the Restoration. His writings are much valued, and have become very scarce. The most important are *Vindiciae Legis* (Lond. 1646, 4to): — *True Doctrine of Justification* (Lond. 1655, 4to): *Doctrine of Original Sin* (Lond. 1659, fol.): — *Expository Sermons on John 17* (Lond. 1656, fol.): — *Spiritual Refinings*, 161 *Sermons* (Lond. 1658, fol. 2d ed.).

Burgess, Daniel

an Independent divine, was born at Staines, Middlesex. 1645; was educated at Oxford; from 1667 to 1674 he lived in Ireland as chaplain and schoolmaster, and afterward was an exceedingly popular minister for many years in London. He died in 1713. "His piety and learning were alloyed by too much of humor and drollery. In one sermon he declared that the reason why the descendants of Jacob were named Israelites was that God would not have his chosen people called *Jacobites*. In another he exclaimed, if you want a cheap suit, you will go to Monmouth Street; if a suit for life, you will go to the Court of Chancery; but for an eternally durable suit you must go to the Lord Jesus and put on his robe of righteousness." — Darling, *Cyclop. Bibliog.* s.v.; Allibone, *Dict. of Authors*, s.v.

Burgess, George

D.D., Protestant Episcopal bishop of Maine, was born at Providence, Rhode Island, Oct. 31, 1809; graduated at Brown University, and studied afterward for two years in the Universities of Gottingen, Bonn, and Berlin. He was rector of Christ Church, in Hartford, from 1834 to 1847, when he was consecrated bishop of the diocese of Maine. He published *The Book of*

Psalms in Eng. Verse (N.Y. 12mo); *Pages from the Ecclesiastical History of New England* (Boston, 1847, 12mo); *The last Enemy conquering and conquered* (Philad. 1850, 12mo); and *Sermons on the Christian Life* (Philad. 1857, 12mo). In certain departments of literature Bishop Burgess was second to no other man in his Church. In his later years his health declined. He died while on a voyage to the West Indies, undertaken in hopes of its restoration, on board the brig Jane, April 23, 1866. — *Amer. Church Review*, July, 1866.

Burgess, Thomas,

D.D., bishop of Salisbury, was born at Oldham, Hampshire, 1756, and educated at Corpus Christi, Oxford, of which he became fellow 1783. After various preferments, he was made bishop of St. David's 1803, and transferred to Salisbury 1825. He died 1837. Diligent as pastor and bishop, he was also very industrious as a writer. His publications number over a hundred, most of them sermons and small tractates. See Harford, *Life of Bishop Burgess* (Lond. 1841).

Burgh, James

was born at Madderty, Perth, in 1714, and was educated at St. Andrew's. After an unsuccessful attempt at the linen trade, he went up to London, and became corrector of the press. In 1746 he became assistant in a grammar-school at Marlow, and in 1747 set up a school at Stoke Newington. In 1771 he retired to Islington, where he died in 1775. He published *An Essay on the Dignity of Human Nature* (Lond.. 1754, 4to; 1767, 2 vols. 8vo); *Britain's Remembrancer* (Lond. 1745, often reprinted); *Thoughts on Education* (Lond. 1747, 8vo); *A Hymn to the Creator* (Lond. 1750, 2d ed.); *Political Disquisitions* (Lond. 1775, 3 vols. 8vo); *Crito, or Essays* (Lond. 1766, 12mo); *Warning to Dram-drinkers* (1751, 12mo), with other tracts, etc. — Darling, *Cyclop. Bibl.* 1, 498; Allibone, *Dict. of Authors*, 1, 287.

Burgh, William

LL.D., was born in Scotland in 1741, and became a member of Parliament. He died in 1808; having published *A Scriptural Confutation of Lindsay's Arguments against the one Godhead of Father, Son, and Holy Ghost* (York, 1779, 3d ed. 8vo); *An Inquiry into the Belief of the Christians of the three first Centuries respecting the Godhead of the Father, Son, and*

Holy Ghost (York, 1778, 8vo), a work which procured the author the degree of LL.D. from Oxford. — Darling, *Cyclop. Bibliog.* 1, 498.

Burghers

SEE ANTI-BURGHERS.

Burgundians

THEIR CONVERSION TO CHRISTIANITY. — The Burgundians were one of the warlike tribes of Vandal origin which, in the early part of the fifth century, left their abode in Germany and invaded Gaul. They were heathen; their religious system being governed by a high-priest elected for life, and bearing the title of *Sinist*. They settled in the country extending upward from Mayence as far as the territory of the Alemanni. They soon became converts to Christianity. Orosius mentions them as all Christians A.D. 417 (Ammian. Marcell. 1. 7, c. 32). Socrates (*Hist. Eccl.* 1. 7, c. 30) dates their conversion about 430. After the death of their king Gunduch about 473, Gundobald, one of his sons, having defeated and killed his three brothers, became sole king. He was an Arian, but did not persecute the Catholics. Several conferences took place between the two parties, one of which meetings, held at Lyons A.D. 500, resulted in the conversion of a large number of Arians. The king himself offered *secretly* to join the Catholic party, but Avitus objecting to this condition, the matter was dropped. Gundobald's son and successor, Sigismund, however, embraced openly the Catholic tenets. A synod was held by his order at Epaone (q.v.) in 517. He died in 524, and Burgundy was shortly afterward annexed to France. — Wetzter und Welte. SEE GERMANY.

Burial

Picture for Burial 1

(hrWbq] *keburah*', ^{<1018>}Ecclesiastes 6:3; ^{<2219>}Jeremiah 22:19; elsewhere "grave;" ^{<1148>}ἐνταφιασμός, ^{<4148>}Mark 14:8; ^{<8117>}John 12:7). SEE FUNERAL.

I. JEWISH. — Abraham, in his treaty for the cave of Machpelah, expressed his anxiety to obtain a secure place in which "to bury his dead out of his sight;" and almost every people has naturally regarded this as the most proper mode of disposing of the dead. Two instances, indeed, we meet with in sacred history of the barbarous practice of burning them to ashes:

the one in the case of Saul and his sons, whose bodies were probably so much mangled as to preclude their receiving the royal honors of embalmment (^{<0812>}1 Samuel 31:12); the other, mentioned by Amos (^{<3160>}Amos 6:10), appears to refer to a season of prevailing pestilence, and the burning of those who died of plague was probably one of the sanitary measures adopted to prevent the spread of contagion. Among the ancient Romans this was the usual method of disposing of dead bodies. But throughout the whole of their national history the people of God observed the practice of burial. It was deemed not only an act of humanity, but a sacred duty of religion to pay the last honors to the departed; while to be deprived of these, as was frequently the fate of enemies at the hands of ruthless conquerors (^{<1210>}2 Samuel 21:9-14; ^{<12111>}2 Kings 11:11-16; ^{<15712>}Psalms 79:2; ^{<2163>}Ecclesiastes 6:3), was considered the greatest calamity and disgrace which a person could suffer. By the ancient Greeks and Romans this was held to be essential even to the peace of the departed spirits (see Smith's *Dict. of Class. Antiq.* s.v. Funus). On the death of any member of a family, preparations were forthwith made for the burial, which, among the Jews, were in many respects similar to those which are common in the East at the present day, and were more or less expensive according to circumstances. After the solemn ceremony of the last kiss and closing the eyes, the corpse, which was perfumed by the nearest relative, having been laid out and the head covered by a napkin, was subjected to entire ablution in warm water (^{<4057>}Acts 9:37), a precaution probably adopted to guard against premature interment. But, besides this first and indispensable attention, other cares of a more elaborate and costly description were among certain classes bestowed on the remains of deceased friends, the origin of which is to be traced to a fond and natural, though foolish anxiety to retard or defy the process of decomposition, and all of which may be included under the general head of embalming. Nowhere was this operation performed with so religious care and in so scientific a manner as in ancient Egypt, which could boast of a class of professional men trained to the business; and such adepts had these "physicians" become in the art of preserving dead bodies, that there are *mummies* still found which must have existed for many thousand years, and are probably the remains of subjects of the early Pharaohs. The bodies of Jacob and Joseph underwent this eminently Egyptian preparation for burial, which on both occasions was doubtless executed in a style of the greatest magnificence (Genesis 1, 2, 26). Whether this expensive method of embalming was imitated by the earlier Hebrews, we have no distinct accounts; but we learn from their

practice in later ages that they had some observance of the kind, only they substituted a simpler and more expeditious, though it must have been a less efficient process, which consisted in merely swathing the corpse round with numerous folds of linen, and sometimes a variety of stuffs, and anointing it with a mixture of aromatic substances, of which aloes and myrrh were the chief ingredients. A sparing use of spices on such occasions was reckoned a misplaced and discreditable economy; and few higher tokens of respect could be paid to the remains of a departed friend than a profuse application of costly perfumes. Thus we are told by the writers of the Talmud (*Massecheth Semacoth*, 8) that not less than eighty pounds weight of spices were used at the funeral of Rabbi Gamaliel, an elder; and by Josephus (*Ant.* 17, 8, 3) that, in the splendid funeral procession of Herod, 500 of his servants attended as spice-bearers. Thus, too, after the crucifixion, Nicodemus and Joseph of Arimathaea, two men of wealth, testified their regard for the sacred body of the Savior by “bringing a mixture of myrrh and aloes, about a hundred pounds weight” (~~John~~ John 19:39, 40); while, unknown to them, the two Marys, together with their associates, were prepared to render the same office of friendship on the dawn of the first day of the week. Whatever cavils the Jewish doctors have made at their extravagance and unnecessary waste in lavishing such a quantity of costly perfumes on a person in the circumstances of Jesus, the liberality of those pious disciples in the performance of the rites of their country was unquestionably dictated by the profound veneration which they cherished for the memory of their Lord. Nor can we be certain but they intended to use the great abundance of perfumes they provided, not in the common way of anointing the corpse, but, as was done in the case of princes and very eminent personages, of preparing “a bed of spices,” in which, after burning them, they might deposit the body (~~2~~ 2 Chronicles 16:14; ~~Jeremiah~~ Jeremiah 34:5). For unpatriotic and wicked princes, however, the people made no such burnings, and hence the honor was denied to Jehoram (2 Chron 21:19). *SEE EMBALMING.*

Picture for Burial 2

Picture for Burial 3

The corpse, after receiving the preliminary attentions, was enveloped in the grave-clothes, which were sometimes nothing more than the ordinary dress, or folds of linen cloth wrapped round the body, and a napkin about the head; though in other cases a shroud was used, which had long before

been prepared by the individual for the purpose, and was plain or ornament. al, according to taste or other circumstances. The body, thus dressed, was deposited in an upper chamber in solemn state, open to the view of all visitors (^{<4087>}Acts 9:37).

From the moment the vital spark was extinguished, the members of the family, especially the females, in the violent style of Oriental grief, burst out into shrill, loud, and doleful lamentations, and were soon joined by their friends and neighbors, who, on hearing of the event, crowded to the house in such numbers that Mark describes it by the term **θόρυβος**, a tumult (v. 38). By the better classes, among whom such liberties were not allowed, this duty of sympathizing with the bereaved family was, and still is, performed by a class of females who engaged themselves as professional mourners, and who, seated amid the mourning circle, studied, by vehement sobs and gesticulations, and by singing dirges in which they eulogized the personal qualities or virtuous and benevolent actions of the deceased (^{<4089>}Acts 9:39), to stir the source of tears, and give fresh impulse to the grief of the afflicted relatives. Numbers of these singing men and women lamented the death of Josiah (^{<4095>}2 Chronicles 35:25). The effect of their melancholy ditties was sometimes heightened by the attendance of minstrels (**αὐληταί**, properly *pipers*); and thus in solemn silence, broken only at intervals by vocal and instrumental strains suited to the mournful occasion, the time was passed till the corpse was carried forth to the grave. *SEE MOURNING.*

The period between the death and the burial was much shorter than custom sanctions in our country; for a long delay in the removal of a corpse would have been attended with much inconvenience, from the heat of the climate generally, and, among the Jews in particular, from the circumstance that every one that came near the chamber was unclean for a week. Interment, therefore, where there was no embalming, was never postponed beyond twenty-four hours after death, and generally it took place much earlier. It is still the practice in the East to have burials soon over; and there are two instances in sacred history where consignment to the grave followed immediately after decease (^{<4096>}Acts 5:6, 10).

Persons of distinction were deposited in coffins. Among the Egyptians, who were the inventors of them, these chests were formed most commonly of several layers of pasteboard glued together, sometimes of stone, more rarely of sycamore wood, which was reserved for the great, and furnished,

it is probable, the materials of the coffin which received the honored remains of the vizier of Egypt. There is good reason to believe also that the kings and other exalted personages in ancient Palestine were buried in coffins of wood or stone, on which, as additional marks of honor, were placed their insignia when they were carried to their tombs: if a prince, his crown and scepter. if a warrior, his armor; and if a his books. *SEE COFFIN.*

Picture for Burial 4

Picture for Burial 5

But the most common mode of carrying a corpse to the grave was on a bier or *bed* (^{<4031>}2 Samuel 3:31), which in some cases must have been furnished in a costly and elegant style, if, as many learned men conclude from the history of Asa (^{<4034>}2 Chronicles 16:14) and of Herod (Josephus, *Ant.* 17, 8, 3), these royal personages were conveyed to their tombs on their own beds. The bier, however, in use among the common and meaner sort of people was nothing but a plain wooden board, on which, supported by two poles, the body lay concealed only by a slight coverlet from the view of the attendants (Hackett's *Illustr. of Script.* p. 112). On such an humble vehicle was the widow's son of Nain carried (^{<4074>}Luke 7:14), and "this mode of performing funeral obsequies," says an intelligent traveler, "obtains equally in the present day among the Jews, Mohammedans, and Christians of the East." The nearest relatives kept close by the bier, and performed the office of bearers, in which, however, they were assisted by the company in succession. For if the deceased was a public character, or, though in humble life, had been much esteemed, the friends and neighbors showed their respect by volunteering attendance in great numbers; and hence, in the story of the affecting incident at Nain, it is related that "much people of the city were with the widow." In cases where the expense could be afforded, hired mourners accompanied the procession, and by every now and then lifting the covering and exposing the corpse, gave the signal to the company to renew their shouts of lamentation. A remarkable instance occurs in the splendid funeral cavalcade of Jacob. Those mercenaries broke out at intervals into the most passionate expressions of grief, but especially on approaching the boundaries of Canaan and the site of the sepulcher; the immense company halted for seven days, and, under the guidance of the mourning attendants, indulged in the most violent paroxysms of sorrow. *SEE GRIEF.*

Picture for Burial 6

Picture for Burial 7

Sepulchres were, as they still are in the East — by a prudential arrangement sadly neglected in our country — situated without the precincts of cities. Among the Jews, in the case of Levitical cities, the distance required was 2000 cubits, and in all it was considerable. Nobody was allowed to be buried within the walls, Jerusalem forming the only exception, and even there the privilege was reserved for the royal family of David and a few persons of exalted character (^{<1120>}1 Kings 2:10; ^{<1240>}2 Kings 14:20). In the vicinity of this capital were public cemeteries for the general accommodation of the inhabitants, besides a field appropriated to the *burial of strangers*. *SEE ACELDAMA*.

It remains only to notice that, during the first few weeks after a burial, members of a family, especially the females, paid frequent visits to the tomb. This affecting custom still continues in the East, as groups of women may be seen daily at the graves of their deceased relatives, strewing them with flowers, or pouring over them the tears of fond regret. And hence, in the interesting narrative of the raising of Lazarus, when Mary rose abruptly to meet Jesus, whose approach had been privately announced to her, it was natural for her assembled friends, who were ignorant of her motives, to suppose “she was going to the grave to weep there” (^{<413>}John 11:31; see Hackett’s *Illustra. of Script.* p. 111). *SEE SEPULCHRE*.

II. CHRISTIAN. —

(I.) *Ancient Usages*. Among the ceremonies of the early Christians we observe invariably a remarkable care for the dead, and a becoming gravity and sorrow in conducting the funeral solemnities. The Christian Church manifested from the first a decided preference for the custom of *burying* the dead, though the practice of burning the dead prevailed throughout the Roman empire. The Romans used to conduct their funeral solemnities in the night; but the Christians, on the contrary, preferred the daytime, retaining, however, the custom of carrying lighted tapers in the funeral procession. In times of persecution they were often compelled to bury their dead in the night, for the sake of security (Euseb. *Ch. Hist.* 7, 22). It was usual for friends or relatives to close the eyes and mouth of the dying, and to dress them in proper grave-clothes (usually made of fine linen). Eusebius tells us that Constantine was wrapped in a purple robe, with other

magnificence (*Vit. Const.* 4, 66). Jerome alludes, with indignation, to the custom of burying the rich in costly clothes, as gold and silk (*Vita Pauli*). Augustine, in several passages, commends the practice of decently and reverently burying the bodies of the dead, especially of the righteous, of whose bodies he says, “the Holy Spirit hath made use, as instruments and vessels, for all good works” (*De Civit. Dei*, lib. 1, cap. 13). He says further, in another passage, that we are not to infer from the authorities given in Holy Scripture for this sacred duty that there is any sense or feeling in the corpse itself, but that even the bodies of the dead are under the providence of God, to whom such pious offices are pleasing, through faith in the Resurrection. The body was watched and attended till the time fixed for the funeral, when it was carried to the grave by the nearest relatives of the deceased, or by persons of rank or distinction, or by individuals appointed for that purpose. Appropriate hymns were sung; and the practice of singing on such occasions was explained and defended by Chrysostom, who says (*Hom. 4 in Hebr.*), “What mean our hymns? Do we not glorify God, and give him thanks that he hath crowned him that is departed, that he hath delivered him from trouble, and hath set him free from all fear? Consider what thou singest at that time: ‘Turn again unto thy rest, O my soul, for the Lord hath rewarded thee.’ And again, ‘I will fear no evil; for thou art with me.’ And again, ‘Thou art my refuge from the affliction that encompasseth me.’ Consider what these psalms mean. If thou believest the things that thou sayest to be true, why dost thou weep and lament, and make a mere mock and pageantry of thy singing? If thou believest them not to be true, why dost thou play the hypocrite so much as to sing?” Notice of the moving of the funeral procession was sometimes given by the *tuba*; or boards, used before the introduction of bells, were struck together; and in later times bells were tolled. As early as the fourth century it was usual to carry in the procession palm and olive branches, as symbols of victory and joy, and to burn incense. Rosemary was not used till a later period; laurel and ivy leaves were sometimes put into the coffin; but cypress was rejected, as being symbolical of sorrow and mourning. It was also customary to strew flowers on the grave. Funeral orations, in praise of those who had been distinguished during life by their virtues and merits, were delivered. Several of these orations are extant. In the early Church it was not uncommon to celebrate the Lord’s Supper at the grave, by which it was intended to intimate the communion between the living and the dead, as members of one and the same mystical body, while a testimony was given by the fact that the deceased had departed in the faith. Prayers for the

dead were offered when it became customary to commend the souls of the deceased to God at the grave, and into this serious error some eminent men fell. Chrysostom and Jerome have both been quoted as adopting this unscriptural practice (Bingham, *Orig. Eccl.* 15, 3, 17). **SEE DEAD, PRAYERS FOR THE.** “In England, burial in some part of the parish church-yard is a common law right, without even paying for breaking the soil, and that right will be enforced by mandamus. But the body of a parishioner cannot be interred in an iron coffin or vault, or even in any particular part of a church-yard, as, for instance, the family vault, without the sanction of the incumbent. To acquire a *right* to be buried in a particular vault or place, a faculty must be obtained from the ordinary, as in the case of a pew in the church. But this right is at an end when the family cease to be parishioners. By the canons of the Church of England, clergymen cannot refuse to delay or bury any corpse that is brought to the church or church-yard; on the other hand, a conspiracy to prevent a burial is an indictable offense, and so is the wilfully obstructing a clergyman in reading the burial service in a parish church. It is a popular error that a creditor can arrest or detain the body of a deceased debtor, and the doing such an act is indictable as a misdemeanor. It is also an error that permitting a funeral procession to pass over private grounds creates a public right of way. By the 3 Geo. IV, c. 126, § 32, the inhabitants of any parish, township, or place, when going to or returning from attending funerals of persons in England who have died and are to be buried there, are exempted from any toll within these limits. And by the 4 Geo. IV, c. 49, § 36, the same regulation is extended to Scotland; the only difference being that in the latter case the limitation of the district is described by the word *parish* alone. The 6 and 7 Will. IV, c. 86, regulates the registry of deaths. The 4 Geo. IV, c. 52, abolished the barbarous mode of burying persons found *felo de se*, and directs that their burial shall take place, without any marks of ignominy, privately in the parish church-yard, between the hours of nine and twelve at night, under the direction of the coroner. The burial of dead bodies cast on shore is enforced by 48 Geo. III, c. 75 (see Wharton’s *Law Lexicon*). In Scotland, the right of burial in a churchyard is an incident of property in the parish; but it is a mere right of burial, and there is not necessarily any corresponding ownership in the *solum* or ground of the church-yard. In Edinburgh, however, the right to special burial places in church-yards is recognized (Chambers, *Encyclopaedia*).

As to *the place of burial*: for the first three centuries it was without the cities, generally in vaults or catacombs, made before the city gates. The Emperor Theodosius, by an edict, expressly forbade to bury within a church or even within a town. Chrysostom (*Hom. 37* [al. 74], in *Matt.*) confirms this view. In cases where the Donatists had buried their martyrs (*circumcelliones*) in churches, we find that the bodies were afterward removed. This is the first instance we find of burials within the church, and it was, as we see, declared to be irregular and unlawful. The first thing which seems to have given rise to burying in churches, was the practice which sprung up in the fourth century of building oratories or chapels, called *Martyria*, *Propheteia*, *Apostolcea*, over the remains of the apostles, prophets, or martyrs. Still, however, the civil canon law forbade any to be buried within the walls of a church; and, although kings and emperors latterly had the privilege given them of burial in the *atrium*, or in the church-yard, it was not until the beginning of the sixth century that the people seem to have been admitted to the same privilege; and even as late as the time of Charlemagne, canons were enacted (as at Mentz, 813, chap. 52), which forbade the burial of any persons within the church except on special occasions, as in the case of bishops, abbots, priests, and lay persons distinguished for sanctity. Thus, also, in the canons which accompany the Ecclesiastical Canons of King Edgar, and which were probably made about 960, we find, Can. 29, that no man might be buried in a church unless he had lived a life pleasing in the sight of God. (See Spelman, *Conc.* 1, 451.) Eventually, it seems to have been left to the discretion of the bishops and priests (Council of Meaux. 845, Can. 72). By the ecclesiastical laws of England no one can be buried within the church without the license of the incumbent, whose consent alone is required. *SEE CATACOMBS.*

(II.) *Modern Usages.*

1. Roman. — The ceremonies of the Roman Church at burials are the following: When the time is come, the bell tolls, and the priest, stoled, with the exorcist and cross-bearer, proceed to the house of the deceased, where the corpse is laid out with its feet toward the street, and, when it can be, surrounded by four or six wax tapers. The officiating priest then sprinkles the body thrice in silence, after which the psalm *De Profundis* is chanted, and a prayer for the rest of the soul pronounced; this is followed by an anthem, and then the *Miserere* is commenced, after which they proceed with the body to the burial-ground, with the tapers carried. When the body is arrived at the church door, the *Requiem* is sung and the *anthem*

Exultabant Domino ossa. In the church, the body of a clerk is placed in the chancel, that of a layman in the nave, and the clergy range themselves on either side; then the office for the dead and mass are said. After farther prayers and chanting, the body, having been thrice sprinkled with holy water, and thrice incensed, is carried to the grave, the officiating clerks chanting psalms. The priest blesses the grave, sprinkles and incenses both it and the body, sings the anthem *Ego sum Resurrectio*, and concludes with the *Requiem*. Some other minor ceremonies conclude the service. The poor are exempted from every charge, and the priest of the parish is bound to furnish the tapers for their burial. All ecclesiastical persons are buried in the vestments of their order (*Rituale Romanum*, p. 178, de Exequiis).

2. In the *Greek Church*, the priest, having come to the house, puts on his *epitrachelion* or stole, and incenses the dead body and all present. After this, a brief litany having been sung for the repose of the soul of the deceased, the priest again begins the benediction “Blessed be our God;” and the *Trisagion* having been said, the body is taken up and carried to the church, the priest going before with a taper, and the deacon with the censer. The body is then set down in the *narthex* or porch (in Russia it is carried into the church), and the ninety-first psalm chanted, which is followed by a succession of prayers and hymns, the Beatitudes, and the epistle and gospel (ⲄⲚⲞⲓⲛⲓ 1 Thessalonians 4:13-18, and ⲄⲚⲞⲓⲛⲓ John 5:24-31). Then follows the ἄσπασμός or kiss, the priests first, and afterward the relatives and friends, kissing either the body or the coffin, as their last farewell, during which are sung various hymns, divided into stanzas, relating to the vanity of human life. Then follows the absolution of the deceased by the priest; after which the body is carried to the grave, the priests singing the *Trisagion*, Lord’s Prayer, etc. When the body is laid in the grave, the priest casts gravel cross-wise upon it, saying, “The earth is the Lord’s, and the fullness thereof,” etc. He then pours out some oil from a lamp, and scatters some incense upon it; after which *troparia* for the rest of the soul are sung, and the grave is filled up.

3. In *Protestant* lands the forms of burial are generally simple. The order of the Church of England is observed by the Methodist Episcopal and Protestant Episcopal churches in America, in the former somewhat abridged. The forms used by the various churches may be found in their books of order and discipline. — Bingham, *Orig. Eccl.* bk. 23, ch. 2, 3; Durandus, *De Rit. Eccl. Cath.* 1, 23; Landon, *Eccl. Dict.* 1, 448.

Burkitt, William M.A.,

a pious and learned divine of the Church of England, was born at Hitcham, in Suffolk, July 25, 1650, and was admitted at Pembroke Hall, Cambridge, in 1664. From the college he came to Bilston Hall, in Suffolk, and was chaplain there. In 1671 he was settled in Milden, in Suffolk, where he remained twenty-one years, as curate and rector, eminently acceptable and useful. In 1692 he became vicar of Dedham, in Essex, where he died 1703. His most important work is *Expository Notes on N.T.*, which has passed through many editions, and is still constantly reprinted (N. Y. 2 vols. 8vo). His *Life*, by Parkhurst, was published in London (1704, 8vo).

Burmah

a kingdom (formerly called an empire) of Farther India. Before the English conquests in 1826, it included Burmah Proper, Cathay, Arracan, Pegu, Tenasserim, and the extensive country of the Shan tribes. By those conquests and the subsequent war of 1853 Arracan, Pegu, and Tenasserim, with the entire sea-coast of the country, have been incorporated into the British territory. The population of the entire country probably amounts to 9,250,000, and belongs to various tribes, among which the Burmans, the Karens, the Peguans or Talaings, and Shans are the principal.

I. Religion. — “Buddhism (q.v.) is the prevailing religion of Burmah, where it has been preserved in great purity. Its monuments, temples, pagodas, and monasteries are innumerable; its festivals are carefully observed, and its monastic system is fully established in every part of the kingdom. While directing the reader to the special article on BUDDHISM for an account of its doctrines, history, etc., we may here glance at its development, institutions, and edifices among the Burmans. The members of the monastic fraternity are known in Burmah as *pon-gyees*, meaning ‘great glory;’ but the Pali word is *rahan*, or holy man. The *pon-gyees* are not priests, in the usual acceptation of the term, but rather monks. Their religious ministrations are confined to sermons, and they do not interfere with the worship of the people. They are a very numerous class, living in monasteries, or *kyoungs*, and may at once be known by their yellow robes (the color of mourning), shaven heads, and bare feet. They subsist wholly by the charity of the people, which, however, they well repay by instructing the boys of the country. The *kyoungs* are thus converted into national schools. The vows of a *pon-gyee* include celibacy, poverty, and the

renunciation of the world; but from these he may at any time be released and return to a secular life. Hence nearly every youth assumes the yellow robe for a time, as a meritorious act or for the purpose of study, and the ceremony of making a pon-gyee is one of great importance. The ostensible object of the brotherhood is the more perfect observance of the laws of Buddha. The order is composed of five classes-viz., young men who wear the yellow robe and live in the kyongs, but are not professed members; those on whom the title and character of pon-gyees have been solemnly conferred with the usual ceremonies; the heads or governors of the several communities; provincials, whose jurisdiction extends over their respective provinces; and, lastly, a superior general or great master, who directs the affairs of the order throughout the empire. No provision is made for religion by the government, but it meets with liberal support from the people. A pongyee is held in profound veneration; his person is sacred, and he is addressed by the lordly title of *pra* or *phra*; nor does this reverence terminate with his death. On the decease of a distinguished member his body is embalmed, while his limbs are swathed in linen, varnished, and even gilded. The mummy is then placed on a highly-decorated cenotaph, and preserved, sometimes for months, until the grand day of funeral. The Burman rites of cremation are very remarkable, but we cannot here enlarge upon them. On the whole, a favorable opinion may be passed on the monastic fraternity of Burmah; although abuses have crept in, discipline is more lax than formerly, and many doubtless assume the yellow robe from unworthy motives. In Burmah, the last Buddha is worshipped under the name of Gotama. His images crowd the temples, and many are of a gigantic size. The days of worship are at the new and full moon, and seven days after each; but the whole time, from the full moon of July to the full moon of October, is devoted by the Burmans to a stricter observance of the ceremonies of their religion. During the latter month several religious festivals take place, which are so many social gatherings and occasions for grand displays of dress, dancing, music, and feasting. At such times barges full of gayly dressed people, the women dancing to the monotonous dissonance of a Burman band, may be seen gliding along the rivers to some shrine of peculiar sanctity. The worship on these occasions has been described by an eye-witness, in 1857, as follows: 'Arrived at the pagodas and temples, the people suddenly turn from pleasure to devotion. Men bearing ornamental paper umbrellas, fruits, flowers, and other offerings, crowd the image-houses, present their gifts to the favorite idol, make their *shek-he*, and say their prayers with all dispatch. Others are gluing more

gold-leaf on the face of the image, or saluting him with crackers, the explosion of which in nowise interferes with the serenity of the worshippers. The women for the most part remain outside, kneeling on the sward, just at the entrance of the temple, where a view can be obtained of the image within.' On another occasion we read: 'The principal temple, being under repair, was much crowded by bamboo scaffolding, and new pillars were being put up, each bearing an inscription with the name of the donor... The umbrellas brought as offerings were so numerous that one could with difficulty thread a passage through them. Some were pure white, others white and gold, while many boasted all the colors of the rainbow. They were made of paper, beautifully cut into various patterns. There were numerous altars and images, and numberless little Gotamas; but a deep niche or cave, at the far end of which was a fat idol, with a yellow cloth wrapped round him, seemed a place of peculiar sanctity. This recess would have been quite dark had it not been for the numberless tapers of yellow wax that were burning before the image. The closeness of the place, the smoke from the candles, and the fumes from the quantity of crackers constantly being let off, rendered respiration almost impossible. An old pon-gyee, however, the only one I ever saw in a temple, seemed quite in his element, his shaven bristly head and coarse features looking ugly enough to serve for some favorite idol, and he seemed a fitting embodiment of so senseless and degrading a worship. Offerings of flowers, paper ornaments, flags, and candles were scattered about in profusion. The beating a bell with a deer's horn, the explosion of crackers, and the rapid muttering of prayers, made up a din of sounds, the suitable accompaniment of so misdirected a devotion. The rosary is in general use, and the Pali words *Aneyya! doka! anatta!* expressing the transitory nature of all sublunary things, are very often repeated. The Burman is singularly free from fanaticism in the exercise of his religion, and his most sacred temples may be freely entered by the stranger without offense; indeed, the impartial observer will hardly fail to admit that Buddhism, in the absence of a purer creed, possesses considerable influence for good in the country under consideration. Reciprocal kindnesses are promoted, and even the system of merit and demerit-the one leading to the perfect state of nirvana, the other punishing by a degrading metempsychosis-has no doubt some moral effect. The religious edifices are of three kinds:

1. The *pagoda* (*Zadee* or *Tsa-dee*), a monument erected to the last Buddha, is a solid, bell-shaped mass of plastered brickwork, tapering to the summit, which is crowned by the *tee*, or umbrella, of open iron-work.
2. The *temple*, in which are many images of Gotama. The most remarkable specimen of Burman temple-architecture is the *Ananda* of Pagan. The ground-plan takes the form of a perfect Greek cross, and a tapering spire, with a gilded tee at the height of 168 feet from the foundation, crowns the whole.
3. The *kyoung* is generally constructed with a roof of several diminishing stages, and is often adorned with elaborate carved work and gilding. Burman architecture 'differs essentially from that of India in the frequent use of the pointed arch, not only for doors and windows, but also in the vaulted coverings of passages.' The *civilization* of Burmah, if not retrograde-which the ruins of Pagan would almost seem to indicate-is stationary and stereotyped, like that of China. All the wealth of the country is lavished on religious edifices, £10,000 sterling being sometimes expended on the gilding and beautifying of a single pagoda or temple, while roads, bridges, and works of public utility are neglected. The *vernacular tongue* of Burmah belongs to the monosyllabic class of languages, and is without inflection; the character is formed of circles and segments of circles. It is engraved on prepared strips of palm-leaf, and a number of these form a book. Printing is unknown, except where introduced by missionaries. *Pali* is the language of the religious literature" (Chambers, *Encyclopaedia*, s.v.).

II. Missions. — Burmah has become in the nineteenth century the seat of one of the most flourishing Protestant missions. In 1813 the Rev. Adoniram Judson (q.v.), an American Baptist missionary at Rangoon, published a tract and a catechism in the Burman language, and translated the Gospel of Matthew. In 1819 he baptized and received into the mission church the first Burman convert, Moug Nan. In the winter of the same year he went to Amarapura (or Ummerapoor), the seat of the imperial government, to obtain, if possible, toleration for the Christian religion, but his petition was contemptuously rejected. The arrival of Dr. Price, a physician as well as a minister, procured to him and Dr. Price an invitation from the king to reside at Ava. The war between Burmah and England (1824 to 1826) led to the conquest of a considerable part of Burmah by England. This part became the center of the Burman mission, though a

little church was maintained at Rangoon. In 1828 the first convert from the tribe of the *Karens*, who are found in great numbers in all parts of Burmah and the neighboring kingdom of Siam, was baptized. A Karen mission was thus founded, which has outgrown in extent the mission to the Burman tribe, and whose success has scarcely been equalled by any other of modern times. The Karen language at this time had not been reduced to writing, and one of the missionaries, Mr. Wade, undertook in 1832 to make an alphabet of its elemental sounds, to compile a spelling-book, and to translate two or three of the tracts already printed in Burman into the Karen language. In 1832 there were fourteen American missionaries in Burmah, and the reception of two additional printing-presses, with a large font of types and the materials for a type foundry, enabled them to print tracts and portions of the Scriptures in the Burman, the Karen, and the Talaing or Peguan languages. In 1834 Mr. Judson completed his Burman translation of the Bible, which was carefully revised by him, and published as revised in 1840. The successful attempt to unite the scattered Karens into compact villages greatly advanced the prosperity of the mission. In Burmah Proper a new persecution broke out against the Christian Karens in 1843, and many of them sought refuge in the British possessions. Attempts have been repeatedly made by the missionaries to obtain a permanent footing in Burmah Proper, or at least to secure toleration, but without success. In the British part of Burmah the work was very prosperous. Mr. Abbott, on his return from the United States in 1847, was met by thirty-three native preachers, who reported not less than 1200 converts in their several districts. In 1851 the missionaries received marks of the royal favor, and were allowed to commence a mission at Ava, which was interrupted by the war between Burmah and Great Britain in 1852. On December 20, 1852, the entire southern portion of Burmah, including the ancient province of Pegu, was incorporated with British India, and thus laid open to the free influence of Christianity. The missions in Burmah, till recently, were maintained by the American Baptist Missionary Union. In 1853 a deputation from the Union visited Burmah, and eventually some differences arose respecting the measures then adopted, and the reports subsequently made in America, the result of which was that some missionaries broke off their connection with the Baptist Union. They were, in 1866, in connection with the "American Baptist Free Mission Society." In 1859 the American missionaries were again invited by the king to come and live with him. Commissioner Phayre, of Pegu, in the same year stated in a report to the government of India that of the Karens, whose number he

estimates at about 50,000, over 20,000 souls are either professed Christians, or under Christian instruction and influence. At the 50th annual meeting of the Missionary Union, held in 1864 in Philadelphia, a paper was read on the "Retrospective and Prospective Aspects of the Missions," in which was suggested as among the agencies of the future the formation of a general convention for Burmah, corresponding with similar associations in the United States, the body to be without disciplinary power, purely missionary in its character, to which should at once be transferred the responsibility and care of many details hitherto devolved on the executive committee; the membership to be made up of the missionaries and delegates from native churches and local associations, the latter being much more numerous than the former, and occupying a prominent place in its transactions, the avowed object and aim being to form on the field an agency that should in time assume the sole responsibility of evangelizing the country. The proposal received the cordial indorsement of the Missionary Union, and the executive committee accordingly addressed a circular to the missionaries, recommending the formation of a Burmah Association. Circumstances occurred which delayed the meeting of the missionaries and native helpers until Oct. 15, 1865, when it assembled in Rangoon. Nearly all the American missionaries (including three not connected with the Missionary Union) were present, together with seventy native preachers and "elders." The Constitution adopted for permanent organization is as follows:

Preamble. — We, Christians of various races residing in British Burmah and now assembled in Rangoon, in gratitude to our Redeemer for his saving grace, in obedience to his last commission to his Church to preach the Gospel to every creature, and with unfeigned love and compassion to our fellowmen, yet ignorant of the Gospel, do now, in humble reliance upon the promised grace of Christ, form ourselves into a society for the more effectual advancement of his kingdom in this land; and for this purpose we unite in adopting the following Constitution:

Art. I. This society shall be called the Burmah Baptist Missionary Convention.

Art. II. All missionaries, ordained ministers, and authorized preachers of the Gospel, who are in the fellowship of our de. nomination, and who agree to this Constitution, shall be members of the Convention,

together with such lay delegates as may be appointed by the churches, in the ratio of one delegate to each church, with an additional delegate for every fifty members.

Art. III. The object of this Convention shall be to strengthen and unite the Baptist churches of Burmah in mutual love and the Christian faith, and to extend the work of evangelization to all regions within our reach which do not receive the Gospel from other agencies.

Art. IV. The attainment of this twofold object shall be sought by the personal intercourse of Christians representing our churches; by the collection of reports and statistics setting forth the state of the churches and the results of Christian labor in Burmah; by united representations to Christians in this and other lands of the religious and educational wants of the various races and sections of Burmah; and, lastly, by calling forth and combining the prayers and efforts of all the native Christians in the common object of saving their brethren, the heathen, from sin and everlasting death by the Gospel.

Art. V. This Convention shall assume no ecclesiastical or disciplinary power.

Art. VI. Moneys which may at any time be confided to the disposal of this Convention shall be faithfully applied in accordance with the objects of the Convention and the expressed wishes of the donors.

Art. VII. The officers of this Convention shall be a president, four vice-presidents, recording and corresponding secretaries, and a treasurer, who, together with twelve other members, shall be a committee of management to conduct the affairs of the Convention in the intervals of its regular meetings. Seven members of the Convention present at any meeting regularly called by the chairman and one of the secretaries shall be a quorum for the transaction of business.

Art VIII. This Convention shall meet annually, at such time and place as it shall appoint, for prayer, conference, and preaching, with special reference to the objects of the Convention, and for the transaction of its business. At these meetings the committee of management shall present a faithful report of their doings during the previous year, and officers shall be elected and all needful arrangements made for the year ensuing.

Art. IX. The recording secretaries shall keep a faithful record of the proceedings at the annual meeting. The corresponding secretaries shall record the doings of the committee at their meetings, conduct the correspondence of the committee, and preserve copies of important letters.

Art. X. This Constitution maybe amended by a vote of two thirds of the members present at any annual meeting of the Convention, notice of the proposed change having been given at a previous annual meeting.

President, Rev. C. Bennett; Vice-presidents, Rev. J. S. Beecher, Syah Ko En, Thrah Quala, Thrah Po Kway; Recording Secretaries, *English*, Rev. C. II. Carpenter; *Burmese*, Ko Yacob; Karen, Thrall Tay; Corresponding Secretary, Rev. A. T. Rose; Treasurer, Rev. D. L. Brayton; Committee; Rev. E. A. Stevens, D. I., Rev. D. A. W. Smith, Thrah Sah Mai, Rev. J. L. Douglass, Rev. B. C. Thomas, Thrah Thah Oo, Thralh Pah Poo, Ko Too, Syah Ko Shway A, Ko Aing, Shway Noo, Moug O.

III. Statistics:

(a.) *Missionary.* — In that part of Burmah now under British rule there were formerly nine different missions. They have now been consolidated into five.

1. *The Maulmain Burman Mission* had, in 1889, 50 missionaries, 18 men and 32 women (including wives of missionaries; 14 ordained and 44 unordained native preachers, 23 churches, 1977 members; 287 were baptized in 1888.

2. *The Maulmain Karen Mission* had, in 1889, 54 missionaries, 17 men and 37 women; 110 ordained and 335 unordained native preachers, 487 churches, 27,627 members; 1584 baptized in 1888.

3. *The Shan Mission*, begun in 1861, had, in 1889, 7 missionaries, 2 men and 5 women; 7 unordained native preachers, 2 churches, 53 members; 4 baptized in 1888.

4. *The Kachin Mission* had 6 missionaries, 2 men and 4 women; 1 ordained and 3 unordained native preachers, 1 church, 44 members; 5 baptized in 1888.

5. *The Chin Mission* had 6 missionaries, 2 men and 4 women; 2 ordained and 11 unordained native preachers, 8 churches, 251 members; 32 were baptized in 1888.

(b.) Educational. —

1. There is at Rangoon a Karen Theological Seminary; also the Rangoon Baptist College is located here. The Women's Baptist Foreign Missionary Society has here a girls' boarding-school with 160 pupils, and 3 day schools with 158 pupils. At Maulmain they have a girls' school with 110 pupils, and a boys' school with 170 pupils. At Thongze there is a girls' school with 74 pupils; at Prome there are 3 schools with 225 pupils; at Zigon 3 schools with 112 pupils; at Henthada 1 school with 30 pupils; at Waukema 40 pupils; at Mandalay 1 boarding and day school with 85 pupils; at Pegu 1 school with 25 pupils; at Myingyan 1 school with 45 pupils; at Sagaing 2 schools with 17 pupils.

2. Among the *Karens* there is a boarding-school at Bassein, Sgau Karen, with 351 pupils; at Tavoy one with 102 pupils; at Rangoon a boarding-school with 173 pupils; at Maubin, Pwo Karen, a boarding and day school with 81 pupils; at Toungoo, Red Karen, 1 school with 5 pupils; at Thatone 2 schools and 57 pupils.

3. Among the *Shans* there is a school at Toungoo with 51 pupils, and another at Thatone with 30 pupils.

4. Among the *Chins* there is a school at Sandoway with 50 pupils; another at Bhamo, Kachin, with 28 pupils.

There is also a girls' boarding and day school for Eurasians at Maulmain, with 42 pupils; another is located at Rangoon and has 65 pupils.

The census of 1881 showed that 61 per cent. of the males in Lower Burmah above the age of twelve could read and write. Later statistics show that there are 16 training and technical schools, 1 college, 70 secondary schools, and 5325 primary schools, chiefly monastic, with a total enrollment of 158,932.

(c.) Special. — In the earlier history of these missions a great confusion was caused by the peculiar teachings of one of the American missionaries, Mrs. Mason, which were supported by her husband, Rev. Dr. Mason, but emphatically repudiated by the Missionary Union. The result was a division

in many, if not most of the churches, the majority in some instances taking sides with one party, and in other instances with the other.

In 1886 Burmah was entered by the Methodist Episcopal Church. There is now at Rangoon (1888) an English Church with 35 members, and a native church with 40 members, and property valued at \$16,333.

Burmah was entered by the Wesleyan Missionary Society in 1887, Mandalay being chosen as the center of operations. A vernacular and English school has been established.

The Leipsic Evangelical Lutheran Missionary Society has a mission at Rangoon.

The Society for the Propagation of the Gospel entered Burmah in 1868. It now has a bishop at Rangoon, for which the society contributed toward the endowment of the see £2000. The work is largely educational.

In 1874 Mr. W. C. Baily, together with friends in Dublin. organized a mission to the lepers of India. Its work extends into Burmah also.

A Danish Lutheran Mission to the Karens of Burmah was commenced in 1884 by Hans Poulsen and H. J. Jensen. At first they opened a station at Yaddu, near Taung-ngu; but, wishing to go to those not yet evangelized, they went among the Red Karens, beginning work at Pobja, the residence of the chief. Here Mr. Poulsen died in 1886: the sister of Mr. Jensen in 1887; Mr. Jensen himself in 1888. Mr. Knudsen, who had joined the mission in 1886, has been compelled by ill-health to return to Taung-ngu, where Miss A. Gehlert, who went out in 1887, is laboring among the women and children.

The Hudson Taylor's China Inland Mission has a station at Bhamo, in Upper Burmah.

A new Burman Bible has been printed (1888), a revision of the translation of Dr. Judson. There is also a version of the Bible in the Karen and Shan languages..

See Mrs. Wylie, *The Gospel in Burmah* (N. Y. 1860, 8vo); *Reports of Baptist Missionary Union; Missionary Year-book* for 1889; Fytche, *Burma, Past and Present* (1878); Scott, *The Burman, His Life and Notions* (1882); *Burma as it Was, Is, and Will Be* (1886). Comp. INDIA.

Burmam, Franciscus

son of a Protestant minister, was born in 1632 at Leyden, where he received his education. Having officiated to a Dutch congregation at Hanau, in Hessen, he returned to his native city, and was nominated regent of the college in which he had before studied. Not long afterward he was elevated to the professorship of divinity at Utrecht, where he died November 10, 1679, having established considerable reputation as a linguist, a preacher, and a philosopher. His works include (in Dutch) *Commentaries on the Pentateuch* (Utrecht, 1660, 8vo, and 1668, 4to): *Commentaries on Joshua, Ruth, and Judges* (Ibid. 1675, 4to): — *Commentaries on Kings, Chronicles, Ezra, Nehemiah, and Esther* (Amst. 1683, 4to): — *Commentary on the Book of Samuel* (Utrecht, 1678, 4to). He also wrote, in Latin, *Synopsis Theologica* (Amst. 1699, 2 vols. 4to), and other works. — *Biog. Univ.* 6, 327; Landon, *Eccl. Dict. s.v.*

Burmam, Franciscus, Jr.

son of the preceding, born at Utrecht in 1671, where he taught theology until his death in 1719. He wrote, among other works, *Theologus, sive de iis quae ad verum et consummatum Theologum requiruntur* (Utrecht, 1715, 4to): — *De persecutione Diocletiani* (Ibid. 1719, 4to).

Burn, Richard LL.D.,

a distinguished English writer on ecclesiastical law, was born in 1720 at Winton, Westmoreland, and educated at Queen's College, Oxford. He was for forty-nine years rector at Orton, where he died, Nov. 20, 1785. He was also chancellor of the diocese of Carlisle. His *Ecclesiastical Law* (Lond. 1760, 2 vols. 4to; 9th ed. enlarged by R. Phillimore, Lond. 1842, 4 vols. 8vo) is recommended by Blackstone as one of the "very few publications on the subject of ecclesiastical law on which the reader can rely with certainty." Equally celebrated is his work, *Justice of the Peace and Parish Officer* (Lond. 1755, 2 vols. 8vo; 29th ed. by Bere and Chitty, Lond. 1845, 6 vols.; suppl. by Wise, 1852). — Hook, *Eccl. Biog.* 3, 279.

Burnaby, Andrew

an English clergyman and traveler, was born at Ashfordly, 1732, and was educated at Queen's College, Cambridge, where he passed M.A. in 1757. In 1759 and 1760 he traveled in North America, and afterward published

Travels through the Middle Settlements of North America (Lond. 1775, 4to). He then became British chaplain at Leghorn, and traveled in Corsica, of which he wrote an account in *Journal of a Tour in Corsica* in 1766 (Lond. 1804). In 1760 he became vicar of Greenwich, and archdeacon of Leicester in 1786. He died in 1812. Besides the works above named, he published *Occasional Sermons and Charges* (Deptford, 1805, 8vo). — Rose, *New Biog. Dictionary*; Allibone, *Dictionary of Authors*, 1, 296.

Burnap, George Washington

a Unitarian divine and writer, was born in Merrimac, New Hampshire, Nov. 30, 1802, graduated at Harvard College in 1824, was ordained pastor of the Unitarian church in Baltimore April 23, 1828, and continued its pastor until his death, Sept. 8, 1859. In 1849 he received the degree of D.D. from Harvard College. He was a frequent contributor to various periodicals, and the author of a large number of books, among which the following are the most important:

1. *Lectures on the Doctrines of Controversy between Unitarians and other Denominations of Christians* (1835): —
2. *Lectures to Young Men on the Cultivation of the Mind* (Baltimore, 1840, 12mo): —
3. *Expository Lectures on the principal Texts of the Bible which relate to the Doctrine of the Trinity* (Boston, 1845): —
4. *Popular Objections to Unitarian Christianity considered and answered* (1848): —
5. *Christianity, its Essence and Evidence* (1855).

Burnet, Gilbert

bishop of Salisbury, was born in Edinburgh, Sept. 18, 1643, his father being an Episcopalian, and his mother a Presbyterian. He was educated at Aberdeen, and was licensed to preach in the Scotch Church 1661. After travelling in England, Holland, and France, he returned to Scotland in 1665, and was ordained priest by Wishart, bishop of Edinburgh, and appointed to the parish of Saltoun, where he soon gained the good-will of the people by his faithful labors both as pastor and preacher. Here he published an attack upon the remissness and wrongdoings of the bishops of

the Scotch Church, which brought him the ill-will of Archbishop Sharp. In 1669 he was made professor of divinity at Glasgow, and in that year he published his *Modest and Free Conference between a Conformist and a Non-conformist*. In 1673 Charles II made him his chaplain; but he soon afterward, through the misrepresentations of Lauderdale, fell into disgrace, and his appointment was cancelled, whereupon he resigned his professorship at Glasgow and settled in London, where he was made preacher at the Rolls and lecturer at St. Clement's. In 1675 he published vol. 1 of his *History of the Reformation of the Church of England*, which was received with much favor, and had the extraordinary honor of the thanks of both houses of Parliament. In 1680 appeared the most carefully prepared: of all his writings, entitled *Some Passages in the Life and Death of the Earl of Rochester*, being an account of his conversation with that nobleman in his last illness. In 1681 he published vol. 2 of his *History of the Reformation*, and in 1682 his *Life of Sir Matthew Hale*. Overtures were now again made to him by the court, and he was offered the bishopric of Chichester by the king "if he would entirely come into his interests." He still, however, remained steady to his principles. About this time also he wrote a celebrated letter to Charles, reproving him in the severest style both for his public misconduct and his private vices. His majesty read it twice over, and then threw it into the fire. At the execution of Lord Russell in 1683, Burnet attended him on the scaffold, immediately after which he was dismissed both from his preachingship at the Rolls and his lecture at St. Clement's by order of the king. In 1685 he published his *Life of Dr. William Bedell*, bishop of Kilmore, in Ireland. In 1685, upon the accession of James II, he passed through France to Rome, where he was at first favorably received by Pope Innocent XI, but was soon afterward ordered to quit the city. Invited by the Prince of Orange, he settled down at the Hague, where he devoted his time chiefly to English politics, and was entirely in the confidence of the Protestant party. In 1688 he accompanied the Prince of Orange to England, and upon his accession to the throne as William I, Burnet was appointed to the bishopric of Salisbury; an appointment which appeared so objectionable to Sancroft, the archbishop of Canterbury, that he refused to consecrate him in person, but authorized his ordination by a commission of bishops, March 31, 1689. In his diocese he was zealous and painstaking; he tended his flock with a diligence and disinterestedness worthy of the purest ages of the Church. Finding the general character of his clergy to be not such as became their high office, he devised the plan of forming a community of young clergymen, whom he

clothed and kept at his own expense, and instructed them and prepared them for the exercise of the sacerdotal office. Unhappily, the University of Oxford took offense at this institution, and he was compelled to break it up. He died March 17, 1715. He was a man of great learning, and even violent in his zeal against Romanism. Lowth, who opposed him, accused him of maintaining that bishops and priests hold their jurisdiction from the sovereign as supreme head; that these two orders were originally one; that ordination is simply an edifying ceremony; and that the submission of the first Christians to the apostles was altogether voluntary. The truth and exactness of his great work, the *History of the Reformation*, has been the subject of many criticisms; but it now stands in higher credit than ever. It was translated into Latin (by Mittelhorzer, fol. Geneva, 1686) and into other languages. His *Exposition of the Thirty-nine Articles* was published in 1699, in folio, and was condemned by the Lower House of Convocation (best ed. Page's, Lond. 1843, 8vo). He also published, among other works, *History of the Death of Persecutors* (translated from Lactantius): — *Memoirs of the Dukes of Hamilton* (Lond. 1673, fol.): — *Pastoral Care* (1692): — *Four Discourses to his Clergy* (1693): — *Sermons* (1706:3 vols. 4to): — *Exposition of the Church Catechism*: — *Sermons, and an Essay toward a new book of Homilies* (1713). The most remarkable of his works appeared soon after his death, viz. *History of his Own Time, from the Restoration of King Charles II to the Conclusion of the Treaty of Peace at Utrecht* (2 vols. fol.). It was published by his son Thomas, who prefixed to it an account of his father's life. At the end of subsequent editions there is given "A Chronological and particular Account of Burnet's Works." This list contains 58 published sermons, 13 discourses and tracts in divinity, 18 tracts against popery, 26 tracts polemical, political, and miscellaneous, and 25 historical works and tracts. Burnet's works in general do honor both to his head and heart. He was not, in general, a good writer; but, besides his want of taste, he rarely allowed himself sufficient time either for the collection and examination of his materials, or for their effective arrangement and exposition. Yet, with rarely any thing like elegance, there is a fluency and sometimes a rude strength in his style which make his works, upon the whole, readable enough. Dryden has introduced him in his "Hind and Panther" in the character of King Buzzard, and sketched him personally, morally, and intellectually in some strong lines. The delineation, however, is that of a personal as well as a political enemy. The best editions of the *History of the Reformation* are those published at Oxford, in 7 vols. 8vo (the index

forming the last), in 1829, with a valuable preface by Dr. E. Nares (reprinted, Lond. 1839, 4 vols. 8vo); in 1852 by Dr. Routh, and in 1865 (7 vols.) by Pocock, who has verified the references throughout, and collated the records with their originals. Of the *History of his Own Time* there is a new ed. (Oxf. 1833, 6 vols. 8vo). Cheap editions: *History of the Reformation* (N. Y. 3 vols. 8vo): — *Exposition of the 39 Articles* (N. Y. 8vo). See Macaulay, *Hist. of England*, 3, 60, 61; *English Cyclopaedia*.

Burnet, Matthias D.D.,

a Congregational minister, was born at Bottle Hill, N. J., Jan. 24, 1749, and graduated 1769 at the College of New Jersey. In April, 1775, he was ordained pastor of the Presbyterian Church, Jamaica, L.I. His sympathy with England during the Revolutionary War rendered him unpopular, and he resigned May, 1785. On the 2d of November he was made pastor of the church in Norwalk, Conn., where he labored until his death, June 30, 1806. He was made D.D. by Yale College 1785. He published a few sermons in the *American Preacher*, 1791. — Sprague, *Annals*, 2, 92.

Burnet, Thomas LL.D.,

was born at Croft, Yorkshire, 1635, and educated at Cambridge, where he became fellow of Christ's, 1657. In 1680 he published the first part of his *Telluris Theoria Sacra* (4to; best ed. 1699), treating of the physical changes the earth has gone through, etc. Burnet himself translated it into English, and in 1726 this translation had gone through six editions. The work was attacked by Herbert in 1685, Warren in 1690, and by Dr. Keill, Savilian professor, in 1698. Archbishop Tillotson, who was a great patron of Burnet, procured for him the office of chaplain to the king, but the general dissatisfaction occasioned by the publication of his *Archaeologia philosophica, sive doctrina antiqua de rerum originibus*, in 1692, in which the Mosaic account of the Fall. was treated with at least apparent levity, and which was not only censured by the clergy, but applauded by: Charles Blount, compelled him to resign his place and retire from court. He also wrote *De fide et officii Christianorum*, and *De statu mortuorum et resurgentium*, two posthumous publications (Lond. 1723, 8vo). He died Sept. 27, 1715. "Few works have called forth higher contemporary eulogy than *The Sacred Theory of the Earth*. It will not indeed stand the test of being confronted with the known facts of the history of the earth; and Flamstead observed of it that he 'could overthrow its doctrine on one sheet

of paper, and that there went more to the making of the world than a fine-turned period.' Its mistakes arise from too close adherence to the philosophy of Des Cartes, and an ignorance of those facts without a knowledge of which such an attempt, however ingenious, can only be considered as a visionary system of cosmogony; but, whatever may be its failure as a work of science, it has rarely been exceeded in splendor of imagination or in high poetical conception" (*Eng. Cyclopaedia*). Addison wrote a Latin ode in praise of the book (1699), which is prefixed to most editions of it. Warton, in his *Essay on Pope*, classes Burnet with the very few in whom the three great faculties, viz. judgment, imagination, and memory, have been found united. As a theologian, Burnet is not distinguished. In his treatise *De Statu Mortuorum* he advocates Millenarian doctrines, and also the limited duration of future punishment. — Hook, *Eccl. Biog.*, 3, 300; *Retrospective Review*, 6, 133; Allibone, *Dict. of Authors*, 1, 298.

Burnett Prizes, The

are two theological premiums, founded by Mr. Burnett, of Dens, Aberdeenshire. This gentleman (born 1729, died 1784) was a general merchant in Aberdeen, and for many years during his lifetime spent £300 annually on the poor. On his death he bequeathed the fortune he had made to found the above prizes, as well as for the establishment of funds to relieve poor persons and pauper lunatics, and to support a jail-chaplain in Aberdeen. He directed the prize-fund to be accumulated for 40 years at a time, and the prizes (not less than £1200 and £400) to be awarded to the authors of the two best treatises on the evidence that there is a Being all-powerful, wise, and good, by whom everything exists; and particularly to obviate difficulties regarding the wisdom and goodness of the Deity, and this independent of written revelation and of the revelation of the Lord Jesus, and from the whole to point out the inferences most necessary and useful to mankind. The competition is open to the whole world, and the prizes are adjudicated by three persons appointed by the trustees of the testator. together with the ministers of the Established Church of Aberdeen, and the principals and professors of King's and Marischal Colleges, Aberdeen. On the first competition, in 1815, 50 essays were given in; and the judges awarded the first prize, £1200, to Dr. William Lawrence Brown, principal of Marischal College and University of Aberdeen, for an essay entitled *The Existence of a Supreme Creator*; and the second prize, £400, to the Rev. John Bird Sumner, afterward

archbishop of Canterbury, for an essay entitled *Records of Creation*. On the second competition, in 1855, 208 essays were given in; and the judges, Rev. Baden Powell, Mr. Henry Rogers, and Mr. Isaac Taylor, awarded the first prize, £1800, to the Rev. Robert Anchor Thompson, Lincolnshire, for an essay entitled *Christian Theism*; and the second prize, £600, to the Rev. Dr. John Tulloch, principal of St. Mary's College, St. Andrew's, for an essay on *Theism*. The above four essays have been published in accordance with Mr. Burnett's deed. — Chambers, *Encyclopaedia*; Thompson, *Christian Theism* (preface).

Burnham, Abraham D.D.,

a Congregational minister, was born at Dumbarton, N. H., Nov. 18, 1775, and graduated at Dartmouth, 1804. He became pastor at Pembroke, N. H., in 1808, and remained in the same charge until 1850, when he resigned on account of feeble health. He died Sept. 24, 1852. He was for sixteen years secretary of the New Hampshire Missionary Society. — Sprague, *Annals*, 2, 514.

Burning

(the representative of many Hebrew words). Burning alive is a punishment of ancient date, which was not originated, though retained by Moses. Thus, when Judah was informed that his daughter-in-law Tamar was pregnant, he condemned her to be burnt (⁽¹³²⁴⁾Genesis 38:24), although the sentence was not executed. Burning was commanded to be inflicted on the daughters of priests who should prove unchaste (⁽¹³⁰⁹⁾Leviticus 21:9). and upon a man who should marry both the mother and the daughter (⁽¹³⁰⁴⁾Leviticus 20:14). The rabbins suppose that this burning consisted in pouring melted lead down the throat, a notion which may be considered as merely one of their dreams. Many ages afterward we find the Babylonians or Chaldaeans burning certain offenders alive (⁽¹³²²⁾Jeremiah 29:22; ⁽¹³⁰⁶⁾Daniel 3:6), and this mode of punishment was not uncommon in the East, even in the seventeenth century. Sir J. Chardin says, "During the dearth in 1688, I saw ovens heated on the royal square in Ispahan to terrify the bakers, and deter them from deriving advantage from the general distress." *SEE PUNISHMENT.*

Burning at the stake has in all ages been the frequent fate of Christian martyrs (q.v.). *SEE AUTO-DA-FE.*

Burning-Bush

was that in which Jehovah appeared to Moses at the foot of Mount Horeb (⁽⁴⁸³⁶⁾Exodus 3:2). Such was the splendor of the Divine Majesty that its effulgence dazzled his sight, and he was unable to behold it, and, in token of humility, submission, and reverence, "Moses hid his face." When the Hebrew lawgiver, just before his death, pronounced his blessing upon the chosen tribes, he called to mind this remarkable event, and supplicated in behalf of the posterity of Joseph "the good-will of Him that dwelt in the bush" (⁽⁴⁸³⁶⁾Deuteronomy 33:16); words which seem to indicate in this transaction something of an allegorical or mystical import, though there are various opinions as to the particular thing it was destined to shadow forth. "This fire," says Bishop Patrick, "might be intended to show that God would there meet with the Israelites, and give them his law in fire and lightning, and yet not consume them." (See Kichmaver, *De rubro ardente*, Rot. 1692; Schroder, *id.* Amst. 1714.) *SEE BUSH.*

Burns, Francis D.D.,

a colored bishop of the Methodist Episcopal Church in Africa, was born in Albany, N. Y., December 5, 1809. His parents were so poor that at five years of age he was indentured as a servant. At fifteen he was converted, and soon after entered the Lexington Heights Academy to obtain the education necessary to fit him for the ministry. After serving as an exhorter and local preacher, he was appointed to the Mission in Liberia, Africa, in 1894, and landed in Monrovia October 18th. The first post he signed him was as a teacher at Cape Palmas, under Rev. A. D. Williams. In 1838 he joined the Liberia Mission Conference; from 1840 to 1842 was stationed as assistant on the Bassa Circuit; in 1843, '44, Monrovia; was ordained deacon at Brooklyn, New York, in the morning, and elder at New York in the afternoon, in the Mulberry Street church, on the 16th of June, 1844, by Bishop E. S. Janes; returned to Liberia the same year, and at the next session of the Conference was appointed presiding elder of the Cape Palmas District; in 1851, by the direct order of the Board in New York, he was removed to Monrovia to open the Monrovia Academy and act as superintendent of the Mission. On the 14th of October, 1858, he was ordained at Perry, Wyoming county, New York, by the Rev. Bishops Janes and Baker, at the session of the Genesee Conference, according to the provision made by the General Conference of the Methodist Episcopal Church in the United States held in 1856, to the office and work of a

missionary bishop. He returned to Liberia during that year, and for nearly five years Bishop Burns devoted himself unceasingly in behalf of the Church, until advised by his physician to return to America. The voyage did not benefit him; and he died in Baltimore, Md., April 19, 1863. See in *Minutes of Conferences*, 1863, p. 237; *Report of Miss. So. of M. E. Church*, 1864.

Burnt-offering

(**חִלְיָה**, *olah'*, from **חָלַ** [; *alah'*, to ascend; Chald. **אֲחַל** [;]), a sacrifice which owed its Hebrew name to the circumstance that the whole of the offering was to be consumed by fire upon the altar, and to *rise*, as it were, in smoke toward heaven. There was in use also the poetical term **לִילְכָלִיל**, *perfect* (^{<6330>}Deuteronomy 33:10; ^{<0009>}1 Samuel 7:9; ^{<4502>}Psalms 51:21; comp. ^{<0704>}Judges 20:40); Chald. **אַרְמָלָה**; Gr. **ὀλοκαύτωμα** (^{<4123>}Mark 12:33; ^{<5806>}Hebrews 10:6; also **ὀλοκαύτωσις**, seldom **ὀλοκάρπωσις** or **ὀλοκάρπωμα**, in Philo **ὀλόκαυστον**, *holocaust*), *entire burnt-offering*, alluding to the fact that, with the exception of the skin, nothing of the sacrifice came to the share of the officiating priest or priests in the way of emolument, it being *wholly and entirely* consumed by fire. Such burnt-offerings are among the most ancient (Philo, 2:241) on record (Hesiod, *Theogn.* 535 sq.). We find them already in use in the patriarchal times; hence the opinion of some that *Abel's* offering (^{<0046>}Genesis 4:4) was a burnt-offering as regarded the firstlings of his flock, while the pieces of fat which he offered were a thank-offering, just in the manner that Moses afterward ordained, or, rather, confirmed from ancient custom (Leviticus i, sq.). It was a burnt-offering that Noah offered to the Lord after the Deluge (^{<0030>}Genesis 8:20). Throughout the whole of the book of Genesis (see 15:9, 17; 22:2, 7, 8, 13) it appears to be the only sacrifice referred to; afterward it became distinguished as one of the regular classes of sacrifice under the Mosaic law. As all sacrifices are divided (see ^{<5806>}Hebrews 5:1) into “gifts” and “sacrifices for sin” (i.e. eucharistic and propitiatory sacrifices), of the former of these the burnt-offering was the choicest specimen. Accordingly (in ^{<9408>}Psalms 40:8, 9, quoted in ^{<5806>}Hebrews 10:5), we have first (in ver. 8) the general opposition as above of sacrifices (**θυσίαι**, propitiatory) and offerings (**προσφοραί**); and then (in ver. 9) “burnt-offerings,” as representing the one, is opposed to “sin-offering,” as representing the other. Similarly, in ^{<0205>}Exodus 10:25 (less precisely), “burnt-offering” is contrasted with “sacrifice.” (So in ^{<0952>}1 Samuel 15:22;

Psalm 1, 8; ^{<4123>}Mark 12:33.) On the other hand, it is distinguished from “meat-offerings” (which were unbloody) and from “peace-offerings” (both of the eucharistic kind), because only a portion of them were consumed (see ^{<1085>}1 Kings 3:15; 8:64, etc.). In accordance with this principle, it was enacted that with the burnt-offering a “meat-offering” (of flour and oil) and “drink-offering” of wine should be offered, as showing that, with themselves, men dedicated also to God the chief earthly gifts with which He had blessed them (^{<888>}Leviticus 8:18, 22, 26; 9:16, 17; 14:20; ^{<294>}Exodus 29:40; ^{<284>}Numbers 28:4, 5). See each of these terms in its alphabetical place.

Originally and generally all offerings from the animal kingdom seem to have passed under the name of *olah*, since a portion at least of every sacrifice, of whatever kind — nay, that very portion which constituted the offering to God — was consumed by fire upon the altar. In process of time, however, when the sacrifices became divided into numerous classes, a more limited sense was given to the term **חִלְוָה**, it being solely applied to those sacrifices in which the priests did not share, and which were intended to propitiate the anger of Jehovah for some particular transgression. Only oxen, male sheep or goats, or turtle-doves and young pigeons, all without blemish, were fit for burnt-offerings. The offerer in person was obliged to carry this sacrifice first of all into the fore-court as far as the gate of the tabernacle or temple, where the animal was examined by the officiating priest to ascertain that it was without blemish. The offerer then laid his hand upon the victim, confessing his sins, and dedicated it as his sacrifice to propitiate the Almighty. The animal was then killed (which might be done by the offerer himself) toward the north of the altar (^{<811>}Leviticus 1:11), in allusion, as the Talmud alleges, to the coming of inclement weather (typical of the Divine wrath) from the northern quarter of the heavens. After this began the ceremony of taking up the blood and sprinkling it *around* the altar, that is, upon the lower part of the altar, not immediately upon it, lest it should extinguish the fire thereon (^{<882>}Leviticus 3:2; ^{<6127>}Deuteronomy 12:27; ^{<422>}2 Chronicles 29:22). **SEE SACRIFICE**. In the Talmud (tract *Zebachim*, sec. 1, ch. 1) various laws are prescribed concerning this sprinkling of the blood of the burnt-offering; among others, that it should be performed about the middle of the altar, below the red line, and only twice, so that the priest must first take his stand east of the altar, sprinkling in that position first to the east and then to the west; which done, he was to shift his position to the west, sprinkling again to the east

and west; and, lastly, only round about the altar, as prescribed in ^{<OR06>}Leviticus 1:5. The next act was the skinning or flaying of the animal, and the cutting of it into pieces — actions which the offerer himself was allowed to perform (^{<OR06>}Leviticus 1:6). The skin alone belonged to the officiating priest (^{<OR08>}Leviticus 7:8). The dissection of the animal began with the head, legs, etc., and it was divided into twelve pieces. The priest then took the right shoulder, breast, and entrails, and placing them in the hands of the offerer, he put his own hands beneath those of the former, and thus waved the sacrifice up and down several times in acknowledgment of the all-powerful presence of God (tract *Cholin*, 1, 3). The officiating priest then retraced his steps to the altar. placed the wood upon it in the form of a cross, and lighted the fire. The entrails and legs being cleansed with water, the separated pieces were placed together upon the altar in the form of a slain animal. Poor people were allowed to bring a turtle-dove or a young pigeon as a burnt-offering, these birds being very common and cheap in Palestine (Maimonides, *Moreh Nevochim*, 3, 46). With regard to these latter, nothing is said about the sex, whether they were to be males or females. The mode of killing them was by nipping off the head with the nails of the hand. The following kinds of burnt-offering may be distinguished.

1. Standing public burnt-offerings were those used daily morning and evening (^{<OR38>}Numbers 28:3; ^{<OR38>}Exodus 29:38), and on the three great festivals (^{<OR37>}Leviticus 23:37; ^{<OR31>}Numbers 28:11-27; 29:2-22; ^{<OR38>}Leviticus 16:3; comp. ^{<OR2>}2 Chronicles 35:12-16). Thus there were,

(1.) The daily burnt-offering, a lamb of the first year, sacrificed every morning and evening (with an offering of flour and wine) for the people (^{<OR38>}Exodus 29:38; ^{<OR38>}Numbers 28:3-8).

(2.) The Sabbath burnt-offering, double of that which was offered every day (^{<OR38>}Numbers 28:8-10).

(3.) The offering at the new moon, at the three great festivals, the great Day of Atonement, and feast of trumpets: generally two bullocks, a ram, and seven lambs. (See ^{<OR31>}Numbers 28:11-29:39.)

2. Private burnt-offerings were appointed at the consecration of priests (^{<OR25>}Exodus 29:15; ^{<OR38>}Leviticus 8:18; 9:12), at the purification of women (^{<OR16>}Leviticus 12:6, 8), at the cleansing of lepers (^{<OR49>}Leviticus 14:19), and removal of other ceremonial uncleanness (^{<OR55>}Leviticus 15:15, 30), on any

accidental breach of the Nazaritic vow, or at its conclusion (^{<000>}Numbers 6; comp. ^{<423>}Acts 21:26), etc.

3. But *free-will burnt-offerings* were offered and accepted by God on any solemn occasions, as, for example, at the dedication of the tabernacle (Numbers 7) and of the Temple (^{<1064>}1 Kings 8:64), when they were offered in extraordinary abundance. But, except on such occasions. the nature, the extent, and the place of the sacrifice were expressly limited by God, so that, while all should be unblemished and pure, there should be no idea (as among the heathen) of buying His favor by costliness of sacrifice. Of this law Jephthah's vow (if, as some think, his daughter be the sacrifice meant) was a transgression, consistent with the semi-heathenish character of his early days (see ^{<0710>}Judges 11:3, 24). The sacrifice of cows in ^{<0064>}1 Samuel 6:14 was also a formal infraction of it, excused by the probable ignorance of the people and the special nature of the occasion. In short, burnt-offerings were in use almost on all important occasions, events, and solemnities, whether private or public, and often in very large numbers (comp. ^{<0716>}Judges 20:26; ^{<0070>}1 Samuel 7:9; ^{<4302>}2 Chronicles 31:2; ^{<1004>}1 Kings 3:4; ^{<1320>}1 Chronicles 29:21; ^{<4321>}2 Chronicles 29:21; ^{<1617>}Ezra 6:17; 8:35). Heathens, also were allowed to offer burnt-offerings in the temple, and Augustus gave orders to sacrifice for him every day in the temple at Jerusalem a burnt-offering, consisting of two lambs and one ox (Philo, *Opp.* 2, 592; Josephus, *War*, 2, 17, 2; *Apion*, 2, 6). See Reland, *Antiq. Sacr.* 3, 2, p. 294 sq.; Lightfoot, *Minister. Templi*, 8, 1; Bauer, *Gottesd. Verfass.* 1, 174 sq.; Sperbach, *De Hebraeor. holocaustis* (Viteb. 1769).
SEE OFFERING.

Burnt-Offering, Altar Of.

Picture for Burnt Offering Altar 1

Picture for Burnt Offering Altar 2

It does not appear that any peculiar form of altar had been delivered to the true worshippers of God down to the period of the giving of the law; and, as far as can be gathered from the records of the patriarchal religion, the simplest structures seem to have been deemed sufficient. But at the institution of the tabernacle worship specific instructions were given for the erection of the altar, or of the two altars, that of burnt-offering and that of incense. It was the former of these, however, that was emphatically called *the altar*, as it was on it that all sacrifices of blood were presented, while

the other was simply placed as a stand or table within the tabernacle for the officiating priest to use in connection with the pot of incense. With regard to this altar, prior to any instructions concerning the erection of the tabernacle, and immediately after the delivery of the ten commandments from Sinai, the following specific directions were given: “An altar of earth shalt thou make unto me, and shalt sacrifice thereon thy burnt-offerings,” etc.; “And if thou wilt make me an altar of stone, thou shalt not make it of hewn stone; for if thou lift up thy tool upon it thou hast polluted it; neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon” (⁽¹²⁷¹⁾Exodus 20:24-26). There is here an evident repudiation of all pomp and ornament in connection with this altar of burnt-offering—the preferable material to be used in it being earth, or, if stone, yet stone unhewn, and consequently not graven by art or man’s device. The reason of this cannot be sought in any general dislike to the costly and ornamental in divine worship, for in the structure of the tabernacle itself, and still more, afterward, in the erection of the temple, both the richest materials and the most skillful artificers were employed. It is rather to be sought in the general purport and design of the altar, which was such as to consist best with the simplest form; and materials of the plainest description; for it was peculiarly the monument and remembrancer of man’s sin — the special meeting-place between God and his creatures, *as sinful*; on which account it must be perpetually receiving the blood of slain victims, since the way to fellowship with God for guilty beings could only be found through an avenue of death (Fairbairn, *Typology*, 2, 286).

In the directions afterward given (⁽¹²⁷¹⁾Exodus 27:1-8) for the construction of the altar that was to be placed in the outer court of the tabernacle, it may seem strange that no explicit mention is made either of earth or of stone. It was to be made of shittim or acacia *wood*, overlaid with brass; to be in form a square of five cubits, in height three cubits, and with projecting points or “horns” at each of the four corners. It was to be made “hollow with boards,” and Jewish writers have held that this hollow space between the boards was to be filled with earth or stones when the altar was fixed in a particular place; so that the original direction applied also to it, and the boards might be regarded as having their chief use in holding the earth or stones together, and supporting the fire-place, with the fuel and the sacrifice. Having an elevation of no more than 41 or 5 feet, no steps could be required for the officiating priest; a mere ledge or projecting border on the side would be quite sufficient, with a gentle incline toward it,

formed of earth or stones. This seems really to have been provided by the original construction of the altar according to the now commonly received interpretation of ^{<02704>}Exodus 27:4, 5, where it is said, “And thou shalt make for it [the altar] a grate of net-work of brass; and upon the net shalt thou make four brazen rings in the four corners thereof; and thou shalt put it under the compass [**bKokj** *karkob*’, circuit or border, as the word seems to mean] of the altar beneath, that the net may be even to the midst of the altar;” that is, as Von Meyer has explained (*Bibeldeutungen*, p. 201), there was a sort of terrace or projecting board half way up the altar and compassing it about, on which the priests might stand, or articles connected with the sacrifice might be laid; and this was to be supported by a grating of brass underneath, of net-like construction, as exhibited in the preceding cut. *SEE GRATE*. This pattern probably approaches, nearer than any other that has been presented, to the altar originally formed to accompany the tabernacle. The older and still very prevalent idea of its structure differs chiefly with regard to the network of brass, which it regards as the grating for the fire, and as furnished with four rings, that it might be sunk down within the boards and at some distance from them; as exhibited, for example, in the annexed cut, which is essentially the representation of Witsius (*Miscell. Sacra*, 1, 333), often reproduced with little variation. The chief objection to this form is that it places the network of brass near the top and within the boards, instead of making it, as the description seems to require, from the ground upward to the middle, and consequently outside — a support, in short, for the projecting *karkob*, or margin, not for the fire and the sacrifice. The articles connected with the fire are not minutely described, but are included in the enumeration given at ver. 3: “And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his flesh-hooks, and his fire-pans; all the vessels thereof thou shalt make of brass.” The probability is that there was no grating upon the top, but’ simply the pans for fire and ashes resting upon stones or earth within the ‘boards; and thus these might easily be scraped or removed for cleaning, as occasion required. *SEE PAN*.

In the arrangements made for adapting the instruments of worship to the larger proportions of the temple, the altar of burnt-offering necessarily partook of the general character of the change. It became now a square of 20 cubits instead of 5, and was raised to the height of 10 cubits; it was made also entirely of brass, but in other respects it was probably much the same. The altar attached to the temple of Herod, we learn from Josephus,

again greatly exceeded in dimensions that of the temple of Solomon. “Before the temple,” says he (*War*, 5, 5, 6), “stood the altar, 15 cubits high, and equal in length and breadth, being each way 50 cubits. It was built in the figure of a square, and it had corners like horns (literally, jutting up into horn-shaped corners- *κερατοειδεῖς προανέχων γωνίας*), and the passage up to it was by an insensible acclivity.” This was, no doubt, with the view of meeting the requirement in ⁽¹²¹⁶⁾Exodus 20:26; and in like manner, for the purpose of complying with the instruction to avoid any hewn work, it was, we are told, “formed without any iron tool, nor was it ever so much as touched by such iron tool.” In this latter statement the Mishna agrees, with Josephus; but it differs materially as to the dimensions, making the base only a square of 32 cubits, and the top of 26, so that it is impossible to pronounce with certainty upon the exact measurement. But there can be little doubt it was considerably larger than Solomon’s, as it was a leading part of Herod’s ambition, in his costly reparation of the temple, to make all his external proportions superior to that which had preceded. It also had, we are informed, what must in some form have belonged to the altar of the first temple, a pipe connected with the south-west horn, for conveying away the blood of the sacrifices. This discharged itself by a subterranean passage into the brook Kedron [Marcus, *De sacerdot. Hebraeor. quibusd. c. altaris suffit. functionibus* (Jena, 1700); Schlichter, *De suffitu sacro Hebraeorum* (Halle, 1754); Elijah ben-Hirsch, *j Bəḥmāi twḏmāḇ [irmā]ni* (Frefst. a. M. 1714); Gartmann, *De Hebraeorum altari suffitus* (Wittenb. 1699-1700)]. *SEE ALTAR.*

Burr, Aaron

a distinguished Presbyterian divine, and father of the Vice-president of the same name, was born in Fairfield, Conn., Jan. 4, 1716, graduated at Yale College in 1735, and received license to preach in the following year. Having labored eleven years in Hanover and Newark, he became president of the College of New Jersey in 1747. He discharged the duties of both president and pastor until 1755, when the pastoral relation was dissolved, and he gave his whole time to the service of the college. In 1752 he married a daughter of Jonathan Edwards, who survived him about a year. He died Sept. 24, 1757. Mr. Burr entered warmly into the great revival that took place in the early part of his ministry, and was in intimate relations with Whitefield, the Tennents, and many other promoters of the

work. He was the author of a "Latin Grammar" and of several pamphlets. — Sprague, *Annals*, 3, 68.

Burr, Jonathan

a Congregational minister, born in Redgrave, Suffolk Co., England. He preached in Reckingshal, Suffolk Co., until silenced for non-conformity, and in 1639 he came to New England. In Feb. 1640, he became associate pastor of the church in Dorchester, and died Aug. 9, 1641. — Sprague, *Annals*, 1, 123.

Burritt, Charles D.

a minister of the Methodist Episcopal Church, was born at Ithaca, N. Y., 1823, of pious parents. In 1841 he entered the Wesleyan University, and distinguished himself there for thoroughness, especially in the exact sciences. In 1844 he was made tutor, and occupied that post for a year and a half with great success. In 1845 he entered the itinerant ministry in the Oneida Conference; but his health, never vigorous, failed, and in 1855 he took a superannuated relation. In the same year he was elected president of the Ohio Wesleyan Female College, in which office he remained until his health failed in February, 1856. He resigned and returned to Ithaca, where he died in May, 1856. "As a preacher he was able and eloquent, but peculiarly fervent and self-sacrificing." — *Minutes of Conferences*, 6, 93; Peck, *Early Methodism* (N. Y. 1860, 12mo).

Burrough, Edward

a persecuted Quaker, was born at Kendal, Westmoreland, in 1634, and was educated in the Church of England, but became first a Presbyterian and afterward a Quaker. He devoted himself earnestly to the propagation of the principles of the Friends, and was imprisoned in 1654. On regaining his liberty, he went to Ireland and labored there, and afterward returned to London. During Cromwell's time, though he did not spare the Protector, he was unmolested; but the government of Charles II, as is usual with monarchical governments, was less generous, and Burrough was put into Newgate, and kept there till his death. His writings, including *The Trumpet of the Lord*, and numerous controversial tracts, were collected in 1672 (1 vol. fol.). — Rose, *New Biographical Dictionary*.

Burroughes, Jeremiah

a learned Puritan divine, was born 1599. and educated at Cambridge, whence he was ejected for nonconformity. In 1631 he was made rector of Titshall, but was deprived in 16S6, when he went to Rotterdam, and became pastor of an English congregation there. Returning to England, he became pastor of two of the most important independent congregations in London. He died 1646. His chief work is *Exposition of Hosea* (Lond. 1643-51, 4 vols. 4to; new ed. Lond. 1842, imp. 8vo). Besides this he published *Sermons on Christian Contentment* (Lond. 1650, 4to): — *The Choice of Moses* (Lond. 1650, 4to): *Gospel Reconciliation* (Lond. 1657, 4to): — *Sermons on Gospel Worship* (Lond. 1658, 4to): — *Gospel Remission* (Lond. 1654, 4to): — *The Saint's Happiness, Lectures on the Beatitudes* (Lond. 1660, 4to); and several other excellent practical treatises.

Burroughs, George

a Congregational minister, the time and place of whose birth is unknown, graduated at Harvard 1670. He became pastor in Salem Village, Nov. 25, 1680, having previously preached in Falmouth, Me. He resigned in 1685, and returned to Falmouth, where he remained until 1600, after which his place of residence is not certainly known. On the 3d of August, 1692, he was tried for witchcraft in Boston, and executed on "Gallows Hill," Aug. 19, Cotton Mather aiding and abetting! — Sprague, *Annals*, 1, 186.

Bursfelde

a Benedictine abbey near Gottingen, Germany, founded in 1093. The abbot, John von Hagen (1469), organized a congregation here for the stricter Benedictine observance, and the rules of his congregation were received in 136 convents and many nunneries. The congregation was approved by the Council of Basle in 1440, and finally by Pius II. After this it achieved great distinction. It existed until 1803, when the last convents belonging to it were suppressed. Since the Reformation the abbey of Bursfelde has had a Lutheran abbot.

Burton, Asa D.D.,

a Congregational minister, born at Stonington, Conn., Aug. 25, 1752, graduated at Dartmouth 1777. In 1779 he was installed pastor in Thetford,

where he labored with signal success until his death, May 1, 1836. He was made D.D. by Middlebury College, 1804. He published *Essays on some of the first Principles of Metaphysics, Ethics, and Theology* (1824, 8vo). and a number of occasional sermons. — Sprague, *Annals*, 2, 140.

Burton, Edward D.D.,

professor of divinity at Oxford, was born at Shrewsbury, 1794, educated at Christ Church, Oxford, became select preacher to the University in 1824, and professor in 1829. He died in 1836. Dr. Burton was a most untiring student, and his writings are of decided value both in theology and Church history. The chief of them are, *Inquiry into the Heresies of the Apostolic Age* (Bampton Lecture, Oxf. 1829, 8vo): — *Testimonies of the Ante-Nicene Fathers to the Divinity of Christ and to the Trinity* (Oxf. 1829 and 1831, 2 vols. 8vo): — *History of the Church from the Ascension of Jesus Christ to the Conversion of Constantine* (Lond. 1836, small 8vo, 8th ed. 1850): *Sermons preached before the University* (Lond. 1832, 8vo): — *The Greek Testament, with English Notes* (1830, 2 vols. 8vo): — *An Attempt to ascertain the Chronology of the Acts and Pauline Epistles* (1830, 8vo): — *Lectures on the Ecclesiastical History of the first Three Centuries* (1833, 2 vols. 8vo; 3d ed. Oxf. 1845, 8vo); also editions of Cranmer's Catechism, Pearson on the Creed, Bishop Bull's Works, and the Canons of Eusebius. An edition of his works, with a memoir, has been published by Parker (Oxford, 5 vols.).

Burton, Henry

a Puritan divine, was born at Birsall, Yorkshire, 1579, and was educated at St. John's College, Cambridge. He was appointed clerk of the closet to prince Charles, but was dismissed in 1625 for criticizing Laud's popish tendencies. In 1626 he became rector of St. Matthew's, in Friday Street, London, and was, in December, 1636, summoned before the Star-Chamber for two "seditious sermons." He was suspended, sentenced to be imprisoned for life, to lose his ears in the pillory, and to pay a fine of £5000. Burton bore his sufferings in the pillory with great firmness, amid the sympathetic cries of the bystanders. He was released from imprisonment in 1640 by the Long Parliament, which restored him to the exercise of his orders and to his benefice. He afterward became an Independent, and died Jan. 7, 1648. His controversial writings were very

numerous; a list of seventy is given by Anthony Wood. See *Life of Henry Burton* (Lond. 1643, 4to).

Burton, Hezekiah D.D.,

an English divine, was educated at Maidalen College, Cambridge, of which he became fellow and tutor. In 1667 he was made chaplain to lord-keeper Bridgman, who also appointed him prebendary of Norwich and rector of St. Mary's, Southwark. In 1668 he shared with Tillotson and Stillingfleet in the Bridgman treaty, designed to comprehend dissenters in the Church of England. The plan, though favored by the more enlightened churchmen, and also by Bates and Baxter, fell through from the bigotry of extreme partisans on both sides. In 1680 he became rector of Barnes, Surrey, and died in 1681, leaving *Discourses* (2 vols. 8vo, Lond. 1684), published by Tillotson, with an Introduction, after Burton's death. — Hook, *Eccl. Biog.*, 2, 304; Darling, *Cyclop. Bibliographica*, 1, 520.

Burton, John

an English divine, was born at Wembworthy, Devonshire, in 1696, and studied at Corpus Christi College, Oxford, where he became tutor in 1713. In 1733 he became fellow of Eton, and soon after obtained the living of Mapledurham, in Oxfordshire. He became rector of Worplesdon in 1766, and died Feb. 11, 1771. His works include *Sermons* (2 vols. 8vo): — *Dissertations on Samuel*: — *Opuscula Miscellanea Theologica*: — *Genuineness of Lord Clarendon's History, against Oldmixon* (Lond. 1744): — *Papists and Pharisees compared, in opposition to Philips's Life of Pole* (Lond. 1766). His name is also given to an excellent edition of five Greek plays, called *The Pentalogia* (2 vols. 8vo); but it was really by Bingham, one of his pupils, who died early, and was brought out after his death by Burton. — Hook, *Eccl. Biog.*, 2, 312.

Burton, Robert

was born at Lindley, Feb. 8, 1576, studied at Oxford, and died Jan. 25, 1639; he was student of Christ Church, vicar of St. Thomas, in Oxford, and rector of Seagrave, in Leicestershire. He is only known as the author of the celebrated *Anatomy of Melancholy*, first published in 1621, 4to, of which many editions have been printed, and which still holds a foremost place in literature. Sterne often borrows from it without acknowledgment.

Bury, Arthur D.D.,

was born in Devon, and was educated at Exeter College, Oxford, of which he became principal. He was ejected by the Parliament, but at the Restoration he was reappointed, and also made prebendary of Exeter and chaplain to Charles II. When William III was seeking to unite the different Protestant bodies, Bury wrote a book called *The Naked Gospel* (Lond. 1690, 4to), in which he reduced both doctrine and practice to their simplest forms, in order to furnish a common platform for all parties. As is usual with mediators, he pleased nobody; and besides, having asserted in his book that a belief in the divinity of Christ was not essential to salvation, he brought a storm upon himself which drove him from his preferments. His book was burnt by order of the University. He afterward had a bitter controversy with Jurieu. The date of his death is unknown. — Rose, *New Biog. Dictionary*.

Busby, Richard D.D.,

was born at Luton, in Lincolnshire, Sept. 22, 1606. He was educated at Westminster School and Christ Church, Oxford. "So low were his finances that his fees for the degrees of bachelor and master of arts were defrayed by donation from the parish of St. Margaret, Westminster, £5 having been given him for the former, and £6 13s. 4d. for the latter. This favor he gratefully acknowledged in his will by leaving £50 to the poor housekeepers in that parish, having already bequeathed to the parish for charitable purposes an estate of £525 per annum, and very nearly £5000 in personal property. In 1639 he was admitted to the prebend and rectory of Cudworth in the church of Wells, and on the 13th of December in the following year he was appointed head master of Westminster School; in which occupation he labored more than half a century, and by his diligence, learning, and assiduity has become the proverbial representative of his class. In July, 1660, he was installed as prebendary of Westminster, and in the following August he became canon residentiary and treasurer of Wells. At the coronation of Charles II in 1661, he had the honor of carrying the ampulla. His benefactions were numerous and most liberal, and he was a man of great personal piety. He died April 6, 1695, full of years and reputation, and was buried in Westminster Abbey. His works were principally for the use of his school, and consist for the most part either of expurgated editions of certain classics which he wished his boys to read in a harmless form, or grammatical treatises, chiefly in a metrical form. The

severity of his discipline is traditional, but it does not appear to rest upon any sound authority; and, strange as it may appear, no records are preserved of him in the school over which he so long presided.” — *English Cyclopaedia; Hook, Eccl. Biog.*, 2, 320.

Busenbaum, Hermann

a Jesuit writer on moral theology of great repute in the Roman Church, born 1600, in Westphalia, and died in 1688. His *Medulla Theologiae Moralis* (Paris, 1669) carried out the true ultramontane theory of the pope's authority over human governments and over the lives of kings so fully that it was burnt in 1761 by order of the Parliament of Paris. It has passed through 50 editions, and is still reprinted. It was enlarged by Lacroix to 2 vols. fol. (Colossians 1758).

Bush

(<HNS> *seneh*’; Sept. and N.T. <βάρτος>) occurs in the account of the burning-bush, in which Jehovah manifested himself to Moses at Horeb (<HBB> Exodus 3:2, 3, 4; <H316> Deuteronomy 33:16; 2 Esdras 14:1, 3; <H126> Matthew 12:26; <H73> Acts 7:30), and signifies a *thorn*, more particularly the *bramble* (q.v.). But Pococke observes that the bramble does not at all grow in these regions. Gesenius states that the Syriac and Arabic word *seneh*, which is the same as the Hebrew, denotes the *senna*, *folia sennae*. We know that this plant is an indigene of Arabia. Rosenmüller inclines to the opinion that the holy bush was of the *hawthorn* species. Prof. Robinson, in 1838, saw on the mountains of Horeb a willow and two *hawthorns* growing, with many *shrubs*, and great quantities of fragrant hyssop and thyme. What particular plant or bush *seneh* denotes it is difficult to say. See THORN. The professor, while resting at the ancient convent of Sinai, saw the great church. He says, “Back of the altar we were shown the chapel covering the place where the burning-bush is said to have stood, now regarded as the most holy spot in the peninsula; and as Moses put off his shoes in order to approach it, so all who now visit it must do the same. The spot is covered with silver, and the whole chapel richly carpeted. Near by they show also the well from which (as they say) Moses watered Jethro's flocks” (*Researches*, 1, 144). **SEE BURNING-BUSH.**

The Hebrew word rendered “bushes” in <H304> Job 30:4, 7, is <jyc&si> (*’ach*), and means *shrubs* in general, as in <H115> Genesis 2:5; 21:15. The only other

word so rendered (נָחַלִּים *nahalolim*, margin, “commendable trees”) in our version of ^{<2079>}Isaiah 7:19, *signifies pastures*.

Bush, George D.D.,

was born in Norwich, Vt., June 17, 1796. He entered Dartmouth College at the age of eighteen, passed through a course of theological study at Princeton, in 1824 was appointed a missionary at the West, and became settled as the pastor of a Presbyterian church at Indianapolis. He resigned this charge and came to New York in 1829. In 1831 he was elected professor of Hebrew and Oriental literature in the University of New York, and immediately entered upon a literary career which won for him the reputation of profound scholarly ability. His first published work, issued from the press of the Harpers in 1832, was a *Life of Mohammed* (18mo). In the same year he published a *Treatise on the Millennium* (reprinted, Salem, 1842, 12mo). In 1840 he began a series of Bible commentaries, which, under the title of *Notes on Genesis, Exodus, etc.*, down to *Judges*, still remains an acknowledged authority (N. Y. 1840-1852, 7 vols.). In 1844 the publication of another of his works (*Anastasis, or the Doctrine of the Resurrection*), in which, by arguments drawn from reason and revelation, he denied the existence of a material body in a future life, raised a vigorous opposition against him. Undaunted by the fierceness of his critics, he replied to their assaults by the issue of two new works, *The Resurrection of Christ*, in answer to the question, “Did Christ rise with a body spiritual and celestial, or terrestrial and material?” and *The Soul; an Inquiry into Scriptural Psychology* (N. Y. 1845, 12mo). In these later works it was very apparent that his mind had become unsettled, and all confidence in his early beliefs had forsaken him. About this time he became enamored of the vagaries of mesmerism and animal magnetism. He at last became a Swedenborgian, and edited *The New Church Repository* with decided ability. He also published, in the interest of his new faith, *New Church Miscellanies* (N.Y. 1855, 12mo). Among his other Swedenborgian works are, *Statement of Reasons; Letters to a Trinitarian; Memorabilia; Mesmer and Swedenborg* (a partial defense — of Mesmerism, giving rise to a long discussion with Tayler Lewis about the “Poughkeepsie seer,” Davis, etc.); *A Reply to Dr. Woods on Swedenborgianism; Priesthood and the Clergy unknown to Christianity* (1857), which excited commotion among the Swedenborgians. “He was an enthusiastic scholar and a popular author. His ardent and versatile temperament led him to frequent changes

of opinion; but no one ever doubted that he was conscientious in his convictions, and willing to make any sacrifice for the cause of truth. His life was the life of a scholar.” He died at Rochester, N. Y., Sept. 19, 1858. — *Men of the Time*, p. 74; *N. Y. Observer*; Fernald, *Memoirs and Reminiscences of the late Prof. G. Bush* (Bost. 1860), consisting to a great extent of letters and contributions from friends of the deceased, viz., Rufus Choate, W. S. Haydon, Dr. Bellows, and others.

Bushel

is used in the Auth. Vers. to express the Greek **μόδιος**, Latin *modius*, a Roman measure for dry articles, equal to one sixth of the Attic medimnus (see Smith’s *Dict. of Class. Antiq.* s.v. Modius), and containing 1 gall. 7,8576 pints, or nearly *one* peck English measure (^{<4015>}Matthew 5:15; ^{<4021>}Mark 4:21; ^{<2113>}Luke 11:33). *SEE MEASURE*.

Bussey, Thomas H.

a Methodist Episcopal minister, was born in Washington, D. C., 1814, and piously educated. In 1837 he entered the itinerant ministry in the Baltimore Conference, in which he continued until the year of his death, filling a number of the most important circuits and stations. He died in Washington, April 19, 1856. He was a man of earnest and courageous nature, a zealous, faithful, and successful preacher. — *Minutes of Conferences*, 6, 202.

Busy-body

(**περίεργος**, *officious*, ^{<54513>}1 Timothy 5:13; “curious,” ^{<4499>}Acts 19:19; **περιεργάζομαι**, *to be over-busy*, ^{<50811>}2 Thessalonians 3:11; **ἄλλοτριεπίσκοπος**, *interfering in other people’s concerns*, ^{<6045>}1 Peter 4:15), a person of *meddlesome* habits, emphatically condemned in the above texts of the N.T. as being akin to the tattler and scandalmonger.

Butler

an honorable officer in the household of Pharaoh, king of Egypt (^{<4040>}Genesis 40:1, 13). The original word **hqnḥni** *marshkeh*, properly signifies *cup-bearer*, as it is elsewhere translated (^{<11015>}1 Kings 10:5; ^{<4404>}2 Chronicles 9:4). The Sept. renders it **ἀρχιοινόχοος**, “chief wine-pourer,” implying him who had the charge of the rest, which, as appears from ver. 2, is the true meaning. It was his duty to fill and bear the cup or drinking-

vessel to the king. Nehemiah was cup-bearer (q.v.) to King Artaxerxes (Nehemiah 1:11; 2:1). *SEE BANQUET.*

Butler, Alban

a Romanist writer, born in 1710, and educated at Douai, where he early attained in succession to the offices of professor of philosophy and theology. Returning to England, he was appointed to a mission in Staffordshire, where he commenced *The Lives of the Saints*, which was completed during his subsequent sojourn at Paris, and there published (1745, 5 vols. 4to). In 1779 or 1780, an edition in 12 vols. 8vo, was published at Dublin; and in 1799, 1800, another edition, by Charles Butler, his nephew, appeared at Edinburgh. An edition appeared at Derby in 1843, in 12 vols. 12mo, and an American edition in 1846 (New York, 12 vols. in four, 8vo). He died May 15, 1773.

Butler, Charles

a Romanist writer, was born in London 1750, educated at Douai, and practiced law in London for many years. Besides writing and editing a number of law books, he wrote *Horae Biblicae* (2 vols. 8vo), containing an account of the literary history of the Old and New Testament, and of the sacred books of the Mohammedans, Hindoos, Chinese, Parsees, etc. It has gone through many editions. After 1806 his pen was largely employed on subjects regarding his own Church, which are collected in his general works. Among them are lives of Bossuet, of Fenelon, of Abbe de Rance, abbot of La Trappe; of St. Vincent de Paul, of Erasmus, of Grotius, of Henrie Marie de Boudon, of Thomas à Kempis, of the Chancellor L'Hopital, etc., and of his own uncle, the Rev. Alban Butler, author of *Lives of the Saints*, a work which Mr. Butler himself continued. He was a strenuous advocate of Roman Catholic emancipation, and much of the progress of that measure is to be attributed to his *Historical Memoirs of the English, Irish, and Scottish Catholics* (1819). Hitherto he had abstained from controversy, but the appearance of Dr. Southey's *Book of the Church* engaged him in a series of letters to that writer, and afterward in two replies to Bishop Blomfield (q.v.) of Chester and to the Rev. George Townsend, *Book of the R. C. Church* (Lond. 1826, 8vo); *Vindication of the Book of the R. C. Church* (Lond. 1826, 8vo). His principal writings are gathered in five vols. 8vo (Lond. 1817). As he takes

the Gallican stand-point throughout, his arguments for Romanism are held in no great repute among Roman theologians. He died June 2, 1832.

Butler, David D.D.,

was born at Harwinton, Conn., in 1763; served as a soldier in the Revolution, and afterward entered into business. He was bred a Congregationalist, but became an Episcopalian, and studied for the ministry under the Rev. Ashbel Baldwin. He was ordained deacon in 1792. and priest in 1793. In 1794 he became rector of St. Michael's, Litchfield, and in 1804 of St. Paul's, Troy. He continued in this parish, laboring also as a missionary, and very useful in spreading the principles of his denomination, until 1834, when ill health compelled him to resign his charge. He died July 11, 1842. He published a *Sermon before the Freemasons* (1804), and several occasional discourses. His son, the Rev. C. M. Butler, D.D., is an eminent minister and professor in the Prot. Epis. Church. — Sprague, *Annals*, v. 390.

Butler, Ezra

a Baptist minister, was born in Lancaster, Mass., in Sept. 1763. In 1790 he was converted and baptized, and in 1800 was ordained pastor of the Baptist Church in Waterbury, Vt., where he remained for over thirty years. With that of preacher Mr. Butler united various civil offices; among them judge of the County Court in 1805, member of Congress from 1813 to 1815, governor of the state from 1826 to 1828, and presidential elector in 1836. His administration as governor was chiefly distinguished by a successful effort for the suppression of lotteries, and by some essential improvements in the system of common school education. During a considerable part of his life Mr. Butler was subject to much bodily infirmity, and especially for some years previous to his death, which occurred July 12, 1838. — Sprague, *Annals*, vi, 411.

Butler, Francis E.

a Presbyterian minister and martyr to the cause of liberty, was born in Suffield, Conn., February 7, 1825. He engaged in mercantile business in New York at an early age, and was marked for his piety and for his active services in all benevolent enterprises. At 29 he abandoned business and entered Yale College, where he graduated in 1857. He studied theology at Princeton, and in 1862 became chaplain of the 25th N. J. Volunteers. His

labors were unprecedentedly successful. He organized a flourishing regimental church. To this, during the last three months of his life, no less than thirteen were added on confession of their faith, while a still larger number were seeking Christ. Some of these cases were of great interest, and it is only the want of space that prevents their insertion here. His whole time, and thoughts were given to the men, in caring both for their temporal and eternal interests. He believed it his duty to go wherever the men were called to go. In the battle of Fredericksburg he was at his post caring for the wounded, though the bullets were flying thick around him. About noon he learned that some of his own men, wounded while skirmishing at some distance from the place occupied by the chaplains and surgeons were suffering for the want of immediate care. He volunteered to go with a surgeon to their relief. In order to do this duty, they had to cross an open field which was exposed to the fire of the enemy's sharp-shooters. He was told of the danger, but his sense of duty was not to be overcome by the fear of death. While crossing this field a minie-ball struck him and passed through his body. In twenty-four hours he was dead. — Wilson, *Presbyt. Historical Almanac*, 6:100.

Butler, Joseph LL.D.,

bishop of Durham, was born at Wantage, in Berkshire, May 18., 1692, and brought up as a Presbyterian, his father being a respectable shopkeeper of that persuasion. He was educated by a Presbyterian named Jones, who kept a school first at Gloucester and afterward at Tewkesbury, and who numbered among his students, at the same time, Secker and Butler. Here his aptitude for metaphysical speculations and accuracy of judgment first manifested themselves. He finally determined to conform to the Church of England, and on the 17th of March, 1714, removed to Oriel College, Oxford. In 1718 he was appointed preacher at the Rolls, where he continued until 1726. In the mean time he was presented to the rectory of Houghton, near Darlington, and to that of Stanhope (in 1725), to which he retired when he resigned the preachingship of the Rolls Chapel, and lived there seven years. About 1732 the Lord Chancellor Talbot, at the instigation of Secker, appointed Butler his chaplain, and four years afterward he became clerk of the closet to Queen Caroline, in which year he presented to her his celebrated work, *The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature*, previously to its publication. In 1738 he was raised to the see of Bristol; and, after various other preferments, was translated to Durham in 1750, upon the death of

Chandler, who had also been his fellow-pupil at the Dissenting academy at Tewkesbury. Owing to a charge which he delivered to his clergy of the diocese of Durham, in which he exhorted them to be careful to maintain the outward form and face of religion with decency and reverence, he was foolishly charged with “Romanizing tendencies;” and one *anonymous* writer did not scruple, fifteen years after the good bishop’s death, to slander him as having died in the Romish communion. He died June 16, 1752. Besides the immortal “Analogy,” he left a volume of *Sermons*, in which the true theory of ethics was first fully set forth. His contributions to a correct theory of morals consist, 1. In his distinction between self-love and the primary appetites; and, 2. In his clear exposition of the existence and supremacy of conscience. The objects of our appetites and passions are outward things, which are sought simply as ends; thus food is the object of hunger, and drink the object of thirst. Some of the primary desires lead directly to our private good, and others to the good of the community. Hunger and thirst, above cited, are instances of the former; the affection for one’s child is an instance of the latter. They may be considered as so many simple impulses which are to be guided and controlled by our higher powers. Pleasure is the *concomitant* of their gratification, but, in their original state, is no separate part of the aim of the agent. All these primary impulses are contemplated by self-love, as the material out of which happiness is to be constructed. Self-love is a regard for our happiness as a whole; such a regard is not a vice, but a commendable quality. Self-love is not selfishness. Selfishness is destructive of human happiness, and, as such, self-love condemns it. The so-called benevolent affections are consequently disinterested, as likewise are (in their incomplex manifestations) our physical appetites and malevolent feelings. But, besides these principles of our nature, there is one which is supreme over all others — this is *conscience*. Shaftesbury had before pointed out the *emotional* character of conscience under the term moral sense, but its distinguishing attribute of supremacy he had failed to notice. Butler, acknowledging the correctness of his lordship’s partial view, combined with it the element necessary to make an entire truth—the character of conscience, as the highest tribunal of man’s nature, “which surveys, approves, or disapproves the several affections of our mind, and passions of our lives.” The practical weakness of conscience does not destroy its authority, and, though its mandates are often disregarded, yet the obligations to render it obedience remain unimpaired.

In this view of the several principles within us, and their relations to each other, virtue may be said, in the language of the ancients, to consist in following nature; that is, nature correctly interpreted and understood.

In the *Analogy of Religion*, Butler vindicates the truths both of natural religion and of Christianity by showing that they are paralleled by the facts of our experience, and that nature, considered as a revelation of God, teaches (though to a more limited extent and in a more imperfect way) the same lessons as the Scriptures. He proves that the evidence is the same as that upon which we act in our temporal concerns, and that perhaps it is left as it is, that our behavior with regard to it may be part of our probation for a future life. Nor does the aim of the “Analogy” stop here. The opinion has very extensively prevailed that the utility of the work consists solely in answering objections. Dr. Reid, the Scotch philosopher, has so expressed himself. Of a like purport is the happily-conceived language of Dr. Campbell: “Analogical evidence is generally more successful in silencing objections than in evincing truth. Though it rarely refutes, it frequently repels refutation; like those weapons which, though they cannot kill the enemy, will ward his blows.” The outward *form* of the “Analogy,” to be sure, gives some countenance to this view, for the objector is followed through all the mazes of his error. But, besides the effect of particular analogies, there is the effect of the “Analogy” as a whole of the likeness so beautifully developed between the system of nature and the system of grace. Every one who has received the *total* impression of the argument is conscious that he has derived therefrom new convictions of the truth of religion, and that these convictions rest on a basis peculiarly their own. On this point Butler’s own language is quite definite: “This treatise will be, to such as are convinced of religion upon the proof arising out of the two last-mentioned principles [liberty and moral fitness], an additional proof, and a confirmation of it; to such as do not admit those principles, an original proof of it, and a confirmation of that proof. Those who believe will here find the scheme of Christianity cleared of objections, and the evidence of it in a peculiar manner strengthened; those who do not believe will at least be shown the absurdity of all attempts to prove Christianity false, the plain, undoubted credibility of it, and, I hope, a good deal more” (part 2, chap. 8). His books are more pregnant with thought than any uninspired volumes of their size in the English language. He was an Arminian in theology. The best edition of the “Analogy” is that edited by R. Emory and G. R. Crooks (New York, Harper & Brothers), to which is prefixed a thoroughly logical

analysis. Of the *Ethical Discourses*, a new and excellent edition, by Passmore, appeared in Philadelphia in 1855. It was the opinion of Sir James Mackintosh that the truths contained in these sermons are more worthy of the name of *discovery* than any other with which we are acquainted, if we ought not, with some hesitation, to except the first steps of the Grecian philosophers toward a theory of morals." The best edition of his *Complete Works* is that of Oxford (1849, 2 vols. 8vo). See Mackintosh, *Hist. of Eth. Phil.*, p. 113; Whewell, *Hist. of Morals*, lect. 8; *Lond. Qu. Rev.* 43, 182; 64:183; *Meth. Qu. Rev.* 1, 556; 3, 128; 11:247; *Am. Bib. Repos.* 10:317; *Christ. Rev.* 9, 199; Bartlett, *Mem. of Butler* (Lond. 1839, 8vo); *Brit. Qu. Rev.*, July, 1863, art. 6; Allibone, *Dict. of Authors*, 1, 312; *Am. Presb. Rev.*, Oct. 1863.

Butler, Samuel D.D.,

an English scholar and prelate, was born at Kenilworth 1774, and was educated at St. John's Colleare, Cambridge, where he became fellow in 1797. In 1798 he was made head master of Shrewsbury School, where his scholarship and skill made him eminent as an instructor. The senate of Cambridge appointed him to prepare a complete edition of AEschylus, which was published in 4 vols. 8vo (1809-1816). In 1811 he was made D.D. at Cambridge; in 1836 he was appointed bishop of Litchfield. He published a number of books in classics, and his *Classical Geography and Atlas* continues to this day to be a standard work. — Hoefler, *Biog. Generale*, 7, 906; Allibone, *Dict. of Authors*, 1, 315.

Butler, William

was born in the county of Antrim, Ireland, in 1783, and in 1786 emigrated with his father's family to the United States, and settled in Cumberland county, Penn. Having joined the Methodist Church in 1802, he was received on trial in the Baltimore Conference in 1807, and traveled in its bounds for nearly 30 years, his last appointment being to Lewistown Circuit in 1843, from which time till the day of his death he sustained a supernumerary relation to the Conference. It appears from his own diary that under his ministry nearly four thousand souls were added to the Church. Mr. Butler was a man of deep piety, and of great consistency of character. He died Jan. 11, 1852, at Carlisle, Penn., where he had been converted fifty years before. — *Minutes of Conferences*, 1852, p. 8.

Butler, William Archer

M.A., was born at Annerville, Ireland, 1814, and brought up a Romanist. Convinced of the errors of Rome, he became a Protestant, and entered Trinity College, Dublin, where his eminent talents were so conspicuous that in 1837, when a professorship of Moral Philosophy was established, he was appointed to the chair. His lectures were greatly applauded, and his pulpit talents and zeal at the same time gave him great popularity. He died in 1848. After his death appeared *Sermons, Devotional and Practical*, with Memoir by Woodward (Dublin, 1849, 1850, 2 vols.; Phil. 2 vols. 12mo): — *Letters on Development, in Reply to Newman* (Dublin, 1850, 8vo; 2d ed. Cambridge, 1858, 8vo): — *Lectures on History of Philosophy* (Dublin and Cambridge, 1856, 2 vols. 8vo; Phil. 1857, 2 vols. 12mo). The sermons are among the best that have been printed in the last 30 years. On his work on *Development*, see *London Review* Oct. 1859.

Buts

SEE LINEN.

Butter

is the rendering in the Auth. Vers. of **hamj**, *chemah*' (after the Sept. **βούτυρον**, Vulg. *butyrum*), wherever it occurs (in ^{<K206>}Job 29:6, the form is **hmj** **ein** ^{<K521>}Psalms 55:21, it is **taoj** **ni** *machamaoth*'); but critics agree that usually, at least, it signifies *curdled milk* (from an obsolete root, **hmj**; *chamah*', to *grow thick*). Indeed, it may be doubted whether it denotes butter in any place besides ^{<K524>}Deuteronomy 32:14, "butter of kine," and ^{<K183>}Proverbs 30:33, "the churning of milk bringeth forth butter," as all the other texts will apply better to curdled milk than to butter. In ^{<K188>}Genesis 18:8, "butter and milk" are mentioned among the things which Abraham set before his heavenly guests (comp. ^{<K165>}Judges 5:25; ^{<K172>}2 Samuel 17:29). Milk is generally offered to travelers in Palestine in a curdled or sour state, "*lebben*," thick, almost like butter (comp. Josephus's rendering in ^{<K189>}Judges 4:19, **γάλα διεφθορὸς ἥδη**). In ^{<K525>}Deuteronomy 32:15, we find among the blessings which Jeshurun had enjoyed milk of kine contrasted with milk of sheep. The two passages in Job (^{<K187>}Job 20:17; 29:6) where the word *chemah* occurs are also best satisfied by rendering it *milk*; and the same may be said of ^{<K521>}Psalms 55:21, which should be compared with ^{<K206>}Job 29:6. In ^{<K183>}Proverbs 30:33, Gesenius thinks that

cheese is meant, the associated word /yma¹ signifying *pressure* rather than “churning.” Jarchi (on ^{<1188>}Genesis 18:8) explains *chemah* to be *cream*, and Vitringa and Hitzig give this meaning to the word in ^{<2175>}Isaiah 7:15-22.
SEE MILK.

Butter was, however, doubtless much in use among the Hebrews, and we may be sure that it was prepared in the same manner as at this day among the Arabs and Syrians. Butter was not in use among the Greeks and Romans except for medicinal purposes, but this fact is of no weight as to its absence from Palestine. Robinson mentions the use of butter at the present day (*Bib. Res.* 2, 127), and also the method of churning (2. 180; 3, 315); and from this we may safely infer that the art of butter-making was known to the ancient inhabitants of the land, so little have the habits of the people of Palestine been modified in the lapse of centuries. Burckhardt (*Travels in Arabia*, 1, 52) mentions the different uses of butter by the Arabs of the Hejaz. The milk is put into a large copper pan over a slow fire, and a little *leben* or sour milk (the same as the curdled milk mentioned above), or a portion of the dried entrails of a lamb, is thrown into it. The milk then separates, and is put into a goat-skin bag, which is tied to one of the tent poles, and constantly moved backward and forward for two hours. The buttery substance then coagulates, the water is pressed out, and the butter put into another skin. In two days the butter is again placed over the fire, with the addition of a quantity of *burgoul* (wheat boiled with leaven and dried in the sun), and allowed to boil for some time, during which it is carefully skimmed. It is then found that the *burgoul* has precipitated all the foreign substances, and that the butter remains quite clear at the top. This is the process used by the Bedouins, and it is also the one employed by the settled people of Syria and Arabia. The chief difference is that, in making butter and cheese, the townspeople employ the milk of cows and buffaloes; whereas the Bedouins, who do not keep these animals, use that of sheep and goats. The butter is generally white, of the color and consistence of lard, and is not much relished by English travelers. It is eaten with bread in large quantities by those who can afford it; not spread out thinly over the surface as with us, but taken in mass with the separate morsels of bread.
SEE FOOD. The butter of the Hebrews, such as it was, might have been sometimes clarified and preserved in skins or jars, as at the present day in Asia, and, when poured out, resembles rich oil (^{<1307>}Job 20:17). By this process it acquires a certain rancid taste, disagreeable, for the most part, to strangers, though not to the natives. All Arab food considered well

prepared swims in butter, and large quantities of it are swallowed independently. The place of butter, as a general article of food in the East, was supplied in some measure by the vegetable oil which was so abundant. Butter and honey were used together, and were esteemed among the richest productions of the land (^{<23715>}Isaiah 7:15); and travelers tell us that the Arabs use cream or new butter mixed with honey as a principal delicacy. *SEE OIL.*

Butterworth, John

an English Baptist minister, was born in Lancashire, Dec. 13, 1727. At an early age he was converted under the preaching of John Nelson, the Methodist Evangelist, but he afterward became a Calvinistic Baptist. In 1751 he accepted the call of the Baptist Church in Coventry, and there labored until his death in 1803. He prepared a *Concordance to the Bible* (8vo), which is cheap and accurate, and has passed through many editions. There is a *Memoir* of him by his wife.

Buxa

in the Roman Church, a pyx or reliquary containing the relics of a saint.

Buxton, Jarvis Barry

a Protestant Episcopal minister, was born at Newbern, N. C., Jan. 17, 1792. Though educated in the Episcopal Church, he was for some time strongly inclined to Methodism, but a change in his associations recalled him to his own Church. He was ordained in 1827 at Elizabeth City, where he continued till 1831, when he removed to Fayetteville, the scene of his after labors. He was a zealous preacher and revivalist. He died on the 30th of May, 1851. His works, containing *Discourses*, were published by his son, with a *brief Memoir* (1853, 8vo). — Sprague, *Annals*, v. 679.

Buxton, Sir Thomas Fowell

was born April 1st, 1786, at Castle Hedingham, in Essex, and educated at Trinity College, Dublin, where he highly distinguished himself. His uncles were large brewers, and he entered the business in 1811. His first appearance in public was at a meeting of the Norfolk Auxiliary Bible Society, in September, 1812. In 1816 he took a prominent part at a meeting held at the Mansion House, to relieve the distress of Spitalfields; and about £44,000 were collected for the Spitalfields weavers. His

attention was also directed to prison discipline; he inspected many prisons, and published an *Inquiry* into the subject, illustrated by descriptions of several jails, and an account of the proceedings of the Ladies' Committee in Newgate, the most active of whom was Mrs. Elizabeth Fry, his sister-in-law. In 1818 he was elected member of Parliament for Weymouth; and in 1819 he took a prominent part in the debates on prison discipline, the amelioration of the criminal law, the suppression of lotteries, and the abolition of the practice of burning widows in India. He continued to represent the borough of Weymouth for nearly twenty years, during which period he was assiduous in the performance of his parliamentary duties, and always active in every humane enterprise. On the death of Wilberforce, Buxton succeeded him as the acknowledged leader of the emancipationists. On the 15th of May, 1823, Mr. Buxton brought forward a resolution to the effect "that the state of slavery is repugnant to the principles of the British Constitution and of the Christian religion, and that it ought to be gradually abolished throughout the British colonies with as much expedition as may be found consistent with a due regard to the well-being of the parties concerned." Mr. Canning, on the part of government, carried certain amendments, one of which asserted the anxiety of the House for the emancipation of the slaves "at the earliest period that shall be compatible with the well-being of the slaves themselves, with the safety of the colonies, and with a fair and equitable consideration of the rights of private property." During the struggles and agitations, both at home and in the colonies, for the ensuing ten or twelve years, Mr. Buxton was steadily engaged in the prosecution of the cause of freedom, encouraged and supported by the moral feeling of the country, and in Parliament by Brougham, Lushington, Macaulay, and a few other earnest opponents of slavery. At length, when, in 1833, the secretary for the colonies, Mr. Stanley (now Earl of Derby), brought forward his plan for the abolition of slavery, Mr. Buxton, although dissatisfied with the apprenticeship and compensation clauses, gladly accepted the measure, and he had very soon the additional satisfaction of finding the apprenticeship abandoned by the slaveholders themselves. In 1837 he lost his election for Weymouth, and from that time refused to be again put in nomination. In 1838 he was chiefly occupied with the preparation of a work entitled *The African Slave-trade and its Remedy* (Lond. 1840, 8vo). In 1839-40 the state of his health caused him to seek relaxation in a Continental tour. At Rome he visited the prisons, and suggested improvements. On his return in 1840 he was knighted. On the 1st of June a public meeting in behalf of African

civilization was held in Exeter Hall, at which Prince Albert presided, and the first resolution was moved by Sir T. F. Buxton. The result of this movement was the well-meant but disastrous expedition to the Niger in 1841. During 1843 and 1844 his health declined, and he died February 19, 1845. See *Memoirs of Buxton*, by his son (Lond. 1849, 2d ed. 8vo); *Quarterly Rev.* 83. 127; *English Cyclop.*; *N. Amer. Rev.* 71. 1; *Westm. Rev.* 34, 125; *N. Brit. Rev.* 9, 209.

Buxtorf, Johann

the head of a family which for more than a century was eminent in Hebrew literature. He was born at Camen, in Westphalia, Dec. 25, 1564, of which parish his father was minister. He studied first at Marburg and Herborn under Piscator, and afterward at Basle, Zurich, and Geneva, under Grynaeus, Bullinger, and Beza. In 1590 he became Hebrew professor at Basle, and filled the chair of Hebrew literature until his death, Sept. 13, 1629. He was the first Protestant rabbinical scholar, and his contributions to Hebrew literature were of vast importance. His works are numerous, but the following are the chief: *Synagoga Judaica*, in German (Basle, 1603), Lat. (Hanov. 1604): — *pitome radicum Hebraicar. et Chaldaicar.* (Basle, 1607): — *Lexicon Hebraicum et Chald.* (Basle, 1607, 8vo; the best edition is that of 1676): — *Thesaurus Grammaticus Ling. Heb.*: — *Institutio Epistolaris Hebraic.*, etc. (Basle, 1603, 1610, 1629, etc.): — *De abbreviaturis Hebraeorum* (Basle, 1613 and 1640; the ed. of Herborn, 1708, is the best): — *Biblia Hebraea rabbinica* (Basle, 1618, 1619, 4 vols. fol.): — *Tiberias*, a *Commentary on the Massorah* (1665): — *Lexicon Chaldacum Talmudicum et Rabbin.* (Basle, 1639, fol.) — *Concordantioe Bibliorum Hebraicoe*, finished and published by his son John (Basle, 1632 and 1636; Frankfort [abridged], 1676; Berlin, 1677). — *Biog. Univ.* 6, 405; Landon, *Eccl. Dict.* s.v.

Buxtorf, Johann, Jr.

son of the preceding, and, like him, an eminent Hebraist, was born Aug. 13, 1599. Taught by his father, he made great proficiency in youth. In 1630 he was made Hebrew professor at Basle; 1647, professor of controversial theology; and 1654, of Old Test. literature. He is best known for his defense of his father's notions on the antiquity of the vowel points in Hebrew, which appeared in his *Tractatus depunctorum, vocalium, et accentuum origine et auctoritate* (Basle, 1648), and other works. On this

subject he had a bitter controversy with Capellus (q.v.). Besides other works, he published *Lexicon Chaldaicum et Syriacum* (Basle, 1622, 4to). He died Aug. 16, 1664.

Buxtorf, Johann Jakob

son of the last, was born Sept. 4, 1645. He made rapid progress in his studies under Hoffman and Wetstein, and learned Hebrew under his father, whom he succeeded in the professor's chair at Basle. In 1664 he was appointed adjunct to his father, and afterward Hebrew professor. Travelling through Holland and England, he was everywhere received with distinction. He published nothing of his own, but he edited the *Tiberias* and *Synagoga* of his grandfather, and died in 1704. — Landon, s.v.

Buxtorf, Johann, 3d

nephew of the preceding, was born Jan. 8. 1663, and became Hebrew professor at Basle in 1704, and held the office with great credit till his death, 1732. He published *Catalecta Philologico-theologica*, containing epistles from Casaubon, Usher, Walton, and other eminent Hebraists, to the Buxtorfs (Basle, 1707, 12mo).

Buz

(Heb. id. זבב, *contempt*), the name of two men.

1. (Sept. Βαύζ, but ῥ Pōς in ³⁴⁵³Jeremiah 25:23.) The second son of Nahor and Milcah, and brother of Huz (¹⁰²²¹Genesis 22:21). B.C. 2050. Elihu, the *Buzite* (q.v.), one of Job's friends, who is distinguished as an Aramaean or Syrian (⁸⁸¹²Job 32:2), was doubtless descended from this Buz. Judgments are denounced upon the tribe of Buz by Jeremiah (³⁴⁵³Jeremiah 25:23); and from the context this tribe appears to have been located in Arabia Deserta, being mentioned in connection with Tema and Dedan: this may render it uncertain whether the descendants of Nahor's son are intended, although a migration south of the Euphrates is by no means unlikely, and had perhaps already occurred in the time of Elihu. Some connect the territory of Buz with *Busan*, a Roman fort mentioned in Amm. Marc. 18:10, and others with *Basta* in Arabia Petraea (see Schwarz, *Palest.* p. 209), which, however, has only the first letter in common with it. **SEE ARABIA.**

The paronomasia (as found in both the above connections) of the names *Huz* or *Uz* and *Buz* is by no means so apparent in the Hebrew (זבב, זבב);

but it is quite in the Oriental taste to give to relations these rhyming appellatives; comp. Ishua and Ishui (^{<0467>}Genesis 46:17), Mehujael and Methusael (^{<0040>}Genesis 4), Uzziel and Uzzi (^{<1307>}1 Chronicles 7:7); and among the Arabians, Harut and Marut, the rebel angels, Hasan and Hoseyn, the sons of All, etc. The Koran abounds in such homoioteleuta, and so pleasing are they to the Arabs that they even call Cain and Abel Kabil and Habil (Weil's *Bibl. Legends*, p. 23; also Southey's *Notes to Thalaba*), or Habil and Habid (see Stanley, p. 413). The same idiom is found in Mahratta and the modern languages of the East. See UZ.

2. (Sept. Βούζ, r. Ἀχιβούζ.) The father of Jahdo, of the tribe of Gad (^{<1354>}1 Chronicles 5:14). B.C. long ante 1093.

Bu'zi

(Heb. *Buzi'*, ^{yzWB}, prop. a *Buzite*; Sept. Βουζεί), a priest, the father of the prophet Ezekiel (^{<2003>}Ezekiel 1:3). B.C. ante 598.

Buz'ite

(Heb., with the art., *hab-Buzi'*, ^{yzWBhi}, Sept. ὁ Βουζι), the patronymic of Elihu, one of Job's interlocutors (^{<1858>}Job 32:2, 6); prob. as being a descendant of Buz (q.v.), the relative of Abraham (^{<0221>}Genesis 22:21).

Byblus

(Βύβλος in Steph. Byz., Βίβλος in Zozim. 1:58), a city of Phoenicia, seated on a rising ground near the sea, at the foot of Lebanon, between Sidon and the promontory Theoprosopon (Strabo, 16:75), 24 miles from Berytus (Pliny, v. 20; Pomp. Mela, 1:12, 3); according to Ptolemy (v. 15, 4), 67° 40' and 33° 56'. It was celebrated for the birth and worship of Adonis (q.v.), the Syrian Tammuz (Eustath. *ad Dionys.*v. 912; Lucian, *Dea Syra*, p. 6; Nonnus, *Dionys.* 3, 109). It seems to be mentioned in Scripture as "the land of the *Giblites*," which was assigned to the Israelites (^{<0335>}Joshua 13:5), but of which they never took possession. Its inhabitants were famous as "stonesquarers" (^{<1658>}1 Kings 5:18), and supplied "caulkers" for the Tyrian fleet (^{<3279>}Ezekiel 27:9). Enylus, king of Byblus, when he learned that his town was in possession of Alexander, came up with his vessels and joined the Macedonian fleet (Arrian, *Anab.* 2, 15, 8; 20, 1). Byblus seems afterward to have fallen into the hands of a petty tyrant, since Pompey is described as giving it freedom by beheading the

tyrant (Strabo, 16:755). This town, then called *Giblah* (Abulfed. *Tab. Syr.* p. 94; Schultens' *Index Vit. Salad.* s.v. Sjibila), after having been the see of a bishop (Reland, *Palaest.* p. 216), fell under Moslem rule (see Richter, *Wallf.* p. 118; *Reise einer Wienoriz*, 2, 201; Michaelis, *Suppl.* p. 251 sq.; Hamelsweld, 3, 275). The modern town is named *Jubeil*, and is enclosed by a wall of about a mile and a half in circumference, apparently of the time of the Crusades (Chesney, *Euphrat. Exped.* 1, 453). It contains the remains of an ancient Roman theater; the "cavea" is nearly perfect, with its concentric ranks of seats, divided by their "praeciniones," "cunei," etc., quite distinguishable (Thomson, in the *Bibliotheca Sacra*, v. 259). Many fragments of fine granite columns are lying about (Burckhardt, *Syria*, p. 180). Byblus was the birthplace of the Philo who translated Sanchoniatho into Greek. The coins of Byblus bear frequently the type of Astarte; also of His, who came hither in search of the body of Osiris (Eckhel, 3, 359; *Mem. de l'Acad. des Inscr.* 34, 252). **SEE GEBAL**. Another city called *Jabala*, in Laodicea (Abulf. *Syria*, p. 109 sq.), must not be confounded with the above, as it lay entirely beyond the region of Palestine. **SEE GIBLITE**.

Byfield, Nicholas

a Puritan divine, was born in Warwickshire, 1579, and entered Exeter College, Oxford, 1596. After serving as rector of St. Peter's, Chester, he became vicar of Isleworth in 1615, and died in 1622. "He had an excellent character for learning, sound judgment, quick invention, and success in the ministry." He published *A Commentary on 1 Peter, Chapters 1-3* (Lond. 1637, fol.): — *The Promises* (Lond. 1647, 12mo): — *Exposition of the Colossians* (Lond. 1615, fol.): — *Assurance of God's Love and Man's Salvation* (Lond. 1614, 8vo): — *Exposition of the Apostles' Creed* (Lond. 1626, 4to). — Darling, *Cyclopaedia Bibliographica*, 1, 535; Allibone, *Dictionary of Authors*, 1, 317.

Byfield, Richard

an English Nonconformist, brother of Nicholas, was born in Worcestershire, studied at Cambridge, and became curate of Isleworth. He held the living of Long-Ditton during the Commonwealth, and was ejected at the Restoration. He was a member of the Assembly of Divines, and a vigorous opponent of prelacy and superstition. He died 1664. Among his writings were *The Light of Faith* (Lond. 1630, 8vo): — *The Doctrine of the Sabbath* (Lond. 1632, 4to): — *The Power of the Christ of God* (Lond.

1641, 4to): — *The Gospel's Glory without Prejudice to the Law* (Lond. 1659, sm. 8vo). — Darling, *Cyclop. Bibliographica*, 1, 535; Allibone, *Dict. of Authors*, 1, 317.

Byles, Mather D.D.,

a Congregational minister, was born in Boston, March 26, 1706, graduated at Harvard 1725, and was installed pastor of the Hollis Street church Dec. 20, 1733. He was made D.D. at Aberdeen 1765. He was a Tory in politics, and was therefore dismissed from his charge in 1776. He spent the remainder of his days in private life, and died July 5, 1788. Dr. Byles was distinguished for literary taste and exuberant wit. He published a *Poem on the Death of George I and the Accession of George II* (1727): — an *Elegy on the Death of Hon. Daniel Oliver* (1732): — a *Poetical Epistle to Gov. Belcher on the Death of his Lady* (1736): — a *Poem on the Death of the Queen* (1738): — *Poems: The Conflagration, The God of Tempest and Earthquake* (1744); and a number of essays and occasional sermons. — Sprague, *Annals*, 1, 376.

Bynaenus, Anthony

a Dutch divine and scholar, was born at Utrecht, Aug. 6, 1654, and studied the ancient languages under Graevius. After his ordination to the Protestant ministry he devoted himself to the Oriental languages, and became an eminent scholar in Hebrew and Syriac. He died at Deventer, Nov. 8, 1698. Among his writings are *De Calceis Hebraeorum* (Dort, 1682, 12mo): — *Explicatio Hist. Evang. de Nativitate Christi* (Dort. 1688, 4to): — *De Natali Jesu Christi* (Amst. 1689, 4to); with sermons and commentaries in the Dutch language. — Hoefler, *Nouv. Biog. Generale*, 7, 931.

Byssus

SEE LINEN.

Bythner, Victorinus

a native of Poland, who came to England, matriculated at the University of Oxford, and read lectures on Hebrew there for years. He then passed some time in Cambridge, and about 1664 settled in Cornwall, where he practiced medicine. He died in 1670. Among his writings are *Lethargy of the Soul* (1636, 8vo): — *Tabula Directoria Linguae Sanctae* (Oxford, 1637, 8vo):

— *Manipulus Messis Magnae* (Lond. 1639, 8vo): — *Clavis Linguae Sanctae* (Camb. 1648, 8vo): — *Lyra Prophetica Davidis Regis* (Lond. 1645, 12mo; 1650, 8vo), containing a grammatical explanation of all the Hebrew words in the Psalms; often reprinted; translated into English by Dee, under the title *The Lyre of David* (Lond. 1836, 8vo; 1847, 8vo). Horne calls it the “most valuable help to the critical and grammatical study of the Psalms.” — Hoefer, *Nouv. Biog. Generale*, 7, 956; Allibone, *Dictionary of Authors*, 1, 324.

By-ways

(*twbql ḥ[]twpra'*, *orachoth' akalkalloth'*, *tortuous paths*; Sept. *ὁδοὶ διεστραμμένα*). There are roads in Palestine, but it is very easy to turn out of them and go to a place by winding about over the lands, when such a course is thought to be safer. Dr. Shaw mentions this in *Barbary*, where he says they found no hedges, or mounds, or enclosures to retard or molest them. To this Deborah doubtless refers in ^{<0086>}Judges 5:6, “In the days of Jael, the high-ways were unoccupied, and the travelers walked through byways,” or “crooked ways,” as in the margin. Bishop Pococke says that the Arab who conducted him to Jerusalem took him by night, and not by the high road, but through the fields; “and I observed,” he remarks, “that he avoided, as much as he could, going near any village or encampment, And sometimes stood still, as I thought, to hearken.” The same insecurity to travelers exists in modern times in Palestine when any disturbance of the government occurs. *SEE ROAD*.

By-word

represents in the Auth. Vers. the following Hebrew words: *hLmæ millah'* (^{<880>}*Job* 30:9), a *word* or *speech* (as elsewhere rendered); *l vm; masha'* (^{<944>}*Psalms* 44:14), a *proverb* or *parable* (as elsewhere); so the kindred *l v[] meshol'* (^{<876>}*Job* 17:6); but properly: *hny[næ] sheninah'*, sharp words in *derision* (^{<887>}*Deuteronomy* 28:37; ^{<100>}*1 Kings* 9:7; ^{<400>}*2 Chronicles* 7:20; “taunt,” ^{<200>}*Jeremiah* 24:9).

Byzantine Church

SEE GREEK CHURCH.

Byzantine Recension

the text of the Greek N.T. in use at Constantinople after it became the metropolitan see of the Eastern empire. The readings of this recension are those which are most commonly found in the common printed Greek text, and are also most numerous in the existing manuscripts which correspond to it, a very considerable additional number of which have recently been discovered and collated by Professor Scholz. The Byzantine text is found in the four Gospels of the Alexandrian manuscript; it was the original from which the Slavonic version was made, and was cited by Chrysostom and by Theophylact, bishop of Bulgaria. — Horne, *Introduction*, pt. 1, ch. 2, § 2. *SEE RECENSION* (OF MSS.).

Bzovius (Bzowski), Abraham,

a Polish Romanist divine, was born at Proczowic in 1567. He studied at Cracow, where he became a Dominican. He subsequently taught philosophy at Milan, and theology at Bologna. On his return into Poland he became prior of the Dominicans at Cracow, and contributed greatly to the extension of the order. Pope Pius V called him to Rome, where he was employed on a continuation of the *Annals* of Baronius from A.D. 1198 to 1532; and he completed nine volumes (13 to 21), which were printed at Cologne, from 1616 to 1630, and at Rome in 1672. Among his other writings are *Historia Ecclesiastica ex Baronii annalibus historiis excerpta* (Colossians 1617, 3 vols. fol.): — *XL Sermones super Canticum Salve Regina* (Venice, 1598): — *Sacrum Pancarpium (Sermons)*: — *De rebus gestis Summorum Pontificum* (Colossians 1619 and 1622, 4to). He died at Rome, Jan. 31, 1637. — Hoefler *Nouv. Biog. Generale*, 7, 959.

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