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Bradford, Moses- Byzas

by James Strong & John McClintock

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Bradford, Moses

a Congregational minister, was born in Canterbury, Connecticut, August 6, 1765. He graduated from Dartmouth College in 1785, taught for some time, and in 1790 was ordained over the Church in Francestown, N.H., where he labored successfully for thirty-seven years. From 1830 he labored for a year or two at Colebrook, N.H., infusing life into a dead people. His son, Ebenezer G., settled there. A stroke of paralysis weakened and deranged his mind, and he removed to Montague, Massachusetts, to spend the remainder of his days with one of his sons. Here he died June 14, 1838. See *Cong. Quarterly*, 1864, page 175.

Bradford, Moses Bradstreet

a Congregational minister, son of Reverend Moses Bradford, was born in Francestown, N.H., April 20, 1799. After attending the academies at Kimball Union and Pembroke he entered Amherst College, from which he graduated in 1825, and subsequently studied theology under Reverend Dr. Packard of Shelburne Falls, Mass. He was ordained in Montague, Massachusetts, November 19, 1828, and continued to be pastor of that church until January 16, 1832. From October of that year until February 1859, he was pastor in Grafton, Vermont; from December 1859, until 1869 he was acting-pastor at McIndoes Falls, Barnet, and continued to reside there from that time until the close of his life. When the General Convention of Vermont met in St. Albans in 1854, he was elected its moderator. His death occurred September 23, 1878. See *Cong. Year-book*, 1879, page 39.

Bradford, Shadrach Standish

a Baptist minister, was born at Plympton, Massachusetts, May 24, 1813. He pursued his college studies at Waterville, and at the Columbian College, Washington, D.C., where he graduated in 1837. He studied theology at Newton, Massachusetts, taking the full course, and graduated in 1840. His ordination occurred at Pawtucket, R.I., June 8, 1841, where he remained ten years. Failing health obliged him to retire from the pastorate, and to enter active life. He was successful in accumulating a handsome fortune in his business. He was chosen a trustee of Brown University in 1863, and a fellow in 1865, and was the founder of two scholarships in the university. He died in Providence. See *Newton General Catalogue*, page 21. (J.C.S.)

Bradford, William

a Congregational minister, brother of Reverend Moses Bradford, was born at Canterbury, Conn., March 4, 1745. He graduated at the college of New Jersey in 1774; "is believed never to have been the pastor of any church, and to have spent the most of his life teaching and preaching in Connecticut and other states. During the latter part of his life he acted as minister of the 'North Society Church' in Canterbury." He died March 31, 1808. See *Cong. Quarterly*, 1860, page 26.

Bradford, William J.

a Presbyterian minister, was born at Canterbury, Windham County, Connecticut, March 10, 1795. He was a lineal descendant of William Bradford, second governor of Plymouth colony. He early desired to enter the ministry, and gave himself diligently to study with this in view. Without taking a collegiate course, he was matriculated at Princeton Theological Seminary in 1822, and after leaving the seminary he taught school at Pawlings, Dutchess County, N.Y., and in 1825 at Homer, N.Y., at the same time pursuing his theological studies. In 1826 or 1827 he was ordained or installed over the Church at Pitcher Chenango County, remaining there seven or eight years. In 1834 he was settled at Berkshire, Tioga County, and in 1837 at Marathon, Cortland: County, supplying Freetown also. In 1854 he removed to Lysander, Onondaga County, to take charge of a Reformed' (Dutch) Church there, but in 1858 returned to Marathon, where he purchased a farm, and died March 31, 1874. He was an active servant of the Lord. See *Presbyterianism in Central New York*, page 469.

Bradford, Zabdiel

a Baptist minister, was born in Marshfield, Massachusetts, July 13, 1809. He was descended on his father's side from governor William Bradford, and on his mother's from captain Miles Standish. Mr. Bradford was a graduate of Waterville College, Maine, in 1834, and took the entire course of the Newton Theological Institution, with the exception of the last term in the senior year. His ordination took place at North Yarmouth, Maine, May 24, 1837, and his pastorate of seven years with the Baptist Church in that place was a very successful one. In consequence of the severity of the climate in Maine he was obliged to resign, and accepted a call to the Pine street Baptist Church in Providence, R.I., over which he was, installed. in

November 1844, and remained until his death, May 16, 1849. See Cathcart, *Bapt. Encyciop.* page 126. (J.C.S.)

Bradley, H.S.

a Methodist Episcopal minister, was born at Square Pond, Connecticut, June 10, 1806. His early years were spent on a farm, and when only twelve years of age he was converted. In 1838 he went to Ohio, and in 1840 jobned the North Ohio Conference. In this and the Central Ohio Conference he continued to labor until 1875, when he took a supernumerary relation and removed to Springfield, Ohio. He, however, continued to preach as he had opportunity until his death, February 2, 1881. He was an earnest preacher, and filled some of the best charges in his conferences. See *Minutes of Annual Conferences*, 1881, page 320.

Bradley, James, D.D., F.R.S.

an eminent English divine and astronomer, was born at Sherburne, Gloucestershire, in 1692. He was educated at Balliol College, Oxford, and took holy orders in 1719. He received some preferments, but resigned them to become Savillian professor of astronomy at Oxford in 1721. In 1741 he was appointed astronomer royal. He made important discoveries in astronomy. He died July 13, 1762. His publications and unpublished manuscripts all relate to astronomical subjects. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; *Biographia Britannica*, s.v.

Bradley, J.

a Presbyterian minister, was born in Warren County, Tennessee, November 9, 1816. He joined the Elk Presbytery, and was licensed to preach in 1842. After itinerating for some years he settled in the eastern part of Arkansas, in 1849, where he labored until his death, September 13, 1859. See Wilson, *Presb. Hist. Almanac*, 1862, page 282.

Bradley, Thomas Scott

a Congregational minister, was born at Lee, Massachusetts, April 15, 1825, and graduated from Williams College in 1848. He studied theology at East Windsor, Connecticut, and graduated at Andover in 1851. For six months he was with Dr. John Todd of Pittsfield, Massachusetts, engaged in study and pastoral work. He preached prior to ordination at Lanesboro, Massachusetts, and Cornwall, Connecticut, and was ordained at Wilton,

Connecticut, July 1853. Here he remained about four years. After teaching for a time in the High School at Norwalk, he resumed his ministerial duties in New Lebanon, N.Y. On the breaking out of the civil war he was chosen captain of a company of the New York Sharpshooters; was taken sick at Suffolk, Va., and died at Philadelphia, June 28, 1863. See *Cat. of the Theol. Institute of Conn.* page 60. (J.C.S.)

Bradnack, Isaac

an English Wesleyan minister, was born August 4, 1774. At the age of twenty-three he was awakened under the ministry of Samuel Bradburn. He entered the ministry in 1801, labored with great success in Jamaica and Barbadoes, and on his return to England he travelled several circuits and witnessed numerous conversions. His unremitting toil killed him. See *Minutes of the British Conference*, 1834; Smith, *Hist. of Wesl. Methodism*, 3:201.

Bradner, B. Enoni, A.M.

a Congregational minister, after his licensure, preached at Jamaica, R.I., from 1760 to 1762. Afterwards he was settled at Nine Partners, Dutchess County, N.Y., and in June, 1786, became the minister of the Independent Church in Blooming Grove, Orange Co. He died January 29, 1804. See Alexander, *Princeton College in the 18th Century*.

Bradner, John

a Presbyterian minister, was born in Scotland. On his arrival in this country the presbytery of Hampton and Henry took him on trial, and licensed him in 1714. He was called to Cape May, and ordained May 6, 1715. He removed in 1721 to Goshen, N.Y., and died in 1733. See Webster, *Hist. of the Presb. Church in America*, 1857.

Bradshaw, Amzi

a Presbyterian minister, was born in North Carolina, July 12, 1800. He studied under Reverend Geo. Newton, and was licensed by Shiloh Presbytery in 1826. In October of the same year he was ordained pastor of Spring Creek Church, in Tennessee and in 1831 became pastor of Fayetteville and Union churches. In 1858 he removed to Texas, and became principal of a female school at La Grange. He died July 15, 1859. See Wilson, *Presb. Hist. Almanac*, 1861, page 79.

Bradshaw, Fields

a Presbyterian minister, was born in Lincoln County, N.C., in 1799. He preached in the Baptist Church tel years; but afterwards joined the Presbyterian Church in Montgomery, Alabama. In 1830 he was received under the care of the Tuscaloosa Presbytery. He pursued a course of study in Danville College, and, after examination by the Presbytery, was sent forth, his previous license and ordination being satisfactory. He supplied the churches of Montgomery and Antango, after which he took charge of Concord and Mount Zion churches. After remaining two years he accepted a call to the Mesopotamia Church, where many souls were converted and the Church enlarged. His next charge was the churches of Ebenezer and Hebron. For the last seven years of his life he was the faithful and successful pastor of Oak Grove Church, where he died, June 12, 1859. (W.P.S.)

Bradshaw, Harvey

a Methodist Episcopal minister, was born at Danbury, Connecticut, March 26, 1810. He received a careful religious training; experienced conversion at the age of fourteen; received license to preach in his eighteenth year; and in 1833 entered the Pittsburgh Conference. He labored faithfully until 1856, when failing health led him to locate and remove to Iowa. In 1858 he united with the Upper Iowa Conference, wherein he served to the close of his life several years in the regular work, and later as agent of Corhell College. He died November 7, 1861. See *Minutes of Annual Conferences*, 1862, page 240.

Bradshaw, Henry

an English Benedictine of the monastery of St. Werburga, in Cheshire, studied at Gloucester (now Worcester) College, and died in 1513. He composed a *Chronicle*; a *Life of St. Werburga*; and a work on the city of Chester. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bradshaw, John W.

a Methodist Episcopal minister, was born December 28, 1808, in Fairfield County, Connecticut. At an early age he removed to the West. He was converted in 1824; received license to preach in 1836; was received on trial in the Indiana Conference in 1841, and at the same time ordained local

deacon. He was admitted into full connection and ordained elder in 1843. After serving nineteen charges, he became superannuated in 1869, but up to the time of his death he was always ready to supply any vacancy. He died in DeWitt, Iowa, May 17, 1880. He was a sound, logical-preacher; always interesting, and frequently rising to powerful flights of eloquence. His Christian walk and uniform kindness won the respect and love of all who knew him. See *Minutes of Annual Conferences*; 1881, page 87.

Bradshaw, William, D.D.

an English prelate, was educated at Oxford, and became proctor of the university in 1711. He became a prebendary of Canterbury in 1716, and of Oxford in 1723. In 1724 he was appointed dean of Christ Church, Oxford; and October 18 of the same year was consecrated bishop of Bristol. He died at Bath, December 16, 1732, aged sixty. He published two *Sermons* (1714, 1747). See Le Neve, *Fasti*.

Bradstreet, Simon

a Congregational minister, was born in New London, Connecticut, in 1669. He was a grandson of Simon Bradstreet, one of the most distinguished of the pilgrim fathers, and for many years governor of Massachusetts; and son of the Simon Bradstreet who was pastor of the Church in New London in 1670. The subject of this sketch graduated at Harvard College in 1693; and was called to be assistant minister, in March 1697, of the Church in Charlestown. He declined this invitation, but in May 1698, when the pastorate of that Church was vacant, he was ordained minister there, October 26, 1698. For fifteen years he performed the duties alone, but in 1713 the town gave him a colleague, the Reverend Joseph Stevens of Andover, who died in 1721. For over two years after this, Mr. Bradstreet was without a regular assistant; in February 1724, the Reverend Hull Abbot became his assistant; in October 1739, the Reverend Thomas Prentice was installed as associate pastor. Mr. Bradstreet died in Charlestown, December 31, 1741. It is said that he was a very learned man, possessed of a tenacious memory and a lively imagination, but subject to a hypochondria to such an extent that for several years before his death he was afraid to preach in the pulpit. Accordingly, his sermons were delivered in the deacon's seat, and were frequently melancholy effusions upon the vanity of the world. Seldom, if ever, did he appear with a coat, but always with a plaid gown and with a pipe in his mouth. Gov. Burnet

spoke of him as one of the first literary characters and one of the best preachers he had met in America. See Sprague, *Annals of the Amer. Pulpit*, 1:241.

Brady, John Irwin

a Methodist Episcopal minister, was born in Westmoreland County, Pennsylvania, November 10, 1831. He joined the Church in his fifteenth year; received license to preach in 1854; and in 1855 united with the Pittsburgh Conference. In 1862 he volunteered in the Ninety-seventh Regiment Ohio Volunteers, and was commissioned first lieutenant of Company B. Hardship and exposure in the army brought on consumption, on which account he was honorably discharged. He died soon afterwards, victorious, amid great and protracted sufferings. See *Minutes of Annual Conferences*, 1866, page 22.

Brady, William C.

a minister in the Methodist Episcopal Church South, was born in Anderson District, S.C., November 16, 1823. He embraced religion in 1842; was licensed to preach in 1847; and in 1850. was received into the Florida Conference, in which he served with zeal and undoubted piety until his death, May 20, 1853. See *Minutes of Annual Conferences of the M.E. Church South*, 1854, page 486.

Braga (Or Bragi)

in Norse mythology, was the son of Odin and Frigga, the god of eloquence and the art of poetry, the wisest among the Asas. Odin gave each of the Asas an attribute which he could loan to his favorites. To Thor he attributed strength; to Freia, love; to Baldur, beauty; and to Braga, the poetry-inspiring nectar. Braga saves this nectar, and endows few with it, but uses it often himself, so that no spiritless word escapes his lips, and all he says is wisdom in the dress of beauty. Those arriving at Walhalla he meets with the welcome of the gods: "We welcome you to Walhalla; partake of peace and drink consecrated nectar with the Asas." His wife is the youthful Itun (later Iduna); she possesses the apples of immortality. To whomsoever her husband gives the nectar, him she presents with eternal life. The god was so highly worshipped that an oath, made by his cup, was inviolable. A king could not sit on his throne until he had emptied the Braga cup, and made an oath relating to his enthronement. If he drank the

contents of the cup with more than one draught, it was an evil omen. It is curious that at Aegir's great supper, Braga does not appear to have had any courage or bravery.

Braga, Councils Of

(*Concilium Braccarense*). Of these there were several.

- I.** Held about the year 411, by Pancratius, bishop of Braga, assisted by nine other bishops, who condemned the Arian and heathenish errors of the Vandals and other barbarians who had ravaged Spain. See Labbe, *Concil.* 2:1508.
- II.** Held about 560, by Lucretius, the metropolitan, assisted by seven other bishops, against the errors of the Priscillianists. They drew up twenty-two canons, mostly relating to ceremonies.
- 7.** Orders a tripartite division of the property of each Church; one for the bishop, another for the clergy, and the third for the repairs or lights of the Church, of which the archdeacon should give in an account to the bishop.
- 9.** Enjoins the deacons to wear the stole over the shoulder, and not to conceal it under the tunicle, in order to distinguish them from the subdeacons.
- 10.** Directs that the sacred vessels be carried only by persons in holy orders.
- 11.** Forbids the readers to chant in the Church in a secular dress, and to let their hair or beard grow.
- 12.** Forbids the singing of any hymns in Church, save the Psalms, and passages taken from the Old or New Testament.
- 14.** Orders clerks who are unwilling to eat flesh, to avoid the suspicion of Priscilliauism, to be compelled to eat at least herbs boiled with meat.
- 18.** Forbids burials within the Church. See Labbe, *Concil.* 5:836.
- III.** Held in June 572, by Martin, the archbishop, at the head of twelve bishops. In this council the first four ecumenical councils were acknowledged, but not the fifth, which was not yet recognized in Spain. Ten canons were drawn up. See Labbe, *Concil.* 5:894.

IV. Held probably in 675, in the time of king Wamba. Eight bishops were present, who drew up nine canons, in order to remedy certain abuses which had crept in.

2. Forbids the offering of milk instead of wine, and also the dipping the bread in the wine at the holy eucharist.

3. Forbids using the sacred vessels and ornaments of the Church for profane purposes.

4. Forbids the priest to celebrate mass, or to receive the communion, without having the "orarium" or stole over both shoulders, and crossed upon his breast.

In some of these canons complaint is made of the conduct of the bishops, whom they accuse of augmenting their private estates at the expense of the Church. See Labbe, *Concil.* 6:561.

Bragelongne, Inmery

a French prelate, was first dean of St. Martin of Tours, and was appointed bishop of Luconia in 1624. He resigned his bishopric in 1637, retired to the abbey of Marolles, and died in 1645. He wrote *Ordonnances Synodales* (Fontenay, 1629). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bragg, Jesse Kendall

a Congregational minister, was born at Royalston, Massachusetts, October 11, 1811. He graduated at Amherst College in 1838, and at Union Theological Seminary in 1841. He was ordained and installed pastor of the Middleborough Church, Massachusetts, October 19, 1842, where he remained ten years, a faithful and efficient pastor. He was next installed pastor of the Brookfield Church, which charge he occupied for seven years. From this he served the Church at Sandwich as a stated supply for one year. He then became editor of a religious periodical in Boston, which post he occupied for seven years, when he resumed his ministerial work and supplied the North Wrentham Church for two years, and the Church at Norfolk three years, et which place he died, June 14, 1874. See *Gen. Cat. of Union Theol. Sem.* (1876), page 19. (W.P.S.)

Bragg (Nee Wilson), Margaret

an English minister of the Society of Friends, daughter of Isaac Wilson, was born at Kendal in 1775, and early in life became a subject of God's renewing grace. In 1790 she was married to Hadwen Bragg of Newcastle-upon-Tyne, and at the age of thirty-four began her ministerial life. At different times, being freed from her domestic cares, she visited most of the meetings of Friends in Great Britain, and in 1825 made a religious tour in Ireland. She is said to have been endowed with great natural abilities, and was thus prepared for the management of affairs as few women are. Her ministry at the meetings of Friends was on many occasions close and searching, calculated to arouse the supine and indifferent, and was blessed to those who heard. She died June 2, 1840. See *Testimonies at Yearly Meeting*, 1841, page 13-18. (J.C.S.)

Bragg (Nee Furnas), Mary

an English minister of the Society of Friends, was born in Liverpool in 1762, and became a Christian when she was about eighteen years of age. In 1785 she was married to Henry Bragg of Parton, Cumberland, and in 1794 was recorded as a minister by the Pardshaw meeting. In company with another minister she was engaged in ministerial work in Scotland during a part of the year 1801, and for several years performed much evangelical labor within the bounds of her own quarterly meeting. In 1817 her husband and herself were appointed to the superintendence of the provincial Friends' school at Prospect Hill, near Lisburn, Ireland. This position they held until 1820, when they removed to Belfast, and a few years after to Cotton Mount, a few miles from Belfast, which was her residence during the remainder of her life. During the years which followed, she, from time to time, visited the families of Friends in several meetings within the bounds of her quarterly meeting, and travelled through some parts of Lancashire. "Her communications," it is said, "were generally plain and simple, and many cherished a lively recollection of the comfort and instruction which they derived from her ministry." Her death took place April 7, 1849. See *Testimonies at Yearly Meeting*, 1851, pages 28-32. (J.C.S.)

Bragg, Seneca G.

a clergyman of the Protestant Episcopal Church, was a graduate of Middlebury College, Vermont; studied theology at the Alexandria

Seminary, Virginia, and was the founder and rector of Christ Church, Macon, Georgia, where he labored for fifteen years. His later years were passed in great physical infirmity. He died at Kingston, N.Y., January 21, 1861, aged sixty-eight years. See *Amer. Quar. Church Rev.* 1861, page 188.

Bragge, Francis

an English divine, was vicar of Hitchin, and became prebendary of Lincoln in 1704. He published, *Discourse on the Parables* (1704, 2 volumes): — *Observations on the Miracles* (1702-4, 2 volumes): — *Thirteen Sermons* (1713): — and *Theological Works* (5 volumes, 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bragi

SEE BRAGA.

Brahaspadi

(also Brisput or Vyasa), in Hindu mythology, is the planet *Jupiter*, or the genius inhabiting it. He is the protecting god of knowledge, and instructs the good daemons in the sciences which the holy books contain. His wife was Tarci. She had an intimate relation with a friend of her husband, Shanderma, the genius of the moon, from which sprang Buddha, whom Brahaspadi long thought to be his own, until a divine revelation taught him otherwise.

Brahma

in Hindu mythology, must be carefully distinguished from *Brahm*, which is the name of the supreme being, the only one god, as all others are only manifestations of one or more of his attributes. The high idea which the Hindls connect with Brahm arises from the surnames which they give him the supremely perfect, the one without beginning and end, the indescribable, the omniscient, the prime soul of the world. Brahm is the sole existence. The world as it stands is only the reflection of his majestic being, only a revelation of his might, and when it ceases it will return to him whose emanation it was. But he and the world are nevertheless not one. The latter is entirely separate from him. He created a being full of beauty and love, who is called Maja. With this being Brahm had intercourse, and there resulted three of his most pre-eminent powers —

Brahma, the creator of all living; Vishnu, the preserver; and Siva, the destroyer. They all three are substantially one, and form the Trimurti, or trinity, and are not essentially different from each other or from the god whose powers they are.

Brahma is thus the creative god, a mighty person in the trinity of India. The same name also signifies the science of laws, because Brahma ordered nature according to eternal laws, by which he is also the guide of fate, designating time and duration of existence, and thus not only gives life, but also death. He is the revealer of the Vedas, and his worship is the oldest cult of India. It is fabled that a giant tore off one of Brahma's four heads in a combat and placed it on his own head; since then time has only three periods or directions — past, present, and future. Another fable says that Brahma's sister and beautiful wife fled from him, and in order to follow her in all directions he made himself five heads, one of which Siva tore off to punish his fleshly lust, and placed the same as a trophy on his tiara. From this head the Brahmins sprung. Brahma's birth or production is variously related: according to one myth, he is a son of Brahm and Maja, as above; according to another, he is a creation of Brahm out of himself, who, with him, created the higher and lower gods; another myth takes him spring from an egg, which, shining, floated on the surface of the deep, and out of which Brahma, directly after birth, formed the earth, heaven, the sea, and the ether; a fourth fable says he grew in a lotus-flower which came from the navel of the sleeping Vishnu. *SEE BRAHM.*

Brahma

Picture for Brahma

in the Buddhist system, is also an inhabitant of a *Brahma-loka* (q.v.).

Brahma-Jagnam

in Hindu doctrine, is a solemn offering which the Brahmins bring to Brahma. After a bath they dress entirely in white, sing songs, and read various passages out of the Vedas, during which time the youngest among them make a fire with the sweetsmelling sandal-wood; then they drop cocoa oil or melted butter into the fire, and throw flowers on it. This is the only sacrifice brought to the great Brahma.

Brahma-Kiari

in the religious doctrine of India is the period of the Brahmins from childhood until the age of puberty, i.e., until the twelfth year. During this period the youthful Brahmin is instructed by one teacher in all that it is necessary for him to know, the teacher ever afterwards being held in high respect as a saint by the youth who came under his instruction.

Brahma-Loka

is the highest of the celestial worlds, reckoned by the Buddhists as sixteen in number. It is the abode of Brahma himself and of those beings who, in their different states of existence, have attained a superior degree of merit.

Brahma-Lossey

in Hindu mythology, is a heavenly dancer, beloved of Indra (god of the sun). She is his favorite, and is privileged to be near him daily.

Brahmanda

in Hindu mythology, is the egg from which, according to some, Brahma (q.v.) was produced.

Brahma-Sampradayis

SEE MADHWACHARIS.

Brahmi

in Hindu mythology, was the surname of the wife of Brahma, namely, *Saxrasvati*, who at the same time is Brahm's daughter. She was surnamed thus as goddess of language and the sciences.

Brahmo-Somaj

is the name of a theistical society in India. Its founder was a well-known Brahmin, named rajah Ram Mohun Roy, a man of great ability, born near Burdwan in 1774. Besides exerting himself for the abolition of Suttee, or the burning of Indian widows with their deceased husbands, and the promotion of native education, he preached everywhere pure monotheism, endeavoring to prove that the idolatry of the Hindus was contrary to the practice of their ancestors, and to the precepts of the Vedas; but he used

the Indian name Brahma for the supreme being, and called the society he founded the *Brahmo-Somaj*, or Society of God. Its doctrines were, in fact, founded on a monotheistic interpretation of the Vedas. After the death of Ram Mohun Roy (at Bristol, in 1833), his friend Dvaraka Nath Tagore, a man of great weight and influence, gave his support to the Brahmo-Somaj, but it languished without a leader till his son Debendra Nath Tagore formed the nucleus of a new community, now called the *Adi Somaj*, or First Church. He propagated a pure deism, renounced idolatry, and declared his belief in the one God, as defined in the Vedanta. Then a third great leader arose, Keshub Chunder Sen, who confessed a revealed deism, answering more the religious than the speculative need of man. He rejected entirely the Hindu system. His society is called the Progressive or New Somaj. The creed of this party may be described as "a belief in the fatherhood of God and the brotherhood of mankind," and its theology might be well expressed by the first part of the first article of the Church of England: "There is but one living and true God — everlasting, without body, parts, or passions, of infinite power, wisdom and goodness, the maker and preserver of all things." Keshub's doctrines were carried by missionaries to different parts of India with such a success that, in 1876, one hundred and twenty-eight congregations belonged to the New Somaj, or Progressive Society, in opposition to the Conservative, or *Adi Somaj* of Debendra. Their worship consists in reading, on Sunday, portions from the Vedas, Avesta, Bible or Koran, which are discussed. In 1870 Keshub founded the Reform Association at Calcutta, for propagating a moderate and moral life, to disseminate literature and ameliorate the condition of women, the latter especially with the help of the "Native Marriage Act" passed in 1871, and which legalized marriages by Brahmaic rites, required that the bridegroom should be at least eighteen, and the bride fourteen years old, and made bigamy a penal offence for any one marrying under the act. But Keshub's tendency towards mysticism, and, his marrying in 1878 his daughter to a maharajah, caused a split in the society, and a new one according to purely rationalistic principles was formed, approaching more the conservative society under the leadership of Debendra. The theistical societies, of whatever shade they may be, are the present Protestants of India. See Leonard, *A History of the Brahmo-Somaj, from its Rise to the Present Day* (Calcutta, 1879); D'Alviella in the *Revue des Deux Mondes*, September 15, 1880; Brockhaus, *Conversations-Lexikon* (13th ed.) s.v. "Brahmasomadsch;" Williams, *Hinduism*, page 149 sq. (B.P.)

Braine, Council OF

(*Concilium Brennacense*). Braine (*Brana*) is an abbey of the order of Premonstratensians, four leagues from Soissons, on the Vesle, founded in 1130 by Andrd de Baldimento and Agnes his wife (*Gall. Christ.* 9:488). A council held here (at Berni, near Compiègne, according to *L'Arte de Verifier les Dates*, but wrongly), which was rather a state than a church council, A.D. 580, under king Chilperic, excommunicated Leudastes (who had been count of Tours) for falsely accusing Gregory of Tours of having calumniated queen Fredegunda. Witnesses were not produced, as an inferior was not to be believed against a priest. Yet Gregory exculpated himself by solemn oath at three several altars after saying mass, the accusers in the end confessing their guilt.

Brainerd, Davis Smith

a Congregational minister, was born October 12, 1812, at Haddam, Connecticut. He was licensed to preach May 30, 1837, by the Association of the Western District of New Haven County. In 1829 he went to Munson, Mass., and there completed his preparations for college. He graduated at Yale College in 1834, and entered Princeton Seminary in the fall of the same year. After one year in Princeton he continued his theological studies at New Haven, and afterwards spent part of a year at Andover, Massachusetts. In the autumn of 1840 Mr. Brainerd was invited to preach at the First Congregational Church of Lyme, Conn., and June 30, 1841, was ordained and installed as pastor of that Church by the Middlesex Association of Connecticut. He remained pastor of this Church until his death, April 30, 1875. The Church at Lyme enjoyed much spiritual prosperity under Mr. Brainerd's ministry. He took much interest in the educational and other interests of the town. In 1861 he was elected a fellow of Yale College, and in 1867 a member of its prudential committee. He was a man of lovely Christian spirit, a sound theologian, a faithful pastor, and secured in an uncommon degree the confidence of his people. See *Necrological Report of Princeton Theol. Sem.* 1877, page 33.

Brainerd, John

a Presbyterian minister, was born at Haddam, Connecticut, February 28, 1719. He graduated at Yale College in 1746. Soon after his graduation he was licensed to preach, and began his labors as a missionary among the Indians in the West, where he spent the greater part of his life. He was

employed by the Church in many important missions, all of which he filled with great satisfaction to his presbytery. He died March 18, 1781. See Sprague, *Annals of the Amer. Pulpit*, 3:153.

Brainthwait, William, D.D.

an. English divine, was born about 1560, and became master of Gonville and Caius College, Cambridge, in 1607, He was one of the forty-seven divines appointed by James I to prepare our present authorized version of the Holy Scriptures, being one of the committee on the Apocrypha. He died February 15, 1619.

Braithwaite, Anna

a minister of the Society of Friends, was born in Kendal, Westmoreland, in 1788. Though for many years under the pressure of great bodily infirmity, she was a diligent laborer for the Gospel, visiting, as a minister, many parts of Great Britain and Ireland. She visited America about the time of the great secession, known as the "Hicksite Separation." She took her place in the forefront of the conflict, and zealously defended unity and peace. She died December 18, 1859. See *Annual Monitor*, 1861, page 15.

Braithwaite, George

an English Baptist minister, was born at Fornace-Falls, Lancashire, in 1681. After leaving the university he came to London, and in 1706 joined the Baptist Church near Cripplegate, but soon after returned to Lancashire, and devoted himself to the spiritual welfare of the poor of his own native place. He next removed to Bridlington, Yorkshire, where he preached several years with reputation and success, but his zeal against intemperance awakened bitter hostility to him, and he resigned his office. Soon after he was called to London, and was installed March 28, 1734, as pastor of the Church worshipping in Devonshire-square. Here he remained. until his death, July 19, 1748. Mr. Braithwaite was the author of several publications, among them, *The Nation's Reproach and the Church's Grief; or, A Serious and Needful Word of Advice to those who Needlessly Frequent Taverns and Public-houses: —* and two *Funeral Discourses* (1736, 1739). See Haynes, *Baptist Cyclop.* 1:60-63. (J.C.S.)

Brake, Charles

an English Congregational minister, was born in Bath in 1805, and entered upon his ministerial career when about twenty-five years of age, by accepting the pastorate of a village church in Cambridgeshire. After two years of labor there he was invited to a small church at the East end of London. In 1834 he settled at Brighton, but could not remain there on account of ill-health. From 1839 to 1849 he labored in London; then removed to Bristol, where he labored five or six years; and in 1854 returned to London. In 1859 he became pastor of the Congregational Church in Essex road, Isliigton, which position he held until declining health compelled him, in the autumn of 1878, to give up his labors altogether. He died December 30, 1880. See (Lond.) *Cong. Year-book*, 1882, page 286.

Brakeman, Josiah

a Methodist Episcopal minister, was born August 22, 1806, and joined the Church when quite young. He travelled about six years in the Genesee Conference, then went West and joined the Michigan Conference in 1837. There he travelled eleven years, the last six as presiding elder. He died July 19, 1849. Mr. Brakeman was a respectable preacher, a prudent administrator, and as a man, a bright example of Christian integrity and meekness. See *Minutes of Annual Conferences*, 1849, page 396.

Brakeman, Nelson W.

a Methodist Episcopal minister, was born in St. Clair County, Michigan, October 8, 1829, and went to northern Indiana in early life. He was converted while young, and entered the North-west Indiana Conference in 1851. In 1853 he was ordained deacon, and in 1855 elder. Excepting three years, from 1865 to 1868, during which he was a member of the Louisiana Conference, he remained connected with the Northwest Indiana Conference, where he served the following appointments: Danville; Michigan City; Delphi and Pittsburgh; Eastern Charge; Lafayette; Strange Chapel, Indianapolis; Fifth street, Lafayette; Centenary; Terra Haute; Frankfort, and Valparaiso. He died May 15, 1881. He was for some time a chaplain in the United States army. See *Minutes of Annual Conferences*, 1881, page 310.

Bralion, Nicholas De

a French theologian and historian, a native of Chars, entered the congregation of the Oratory in 1619, resided fifteen years in Rome, and then returned to Paris, where he died, May 11, 1672. His principal works are, *Choix des Vies des Saints*, translated from the Italian of Ribadenerra: — *A Life of St. Nicholas, Bishop of Myra* (Paris, 1646): — *Pallium Archiepiscopale ... Accedunt et Primum Prodeunt Ritus et Forma Benedictionis Ipsius ex Antiquo MS. Basilicæ Vaticanæ* (ibid. 1648, 8vo): — *Ceremoniale Canonicorum*, etc. (ibid. 1657, 12mo): — *Histoire Chretienne* (ibid. 1656). See Hoefer, *Nouv. Biog. Generale*, s.v.; Landon, *Eccles. Dict.* s.v.

Braim, Andreas

a Protestant theologian of Germany, who died January 11, 1882, at Neukirchen, near Moers, at the age of eighty-four years, is the author of *Beschreibung des heiligen Landes* (2d ed. Moers, 1838): — *Die Wahrheit zur Gottseligkeit nach dem Lehrgange der heiligen Schrift* (ibid. 1845): — *Das Reich Gottes im Alten Testamente* (Heidelberg, 1850): — *Zuge aus Abraham's Hausleben* (Solingen, 1855): — *Der Sundenfall Beleuchtung von I. Mose 3* (Barmen; 1857): — *Israel's Wanderung von Gosen bis zum Sinai* (Elberfeld, 1859): — *Der Orient in seiner Bedeutung für die Christenheit unserer Tage* (Moers, 1867). See Zuchold, *Bibl. Theol.* 1:178. (B.P.)

Bramall, John

an English Congregational minister, was born at Redditch Farm, near Stockport, August 15, 1803. He was brought up to the strict observance of religious forms and ceremonies of the Established Church, confirmed at the age of thirteen, converted about the age of sixteen, and joined the Independent Church in his twenty-first year. In 1826 he entered Highbury College, and in 1830 received for his first pastorate the parish at Patricroft, near Manchester. In 1841 Mr. Bramall accepted an invitation to the pastorate at Stainland, near Halifax. He removed to Swanland, near Hull, in 1845, where he remained until his health broke down. He died at Islington, Jan. 19, 1864. See (Lond.) *Cong. Year-book*, 1865, page 227.

Braman, Isaac

a Congregational minister, was born at Norton, Massachusetts, July 5, 1770. He graduated at Harvard with high honors in 1794, and was ordained over the Church at Georgetown, Massachusetts, 1787, where he continued the remainder of his life, a pastorate of more than sixty-one years. He died December 26, 1858. "He possessed great originality, and his sermons evinced deep thought." See *Cong. Quarterly*, 1859, page 223.

Bramante (D' Urbino), Donato Lazzart

an Italian architect and painter, a relative of Raphael, was born near Urbino in 1444. He studied at Milan, and remained there in the practice of his profession from 1476 to 1499, when he removed to Rome, and received the patronage of pope Julius II. He designed the galleries which connect the Vatican palace with that of Belvedere; and began to build St. Peter's in 1506, although his plans were largely deviated from by subsequent architects. He died in 1514. See Vasari, *Lives of the Painters*; Milizia, *Lives of Architects* (by Cresy), 1:203; Pungileoni, *Memoria Intorno alla Vita di Donato Bramante*.

Bramantino, Bartolomeo

a Milanese painter, whose real name was *Suardi*, was a pupil of Bramante. He painted for the churches and public edifices of Milan. There are also some fine pictures by him in the Church of San Francesco. One of his best pictures, was the *Dead Christ between the Marys*, painted for the Church of San Sepolero; another fine work by him is the *Descent of Christ into Purgatory*. He flourished in the first part of the 16th century.

Brambilla, Giovanni Battista

a reputable Piedmontese painter, flourished in Turin about 1770, and studied under Cav. Carlo Delfino. Some of his works are in the churches at Turin; the best of them is in San Dalmazio, representing the martyrdom of that saint. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Brame, John Todd, Sr.

a Methodist Episcopal minister, was born in Caroline County, Virginia, in August 1792. He professed conversion in his fourteenth year, and in his twenty-third year entered the Virginia Conference, wherein he served until

his death, September 29, 1819. Mr. Brame possessed an amiable and cheerful disposition, agreeable manners, good natural talents, and a fair degree of culture. He was earnest and successful in his ministry. See *Minutes of Annual Conferences*, 1820, page 342; Sprague, *Annals of the Amer. Pulpit*, 7:825.

Brame, John Todd, Jr.

son of the above, a minister in the Methodist Episcopal Church South, was born in Newbern, N.C., June 1, 1820. He grew up under the sole care of his devout, widowed mother; was weak in frame, but possessed of uncommon mental strength. He matriculated as freshman in Randolph Macon College in his fourteenth year; experienced conversion while there; graduated in 1838, and was made A.M. in 1841; and in his nineteenth year was admitted into the North Carolina Conference. He died September 9, 1845. Mr. Brame was remarkable for his tender filial affection, for the extent and accuracy of his acquirements, for the purity and impressiveness of his style of preaching, and for his devotion to his work. See *Minutes of Annual Conferences of the M.E. Church South*, 1845, page 29; Sprague, *Annals of the Amer. Pulpit*, 7:825.

Brame, Thomas

a minister in the Methodist Episcopal Church South, was born in Mecklenburg County, Virginia, October 1, 1796. He was converted in 1817, and in 1820 was admitted into the North Carolina Conference. He died at his residence in Granville County, N.C., January 13, 1848. Mr. Brame's talents as a preacher were more solid than showy, and his labors were eminently successful. See *Minutes of Annual Conferences of the M.E. Church South*, 1848, page 186.

Bramford, William

an English Wesleyan minister, was born of religious parents at Scotton, Lincolnshire. He joined the Church when seventeen; was received into the ministry in 1838; for nineteen years laboriously discharged its duties; and died April 22, 1857, in the forty-fourth year of his age. See *Minutes of the British Conference*, 1857.

Brammah, William,

an English Methodist preacher, entered the ministry in 1762, and died in 1780. Although with very little ability, his devotion and zeal won many souls to his ministry in Yorkshire and Lancashire. See *Smith, Hist. of Westl. Methodism*, 1:318, 319; Atmore, *Meth. Memorial*, s.v.

Bramston, James

an English clergyman and author, who died in 1744, was vicar of Starting in Sussex, and wrote some pieces, principally satirical. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bramwell, John

a Protestant Episcopal missionary, began his work in the mission-field at Copper Harbor, Michigan, about 1857, and here he remained until the close of his life, extending his labors latterly to Eagle River. He died in 1859. See *Prot. Episc. Almanac*, 1860, page 93.

Bran

apparently a very common name in Ireland from the 7th to the 9th century, and used sometimes by itself, sometimes in composition, as *Branbeg*, *Brandubh*, etc. In 735 St. Bran of Lann-Eala died, according to the *Four Masters*, but really in 740 (*Annr Tig.*). At May 18 stands the festival of Bran-beg of Claenadh. This is *Branius* (or Bran), one of the seven sons of Cuimne.

Brancaccio, Francesco Maria

an Italian prelate, was successively bishop of Viterbo, of Porto, and of Capaccio. A captain of infantry, sent to the last-named place by the king of Naples, wished to infringe upon the liberties of the Church. Brancaccio killed him, and in recompense for this act, Urban VIII made him cardinal in 1634; but the Spaniards opposed his election when he was proposed for the successor of pope Clement IX. He died January 9, 1675. We have from him a collection of Latin dissertations (Rome, 1672). See Hoefer, *Nouv. Biog. Generale*, s.v.

Brancaccio, Landolfe

an Italian prelate, a native of Naples, attached himself to Charles I and II, princes of the house of Anjou. Celestine V appointed him cardinal in 1294, and the popes Boniface VIII and Clement V employed him in various negotiations. He died at Avignon, October 29, 1322. See Hoefer, *Nouv. Biog. Generale*, s.v.

Brancaccio, Luigi

an Italian prelate, was well versed in civil and canonical law. The popes Innocent VII and Gregory XII sent him as legate to Naples, and the last-named pontiff made him archbishop of Tarentum and cardinal in 1408. He died in 1411. See Hoefer, *Nouv. Biog. Generale*, s.v.

Brancaccio, Nicolo

an Italian prelate, was archbishop of Coseza, where he attached himself to Clement VII. This pontiff made him cardinal in 1378, then bishop of Albano. In 1412, in which year his death occurred at Florence, he was appointed by John XXIII legate to the kingdom of Naples. See Hoefer, *Nouv. Biog. Generale*, s.v.

Brancaccio, Raymando

an Italian prelate, was made cardinal by Urban VI in 1384. Boniface IX made him arch-priest of Santa Maria Maggiore, and the succeeding-popes employed him in several important affairs. He also assisted at the Council of Constance, and died at Rome in 1427. See Hoefer, *Nouv. Biog. Generale*, s.v.

Brancaccio, Stefano

an Italian prelate, nephew of Francesco Maria, was archbishop of Adrianople, bishop of Viterbo, and nuncio at Florence and Venice. Innocent XI made him cardinal in 1681. He died September 8, 1682. See Hoefer, *Nouv. Biog. Generale*, s.v.

Brancaccio, Tommaso

an Italian prelate, lived at the commencement of the 15th century. He was bishop of Tricarta when John XXIII, his uncle, made him cardinal in 1411.

He earned the opprobrium of the Church by the infamous vices to which he was addicted. See Hoefler, *Nouv. Biog. Generale*, s.v.

Brancato, Francesco

an Italian missionary, arrived in China in 1637, and there preached the Gospel with zeal until 1665. Protected by the magistrates, he constructed forty-five oratorios and more than ninety churches. He died at Canton in 1671. He wrote several works in the Chinese language, for which see Hoefler, *Nouv. Biog. Generale*, s.v.

Branch

Picture for Branch

- (1) A light consisting of three tapers, as an emblem of the Holy Trinity, carried in funeral processions and set upon the coffin when it rested.
- (2) A large cumbrous corona, consisting of branches of brass for lights, used in the seventeenth and eighteenth centuries, in England. Few specimens now remain; one still hangs in the sanctuary of Chichester.

Branch, Gilman Ide

a Free-will Baptist minister, was born at Benson, Rutland County, Vermont, in 1811. At the age of sixteen he became a Christian and united with the Methodist Church, and was licensed to preach, but subsequently united with the Freewill Baptist. Church in Cherry Creek, Ohio. Soon after, he was licensed to preach in the churches of this denomination, and ordained January 13, 1845. He died at Solon, Ohio, August 28, 1847. He was a faithful preacher, and earnestly devoted to his work. See *Morning Star*, 1848. (J.C.S.)

Branch, John

an English Baptist minister, was born near London Road, Southwark, May 19, 1806. At the age of sixteen he was converted, and for some time was a member of the Independent Church at Aldermanbury Postern. He was engaged in the business of bookselling till 1839, when he entered the service of the London City Mission, and was so successful in his work that he was appointed, in 1842, to the office of one of the general superintendents. In 1845 he resigned his connection with the society, and

was ordained as pastor of the Baptist Church meeting in Waterloo Road. Here he remained from 1845 to 1851, when he became pastor of the Church meeting in Church street, Blackfriars. He died January 12, 1856. See (Lond.) *Baptist Hand-book*, 1856, page 44. (J.C.S.)

Branch, S.S.

a Free-will Baptist minister, was born in Vermont, January 27, 1803. In 1820 he emigrated to Ohio, where he was converted in 1831. He was ordained in 1841, and for several years preached in the town and neighborhood in which he had his residence. In 1853 he removed to Illinois, and gathered a Church in Jeffersonville in June 1854. He died in Wayne County, Illinois, January 29, 1863. See *Free-will Baptist Register*, 1863, page 91. (J.C.S.)

Branch, Thomas

a Methodist Episcopal minister, was born at Preston, Connecticut. He began his ministry in 1800, and entered the New York Conference in 1801. In 1811 he became a superannuate, and in June 1812, died. He was an exemplary Christian. See *Minutes of Annual Conferences*, 1813, page 220; Sprague, *Annals of the Amer. Pulpit*, 7:346.

Branch Sunday

SEE PALM SUNDAY.

Branchdaee

were priests of the temple of Apollo at Didymus in Ionia. They were plundered by Xerxes, after which they fled to Sogdiana and built a city called by their own name, which was destroyed by Alexander the Great.

Brand, Jacob

a Roman Catholic theologian of Germany, was born June 20, 1776, at Neudorf near Aschaffenburg. For some time he acted as priest at Weisskirchen, Kalhbach and Homburg, in the duchy of Nassau, until he was called, in 1827, to the episcopal see at Limburg. He died October 26, 1833. He wrote, *Handbuch der geistlichen Beredsamkeit* (ed. by Halm, Frankfurt, 1836, 1837, 2 volumes): — *Neunzehn Reden bei der Feier der ersten Communion der Kinder* (*ibid.* 1830): — *Kleines Gebetbuch fiRr*

Kinder (ibid. eod.; 3d ed. 1835): — *Der Christ in der Andacht* (ibid. 1816; 8th ed. 1835): — *Gott ist unser Vater* (ibid. 1819; 6th ed. 1834): — *Die öffentliche Gottesverehrung der Kath. Christen* (ibid. 1831). See Winer, *Handbuch der theol. Lit.* 2:35, 49, 62, 164, 267, 285, 347. (B.P.)

Brand, John (1),

an English divine, was born at Newcastle-upon-Tyne in 1743, and educated at Lincoln College, Oxford. In 1774 he was presented to the curacy of Cramlington, near Newcastle, and in 1784 to the rectory of St. Mary-at-Hill, London. He was also appointed secretary to the Society of Antiquaries in the same year. He died September 11, 1806. Mr. Brand was a finished scholar, an able writer, and exemplary in the discharge of all life's duties. He published, *Illicit Love* (1775, 8vo): — *Observations on Popular Antiquities* (1777, Svo): — *The History and Antiquities of the Town and County of Newcastle-upon-Tyne.* (1789 2 volumes, 4to). See *The Annual Register* (Lond.), 1806, page 547.

Brand, John (2)

an English divine, was educated at Caius College, Cambridge, and died in 1808. He published an essay on *Conscience* (1772): — several political treatises, etc. (1772, 1807): — and two *Sermons* (1794 and 1800). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Brandagee, John J., D.D.

a clergyman of the Protestant Episcopal Church, was born at New London, Connecticut, July 15, 1824. He graduated at Yale College in 1843; studied at the General Theological Seminary; was ordained deacon and labored at St. Thomas, West Indies; returned to the United States, and was ordained priest in 1849, assuming the rectorship of St. Michael's, Litchfield, Connecticut; became rector of Grace Church, Utica, N.Y., in 1854, and died there April 6, 1864. See *Amer. Quar. Church Rev.* July 1864, page 319.

Brandam.

SEE BRANDAO.

Brandan

SEE BRENDAN.

Brandani, Frederico

an Italian sculptor, a native of Urbino, was a celebrated modeller of statuary in clay; he also made beautiful vases and other vessels of the same materials. One of his vases was ornamented with a group of the *Nativity of St. Joseph*. He was much patronized by the princes and nobles of the land. He died in 1575. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Brandano, Antonio

a Portuguese monk, was born April 25, 1584. He entered the order of Bernardines in 1599, and in 1617 was elected their general. He carried on the *Monarquia Lusitânica* of Bernard de Britto, which had been interrupted by the death of the latter. Brandano published his work at Lisbon (1632, 2 volumes, fol.), and died November 27, 1637. His nephew Francesco continued the book, bringing the history down to 1325 (1650, 1672, 2 volumes, fol.). Antonio was the author of several other works, for which see Hoefer, *Nouv. Biog. Generale*, s.v.; Landon, *Eccles. Dict.* s.v.

Brandao (Or Brandam), Hilarion,

a Portuguese theologian, a native of Coimbra, died at Lisbon, August 22, 1785. He wrote several religious works, of which the principal is, *Vox de Amaado* (Lisbon, 1579). See Hoefer, *Nouv. Biog. Generale*, s.v.

Brandao (Or Brandam), Lois

an ascetic theologian of Portugal, of the Jesuit order, a native of Lisbon, died May 3, 1663. He wrote, in the Portuguese language, *Meditations on the Gospel History* (Lisbon, 1679, 1683). See Hoefer, *Nouv. Biog. Generale*, s.v.

Brandenberg, Johann

a Swiss painter, was born at Zug in 1660, and studied under his father, Thomas Brandenberg, an obscure artist. He painted some historical pieces for the churches and convents of the Catholic cantons. He died in 1729.

Brandes, Carl

a Roman Catholic theologian of Germany, was born at Brunswick, April 18, 1810. In 1837 he received holy orders, in 1865 became doctor of theology, and died, August 7, 1867, as capitular of Maria-Einsiedeln, in the castle Pfaffikon. He wrote, *Leben und Regel des heiligen Vaters Benedict* (Einsiedeln, 1857, 3 volumes); he also translated the great work of Montalembert, on the monks of the west, into German. (B.P.)

Brandi, Giacinto

an Italian painter, was born at Poll, in 1623, and studied under Cav. Gio. Lanfranco. His best works are said to be at Gaeta, where he painted in the Nunziata a picture of the *Virgin and Infant Christ; Ten Angels*, in the inferior part of the Duomo; and over the altar the *Martyrdom of St. Erasmus, bishop of Gaeta*. He died in 1691. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hofer, *Nouv. Biog. Generale*, s.v.

Brandimarte, Benedetto

an Italian painter, was born at Lucca, and was employed considerably in painting for the churches. He was living in 1592. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hofer, *Nouv. Biog. Generale*, s.v.

Brandis, Christian August

a German philosopher, was born in 1790 at Hildesheim. In 1813 he was privat docent at Copenhagen, and in 1815 he lectured at Berlin. In 1821 he was appointed professor of philosophy at Bonn; from 1837 to '39 he acted as tutor of king Otto of Greece, and died July 24, 1867, at Bonn. He wrote, *Handbuch der Geschichte der griechisch-romischen Philosophie* (1835-60): — *Geschichte der Entwicklungen der griechischen Philosophie und ihrer Nachwirkungen im romischen Reiche* (1862-64, 2 volumes): — *Mittheilungen uber Griechenland* (1842, 3 volumes). (B.P.)

Brandis, Johann

a German antiquarian, was born in 1830, at Bonn, where he also completed his studies. Attracted by a prize offered by the university for the best essay "On the statements of ancient writers on Assyria, compared with the recent discoveries of Botta and Layard," he devoted himself with great ardor to the study of Assyrian antiquities. He gained the prize—at least half of it and

published his essay under the title of *Assyriarum Rerum Tempora Emendata*, in 1852. He then went to Berlin, partly to teach at one of the gymnasia, partly to attend lectures in the university. From there he went, in 1854, to London, as private secretary to Bunsen, who was then finishing the last volumes of his work on Egypt, and wanted the assistance of a young scholar to collect for him the newly-discovered materials for settling the chronology of Babylon and Assyria. Though Bunsen's recall, in June, 1854, put an end to this engagement, Brandis had during his short stay in London derived great advantage both from his intercourse with English scholars, and from a study of the original monuments of Assyria in the British Museum. The fruits of these researches were published in 1856, in his work on *The Historical Results of the Decipherment of the Assyrian Inscriptions*, the first attempt of a German scholar at showing the solid character of the discoveries made by Rawlinson and others, in the study of the Assyrian cuneiform language and literature. Brandis then established himself at Bonn as a privat-docent. In 1857 he published an academic programme, *De Temporum Graecorum Antiquissimorum Rationibus*, an essay which Curtius considered of permanent value, as establishing for the first time the origin of the lists of the ancient kings of Greece from local traditions kept up in different Greek towns. At that time he was appointed private secretary to the princess of Prussia, and all his leisure he now devoted to a careful examination of the influence which Assyrian civilization had exercised on Asia and Europe. The result of his researches he laid down in his great work on measures, weights, and coins, *Das Münz-, Mass- und Gewichtswesen in Vorderasien* (Berlin, 1866), a work which, as he said himself, attracted more attention in England than in Germany, and secured to him, once for all, a respected position among scholars and antiquaries. More than five thousand coins are carefully described in that book, and this alone would secure to it a permanent value. He hoped to follow up the history of these early arts from Asia and the isles to the continent of Greece, and while engaged in these researches, the discovery of the Cyprian inscriptions — or, rather, of the first bilingual Cypro-Phoenician inscription — at once roused his liveliest interest. Brandis came to England in 1873, and he saw at once that the spell of the Cyprian inscriptions had been broken by the clever guesses of Smith and Birch. They had established the value of thirty-three letters, they had proved that the language of the inscriptions was Greek. Brandis carried on their work, and in the paper published after his death in the *Monatsberichte* of the Berlin Academy, he fixed the value of the remaining letters, he

showed the peculiar character of the Greek dialect spoken in Cyprus, and by a translation of the large inscription of Idalion, he proved that it contained a lease between a landlord and a farmer, fixing the amount of corn which the farmer was to retain for himself. Soon after his return to Germany; he died at Linz, July 8, 1873. See Curtius, *Johannes Brandis. Ein Lebensbild* (Berlin, 1873). (B.P.)

Brandmiller, John

a minister of the German and Dutch Reformed Churches, was born in Basle, Switzerland, November 24, 1706. At thirteen years of age he was taken into the Reformed religion, and soon after placed with his uncle to learn the printing business, but becoming restless he went to sea. He soon returned to his home, and enlisted as a soldier. While in the army he had a severe attack of fever, and, when convalescent, became anxious to know more of religion. In 1738 he was spiritually blessed. After much travelling and many wondrous adventures he came to America in 1741, and was finally ordained, May 13, 1745, in Philadelphia, and took charge of several congregations in Pennsylvania. He remained four years, and then removed to Friedensthal, where he labored as a teacher for eight years. During the year 1768 he went to Bethlehem, at which place he was found dead in the mill-race, August 16, 1777. "It is a singular fact that, after having narrowly escaped death three times in his youth by drowning, at last, in the seventy-fourth year of his age, he should die in the water." See Harbaugh, *Fathers of the Germ. Ref. Church*, 1:375; Corwin, *Manual of the Ref. Church* (3d ed.), page 194.

Brandmuller, Gregory

an eminent Swiss painter, was born at Basle, August 25, 1661, and studied under Gaspar de Meyer, an obscure artist. He gained the prize of the Royal Academy at Paris. One of his best works was a *Deposition from the Cross*, in the Church of the Capuchins at Dornach. He died June 7, 1691 See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Brandmuller, Jacobus

a Swiss Reformed theologian, was born at Basle in 1565, and died there November 19, 1629, He wrote, *Analysis Typica Dominical. et Festival. Evangel. cum Observationibus: — Analysis Librorum Poeticorum et*

Propheticorum Vet. Testamenti: — Comment. in Ezechielem et Threnos: — Series Locorum Commun. Theologicorum. See Witte, *Diarium Biographicum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Brandmuller, Johannes

a Reformed doctor and professor of theology — father of Jacobus — was born at Biberach, in Suabia, in 1533. He studied at Tubingen and Basle; was in 1555 inspector of the Basle college, in 1565 pastor of St. Theodor; in 1576 professor of Hebrew, and in 1581 doctor and professor of theology, and died in 1596. He was a zealous advocate of the teachings of (Ecolampadius and of the Reformed doctrine of the Lord's Supper, and was therefore called "Ecolampadianae sinceritatis Germanus Successor." His writings were mostly homiletical. See Ruppejus, *Descriptio Vitae et Obitus Joh. Brandmulleri* (Basle, 1601). (B.P.).

Brandolini, Aurelio

(surnamed *Il Lippo*, on account of a humor in his eyes), an Italian writer, was born at Florence about 1440. He was called into Hungary, where he taught elocution at Buda and Strigonia; upon his return to Florence he became a monk of the order of St. Augustin, and died at Rome in 1498, leaving, *A Commentary on St. Paul's Epistles: — De Humanae Vitae Conditione et Toleranda Corporis Egritudine*, and other works. See Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Brandon (Lat. Fax), A Torch

(*Le Dimanche des Brandons, Dominica in Brandonibus*), is a popular name in France for the first Sunday in Lent, so called from the custom, at one time common in many places, for the peasants and others on that night to carry lighted torches and candles through their gardens and vineyards, threatening to cut down and burn the trees if they did not bear fruit in the coming year. At Lyons the people on this Sunday used also to fetch *green branches*, to which they attached fruit, cakes, etc., and which were also called *Brandons*.

Brandreth, John (1),

an English Wesleyan minister, was born at Buxton, Derbyshire, in 1797. He was converted when eighteen; received into the ministry in 1821; entered his last appointment (Durham) in September 1858; preached his

last sermon on February 20; and died April 24, 1859. He was an instructive and useful minister. See *Minutes of the British Conference*, 1859.

Brandreth, John (2),

a Methodist Episcopal minister, was born in Nottingham, England, July 25, 1838. He emigrated to America in his youth; experienced religion, and in 1859 entered the Philadelphia Conference. He died at Frankfort, Delaware, October 3, 1872. Mr. Brandreth was amiable, a careful student, a fluent speaker, and a faithful pastor. See *Minutes of Annual Conferences*, 1873, page 16.

Brandt, August Hermann W.

a Protestant minister of Germany, was born in 1812 at Detmold. He was for some time pastor of the Reformed Church at Essen, and was in 1852 called to Amsterdam as pastor of the German Reformed Church, where he died April 6, 1882. His main work is *Anleitung zum Lesen der Offenbarung St. Johannes für Suchende in der Schrift* (Amsterdam, 1860). See Zuchold, *Bibl. Theol.* 1:179. (B.P.)

Brandt, Charles

a minister in the Free Methodist Church, was a native of Prussia. In 1869 he was received into the Church, and in 1870 into the Illinois Conference. His appointments were Winnebago and Freeport, Savannah and Plum River, Freeport and Lena, the German Mission, and the Oregon Mission. He died in Oregon in the early part of 1879. He was a student of cultivated taste. He could speak readily the German, the French, the Spanish, and the English languages. See *Annual Conferences of the Free Methodist Church*, 1879, page 94.

Brandt, Christian Carl August

a Lutheran minister, was born September 10, 1821. While a candidate for the ministry he went to America; where he joined at one time the Roman Catholic Church, but he soon recanted and became a true witness of Christ. He died as pastor of the Lutheran Church at Suspension Bridge, N.Y., January 13, 1873. In connection with his father, he published *Homiletisches Hilfsbuch* (Leipsic, 1855-58, 7 volumes); while in America, *Homiletischer Wegweiser durch die evangelischen und epistolischen*

Perikopen (Halle, 1870-71, 4 volumes): — *Predigt-Studien uber alttestamentliche Texte*, etc. (Basle, 1872). (B.P.)

Brandt, Sebastian

SEE BRANT.

Brandubh

is the name of three Irish bishops.

(1) Commemorated June 3. The *Mart. Donegal*. says, "This may be Brandubh, the bishop, son of Maenach, race of Mac Con." Colgan (*Acta Sanctorum*, 596, n.). calls him bishop, and places him among the seven brothers (saints) of St. Fagnenus (or Fachtnla), bishop of Ros-Alethir, now Ros-Carbery, County Cork; while in *Tr. Thaum.* 383, n., he gives his complete genealogy (A.D. 196-225).

(2) Commemorated February 6. Of Lochmuinremhair, i.e., Loch Ramor, in Cavan. The *Mart. Donegal*. says, "There is a Branduh, bishop, of the race of Eochaidh, son of Muireadh, race of Heremon. Among the saints of the family of Maccarthenus, Colgan (*Acta Sanctorum*, page 741, col. 2) cites "Brandubius Episc.; videtur esse qui colitur Lochmunreamhar in Ultonia, February 6."

(3) Bishop, June 13. In Colgan's *Life of St. Fintan* (*Acta Sanctorum*, 352) there is mentioned a bishop named Brandubh, "vir sapiens, mitis, humilis," from the district of Kinsealach, who came to abbot Fintan of Clonenagh, to his monastery of Achadh-Finglaiss, to be a monk and end his days there.

Brandwood, James

an English minister of the Society of Friends, was born in Bolton, Lancashire, in November 1739. After a long spiritual struggle he was converted, in his twentieth year. In 1761 he united with the Friends, and soon after "appeared;" as a minister. For this he was disinherited by his father. After having served in the ministry for several years he ceased to be a preacher among them, but eventually he was once more recognized as a minister; and, although he had reached an advanced age, his service was much to the comfort and edification of his friends. He died March 23, 1826.. See *Piety Promoted*, 4:283-88. (J.C.S.)

Branis, Christlieb Julius

a German philosopher, was born at Breslau, September 18, 1792. In 1826 he was appointed professor extraordinarius of philosophy at the university of his native city; in 1833, professor ordinarius; and died June 2, 1873. He wrote, *Ueber Schleiermacher's Glaubenslehre, ein kritischer Versuch* (Berlin, 1825): — *Grundriss der Logik* (Breslau, 1830): — *System der Metaphysik* (1834): — *Geschichte der Philosophie seit Kant* (1837): — *Wissenschaftliche Aufgabe der Gegenwart* (1848). (B.P.)

Bransford, Gideon H.

a minister in the Methodist Episcopal Church South was born in Buckingham County, Virginia, August 9, 1805. In 1829 he entered the Tennessee Conference. Several years later he removed to West Tennessee, and joined the Memphis Conference. He died suddenly in Union City, August 28, 1869. Mr. Bransford was eminent for his parental and friendly qualities. See *Minutes of Annual Conferences of the M.E. Church South*, 1869, page 345.

Branson, Rebecca

wife of Jacob Branson of Flushing, Ohio, was an elder in the Society of Friends (orthodox), and died October 28, 1834, aged sixty-two years. See *The Friend*, 8:192.

Branston, Edward

an English Wesleyan minister, was born at Newark, Nottinghamshire, in 1808. He was converted when about seventeen; was received into the ministry in 1833; was sent in 1835 to the West Indies; labored at Georgetown and Mahaica, Demerara, and in Barbadoes; returned to his native land in 1846; occupied various home circuits henceforward; was sent to Shepton-Mallet in 1862 and whilst from home visiting a friend was seized with a sickness which in a few days terminated fatally, February 2, 1863. He was an earnest, practical evangelist, whose ministry resulted in the conversion of many. See *Minutes of the British Conference*, 1863, page 18.

Brant, Joseph

(*Thayendanega*), a famous Indian chief of the Mohawks, was born in Ohio about 1742. He was a student in Dr. Wheelock's Indian school in Connecticut, and visited England in 1775-76. During the Revolution he excited the Indians to oppose the colonies. but afterwards used his influence to preserve peace between the Indians and the United States. He visited England a second time in 1786, where he was received with great distinction. While there he collected funds for a church, and published the *Book of Common Prayer* and the *Gospel by Mark* in Mohawk and English. He died on his estate at the head of Lake Ontario, Canada, November 24, 1807. See Stone, *Life of Joseph Brant* (1830).

Brant, Sebastian

(also called *Titio*), a German satirist, was born in 1458 at Strasburg. He studied law and literature at Basle, took in 1480 his degree as doctor of law, and was for some time teacher there. In 1500 he returned to his native city and was made syndicus in 1501, a position which he occupied till his death, May 10, 1521. He is best known as the author of the famous satirical poem *Das Narrenschiff* (*Basle*, 1494), which has not only been often reprinted, but was also translated into Latin, French, and English; best edition of the original text by F. Zarncke (Leipsic, 1871); Simrock has translated it into modern German (Berlin, 1872). Besides, he also published two volumes of Latin poems, *In Laudem Gloriosae Virg. Mariae Multorumque Sanctorum Varii Generis* (*Basle*, 1494), and *Varia Sebast. Brant Carmina* (*ibid.* 1498). See Koch, *Geschichte des deutschen Kirchenliedes*, 1:150 sq.; Scherer in Herzog's *Real-Encyklop.* s.v.; Chas. Schmidt, *Sebastian Brant* (1874). (B.P.)

Brantly, William Theophilus, Jr., D.D.

a Baptist minister, son of Reverend Dr. W.T. Brantly, was born at Beaufort, S.C., in 1816. At the age of nine he removed with his father, who had been called to the pastorate of the First Baptist Church in Philadelphia. Under careful training he was fitted for college, and graduated from Brown University in 1840. He became a Christian when young, was baptized in 1834, and at the age of twenty-two was licensed to preach. Soon after he graduated he was invited to take the pastorate of the First Baptist Church in Augusta, Georgia. Here he remained eight years, his ministry being attended with great success. From 1848 to 1856 he was professor of

belles-lettres and evidences of Christianity and history in the University of Georgia. In 1853 he was called to the pastorate of the First Church in Philadelphia, of which his father had been pastor. This call he declined, but when, three years later, he was invited to take charge of the Tabernacle Church in Philadelphia, he accepted the call. He was pastor of this Church from 1856-61, and then removed to Atlanta, Georgia, and was pastor from 1861-71, with the exception of a short period during the war. From Atlanta he went to Baltimore, as the successor of Reverend Dr. R. Fuller, in the Seventh Baptist Church. Here he remained till his death, March 6, 1882. See Cathcart, *Baptist Encyclopedia*, page 128. (J.C.S.)

Branwalator, Saint,

occurs in the Breton liturgy of the 10th century, in conjunction with St. Sampson. Middleton Abbey, Dorsetshire, was dedicated to Athelstan and Branwalator. St. Branwalator's day is given as January 19 in the calendars of Winchester and Malmesbury.

Braschi, Giovanni Battista

an Italian antiquarian, was born at Cesene in 1664. He was bishop of Sarsina and titular archbishop of Nisibis, and died in 1727. He wrote several works upon the antiquities of his country. See Hoefer, *Nouv. Biog. Generale*, s.v.

Braschi-Onesti, Romuald

an Italian prelate, brother of duke Luigi, was born at Cezena July 10, 1753. He was made cardinal by Pius VI, his uncle, December 18, 1786, and became archpriest of St. Peter's, grand-prior at Rome of the order of Malta, secretary of the pope's briefs, prefect of the Propaganda, and protector of a great number of religious institutions and societies and cities and public establishments. During the captivity of the pope, he had, like the other cardinals, to suffer persecution. In 1814 he accompanied the pope to Genoa, and returned with him to Rome. He died in 1820. See Hoefer, *Nouv. Biog. Generale*, s.v.

Brasher, Larkin Tarrant

a Universalist minister, was born in South Carolina in 1806. He joined the Campbellite Baptists in 1834, and preached for that denomination until 1840, when he was admitted into fellowship with the Universalist

clergymen. The field of his labors is not mentioned. He died at his home in Christian County, Kentuck, October 28, 1876. Mr. Brasher possessed great and distinguished gifts as a preacher. But loss of health led him to retire from the ministry, and during his latter years he served as justice of the peace, county sheriff, and superintendent of the poor, as well as attorney-at-law. See *Universalist Register*, 1878, page 82.

Brasses, Sepulchral

Picture for Brasses 1

are monumental plates of brass or the mixed metal anciently called latten, inlaid on large slabs of stone, which usually form part of the pavement of the church, and representing in their outline, or by the lines engraved upon them, the figure of the deceased. In many instances, in place of a figure there is found an ornamented or foliated cross, with sacred emblems or other devices. The fashion of representing on tombs the effigy of the deceased, graven on a plate of brass, appears to have been adopted about the middle of the 13th century. This was embedded in melted pitch, and firmly fastened down by rivets leaded into a slab, usually in England of the material known as Forest marble, or else Sussex or Purbeck marble. These memorials, where circumstances permitted, were often elevated upon altar-tombs, but more commonly they are found on slabs, which form part of the pavement of churches; and it is not improbable that this kind of memorial was generally adopted, from the circumstance that the area of the church, and especially the choir, was not thereby encumbered, as was the case when effigies in relief were introduced.

Picture for Brasses 2

The Sepulchral Brass, in its original and perfect state, was a work rich and beautiful in decoration. It is, by careful examination, sufficiently evident that the incised lines were filled up with some black resinous substance; the armorial decorations, and, in elaborate specimens, the whole field or background, which was cut out by the chisel or scraper, were filled up with mas-tic or coarse enamel of various colors, so as to set off the elegant tracery of tabernacle work, which forms the principal feature of ornament.

The earliest specimen of a brass that has been noticed in England is that at Stoke Dabernon, Surrey, apparently the memorial of Sir John d'Aubernoun, who died in 1277. This exhibits traces of color. Next to this

occur the brasses of Sir Roger de Trumpington, at Trumpington, Cambridgeshire; he died in 1289, but no traces of color exist. In speaking of these as the two earliest known examples, it should be added that Jocelyn, bishop of Wells, who died in 1247, is recorded to have had a brass on his tomb; and on that of bishop Bingham, who died the same year, the matrix or incision of the stone in which the brass was laid still exists.

Brasseur, Philip

a Flemish poet and historian, was born at Mons about 1597. Having been ordained priest, he devoted himself to preaching and confession in his native city, and consecrated all his leisure to Latin poetry, applied especially to the religious. antiquities of Hainault. He died in 1650. Some of his principal works are, *Dionysiani Monasterii Sacrarium, seu Ejusdem Sacrae Antiquitates, Versibus Illustratae* (Mons, 1631): — *Sidera Illustrium Honnoniae Scriptorum* (ibid. 1637). See Hoefer, *Nouv. Biog. Generale*, s.v.

Brassoni, Feancesco Giuseppe

an Italian missionary and historian of the Jesuit order, a native of Rome, lived in the early half of the 17th century. After suffering captivity and great distress in the missions of Canada, especially in that of the Hurons, he returned to Italy, where he devoted himself to preaching. He wrote, *Breve Relazione d'Alcune Missioni de' Padri della Compagnia di Gesi nella Francia Nirova* (1653). See Hoefer, *Nouv. Biog. Generale*, s.v.

Brassy, Robert

an English divine of the 16th century. was born at Bunbury, Cheshire, and became doctor of divinity at King's College, Cambridge, of which he was elected thirteenth provost. He publicly protested against the visitors of the university, in the reign of Mary, pleading exemptions granted by the Pope. He seems to have resided at Cambridge during his life, and died in 1558. See Fuller, *Worthies of England* (ed. Nuttall), 1:279.

Brastberger, Gebhard Ulrich

a Protestant theologian, was born November 15, 1754, at Gussenstadt, and died at Stuttgart, July 28, 1813, where he had been rector of the gymnasium since 1807. He wrote, *Versuch fiber Religion und Dogmatik* (Halle, 1783-84, 2 volumes): — *Erzahlungen und Beurtheilungen der*

wichtigsten Veränderungen, etc. (ibid. 1790): — *Ueber den Grund unseres Glaubens an Gott und unsere Erkenntniss von ihm* (Stuttgart, 1802). See Winer, *Handbuch der theol. Lit.* 1:408, 409, 414. (B.P.)

Brastberger, Immanuel Gottlieb

a Protestant theologian of Germany, who died in 1764, is widely known by his ascetical writings, which to this day are household works in German Christendom. He wrote, *Evangelische Zeugnisse der Wahrheit zur Aufmunterung im wahren Christenthum*, etc. (Reutlingen, 1870-72, 83d ed.): — *Die ordnung des Heils, oder die Busse zu Gott und der Glaube an unsern Herrn Jesum Christum*, etc. (latest ed. 1857). See Zuchold, *Bibl. Theol.* 1:180 sq. (B.P.)

Bratten, James Huston

a Lutheran minister, was converted about 1848, and soon after entered the ministry of the United Brethren. In 1861 he entered the Lutheran Church, and became pastor of a charge in Huntingdon County, Pennsylvania. He died in Chambersburg, Pennsylvania, January 3, 1868, aged fifty years. See *Lutheran Observer*, January 24, 1868.

Bratton, Thomas

a Presbyterian minister, arrived in Maryland in the fall of 1711. A call as made for him from Monokin and Wicomico. He had probably preached in these places after his arrival, but before he was regularly settled he died, October 1712. See Webster, *Hist. of the Presb. Church in America*, 1857.

Braulio (Or Brauli)

a Spanish prelate, succeeded his brother John as bishop of Saragossa in 627, having previously been archdeacon. He was present at the councils of Toledo in 633, 636, and 638, and died in 646. He was one of the most learned men of the age, to whom Spain was largely indebted for the revival of the study of the Scriptures and classical literature, as well as for the reformation of ecclesiastical discipline. It was owing to his persevering importunity that Isidore commenced his great work, *De Etymologiis*, the incomplete manuscript of which was placed, at Isidore's death, in Braulios's hands to arrange, and was by him published in its present form; Braulis took part in the fourth, fifth, and sixth councils of Toledo, drawing up the canons of the last. He also (drew up, in the name of those there

assembled, a letter to Honorius I, refuting the calumnies brought against them. His voluminous correspondence includes, letters between him and the kings Chindesvinthus and Recesvinthus, and, the bishops and presbyters of Spain and Gallia Narbonensis. He left also a *Life of St. AEmilianus*: — an Iambic *Hymn*, in honor of the same saint: — and *Acta de Martyribus Caesaraugust.* (Mignie, *Patrol.* lxxx, 639-720). See Cave, 1:579; Idlefons, *de Vir.* III. 12; Mabillon, *Saec. Bened.* 1:205; Smith, *Dict. of Christ. Biog.* s.v.; Landon, *Eccles. Dict.* s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Brault, Charles

a French prelate, was born at Poitiers, August 14, 1752. Shortly before the revolution he was professor of theology at the university of Poitiers. Having emigrated, he returned; in 1802; at the period of the Conicordat, and was made bishop of Baveux. At the council of 1811 he was of the number of bishops who were in favor of the four articles regarded as the foundation of the liberties of the Gallican Church. In 1823 he was made archbishop of Albi. In the empire he was appointed baron and knight of the Legion of Honor, and was created peer of France by the restoration in 1827. He died February 25, 1833. See Hoefler, *Nouv. Biog. Generale*, s.v.

Braun, Georg

a German Catholic theologian, who lived in the latter half of the 16th century, was archdeacon of Dortmund, then dean of the collegiate church of Cologne. He wrote, *Theatrum Urbium Praecipuarum Mundi* (1572, 1st ed.; published in concert with Francis Hogenberg from 1593 to 1616): — *Catholicorum Trenoniensium Adversus Lutheranae Ibidem Factionis Praedicantes Defensio*, etc. (Cologne, 1605). See Hoefler, *Nouv. Biog. Generale*, s.v.

Braun, Heinrich

a Roman Catholic theologian of Germany, was born March 17, 1732, at Tressberg in Bavaria, and died, as doctor of theology and canon law of the Frauenkirche at Munich, November 8, 1792. He is the author of, *Die gottliche heilige Schrift des Alten und Neuen Testaments in Lateinischer und Deutscher sprache durchaus mit Erklarungen nach den Sinne der heiligen romischen Kirche u. der berühmten kathol. Schriftausleger* (Augsburg, 1788, s.q. 13 volumes): — *Biblisches Universal-Lexikon uber*

die nützlichsten und wichtigsten Gegenstände der heiligen Schrift, etc. (ibid. 1836, 2 volumes, 2d ed.). See Winer, *Handbuch der theol. Lit.* 1:173; Zuchold, *Bibl. Theol.* 1:181. (B.P.)

Braun, Johann Wilhelmn Joseph

a German theologian, was born at Gropau, April 27, 1801. In 1820 he went to Cologne to prepare himself for the ecclesiastical calling, and in 1821 to Bonn, for the same purpose. At Vienna, in 1825, he entered the priestly office. He returned to Bonn, where he taught church history. In 1837 he went to Rome for the purpose of bringing about a reconciliation on the subject of the Hermesian doctrines. Returning to Bonn in 1839, he completed a course of ecclesiastical law. He was suspended from his duties as professor for zealously defending the ideas of his master, Hermes. He held his seat at the German national assembly of 1848, and in 1850 was a member of the first Prussian chamber. His principal works are, an edition of the *OEuvres de Saint Justin Martyr* (Boni, 1830): — *Bibliotheca Regularum Fidei* (ibid. 1844): — *Meletemata Theologica* (ibid. 1837), and several others. See Hoefler, *Nouv. Biog. Generale*, s.v. (B.P.)

Braune, Karl

a Protestant theologian of Germany, was born March 10, 1810, at Leipsic, where he also studied under G. Hermann and Wiener. In 1852 his alma mater conferred on him the degree of doctor of divinity, and in the same year he was called as member of consistory and general superintendent to Altenburg, when he died April 29, 1879. He published, *Das Evangelium von Jesus Christus, synoptisch zusammen-gestellt* (Grimma, 1846): — *Monnika und Augustinus* (ibid. eod.): — *Die sieben kleinen katholischen Briefe des Neuen Testaments* (ibid. 1847-48): — *Unsere Zeit und die innere Mission* (Leipsic, 1850): — *Die Bergpredigt des Herrn* (Altenburg, 1855): — *Die Briefe in die Epheser, Philipper, Kolosser*, in Lange's *Bible-work* (Elberfeld, 1867): — and in the same work, *Die dwei Briefe des Apostels Johannes* (ibid. 1866): — *Zwölf Charakterbilder aus dem Neuen Testamente* (Altenburg, 1878), besides a number of sermons. See Zuchold, *Bibl. Theol.* 1:182; Schurer, *Theologische Literatur-zeitung*, 1878, page 271; Hermann, *Leben und Wirken von Dr. Karl Braune* (Altenburg, 1880). (B.P.)

Brauronia

the name of a festival celebrated in honor; of the goddess Artemis at Brauron, in Attica. The festival was held every fifth year, when a number of young females about ten years of age, dressed in crocus-colored garments, walked in solemn procession to the temple of the goddess, and were consecrated to her service. Another festival bearing the same name was celebrated every five years at Brauron in honor of Dionysus, in which both men and women took part.

Brausiet, Mattheu

a French monk, director-general of the Christian Brothers, was born November 1, 1792, at Gachat, Department of the Loire. In 1809 he entered on his novitiate in the Christian Brothers at Lyons, and was subsequently entrusted with the direction of the Brothers' schools at Metz and Rheims. In 1817 he made his profession, and in 1823 was called to Paris to act as director of the community of St. Nicholas, and as visitor of the Brothers' schools of the Department. Seven years later he became assistant to the superior-general of the Christian Brothers, brother Anaclet, upon whose death in 1838 he became director general of that order, which office he held for thirty-six years. In 1873 he visited Rome to witness the beatification of his exemplar, John Baptist de la Salle, the founder of his order. This journey proved too much for him, and on his return to Paris he died, January 7, 1874. His works of instruction have had a large circulation. The following have been published in America: *Meditations on our Last End*: — *Meditations on the Blessed Virgin Mary*: — *Particular Examen*: — *Meditations on the Holy Eucharist*. Brausiet's advice was sought on many occasions by the French government, and twice did two sovereigns, Louis Philippe and Napoleon III, offer him the cross of the Legion of Honor, which he declined. He accepted it, however, from the president of the French republic, for his community, in acknowledgment of their self-sacrificing conduct in the Franco-Prussian war of 1870-71. In 1838 the Christian Brothers numbered 2300; scholars, 130,000. At the death of brother Philip, by which name Brausiet was known in his order, the brethren numbered 10,000; scholars, 400,000. Brausiet was one of the greatest promoters of Christian education that modern times have produced. See (N.Y.) *Cath. Almanac*, 1875, page 64.

Bravo, Nicolas

a Spanish theologian and poet, a native of Valladolid, was abbot of Oliva, of the Cistercian order, in Navarre. He died in 1648. He wrote a *Life of Saint Benedict*, in verse; and some theological works. See Hoefler, *Nouv. Biog. Generale*, s.v.

Brawn, Samuel

an English Baptist minister, was born in Woodford, Northamptonshire, in 1791. He was baptized in 18:12; entered Stepney Academical Institution in 1813, where he remained four years; and in June 1817, became pastor of the "forest-village" of Loughton, Essex, where his labors were blessed to the establishment of a flourishing Church. His pastorate, which was his only one, continued for fifty-two years. For many years he was a useful member of the committee of the Baptist Missionary Society. He died April 10, 1869. See (Lond.) *Baptist Hand-book*, 1870, pages 188-190. (J.C.S.)

Bray, Charles H.

a Methodist Episcopal minister, son of Reverend Sullivan Bray, was born at Winslow, Maine, December 26, 1840. He. was converted in early life; received a careful Methodist training, having rare opportunities for understanding the doctrines, usages, and genius of the Church; and began his ministerial career as supply at Cushing in 1867, under the auspices of the East Maine Conference. His after appointments were 1868, Westport and Arrowsic as supply; then in succession, Bremen and Round Pound, Clinton and Benton, and in 1873, Woolwich. Loss of health necessitated his being placed on the supernumerary list in 1874, where he continued to the close of his life. He resumed preaching in 1878 at China, Maine, labored one year, and was again prostrated by sickness. He died in that town, June 23, 1879. Mr. Bray was a devoted Gospel preacher. See *Minutes of Annual Conferences*, 1880, page 88.

Bray, Horace L.

a Methodist Episcopal minister, was born at East Vassalborough, Maine, March 19, 1831. He was favored with tender religious. instruction; professed conversion at the age of eighteen; received a thorough mental culture at Lincoln Academy and at Waterville College; began preaching in 1854, and in 1855 was admitted into the East Maine Conference, in which.

he served as health permitted until 1862, when he joined the 12th Maine Regiment as chaplain. Ill health obliged him to return home in, a few months, and he resumed his connection with the conference as a superannuate, which relation he sustained until his decease, February 21, 1868. Mr. Bray was an able minister, more zealous than strong in body. He was sympathetic and deeply earnest. See *Minutes of Annual Conferences*, 1868, page 142.

Bray, John Evans

a Congregational minister, son of Reverend Thomas Wells Bray, was born at North Guilford, Connecticut, November 28, 1787. In 1806 he went to Portland, Maine, and the next year entered the Fryeburg Academy. The death of his father, in 1808, compelled him to abandon a collegiate course. Until 1816 he was engaged in various kinds of business, part of the time teaching school and then he began the study of theology at Portland. In 1818 he was licensed to preach by the Cumberland Association, and for several months was employed as a missionary in and about Newfield. In 1821 he taught "a select school in North Guilford, and in 1823 became a missionary in northern Vermont. The next year he received a call to St. Johnsbury, Vermont, which he accepted, but owing to difficulties in the Church declined ordination. On May 16, 1827, he was ordained and installed in Columbia (now Prospect), Connecticut, where he had already preached two years as a supply. In August 1832, he was dismissed, and for two years following preached at Westfield, where he was the means of organizing a Church. From 1834 to 1842 he was acting pastor in Humphreysville (now Seymour), Connecticut. On account of impaired health, he withdrew from the active duties of the ministry, and settled on a small farm at Clinton, in the hope of regaining his health; but he was never able to resume regular labor. In 1855 he removed to Brooklyn, N. Y., residing there until 1867, when he went to Newburyport, Massachusetts. This was his residence, with the exception of two years at Elizabeth, N.J., until his death, April 30, 1873. See *Cong. Quarterly*, 1873, page 442.

Bray, Nathan H.

a Baptist minister, was born in Petersborough, England, April 29, 1809, and came to America in 1840. He began to preach in 1847, his ministerial labors being put forth in that portion, of Louisiana which borders on the Sabine River. He bore the title among his brethren of "apostle of the Sabine

region." To his efforts, in a large measure, is to be attributed the organization of fifty or sixty churches, which were gathered into three associations, of one of which he was the moderator for twenty years. He was for many years an officer in the Grand (Masonic) Lodge of Louisiana, and parish judge for the last three years of his life. He died February 18, 1875. See Cathcart, *Baptist Encyclop.* page 129. (J.C.S.)

Bray, Samuel

a Baptist minister, was born in Randolph County, N.C., April 6, 1806. He removed in 1838 to Perry County, Tennessee; professed faith in Christ in 1840; shortly afterwards moved to Henderson County, Tennessee, and resided near Mifflin. He was licensed in November 1850, and ordained in 1856. "His preaching was eminently practical in its character, attracting attention, not so much by the graces of oratory and the charms of eloquence as by his earnest manner and faithful enunciation of those truths which are the common heritage of the children of God." He died at his home in Henderson County, January 31, 1870. See Borum, *Sketches of Tennessee Ministers*, page 64. (J.C.S.)

Bray, Sullivan

a Methodist Episcopal minister, was born in Minot, Maine, September 15, 1795. He was carefully trained by a Christian mother; experienced a change of heart when quite young; began to preach at the age of twenty; and in 1818 entered the East Maine Conference, wherein he spent his long and useful life, dying suddenly, March 15, 1876. Mr. Bray was a diligent student of the Bible, a close observer of nature, a plain, practical preacher, and a powerful man in prayer. See *Minutes of Annual Conferences*, 1876, page 89.

Bray, William (or Billy Bray)

as he was familiarly called), was a distinguished, eccentric, and useful local preacher. among the Bible Christians. He was born in Cornwall, England, June 1, 1794. He was converted in 1823, and in 1824 made a local preacher. He died May 25, 1868. His benevolence was remarkable, his faith strong, and his prayers mighty. He detested smoking and drinking. See *Memoir* (Lond. 1872).

Brayer, Pierre

a French theologian, was born in Paris, May 19, 1654. He was canon, grand deacon, and vicar-general of the diocese of Metz, where he died, January 26, 1731. He wrote, *Rituel du. Diocese de Metz* (Metz, 1713): — *Oraison Funebre de Ml. le Dauphin, son of Louis XIV* (ibid. 1711). He also wrote several religious works which were published anonymously. See Hoefer, *Nouv. Biog. Generale*, s.v.

Brayton, George

a Presbyterian minister, was born in western New York, January 8, 1844. He graduated at Amherst College in 1866, and at Union Theological Seminary in 1869; was ordained June 29 of the latter year; was pastor at Norwood, N.Y., from 1869 to 1872, and at Newark, N.J., 1872-73; and died at Utica, N.Y., June 9, 1873. See *Gen. Cat. of Union Theol. Sem.* 1876, page 128.

Brayton, Isaac Henry

a Presbyterian minister, was born in Deerfield, N.Y., November 29, 1821. He graduated at Harvard College in 1846, and at Union Theological Seminary in 1849; was ordained January 18, 1850, and in that year became stated supply at San Jose, California; agent at San Francisco in 1853; editor in 1854; pastor at Marysville, California, some years thereafter; professor in California College, Oakland, in 1860; and died at Nevada City, California; April 12, 1869. See *Gen. Cat. of Union Theol. Sem.* 1876, page 52.

Brayton (Nee Greene), Patience

a minister of the Society of Friends, was born in North Kingston, R.I., November 18, 1733, and, at about the age of twenty-one, was "approved," in accordance with the usages of her denomination. In 1758 she became the wife of Preserved Brayton. Among the praiseworthy acts of their early married life was the liberation of their slaves. In the spring of 1771 she left her home, for the purpose of making an extended religious tour among Friends in the Middle and Southern States. Her *Journal* relating to this tour is full of interesting details, dwelling largely upon her own spiritual trials, and recounting the many hardships which, she and her companion endured while engaged in what they believed to be the Lord's work. Early

in the year 1772 they were in South Carolina. After her long and arduous service, she reached her home in Rhode Island, June 27, 1772. On December 14, 1783, she sailed for Great Britain. Of the incidents connected with this tour in the Old World, we have a minute account in her *Life*. Having accomplished her mission abroad, she returned home to America, September 10, 1787. After this she travelled but little, on account of the infirmities of age. She died July 30, 1794. See *Friends' Library*, 10:480. (J.C.S.)

Brazer, John, D.D.

a Unitarian minister, was born at Worcester, Massachusetts, in 1787. He graduated at Harvard College in 1813; was appointed Latin tutor in the university one year before taking his regular master's degree; and in 1817 became the immediate successor of Professor Frisbie in the Latin chair. His early determination was for the profession of the law. In after-life he resolved to study theology, and began while at the university. He was one of the chief agents in effecting a transition from the severe and ceremonial academical government of the olden time, to an intercourse with the pupils more courteous and winning. In 1820 he accepted the pastorship of the North Church in Salem, at the same time declining a call from the new Unitarian Church in New York. He labored long and with untiring zeal at Salem. He died in 1846. See Sprague, *Annals of the Amer. Pulpit*. 8:504.

Breaca, Saint.

Among the companies of Irish ascetics who landed in the Hayle Estuary, on the north coast of England, are named Breaca, Ia, Uni, Sininus, and others. Lives of Breaca, Ia, Elwinus, and Wynnerius, existed in Leland's time (*Itin.* 3, page 4, 15, 16, 21), which connected some of their companions with St. Patrick. It is possible that we may place the arrival of Breaca in the latter part of the 5th century. He is said to have been born on the confines of Ulster and Leinster, i.e., East Meath. The parish of Breage is by some thought to be named after him. St. Breaca's day is June 4.

Bread, Day Of

a name sometimes given in the early ages of the Christian Church to the Lord's day, because of the general prevalence of breaking bread in the Lord's Supper on that day. *SEE LORDS DAY*.

Breakey, James Wheeler

a Methodist Episcopal minister, was born of pious parents at Bethel, N.Y. He was remarkable for his thoughtful, studious disposition from childhood; experienced religion in his eighteenth year; spent the next ten years in studying and teaching; and in 1856, was admitted into the New York Conference, in which he served with zeal and marked success until his sudden death, April 10, 1868, in the thirty-seventh year of his age. Mr. Breakey was warmhearted, true confidential; intelligent and thorough, prudent and faithful, affectionate and devoted. See *Minutes of Annual Conferences*, 1868, page 76.

Brearley, William

a Presbyterian minister, was born at Lawrenceville, N.J., November 30, 1801. He received his preparatory education in the high-school of his native place; graduated at the College of New Jersey, at Princeton, in 1820; then taught two years; entered Princeton Seminary in 1822, and graduated in 1825. He was licensed by the Presbytery of New Brunswick, April 27, 1825; then went to South Carolina, where the remainder of his life was spent. He was ordained by Harmony Presbytery March 26, 1826, and then supplied Sion Church at Winnsborough, S.C., until 1842, giving half of his time to the churches of Salem, Aimwell, and Horeb, all in the same county. He was installed pastor of Darlington Church, May 5, 1842, and continued there until October 12, 1878. He died January 9, 1882, at Mayesville. See *Necrological Report of Princeton Theological Seminary*, 1882, page 10.

Brebeuf, Jean De

a French Jesuit missionary in Canada, was born in Bayeux, March 25, 1593. He came to America with Champlain in 1626, and entered upon his mission among the Hurons, but was carried a prisoner to England in 1629. He returned in 1632, and prosecuted his labors among the Hurons and other tribes on the Niagara. In the wars between the Hurons and Iroquois he was taken prisoner, with his associate Lalemant, at the town of St. Louis, and put to death at St. Ignatius with the most cruel tortures, March 16, 1649. He acquired a thorough knowledge of the Indian language and a just appreciation of the Indian mind, and exerted a powerful influence among this people. He translated *Ladesma's Catechisum* into the Huron

language. He wrote also the *Huron Relation* in the *Jesuit Relations* for 1635 and 1636. See Hoefler, *Nouv. Biog. Generale*, s.v.

Brebiette, Pierre

a French painter and engraver, was born at Mantes-sur-Seine in 1596. The following are some of his principal prints: *The Holy Family*; *The Death of the Children of Niobe*; *The Martyrdom of St. George*; *The Adoration of the Magi*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Brecan (Bracan, Brocan, Or Berchan)

Of those bearing this name it is difficult to define what properly belongs to each.

- (1) Bishop of Ard-Braccan, commemorated December 6. He was of the race of Eoghain, son of Niall, and bishop of Meath; but the name of his place is derived from Brecan of Ara and Killbraccan.
- (2) Of Cillmor-Dithruibh, commemorated August 9, is one of the nineteen saints of Kilmore, near the Shannon, Co. Roscommon.
- (3) Of Cluain-catha and Ard-Bracan, July 16. In *Mart. Doneg.* he is Bracan of Cluain-catha in Inis-Eoghain, bishop of Ard-Breacain and abbot of Maghbile. Another dedication may be April 29.
- (4) Of Ros-tuire September 17. *Mart. Doneg.* calls him Bracan, and his name is still found in Killbraghan, County Kilkenny. In Colgan's *Life of St. Abban* an account is given of a meeting between the two saints Abban and Brecan, the latter being abbot of the two monasteries in the region of Ossory, Ros-tuire and Cluaini-imurchuir; but we must doubt the legend.
- (5) Bishop — May 1. This was Brecan of Ara and of Cill-Breacain, in Thomond, the son of Eochaidh Baldearg. In the island of Inishmore there was a beautiful parish: church, called *Templum Brecani* (Colgan, *Acta Sanctorum*, page 715). This Temple-braccan was St. Brecan's principal establishment; but he also founded and gave his name to Ard-Braccan, the diocesan seat of the bishop of Meath.

Brecc, Fele

an Irish saint of Bealach-Fele, commemorated January 15, was of the family of Fiacha Suidhe, and the son of Silan. He is now associated with Ballyfoyle, in Kilkenny.

Brecher, Gideon

a Jewish physician and German scholar, was born January 14, 1797, at Prossnitz, in Moravia. He received his early education, according to the customs of those days, in the Talmud, which study he continued at different schools. At the age of sixteen he commenced the study of Latin and medicine, in 1825 he became "magister of surgery," and in 1850 he became doctor of medicine. He spent his lifetime at his native, city, where he died May 12, 1873, having been decorated in 1871 by the emperor of Austria. Of his publications we mention, *Die Beschneidung der, Israeliten voi der historischen,praktisch-operativen und ritualen Seite* (Wien, 1845): — *Das Buch Kusari, mit einem hebi. kurzen Commentar und einer aucsführlichen Einleitung* (Prague, 1838-40): — *Das Transcendentale, Magie und nzagische Heilarten in Talmud* (Wien, 1850): — *Die Unsterblichkeitslehre des judischen Volkes* (Leipsic, 1861): — *Concordantiae Nominum Propriorum quae ini Libris Sacris continentur*, edited by his son (Frankfort-on-the-Main, 1876). See Furst, *Bibl. Jud.* 1:130, and the review of the posthumous work by Muhlau, in Schurer's *Theol. Literaturzeitung*, 1877, col. 471. (B.P.)

Breck, Joseph Hunt

a Presbyterian minister, was born in Northampton, Massachusetts, July 9, 1798. He graduated at Yale College, in 1818, studied theology at the Andover (Mass.) Seminary, graduating in 1823, and being ordained in December of that year by the Hampshire County Central Association, was at once sent as a Home Missionary to Ohio, and began his ministerial life in Portage County. After three years of varied service. he was installed, April 25, 1827, pastor of the Presbyterian Church at Andover, Ashtabula County, which he served two years. Thence he removed to Cuyahoga County, and preached in Brecksville and vicinity until his health failed, when, in 1833, he opened a school for boys in the village of Cleveland. In 1843 he took up his residence in Newburgh, where he resided until his death, June 21, 1880. See *Obituary Record of Yale College*, 1881.

Breck, Robert, Jr.

a Congregational minister, was born at Marlborough, Massachusetts, July 25, 1713. He graduated at Harvard College in 1730. About 1733 he began preaching in Windham, Connecticut. He was ordained pastor of the Springfield (Massachusetts) Church July 26, 1736; although nearly the whole Hampshire Association opposed the ordination on the ground of heterodoxy, and a portion of the parish remonstrated against it. The controversy was the occasion of three spirited pamphlets, two by the County Association, and one by the Ordaining Council. Although he was indiscreet, doubtless, previous to his ordination, after that event he exhibited great prudence, and succeeded in harmonizing the elements in his parish. He died April 23, 1784. Several of his published sermons are extant. See Sprague, *Annals of the Amer. Pulpit*, 1:385.

Breckenridge, George W.

a Methodist Episcopal minister, was born in Charlotte, Vermont, September 26, 1812. He removed with his parents to Monroeville, Ohio, in 1818; experienced conversion in 1833; received license to exhort in 1834; was licensed to preach in 1836; and in 1837 entered the Michigan Conference. Subsequently he became a member of the North Ohio Conference. In both of these conferences he labored zealously, as health permitted, to the close of his life, February 26, 1869. Mr. Breckenridge was upright, practical, courageous; strong in character, intellect, will, and affection. See *Minutes of Annual Conferences*, 1869, page 194.

Breckenridge, William Lewis, D.D., LL.D.

a Presbyterian minister, was born at Lexington, Kentucky, July 22, 1803. He graduated at Yale College, and, studying theology for a time, was called to the pastorate of the Presbyterian Church of Maysville, where, after remaining some years, he accepted a call to the pastorate of the First Presbyterian Church of Louisville. His ministry, which extended over a period of twenty-five years, was marked with success. The pastorate was dissolved to enable him to accept the presidency of the University of Mississippi. He occupied this post until 1868, when he returned to his native state, and became president of Centre College. After remaining at this post for several years, he resigned, and went to live on a farm in Raymore, Missouri, where he closed his earthly mission, surviving all his brothers and sisters. Though retired from public life, he continued, as

health and opportunity would permit, to preach in the rural churches. He was frequently a member of the General Assembly, of which he was moderator in 1859. He died December 26, 1876. (W.P.S.)

Breckinridge, Robert Jefferson, D.D., LL.D.

an eminent Presbyterian minister, was born at Cabell's Dale, Kentucky, March 8, 1800. He pursued his early studies successively in Princeton, Yale, and Union Colleges, and graduated at the latter in 1819. He then studied law, and practised in Kentucky eight years. In 1829 he united with the Second Church, Lexington. In October 1832, he was ordained pastor of the First Presbyterian Church of Baltimore, in which charge he remained during thirteen years, and rose to eminence as an eloquent preacher. In 1845 he accepted the presidency of Jefferson College, Pennsylvania, and with the duties of this office he supplied the pulpit of a church in a neighboring village. In 1847 he returned to Kentucky, and became pastor of the First Presbyterian Church at Lexington, and was also State Superintendent of Public Instruction. He resigned this charge and his pastorate in 1853, having been elected by the General Assembly professor of exegetic, didactic, and polemic theology in the seminary at Danville, which office he retained until December 1, 1869, when he resigned. While in Baltimore he edited the *Literary and Religious Magazine*, and the *Spirit of the Nineteenth Century*. During his visit to Europe, in 1835, he purchased and transmitted to this country a large amount of rare and valuable literature, and through this means he contended successfully for the principles of the Protestant Reformation against the Roman Catholics of Baltimore. He died in, Danville, December 27, 1871. He published, *Travels in Europe* (2 volumes): — *Presbyterian Government not a Hierarchy, but a Commonwealth*: — *Presbyterian Ordination not a Charm, but an Act of Government*: — *The Christian Pastor one of the Ascension-gifts of Christ*. In 1851 he delivered his elaborate discourse on the *Internal Evidences of Christianity*, before the University of Virginia; in 1852 he published a tract, *On the Use of Instrumental Music in Public Worship*; and in 1857-58, his most important work, *Theology, Objectively and Subjectively Considered* (2 volumes). He was eminently conservative in theology and church polity. See *Index to Princeton Review*, 1825-1868.

Breckling, Friedrich

a Lutheran theologian of, Denmark, was born in 1629 at Handewitt, in Sleswick. He studied at different universities, and succeeded his father in the pastorate of his native place. He wrote against the immoral life of the clergy, was suspended, and was to be imprisoned at Rendsburg, but he managed to flee to Hamburg. In 1660 he was elected pastor at Zwoell, in Upperyssel, but his difficulties with the clergy, whom he accused of a worldly life, and his chiliastic views caused his deposition in 1665. From that time he lived at Amsterdam, afterwards at the Hague, where he was aided by the princess Mary, wife of William III, afterwards by Spener and others. He died in 1711. He wrote a great many things, but, as Spener said, of little use to the Church. His life and writings are given by his nephew, John Moller, in his *Cimbria Litterata*. 3:72 sq. See also Adelung, *Geschichte der menschlichen Narrheit* (Leipsic, 1787), 4:16. sq.; Arnold, *Kirchenund Ketzerhistorie*, 3; Spener, *Consilia Latina*, 3:203, 431; Herzog, *Real-Encyklop.* s.v.; Lichtenberger, *Encyclopadie des Sciences Religieuses*, s.v. (B.P.)

Bredenbach, Matthias

a German writer, born at Kerpen, in the duchy of Berg, in 1489. He was principal of the college of Emmerich, in the duchy of Cleves, where he died, June 5, 1559. He wrote various works, both historical and theological, the latter chiefly against the Lutheran opinions; among them were, *De dissidiis Ecclesiae componendis Sententia* (Cologne, 1557): — *Hypelraspistes pro Libro de dissidiis* (ibid. 1560): — *Apologia pro acerbitatibus in Lutherum in Libro de dissidiis* (1557). He also composed a *Commentary* on the first sixty-nine Psalms, and another on the Gospel of St. Matthew. See Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bredenbach, Tillmann

a German theologian, son of Matthias, who brought him up with extreme care, was born at Emmerich, about 1544. He went to Rome, and finally settled at Cologne, where he died a canon of the cathedral, May 14, 1587. He wrote, besides an account of the Livonian war of 1558, *Institutionum Divince Pietstis Lib. 5* (Cologne, 1579): — A collection of Ascetic Conferences, under the title, *Sacrarum Collectionum Libri 8* (ibid.

1584,1589,1599, 8vo): *Orationes de Purgatorio*, and other works. See Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bredencamp, Hermann

a Reformed theologian of Germany, was born at Bremen, February 22, 1760. In 1798 he was rector of the Athenaeum at his native city, and in 1805 he was appointed cathedral preacher, and died October 26, 1808. He wrote, *Kulzer Abriss der christl. Religionslehre* (5th ed. Bremen, 1837): — *Predigten uber die Lehre von Gott* (ibid. 1809). See Winer, *Handbuch der theol. Lit.* 2:199, 235; Zuchold, *Bibl. Theol.* 1:184. (B.P.)

Bredin, John

an Irish Wesleyan minister, commenced his itinerancy in 1769, and travelled for fifty years. He died in Belfast, November 2, 1819. He had a severe temper, but much charity. See *Minutes of the British Conference*, 1820.

Bree, Philippe Jacques Van

a Flemish painter of historical, fancy, and architectural subjects, was born at Antwerp in the year 1786, and studied under his brother Matthew. He painted, among other works, a view of the interior of St. Peter's. He died in 1840.

Breed, Charles Cleveland

a Congregational minister, was born in New Haven, Connecticut, August 10, 1815. After a time spent in Yale College, he entered Oberlin College, and subsequently graduated from the Oberlin Theological Seminary in 1855. The next year he was acting-pastor in Penfield, Ohio; and on April 30, 1857, was ordained an evangelist at Bristol, Illinois, becoming acting pastor at Jericho and Big Rock, Illinois. From 1858 to 1861 he was acting-pastor in Hadley; 1862 in Marseilles; from 1862 to 1864 in New Rutland; from 1864 to 1875 in East Paw Paw; from 1876 to 1878 in Princeton and Baldwin, Minnesota; and in 1879 in Thawville, Illinois. After this he resided without charge in East Paw Paw, until his death, December 17, 1881. See *Cong. Year-book*. 1882, page 24.

Breed, William James

a Congregational minister, was born in Massachusetts in 1810. He graduated from Yale College in 1831, and from Andover Theological Seminary in 1834; was pastor in Nantucket from 1835 to 1839; district secretary of the American Board of Commissioners for Foreign Missions in the valley of the Mississippi from 1840 to 1841; pastor in Bucksport, Maine, from 1841 to 1845; supply in Cincinnati, Ohio, from 1845 to 1846; and pastor in Providence, R.I., from November 11, 1846, to April 13, 1852. From 1853 to 1858 he acted as financial agent for Yale College; for five years (1858-63), he was pastor of the Congregational Church in Southborough, Massachusetts; for one year acting-pastor of the Church at Hamilton, and the same for about four years (1865-69), at Raynham. He died at West Taunton, April 12, 1869. See *Memorials of R.I. Congregational Ministers; Andover Triennial Catalogue.* (J.C.S.)

Breeden, Henry

an enthusiastic preacher of the United Methodist Free Church, was born at Southwell, Nottinghamshire, England, August 11, 1804, of godly parents. He was converted in 1822, and was made a local preacher. In 1832 he became the minister of a seceding body of Methodists at Derby; but joined the Wesleyan Association in 1837, and the Methodist Free Church in 1857. He travelled forty-six years in some of the best circuits, held many offices, was president in 1848, and in 1872 became a supernumerary. In 1878 he prepared *Striking Incidents of his Life* for publication, and died very happy, November 24, 1878. He had genuine piety, firm faith, and perfect peace. See *Minutes of the 23d Annual Assembly.*

Breedon, William

an English Wesleyan minister, was converted in early life, entered the work in 1803, became a supernumerary in 1834, and died May 6, 1837, aged sixty-seven. He was "circumspect, regular, and, conscientious." See *Minutes of the British Conference, 1857.*

Breemberg (Or Breenberg), Bartholomew

an eminent Dutch painter, was born at Utrecht in 1620. He painted mostly in small size. He died at Rome in 1663. The following are some of his principal prints: *Joseph Delivering Corn in Egypt; The Martyrdom of St.*

Lawrence. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Breeze, Scott James

an English Congregational minister, was born at Ramsgate, November 22, 1796. He was led to Christ by the teaching and example of a godly mother and sister. On removing to Queenborough in 1814, he became remarkable for his Sunday-school and evangelistic labors. At this place he received his theological training under the care of his pastor, upon whose removal he was invited to the pastorate, which he accepted and retained till his death. November 8, 1865. With the young Mr. Breeze was a particular favorite. See (Lond.) *Cong. Year-book*, 1866, page 236.

Bregwin (Or Bregowinus)

the twelfth archbishop of Canterbury, was consecrated on St. Michael's day, 759. Although the majority of historians follow Eadmer, the evidence of Osbern is confirmed by the charters, and his death may be fixed August 24 (August 26, or September 1), 765. He was buried in the chapel of St. John the Baptist, at the east end of the cathedral church. The most important relic of him is a letter to Lullus, archbishop of Mentz, about 762, from which we learn that Bregwin visited Rome, probably in 751. A synod held by him is mentioned in an act of the Council of Clovesho. Ralph de Diceto says that Bregwin received the pall from pope Paul I. See Hook, *Lives of the Archbishops of Canterbury*, 1:235.

Breidablik

according to the Scandinavian mythology, was one of the mansions of the celestial regions. It was the region of ample vision.

Breidenbach, Bernhard Von

a priest of Mentz, visited Palestine about 1483, and on his return to Germany wrote a Latin account of his travels, which was published with illustrations of the scenery, costumes, and animals of the Holy Land, and several Oriental alphabets, said to have been the first ever printed. He died in 1497. See *Appleton's American Cyclopeda*, s.v.

Breiger, Gottlieb Christian

a Protestant theologian of Germany, was born October 29, 1771, at Hanover. In 1796 he was appointed con-rector at Harburg; in 1798 assistant minister, and in 1805 pastor there. In 1815 he was made superintendent at Dransfeld, and in 1827 general superintendent; and died February 7, 1853. He wrote, *Ueber den Einfluss trauriger Zeitumstände auf die Führung des Predigtamtes* (Hanover, 1810): — *Ueber die Wahl des Predigtamtes und die Vorbereitung darauf* (ibid. 1819): — *Das Gebet unsers Herrn in freien Betrachtungen* (ibid. eod.): — *Die Stimmen der Religion an ein friedliches Volk*, etc. (ibid. 1831): — *Religiose Familienredes* (ibid. 1823): — *Trostlehre bei dem Grabe der Unsrigen* (ibid. 1800): — *Die Zukunft Christi* (Luneburg, 1833). See Winer, *Handbuch der theol. Lit.* 2:45, 46, 120, 171, 181, 187, 357, 373; Zuchold, *Bibl. Theol.* 1:184. (B.P.)

Breitenstein, Johann Philipp

a Protestant theologian of Germany, was born July 16, 1753, at Niederdorfelden, near Hanau. He studied at Heidelberg, Göttingen; and Erlangen. In 1785 he was appointed second preacher of the Reformed Church at Marburg, and in 1820 became first preacher there. He died November 21, 1825. He wrote, *Untersuchungen duncler Schriftwahrheiten* (Leipsic, 1789): — *Das Evangelium Johannis, übersetzt und mit ausführlichen Erläuterungen versehen* (Marburg, 1813). See Winer, *Handbuch der theol. Lit.* 2:44, 75, 307; Dbring, *Die gelehrten Theologen Deutschlands*, 1:157 sq. (B.P.)

Breithaup, Johann Friedrich

a German scholar, who died at Gotha, June 5, 1713, is known by his Latin translations of *Josephus Gorionides*, which he published with notes (Gotha, 1707); and of Rashi's *Commentary on the Old Testament* (ibid. 1710-1713). See Winer, *Handbuch der theol. Lit.* 1:157, 193; Furst, *Bibl. Jud.* 1:130 sq.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Breithaupt, Andreas Cyriacus

a Lutheran theologian of Germany, was born October 27, 1705, at Göttingen. He studied at Halle, was in 1736 pastor at Rothenhutte, in 1742 at Altenrode, in 1746 at Ilsenburg, and from 1759 at Wernigerode, where

he died, October 13, 1780. He is the author of several hymns. See Kesslin, *Nachrichten von Schriftstellern und Kunstlern der Grafchaft Wernigerode, vom Jahre 1074-1855* (Wernigerode, 1856); Jacobs, *Zur Geschichte der Bildung und Begfundung der evangelischen Gemeinde und Pfarre zu Ilsenburg* (ibid. 1867), page 50; Koch, *Geschichte des deutschen Kirchenliedes*, 4:500. (B.P.)

Breithaupt, Christian

a German theologian, nephew of Johann Friedrich, was born May 1, 1689, at Ermsleben, in the principality of Halberstadt. He was professor of philosophy at Helmstadt in 1718, and of eloquence in 1740. He died October 12, 1749. His principal works are, *De Principiis Humanarum Actionum* (Halle, 1714): — *De Stylo Sulpitii Severi* (ibid. 1713): — *Commentatio de Recta Linguae Anglicanae Pronunciatione* (Helmstadt, 1740). See Hoefler, *Nouv. Biog. Generale*, s.v.

Breitinger, Johann Jacob (1),

a Swiss theologian, was born April 19, 1575, at Zurich. He studied at different universities, was in 1611 called to Zurich as pastor of St. Peter's, and in 1613 was appointed first pastor at the great Munster; with the latter position he became also superintendent of the Church at Zurich. In the spirit of the Reformed-Church discipline he endeavored to elevate public morality. He represented his Church at the Synod of Dort, and opposed the Remonstrants. He died April 1, 1645. Of his writings may be mentioned, *Das heilige Nater-Unser* (1616, 1628): — *Versio Novi Testamenti Fontibus Proxima* (1628): — *Der reformirt christliche Glaub* (1640). See *Miscellaneae Tigurinae*, 1, No. 5; Meyer, in *Herzog's Real-Encyklop.* s.v.; Lichtenberger, *Encyclopadie des Sciences Religienses*, s.v. (B.P.)

Breitinger, Johann Jacob (2)

a Swiss theologian, was born at Zurich in 1701. He was canon and professor of Greek there, became famous for his controversies with the Leipsic school, and died in 1776, leaving an edition of the Septuagint (Zurich, 1730, 4 vols. 4to), and some lesser works, for which see Hoefler, *Nouv. Biog. Generale*, s.v.

Brekell, John

a Unitarian minister of Liverpool, died about 1775. He published *An Essay on the Hebrew Tongue, to show that the Hebrew Bible might be originally read by Vowel Letters without the Vowel Points* (Lond. 1758): — *Sermons* (1744-69), and *Twenty Discourses* (1765). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bremer, Charles

a minister in the Methodist Episcopal Church South, was born in Pymont, Germany, in 1814. He was religiously raised; professed faith in Christ among the Pietists in Germany at the age of sixteen; emigrated to America about 1836; joined the Methodists in 1842; was licensed to preach shortly afterwards in New Orleans, and began preaching to the Germans in that vicinity in private houses. He was eminently successful, and organized the first German Methodist Church in New Orleans. Thus he labored with unbounded zeal and fidelity until his death, September 14, 1847. Mr. Bremer was energetic beyond his strength, and generous beyond his means. See *Minutes of Annual Conferences of the M.E. Church South*, 1848, page 140.

Bremond, Antoine

a French theologian and historian of the Dominican order, was born at Cassy, in Provence, in 1692. In 1716 he was sent as missionary to Martinique, but was obliged, on account of his health, to return to Rome, where he confined himself to the publication of the *Bullaire de l'Ordres de Saint Dominique*, which appeared from 1729 to 1740. He was appointed in 1748 general of his order, and died in 1755. He wrote, *De Germana Stirpe Sancti Dominici* (ibid. 1740): — *De Illustr. Viris Petro Martyre Sansio et Francisco Serrano. et aliis in Fokienna Provincia Martyribus* (ibid. 1753): — *Annaliun Ordinis Praedicatorum Volumen Primum* (ibid. 1756). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bremont, Itienne

a French theologian, was born at Chateaudun, March 21, 1714. In 1759 he was appointed canon of the Church of Paris; this gave rise to some complaint, and injurious statements concerning him were published in the *Gazette Ecclesiastique*. He was kept under surveillance by the Parliament

of Paris. who, in order to uphold the miracles pretended to be wrought at the tomb of the abbe Paris, held many ecclesiastics in prison. Bremont was eventually obliged to retire into Italy, where he remained till 1773. He died Jan. 25, 1793, his end being accelerated by grief occasioned by the imprisonment of Louis XVI. His great work is entitled *De la Raison dans l'Homme* (Paris, 1785, 1787, 6 volumes, 12mo). This work was so highly thought of, that pope Pius VI addressed a brief on the subject to the author, who, besides, received the congratulations of several of the cardinals and bishops of France. See *Biog. Universelle*, 5:532.

Brenainn.

SEE BRENDAN.

Brend, William

an English minister of the Society of Friends, was born in London about 1586, and was converted under the preaching of Burrough and Howgill. He did not enter the ministry until very late in life. He was in the second company of Quakers who visited New England in 1657, being carried thither under remarkable circumstances, in the little vessel named *Woodhouse*, of which Robert Fowler was the commander. He was engaged in "Gospel labors" in Rhode Island until November 1657. Subsequently, while in Plymouth, Massachusetts, he received a "severe scourging" for alleged contempt of the magistrates. After various fortunes in America and in the West Indies, he returned to England, reaching that country at a time when the Quakers were suffering the severest persecutions. For a time he was in the wretched Newgate prison, but escaped with many other Friends during the great plague in London in 1665, when the prison-doors were thrown open. He died July 7, 1676. See Bowden, *Hist. of the Society of Friends in America*, 1:129-134. (J.C.S.)

Brendan (Brandan, Or Brenainn)

is the name, according to Colgan, of fourteen Irish saints. Two only of them are conspicuous; and with the exception of Brendan, abbot of Fobhar, commemorated July 27, but little is known of the other minor saints.

1. BRENDAN OF BIRR, commemorated November 29, was the son of Neman and Mansenna, of the race of Corb Olum. Lanigan (*Eccles. Hist. of Ireland*, 2:38), however, calls him the son of Luaigene. The monastery

over which he presided, and from which he received his designation, viz. Birr (or Bior), is now represented by Parsonstown. He is sometimes called "Senior Brendanus," to distinguish him from St. Brendan of Clonfert. An intimate friend and companion of St. Columba, he seems to have aided him at the Synod of Teltown, and protested against the attempt to excommunicate him. He died on the eve of November 29, 573. His *Acts* are preserved in the *Cod. Salmant.*

2. BRENDAN OF CLONFERT, commemorated May 16, was the founder of the Church of Cluainfearta, now Clonfert. He was the son of Finulogh, brother of Domaingen, bishop of Tuaim-Muscraighe, and Brigh (or Briga), abbess of Enach-duin. He was born about 482 (or 484), in Kerry, West Munster, and at an early age was under the charge of bishop Ere, who placed him under St. Ita, whom he ever regarded as his spiritual mother. By her advice he attached himself to St. Jarlath. He was closely associated with Brendan of Birr, and, like him, was regarded as one of the second order of Irish saints and one of the twelve apostles of Ireland. Like St. Columba, he was a priest, and, like him also, was considered a prophet. That for which St. Brendan is most famous is the seven years' voyage in search of the Fortunate Islands, which Colgan (*Acta Sanctorum*, Ind. Chron.) says began in 545. Returning, he founded the monasteries of Clonfert (dated from 553 to 564) and Annadown, placing his sister Briga over the latter. It is said that he built many monasteries and cells through Ireland, where he had three thousand monks under him. He died in his sister's monastery, A.D. 577. Archdall says that he became bishop of Kerry, where he ended his days, and was buried at Cluenarca. St. Brendan had also a connection with Scotland. Fordun states that he erected a cell in Bute and lived in Scotland about 531. He had many dedications in that country, but another St. Brendan of a later date is imagined by Camerarius and Dempster.

Brenius, Daniel

a Dutch Protestant theologian, was born at Haarlem in 1594. He was a disciple of Episcopius. He died in 1664. He wrote, *Opera Theologica* (Amsterdam, 1664): — an examination of the treatise of Episcopius upon the question, *An Liceat Christiano Magistratum Gerere*: — *The Mirror of Christian Virtues*, in Flemish (ibid. 1630): — *Compendium Theologiae Erasmicae* (Rotterdam, 1677). See Hoefler, *Nouv. Biog. Generale*, s.v. (B.P.).

Brenner, Pranz

a Roman Catholic theologian of Germany, was born January 10, 1784, at Bamberg, and died there as cathedral dean in 1835. He wrote, *Aufdeckung der Unwissenheit und Unredlichkeit lutherischer Doctoren dei Theologie und Pastoren* (Bamberg, 1829): — *Lichtblicke von Protestanten Gegnern* (ibid. 1830): — *Versuch einer historischen Darstellung der Offenbarung* (ibid. 1812): — *Geschichtliche Darstellung der Verrichtung und Ausspendung der Sakramente* (1818-24, 3 volumes). See Winer, *Handbuch der theol. Lit.* 1:351, 398, 630; Zuchold, *Bibl. Theol.* 1:185. (B.P.)

Brenner, Frederick W.

a Methodist Episcopal minister, was born in Prussia in 1818. He was converted in Philadelphia, Pennsylvania, received license to preach, and for several years travelled under the direction of a presiding elder in the Philadelphia Conference. In 1847 he was engaged as missionary in the West Baltimore German Mission; in 1849 was sent to the Williamsburgh German Mission, L.I.; in 1851 to Callicoon Mission; and in 1852 returned to the New York Conference with broken health. With great reluctance he took a supernumerary relation, and located in West Baltimore, where he served as best he could in the German work until his death, in September, 1852. Mr. Brenner was an excellent, energetic, enthusiastic man. See *Minutes of Annual Conferences*, 1853, page 194.

Brent, James Henry

a minister in the Methodist Episcopal Church South, was born in Rockingham County, N.C., in 1825. He was endowed with a fine intellect and noble nature, and was instinctively highminded, honorable, and generous; received the tender care of a pious mother; was preparing himself for the practice of medicine when, in 1843, he was converted. He immediately began a ministerial course of study at Randolph Macon College, and in 1850 entered the North Carolina Conference. His first appointment was in connection with the Topsail Academy; his third was at Goldsborough, where he founded the Goldsborough (now Wayne) Female College, over which he presided successfully two years. He died in the midst of his labors, at Newbern, August 17, 1860. He was highly esteemed and greatly beloved. See *Minutes of Annual Conferences of the M.E. Church South*, 1860, page 247.

Brent, John Caldwell

a minister in the Methodist Episcopal Church South, was born in Rockingham County, N.C., April 20, 1837. He made a profession of religion under the preaching of his brother, Reverend J.H. Brent, in 1852, while a student in Smithville Academy; finished his school course at Chapel Hill University; and in 1858 was licensed to preach, and received into the North Carolina Conference. His ministry was short, but full of energy and success. He died August 8, 1863. Mr. Brent was eminent for his fortitude, singleness of aim, and deep piety. See *Minutes of Annual Conferences of the M.E. Church South*, 1863, page 445.

Brentana, Simone

an Italian painter, was born in 1638. Most of his pictures are in the palaces and churches of Italy. One of the finest is in San Sebastiano, at Verona, representing the *Martyrdom of St. Sebastian*. He died in 1726. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Brentano, Dominicus Von

a Roman Catholic theologian, was born in 1740 at Rappersweil, Switzerland. He studied at the Collegium Helveticum in Milan, in 1794 was appointed pastor at Gebratshofen, and died in 1797. He published, *Die heilige Schrift des Neuen Testaments* (Kempten, 1790-91; 2d ed. 1794): — *Die heilige Schrift. des Alten Testaments* (the Pentateuch only) (Frankfort, 1798). See Winer, *Handbuch der theol. Lit.* 1:173, 174; Doring, *Die gelehrten Theologen Deutschlands*, 1:167 sq. (B.P.)

Brentford, Council Of

(*Concilium Brandanfordense*), was held about the year 963 by king Edgar. Here the ordinances of king Edwin were annulled, and the property which he had usurped and plundered restored to the Church and monasteries. Also St. Dunstan was recalled from exile, and shortly afterwards preferred successively to the sees of Worcester and Canterbury. See Labbe, *Concil.* 9:657; Wilkins, *Concilia*, 1:224.

Brentzen, Johann

SEE BRENTIUS.

Brenz, Samuel Friedrich

a German controversialist, lived in the early half of the 17th century. He gave up Judaism in 1601 in order to embrace Christianity, and published his motives for so doing in a work in which he accused the Jews of the most odious crimes. Another Jew, named Solomon Zebi, responded in a work in which he accused the Christians of abominable practices. These two works, written in German, were translated into Latin and republished (Nuremburg, 1680, 1715). See Hoefler, *Nouv. Biog. Generale*, s.v.

Brerewood, Edward

an English antiquary, was born at Chester about 1565. He entered Brasenose College, Oxford, and in 1596 was appointed professor of astronomy in the college lately founded in London by sir Thomas Gresham. He died November 4, 1613. He wrote many works, among them two tracts upon the observation of the Lord's day, in which he maintained the Catholic opinion that there is no obligation to observe the Sunday as a Jewish Sabbath, as the Puritans taught. He also wrote a *Treatise on the Patriarchal Government of the Ancient Church*, in question and answer (Oxford, 1641, 4to). See Landon, *Eccles. Dict.* s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Bresal (Or Breasal)

is the name of several Irish saints:

- (1.) Son of Seghene, was abbot of Iona from A.D. 772 to 801. During his presidency two Irish kings were enrolled under him, and Iona became a celebrated place of pilgrimage. His dedication is May 18.
- (2.) Another, mentioned by Tirechan, and cited by Ussher as one of the disciples of St. Patrick.
- (3.) The *Foui Masters* give the obit of Bresal, son of Colgan, abbot of Fearn (Ferns), as A.D. 744, but the true date is 748.

Bresang, Hans

a German engraver, lived about 1513. The following are his principal prints: *Christ Bound to the Pillar*; *The Dead Christ, with the Marys*; *Christ and the Twelve Apostles*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Brescia (Or Bresciano), Giovanni Antonio Da

an Italian engraver, born at Brescia about the year 1461, was probably the brother of Raffaele. The works of this artist are few and as follows: *The Virgin Suckling the Infant Jesus; The Scourging of Christ; The Virgin Adoring the Infant, St. Joseph Sleeping.*

Brescia (Or Bresciano, Lat. Brixienensis), Giovanni Maria Da

an Italian painter and engraver, was born at Brescia about 1460, and studied painting and engraving for some time, after which he joined the order of the Carmelites at Brescia, and painted several pictures for the church of his monastery, and some frescos in the cloister, representing subjects from the history of Elijah and Elisha. Some of his best works are, *The Virgin and Infant Jesus; The Virgin and Infant in the Clouds.* See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Brescia, Leonardo

a Ferrarese painter, lived about 1530. There are a number of his pictures in the churches and convents of Ferrara, the best of which are, *The Assumption*, in the Church of Il Gesu; *The Annunciation*, in the Madonna del Buon Amore; and *The Resurrection*, in Santa Monica. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Brescia, Raffaele Da

a painter of the Venetian school, was born at Oliveto in 1479. He adorned the choir of the Church of San Michele in Bosco, at Bologna, with some excellent works. He died in 1539.

Brescius, Carl Friedrich

a Lutheran theologian of Germany, was born at Bautzen, Jan. 31, 1766. In 1788 he was preacher at Muskau, and in 1806 at Triebel; in 1811 was general superintendent at Liibben; in 1816 he was at Frankfort, and in 1836 was made doctor of theology and general superintendent of the Neumarkt. He died in 1845. He wrote, *Apologien verskannter Wahrheiten aus dem Gebiete der Christenlehre* (Leipsic, 1804): — *Predigten, Reden*, etc. (ibid. 1845). See Spieker, *Darsfellungen aus dem Leben des General-*

Superintendenten und Consistorialrath C. Fr. Brescius (Frankfort-on-Oder, 1845). (B.P.)

Breslau, Council Of

(*Concilium Vratislaviense*), was held in February 1268, by Guy, cardinal and legate, who there preached a crusade for the deliverance of the Holy Land, and received grants for succor. See Labbe, *Concil.* 11:858.

Bresler, Carl Heinrich

a Lutheran theologian of Germany, was born in 1797 at Brieg. He became superintendent and member of consistory; and died in 1860. He published, *Geschichte der deutschen Reformation* (Berlin, 1846, 2 volumes): — *Dr. Luther's Tod und Begrabniss, von Augenzeugen geschildert* (Dantzig, 1846): — *Vatun Praesagia et Consilia Germaniae Proscribus, Demagogis*, etc. (ibid. 1848). See Zuchold, *Bibl. Theol.* 1:185. (B.P.)

Bressani, Francesco Giuseppe

an Italian missionary, was born at Rome in 1612. He entered the Society of Jesus at the age of fifteen, went to Canada in 1644, and was on his way to the Huroi Indians, when (April 1644) he fell into the hands of the Mohawks, who subjected him to mutilations and torments, and after four months' suffering sold him to the Dutch at Fort Orange. The latter treated him kindly, and sent him to France. Bressani returned to Canada in July, 1645, and labored for five years among the Hurons, that is, until the extinction of the Huron mission. In 1650 he was recalled to Italy, and devoted many years to establishing missions. He died in Florence, September 9, 1672. Bressani wrote a history of his mission (Macerata, 1653; a French translation, with biography and notes, was published in Montreal, 1852). See De Courcy and Shea, *Hist. of the Cath. Church in the United States*, pages 311, 312; Shea, *Cath. Missions*, pages 193-212; Hoefler, *Nouv. Biog. Generale*, s.v.

Bresslau, Moritz H.

a Jewish teacher and professor of Hebrew, who died in London, May 14, 1864, is the author of, *A Compendious Hebrew Grammar* (Lond. 1855): — *A Hebrew and English and English and Hebrew Dictionary* (ibid. 1856). (B.P.)

Bressler, Nathaniel E.

a German Reformed minister, was born in the town of Lower Mahantango, Schuylkill County, Pennsylvania, September 7, 1821. He received his education at Marshall College, Pennsylvania. In 1846 he was licensed and ordained pastor of the Armstrong Valley charge in Dauphin County, where he remained to the close of his life, except an interval of three years, during which he served the Second Reformed Church at Harrisburg. He died March 7, 1877. He was unassuming, conscientious almost to a fault, and earnest in his labors. See Harbaugh, *Fathers of the Germ. Ref. Church*, 5:275.

Bret, Johann Friedrich Le

a Protestant theologian of Germany, was born at Unter-Turkheim, near Canstadt, November 19, 1732. He studied at Tubingen, travelled through Italy, and acted as tutor at Venice from 1757 to 1761. In 1763 he was appointed professor at the gymnasium in Stuttgart, and in 1779 professor at the military academy, and at the same time member of consistory and first ducal librarian. In 1782 he was made chancellor of the famous Charles' School, and in 1786 chancellor of the Tubingen University, first professor of theology and provost of St. George's. He retired from his office in 1806, and died April 6, 1807. He published, *Diss. Hist. Eccl. de Statu Præsentis Ecclesiae Graecæ in Dalmatia, quæ Vitum Slavo-Servicum Sequitur* (Stuttgart, 1762): — *Act. Eccles. Graecæ Annorum 1762-63* (ibid. 1763): — *Progr. de Consensu Ecclesiae Polonicae Dissidentium cum Ecclesia Wurtembergica* (ibid. eod.): — *Progr. de Antiquo Codice Hebraico* (ibid. 1765): — *Diss. de usu Versionis Latinae Veteris Test. in Ecclesia Christiana* (Tubingen, 1786). See Winer, *Handbuch der theol. Lit.* 1:546, 695, 746, 867, 901; Doring, *Die gelehrten Theologen Deutschlands*, 1:169 sq. (B.P.)

Bretagne, Claude

a French Benedictine of the congregation of St. Maur, was born at Semur, in Auxerrois in 1625, and died at Rouen, July 13, 1694. He wrote, among other things, *Meditations sur les principaux Devoirs de la Vie Religieuse* (Paris, 1689): — *Constitution des Filles de St. Joseph* (ibid. 1691, 8vo). See *Biog. Universelle*, 5:549.

Bretagne, Council Of

(*Concilium Britanicum*), was held in 848, by order of the duke of Bretagne, to put a check upon the practice, of which the bishops were guilty, of taking money for ordinations. Convoyon, the founder and first abbot of Redon, accompanied two bishops, who were sent to Rome upon this business.

Brethren Of Alexius

SEE CELLITES.

Brethren Of The Community

the name of the party of the Franciscans which favored the mitigation of the strict rule of St. Francis, commonly known as the Conventuals. *SEE FRANCISCANS.*

Brethren Of The Hospital

SEE HOSPITALLERS.

Brethren Of The Observation

SEE OBSERVANTISTS.

Brethren Of The Redemption Of Captives

SEE TRINITARIAN BROTHERS.

Brethren Of The Sack

an order of monks instituted in the 13th century.

Brethren Of The Sword

SEE SWORD, BRETHREN OF THE.

Brethren, The Twelve

SEE MARROW CONTROVERSY.

Bretland, Joseph

a Unitarian minister of Exeter, England, was born in 1742, and died in 1819. He left for publication two volumes of *Sermons* (Exeter, 1820). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Breton Version

Breton is the language of the ancient independent kingdom of America, and is now spoken in Lower Brittany, by about 800,000 people, most of whom are unacquainted with French. As French is now the only language used in all the elementary schools, it is likely that it will soon supersede the native Breton in the larger towns. The priests, however, from a principle, it is thought, of ecclesiastical conservatism, oppose the encroachments of the French language, and Breton will, in all probability, continue for a long time to be the vernacular of the uneducated portion of the population.

The first version of the New Test. in Breton was completed in 1827, at Angouleme, by Legonidec, a Breton scholar. The translation was made from the Latin Vulgate, and in spite of many excellences of style and diction, it was scarcely suitable for general circulation. When Protestant missionaries first commenced their labors in France (about the year 1834) they found that this version was but imperfectly understood by the Bretons. The Reverend J. Jenkins, therefore, of Morlaix, a native of Glamorganshire, and agent of the Baptist Missionary Society, undertook a new translation, which was found to be intelligible to almost the whole population, and in 1847 the British and Foreign Bible Society had three thousand copies printed at Brest. A revised edition of the New Test. of this translation was published shortly afterwards. As Mr. Legonidec had left a translation of the Old Test. in MS., the British and Foreign Bible Society undertook the edition of the Psalms, based on Legonidec's translation, and prepared and edited by the Reverend J. Williams, which was published in 1873. See *Bible of Every Land*, page 170. (B.P.)

Breton (Brecton, Or Britton), John E., LL.D.

an English prelate, was promoted from being canon of Hereford to bishop; of that diocese in 1269, and died May 12, 1275. He was noted for his knowledge of the civil and common law, and made a digest of the laws of England.

Breton, Raymond

a French Dominican, was born at Beaune in 1609, went to America 1635, and spent many years as a missionary among the Antilles or Caribbee Islands. After his return he composed a *Dictionary* of the language, and a *Grammar* of the same, also a *Catechism* (Auxerre, 1625). The great sterility of the language, and its variety (for the young are said to speak a different dialect from the old, and males from females), must have added incredibly to the labor. Breton died in 1679. See Hoefler, *Nouv. Biog. Generale*, s.v.

Breton, William

an English writer of the 14th century, was born in Wales. He was educated a Franciscan at Grimsby, Lincolnshire; was a great scholar, a deep divine, and a writer of many books, both in prose and verse, of which his masterpiece was *An Exposition of all the Hard Words of the Bible*; and such was the reputation of the book that in the controversy between Standish, bishop of St. Asaph, and Erasmus, the former appeals to Breton's book about the interpretation of a place in Scripture. Breton died at Grimsby in 1356. See Fuller, *Worthies of England* (ed. Nuttall), 3:500.

Bretonneau, Francois

a French theologian, was born in Touraine, December 31, 1660. He became a Jesuit, and for thirty-four years devoted himself to preaching. He died at Paris, May 29, 1741. He wrote, *Reflexions Chretiennes pour les jeunes' Gens qui entrent dans le Monde* (Paris, 1708): — *Sermons, Pandegy iques et Discours sui les Mystres* (ibid. 1743, published by P. Berruyer). See Hoefler, *Nouv. Biog. Generale*, s.v.

Bretonneau, Gui

a French ecclesiastical historian, a native of Pontoise, lived in the early half of the 17th century. He was canon of St. Laurent of Plancy, and wrote, *Histoire Genealogique de la Maison des Brifonnet* (Paris, 1620): — *Histoire de l'Origine et Fondation du Vicariat de Pontoise* (ibid. 1636): — *Examen de sinteresse du Livre de la Frequente Communion* (Rouen, 1645). See Hoefler, *Nouv. Biog. Generale*, s.v.

Brett, Richard

a learned English divine, was born in London in, 1561. He was made rector of Quainton, Berks, in 1595, and was selected as one of the translators of King James's Bible. He died a fellow of the intended foundation of Chelsea College, April 15, 1637, leaving some works.

Brettell, Jeremiah

an English Wesleyan minister, was born near Wrogley, Staffordshire, April 16, 1753. He was converted about 1771, appointed to the Epworth Circuit as his first charge in 1774, and labored in Ireland for nearly three years thereafter. In 1778 he was again preaching in England. Here he worked hard until, 1810, when he became a supernumerary in Bristol. He died Dec. 4, 1826. "He exemplified what the apostle recommends " — ~~61212~~Romans 12:12. See *Wesl. Meth. Magazine*, 1830, pages 649, 721; *Minutes of the British Conference*, 1827.

Brettell, John

an English Wesleyan preacher, was born at Stourbridge, Worcestershire, in 1742. After being a local preacher for about four years, he was sent out by the Conference in 1771. Except for an interval of three years (on account of illness), he travelled in the ministry for about twenty-six years. He died in 1796. He was a plain, sincere, upright man. See *Atmore, Meth. Memorial*, s.v.

Bretteville, Tienne Dubois De

a French theologian, was born at Bretteville-sur-Bordel, near Caen, in 1650.. He entered the Jesuit order in 1667 but withdrew in 1678, and consecrated his time to the instruction of young ecclesiasts in eloquence. He died in 1688. He wrote, *Essais de Sermons pour tous les Jours de Carleme* (Paris): — a posthumous work entitled *L'Eloquence de la Chaire et du Barseau* (ibid. 1689). See *Hofer, Nouv. Biog. Generale*, s.v.

Brettle, Elias

an English Methodist minister, was born at Carleton, Nottinghamshire. He was converted at sixteen; made a local preacher at eighteen; was sent to Newfoundland by the Wesleyan Missionary Committee in 1848 labored in that island from 1848 to 1865; preached thereafter at Windsor and

Amherst, N.S., Sackville, N.B., Greysborough, Digby, and Newport; was for several years chairman of district, and in 1877 was elected to the presidency of the Nova Scotia Conference. In 1879 he became asupernumerary, and settled at Avondale, N.S., where he died, December 9, 1881, Mr. Brettle was a painstaking and faithful minister. "The beauty and force of a holy life shone forth in every word, and beamed in every look." See *The Wesleyan*, December 16, 1881; February 10 and 17, 1882.

Breuck (Or Dubrucque), Jacob Van

the elder, an eminent Flemish architect and sculptor, was a native of Mons or St. Omer, and flourished in the former part of the 16th century. He travelled in Italy, and in 1539 erected the chateau near the city of Mons for the conte de Boussu, which he decorated with an admirable collection of works of art. As a sculptor he executed, for the Church of St. Wandru, at Mons, several statues, and some bass-reliefs representing the *Last Supper*, *The Flagellation*, *Christ Bearing the Cross*, etc. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Breuck, Jacob Van

the younger, a reputable Flemish architect, was born at Mons, or at St. Omer. About 1621 he erected some important edifices at St. Omer, and at Mons in 1634 he built the handsome monastery for the monks of St. Julian. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Brewer, Aaron G.

a Methodist minister, was born in Monmouth County, N.J., December 5, 1795. He was converted March 1, 1816, and immediately afterwards became a member of the Methodist Episcopal Church. He was licensed to exhort in 1820. On January 1, 1821, he withdrew, and afterwards associated himself with the Methodist Reformers. At their first Annual Conference, held in April 1822, he was ordained deacon, and appointed a general missionary to labor and organize churches in the states of New York and Connecticut. At the Conference of 1825 he succeeded in having a call issued to all the non-episcopal Methodist societies in the United States, to meet in convention in New York, which convention was held June 1, 1826; when a constitution, declaration of rights, and articles of religion were adopted. At the Conference of 1827 he was appointed to visit

the state of Georgia, and form churches, ordain preachers, organize an annual conference, etc. Being successful, and having made a good impression, he was earnestly importuned to go and labor in the South; he yielded to the call, and went to Georgia the second time, in 1829. At the General Convention of Methodist Reformers, held in Baltimore, November 1830, he was a delegate. On September 20, 1834, he organized the Methodist Protestant Church in Charleston, S.C., and for two years was its pastor. In 1836 he was principal of the academy at Mechanicsville; at this place he organized a Methodist Protestant Church, which Church became the nucleus of the South Carolina Conference. In 1838 he was appointed general-missionary in the South. Soon afterwards, his health and that of his family failing, he taught school until 1852, when he became editor of the *Christian Telegraph and Southern Olive-tree*, which was published at Atlanta, Georgia. From 1858 to 1860 he filled appointments in the Alabama Conference. For some years he was chaplain in the Confederate army. In 1865 he went to live with his daughter at Charleston, S.C.. where he died, April 7, 1877. See Cothouer, *Founders of the M.E. Church*, 1880, page 365.

Brewer, Daniel

a Congregational minister, graduated at Harvard College in 1687; was ordained pastor of the Church in Springfield, Massachusetts, May 16, 1694; and died November 5, 1733, in the sixty-sixth year of his age. See Sprague, *Annals of the Amer. Pulpit*, 1:385.

Brewer, Daniel D.

a Methodist Episcopal minister, was born in North Carolina. He received very limited educational privileges; was converted in 1827, and with marvelous success began preaching. He united with the Mississippi Conference about 1829, in which he, toiled until his last severe and protracted illness, which terminated in his death in 1834. Mr. Brewer's career was short but eminently successful. Hundreds were brought to Christ through his instrumentality. See *Minutes of Annual Conferences*, 1834, page 277.

Brewer, Darius Richmond

an Episcopal minister, was born in Dorchester, Massachusetts, June 23, 1819. He graduated at Harvard University in 1838, studied theology at

Andover and New Haven, took orders in the Episcopal Church in 1842, and was ordained priest in 1844. In 1842 he commenced his public ministry at St. Peter's Church, Cambridgeport, Massachusetts, where he remained until 1844, when he became rector of St. Paul's Church, Concord, N.H. In December 1846, he became minister of Trinity Church, Newport, R.I. In 1855 he became rector of Immanuel Church, in the same city; this Church having been organized by himself. In 1858 he removed to Yonkers, N.Y., where, having organized St. John's Church, he was its rector for more than eight. years. The Church of the Reformation in Brooklyn was a third Church organized by Mr. Brewer, of which he was the rector over six years. In October 1873, he went to Christ Church, Westerly, R.I., where he remained until his death, March 18, 1881. Mr. Brewer "was a preacher of rare ability, his sermons being marked by great clearness of style, aptness of illustration, and fervor of spirit. He was in full sympathy with all of Christ's disciples of every denomination, and: his occasional sermons in the Congregational and other pulpits of his native town are specially remembered, See *R.I. Biographical Cyclopaedia*, page 441. (J.C.S.)

Brewer, Jehoida

a Welsh Congregational minister, was born in Wales in 1752, and died in Birmingham, 'England, in 1817. He is described as "a profound theologian, a popular preacher, and an earnest man." Mr. Brewer was the author of the hymn found in many collections, commencing with the line, "Hail! sovereign love, which first began." See Belcher, *Historical Sketches of Hymns*, page 96. (J.C.S.)

Brewer, Josiah

a Congregational minister and missionary, was born in Tyringham (or Monterey), Berkshire County, Massachusetts, June 1, 1796. After studying at Phillips Academy in Andover, he graduated from Yale College in 1821, and immediately commenced his theological studies at Andover, at the same time acting as missionary one year among the Penobscot Indians in Maine. From 1824 to 1826 was a tutor at Yale College. On May 10, 1826, he was ordained at Springfield, Massachusetts; and in September following resigned his tutorship and embarked for the East, under the direction of the .Boston Female Society for the Promotion of Christianity among the Jews. He spent about two years in laboring in Smyrna and Constantinople, and then returned to the United States. While here he published a volume

descriptive of his residence in Turkey. In 1830 he went back to Smyrna, where he remained for eight years as a missionary of the Ladies Greek Association of New Haven, Connecticut. In 1832 he commenced a semi-monthly newspaper, entitled *The Friend of Youth*. After his final return to America, in 1838, he was for three years chaplain of the Connecticut State-prison, at Wethersfield, and then for a short time agent of the Anti-slavery Society, and editor of an anti-slavery paper in Hartford. In 1844 he opened a Young Ladies' Seminary in New Haven, which was afterwards removed to Middletown, and Which occupied him until 1857. He then took up his residence in Stockbridge, Massachusetts, and, after serving for nine years as stated supply of the Congregational Church in the neighboring town of Housatonic, lived in retirement till his death, November 19, 1872. In 1851 he published *Patmos and the Seven Churches of Asia*. See *Obituary Record of Yale College, 1873; Memoirs of American Missionaries*.

Brewer, Walter W.

a Methodist Episcopal minister, appears first in 1834, as being then admitted into the New York Conference. For twenty years he received his appointments regularly, and attended faithfully to his ministerial and pastoral duties. In 1854 he became superannuated, and retired to Hunting Ridge, near Stamford, Connecticut, where he died in 1868. Mr. Brewer was a faithful, zealous minister, an industrious pastor, and an excellent man. See *Minutes of Annual Conferences, 1868, page 84*.

Brewer, William (1),

an English prelate, son of the sheriff of Devonshire (under Henry II), was preferred bishop of Exeter, 1224, and died in 1244. He founded a dean and twenty-four prebendaries in connection with his see. He was a great courtier and was employed in embassies, as when he was sent to conduct Isabel, sister to Henry III, to be married to Frederic, the emperor, whom he afterwards attended to the Holy Land. See Fuller, *Worthies of England* (ed. Nuttall), 1:404.

Brewer, William (2),

a Methodist Episcopal minister, was born in 1827. He was converted in 1847; soon after received license to preach; studied at Mount Morris Seminary, Illinois; in 1853 entered the Rock River Conference, and in its active ranks labored to the close of his life, December 27, 1855. Mr.

Brewer was a young man of great promise. As a preacher he excelled, as a Christian he was exemplary. See *Minutes of Annual Conferences*, 1856, page 143.

Brewis, William

an English Congregational minister, was born at Newcastle-upon-Tyne, October 8, 1804. When thirteen years old he was converted through the influence of pious Presbyterian parents. He entered the Rotherham Independent College, to prepare for the ministry, just before completing his sixteenth year. In 1825 he was ordained pastor at Lane-end, Staffordshire, where he labored two years, when he removed to Kirby Moorside, and thence to Gainsborough, and seven years later to Penrith, where he died May 22, 1869. Mr. Brewis was a total abstainer from all intoxicating drinks during the last thirty years of his life. As a preacher he was diligent, plain, energetic, and fervent. See (Lond.) *Cong. Year-book*, 1870, page 277.

Brewster:(Nee Shewell), Ann

an English minister of the Society of Friends, was born in London in 1762. She was converted in early life, was married to Thomas Brewster in 1784, and took up her residence in Clapham in 1800. For many years she was impressed with the duty of becoming a minister, and was recognized as such in 1821, at the somewhat advanced age of fifty-nine years. She labored very diligently in her own meeting, and in some of the neighboring quarterly meetings. She seems to have been especially blessed in family visitations, for which she had a rare gift. Her last years were attended with great physical sufferings from chronic rheumatism, which she bore with Christian patience. She died April 21, 1835. See *Testimonies of Deceased Ministers*, 1836, pages 17-23. (J.C.S.)

Brewster, Frederic Humphrey

a Congregational minister, was born at Waterloo, N.Y., February 20, 1822. He graduated at Williams College in 1846, spent one year at Andover Seminary, and graduated at Connecticut Theological Institute in 1851. He was ordained at Enfield, Connecticut, and received an appointment as a missionary to China from the American Board of Commissioners for Foreign Missions. He sailed July 31, 1852, and died at Canton, January 29, 1853. See *Alumni Records of Conos. Theol. Inst.* page 61. (J.C.S.)

Brewster, Henry

an English Congregational minister, was born at Starston, Norfolk, September 14, 1813. Some time from 1831 to 1834 he joined the Church at Wortwell, in Norfolk. In November 1834, giving up his school at Starston, he entered as a student in the Borough-road School; and in March 1835, he was sent to Farnham, Surrey, to commence a British school in that town. Two days after his arrival here he preached his first sermon. In August 1841, he went to Chumleigh, Devonshire, where he remained only a few days, but this visit resulted in his settlement as a home missionary, under the auspices of the Somerset Association. His sphere of labor was the villages of Stowey and Cannington, near Bridgewater. Here he labored assiduously, but with little success. Subsequently he proceeded to Milborne Port to establish a day-school in connection with the Independent Church. Soon afterwards the Reverend J. Gay, of Cheriton, engaged him as his assistant; on Mr. Gay's resignation Mr. Brewster became pastor, and was ordained at Cheriton, May 16, 1848. He died there, September 28, 1852. "Mr. Brewster was a man of great reserve, great attainments, and great piety." See (Lond.) *Cong. Year-book*, 1853, page 206.

Brewster, James (1),

an English martyr, was of the parish of St. Nicholas, in Colchester. He was a carpenter, and listened to the reading of the Bible from one William Sweeting. For this he was burned in Smithfield, October 18, 1511. See Fox, *Acts and Monuments*, 4:215.

Brewster, James (2),

a Methodist Episcopal minister, was born in Green County, Ohio, May 6, 1809. He was converted in 1826, and in 1833 received license to preach, and was admitted into the Ohio Conference, wherein he served faithfully until his death, June 25, 1844. Mr. Brewster was all acceptable and useful minister, bringing many to Christ. See *Minutes of Annual Conferences*, 1845. page 585.

Brewster, John (1),

an English martyr, was a Frenchman by birth; and was burned at Smithfield in 1511 for alleged heresy concerning the sacrament. See Fox, *Acts and Monuments*, 4:180.

Brewster, John (2),

an English divine, was educated at Lincoln College, Oxford, and died in 1843. His publications include, *Meditations of a Recluse* (1800): — *Meditations of the Aged* (1810): — *Lectures on the Acts of the Apostles* (1807): — *Contemplations on the Last Discourses of our Blessed Saviour with his Disciples*, etc. (1822): — and other works. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Brewster, Jonathan Mcduffee

a Free-will Baptist minister, was born in Alton, N.H., November 1, 1835. He was fitted for college at New Hampton, graduated at Dartmouth College in 1860, and studied theology at New Hampton and Andover. In May 1863, he became pastor of the Free Baptist Church in Springvale, Maine, and was ordained the following December. From May 1864, to May 1869, he was the assistant editor of the *Morning Star* the organ of his denomination, published at Dover, N.H. After preaching a short time in Fairport, N.Y., he removed, in 1871, to Rhode Island, and for three years and a half was pastor at North Scituate. In 1875 he accepted a call to the Park-street Church, in Providence, and at once took a prominent position among the ministers of his denomination. In 1872 he was elected clerk of the Rhode Island Association of Free Baptist Churches, and held this position till his death, which occurred in Providence, June 1, 1882. For several years he was on the editorial corps of the *Morning Star*, and was a constant contributor to the columns of the paper. He was a trustee of Storer College, at Harper's Ferry, Virginia, and a member of the Executive Board of the Free-will Baptist Foreign Mission Society. Among the productions of his pen were, *Life of William Burr*, editor of the *Morning Star History of the Free Baptists of Rhode Island and Vicinity*: — and *The Free-will Baptists*, embodying an outline history of the denomination. See *R.I. Biog. Dict. Providence Journal*, June 3, 1882. (J.C.S.)

Brewster, Le Roy S.

a Methodist Episcopal minister, was born in Unity, N.H., in 1836. He experienced conversion when about fourteen; at the age of nineteen received license to preach; and at the age of twenty-two entered the New England Conference. He died in Webster, Massachusetts, in March 1873. Mr. Brewster possessed excellent natural ministerial endowments, a winning voice, address, and genial spirit. He was punctual and systematic, studious and eloquent. See *Minutes of Annual Conferences*. 1873, page 52.

Brewster, Loring

a Presbyterian minister, was born at Weybridge, Vermont, in 1796. He was licensed by the Congregational Association, and appointed over a Church in Addison, Vermont, in 1822. In 1840 he joined the Presbyterian Church (N.S.), and became pastor of a Church at Livonia, N.Y. In 1856 he joined the Hudson Presbytery (O.S.), and became pastor of Bethel Church, New York. He died February 12, 1860. See Wilson, *Presb. Hist. Almanac*, 1861, page 80.

Brewster, William

elder of the Pilgrim fathers, was born, so far as can be ascertained, at Scrooby, England, in 1560, and was educated at the University of Cambridge. During his college course of study he became a Christian. William Davison, who had been appointed ambassador of queen Elizabeth in Holland, received him into his service, and formed for him an enduring friendship. On returning from Holland Brewster took up his residence in his native place. Not satisfied with the religious condition of affairs in the Church of England, he left it and joined the Puritans. In the attempt which was made by himself, Bradford, and others to escape from England to go to Holland, where they hoped to enjoy religious liberty, he was seized and thrown into prison, and lost no small part of his property. At length he, with his impoverished family, reached Leysden, and, for a time, devoted himself to teaching and printing. He was chosen a ruling elder of the Church in Leyden, and when it was decided by the Pilgrims to leave the Old World for the New, he was among the first company which came to this country in 1620. For several years the Plymouth Church was without a regularly ordained minister. Elder Brewster supplied the want, in so far as preaching was concerned, but would not administer the sacraments. He

died about April 16, 1644. His life was one of great usefulness, and his holy influence was felt among the Pilgrims long after his decease. See Belknap, *Amer. Biog.* 2:252-256; Allen, *Ames. Biog.* s.v. (J.C.S.)

Breyer, Remi

a French theologian, was born at Troves, in Champagne, in 1669. He was a doctor of the Sorbonne, and ultimately treasurer in the collegiate establishment of St. Urban, at Troves. He died December 29, 1749, leaving a translation of the *Letters of St. Lupus of Troyes*, and *St. Sidonius of Clermont* (Troyes, 1706, 12mo). He also wrote the lives of several saints, and two works in defence of the veneration and *cultus* paid by the Church of Troyes to St. Prudentius, etc. There is said also to exist in MS. a *History of the Councils of the Province of Sens*, by the same author. See Hoefer, *Nouv. Biog. Generale*, s.v.; Landon, *Eccles. Dict.* s.v.

Breysing

in Norse mythology, was a large, richly engraved, golden ornament on the neck of the goddess Freia. Four clever smiths of the family of dwarfs had made it. Loke stole it to bring it to Odin, who presented it to Freia, and she could now no longer withstand the love of the god.

Briant, Alexander

an English controversialist, was born in Somersetshire in 1557. In 1574 he entered Hart Hall, whence he went to Rheims and thence to Douay, where he was ordained priest. In 1579 he returned to England, and showed his zeal for Catholicism. In 1581 he was imprisoned, and in the same year executed for treason. He wrote several *Letters*.

Briant, Denis

a French Benedictine of St. Maur, who was born about 1655 at Pleudeben (Cotes-du-Nord), and died February 6, 1716, at Redon, wrote a *Histoire de Bretagne*, and several memoirs in the *Gallia Christiana*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Briant, Lemuel

a Congregational minister, was born in Scituate, Massachusetts. He graduated at Harvard College in 1739; was ordained pastor of the Church

in Quincy, September 4, 1745; was dismissed October 22, 1753; and died at Scituate, October 1, 1754, aged thirty-two. See Sprague, *Annals of the Amer. Pulpit*, 1:499.

Briard, Johannes

a Flemish theologian, was born at Bailleul in Hainault. He was a doctor of theology, and vice-chancellor of the University of Louvain; a man held in estimation by Erasmus. He died January 15, 1520, leaving *Quaestiones Quodlibeticae* (Lyons, 1546): — *De Contractu Sortis seu Loteriae*: — *De Causa Indulgentiarum*, etc. See Hoefler, *Nouv. Biog. Generale*, s.v.; Landon, *Eccles. Dict.* s.v.

Briareus

in Greek mythology, is the name which the deities gave to the frightful hundred-armed giant *AEgaeon*.

Bribery.

It may be a question whether the qualification required of bishops and deacons by the Pastoral Epistles, that they should not be "given to filthy lucre" (^{<S4RB>}1 Timothy 3:3, 8; ^{<S6007>}Titus 1:7), implies proneness to bribery, properly so called, or covetousness generally. If, however, we reckon the Apostolical Constitutions as representing generally the Church life of the 2d century, we see that the offence was then beginning to take shape. The bishop is directed not to be open to receive gifts, since unconscientious men, "becoming acceptors of Persons, and having received shameful gifts," will spare the sinner, letting him remain in the Church. In two other passages there are even more marked recognitions of such offenses.

In the Roman law there were numerous enactments against bribery. Theodosius enacted the penalty of death against all judges who took bribes. In Justinian's time, although the penalty of death seems to have been abrogated, the offence is subjected to degrading punishments.

The law of the Church on the subject of bribery was substantially that of the State. The spiritual sin was looked upon as equivalent to the civil offence, and the Church needed no special discipline to punish the former. One form of bribery, indeed, relating to the obtainment of the orders or dignities of the Church, is considered separately under the head of SIMONY *SEE SIMONY* (q.v.).

Briccio, Francesco

SEE BRIZZIO.

Briccio, Paolo

an Italian prelate and historian, entered the order of the Recollets, was theologian of the duchess of Savoy, and had charge of a Spanish negotiation. He obtained the bishopric of Alba in 1142, and died in November 1665. He published, *Seraphica, Subalpince D. Thomae Provinciae Monumenta Regio Subalpinorum Principi Sacra* (Turin, 1647): — *De Progressi della Chiesa Occidentale per Sedici Secoli* (Carmagnole, 1648, 1650; Turin, 1652). See Hoefler, *Nouv. Biog. Generale*, s.v.

Brice, Saint

a French prelate, a native of Tours, was educated by St. Martin, to whom he caused great chagrin on account of his indocility. After a thorough reformation of his habits, he was raised to the episcopal see of Tours upon the death of St. Martin. He was finally driven from his diocese, and obliged to take refuge in Rome until recalled by the inhabitants of Tours. He died there, November 13, 444. See Hoefler, *Nouv. Biog. Generale*, s.v.

Brice (Or Bricius)

a Scottish bishop, was a son of the noble family of Douglas, prior of Lesmahagow. He became bishop of Moray in 1203, and was the first bishop who located the cathedral of this see in the place of Spynie. He founded the college of canons, being eight in number, and went to Rome to a council in 1215. He died in 1222. See Keith, *Scottish Bishops*, page 137.

Brice, Edward (1),

an Irish Presbyterian minister, appears to have been a man of good ability and strong moral resoluteness. He studied under Fernu, at Edinburgh, between 1589 and 1597; "he took the degree of M.A. in Edinburgh in 1593, and must have entered college in 1589." In 1607, having resolutely opposed the motion for making Spottiswood, archbishop of Glasgow, permanent moderator of the Synod of Clydesdale — "the expedient then adopted for securing the introduction of prelacy into Scotland" — he was marked out for persecution, and was compelled to leave the kingdom. At this time he was minister of Drymen, in Stirlingshire, where he had been

pastor for some years. The next statement in regard to Brice is in reference to the close of his life. He was at this time (1636) at Broadisland. He was deposed by the bishop for holding Presbyterian doctrines; but before the sentence had been carried into effect he died. From the inscription on his tombstone, it appears that he began preaching in Broadisland in 1613, where "he labored with quiet success" until his death in 1636. See Reid, *Hist. of the Presb. Church in Ireland*.

Brice, Edward (2),

an English Wesleyan minister, was born at Bristol, May 16, 1810. Maternal piety, attracted him to religious thoughts and engagements. In 1833 he was sent as a supply to the Dorchester Circuit, and he subsequently became an acceptable and useful minister. Wolverhampton was his last field, and he died there, May 10, 1859. Gentle and timid, he manifested great courage when duty called to action. See *Minutes of the British Conference*, 1859; *Wesl. Meth. Mag.* January 1869.

Brice, Etienne Gabriel De

a French writer, was born at Paris in June 1697, and became, first, a Carthusian, and, subsequently, a Benedictine of the congregation of St. Maur. He labored, with Tachereau, at the *Gallia Christiana*, and died November 18, 1755. See Hoefler, *Nouv. Biog. Generale*, s.v.; Landon, *Eccles. Dict.* s.v.

Brice, Frarcois

a French Capuchin and Orientalist, was born at Rennes near the close of the 15th century. After having been a missionary in Egypt and Palestine, where he acquired a profound knowledge of the Arabic language, he was called to Rome by the congregation of the Propaganda, which employed him to translate several large works into that language. He died in 1533, at the chateau of Esmont, near Montereau. Some of his translations are as follows: *Annalium Ecclesiasticarum Caesaris Baronii Arabico Epitome* (Rome, 1653-71): — *Annalium Sacra Creatione Mundi ad Christi Incarnationem Epitome Latino Arabica* (ibid. 1655). See Hoefler, *Nouv. Biog. Generale*, s.v.

Brice (Lat. Brixius), Germain

a French theologian, native of Auxerre, entered the ecclesiastical career, was almoner of the king, and canon of the cathedral of Paris. He died in the diocese of Chartres in 1538. Besides some small works, he wrote, *Germani Brixii Carmina* (1519): — *Dialogus de Episcopatu et Sacerdotio* (1526). See Hoefler, *Nouv. Biog. Generale*, s.v.

Brice, John (1),

a Presbyterian minister, was born in Maryland. He was licensed by the Presbytery of Redstone in 1788. and by the same he was ordained and installed pastor of the congregations Three Ridges and Forks of Wheeling, April 1790. When the Presbytery of Ohio was formed in 1793 he was one of its original members. In the above-named congregations he labored until the year 1807, when, on account of ill-health, the pastoral relation was dissolved. He still continued, however, to preach the Gospel in Green County, Pennsylvania, and in the adjacent parts of Virginia, as often as health would permit, until April 18, 1810, when he was dismissed to connect himself with the Presbytery of Lancaster. He died August 26, 1811. See Smith, *Old Redstone*.

Brice, John (2),

a Methodist Episcopal minister, was born near Harrietsville, Pennsylvania, October 20, 1820. He received an early religious training; professed conversion and united with the Presbyterians in his twenty-first year; joined the Methodists in 1851; was soon after licensed to exhort. in 1852 to preach, and in 1853 entered the North Ohio Conference. In 1856 he received an appointment from the Delaware to the Van Wert Circuit, and in the midst of his labors there died, April 2, 1857. Mr. Brice was a consistent Christian, a systematic, sound, practical preacher, and a cheerful, faithful pastor. See *Minutes of Annual Conferences*, 1857, page 478.

Brice, John H.

a Methodist Episcopal minister, was born at Annapolis, Maryland, in 1813. He was converted when quite young; obtained a local license in 1836; and in 1864 joined the Washington Conference. In 1876 failing health obliged him to accept a supernumerary relation, which he sustained to the close of his life, June 6, 1877. See *Minutes of Annual Conferences*, 1878, page 27.

Brice, William

a Universalist minister, was born in the state of New York, January 23, 1801. He was educated in England, and on returning travelled over most of the Atlantic States, preaching a universal salvation. He finally settled in Missouri; removed to Washington Territory in 1870; and died June 18, 1878. Mr. Brice was a man of intelligence and culture, and of exemplary life. See *Universalist Register*, 1879, page 95.

Bricianorum Ordo

was a military order, established by St. Bridget, queen of Sweden, in 1366, during the pontificate of Urban V, who confirmed it, and gave for its observance the rule of St. Augustine. Their peculiar duties were to bury the dead, to assist widows and orphans and sick persons, to fight for the true faith, etc.

Bricin

an Irish saint of Tuaim Dreacain, commemorated September 5, was of the race of Tadhg, son of Cian, and had at Tuaim Dreacain a famous college, consisting of three distinct schools — poetry, general Gaedhelic learning, and the classics. Among other pupils, St. Bricin had the most remarkable man of his age, Cennfaeladh, "the learned."

Bricius

SEE BRICE.

Brick

The Romans used brick extensively in architecture; and though it might seem singular that such an art when once learned should have been lost, nevertheless the remains of buildings between the Roman times and the 13th century show no evidence of bricks having been used, beyond, in a few instances, employing them as old material from buildings left by the Romans, as at Colchester and St. Alban's Abbey. Perhaps the earliest true brick-building existing in England is that of Little Wenham Hall (cir. 1260). A few instances of early 14th century brickwork occur, and towards the close of the style, and in the 15th century, brick-work becomes common. The most elaborate mouldings and ornamentation are exhibited in some of

the remains of brick-work; and the fine 16th century chimneys, of which there are many examples, are for the most part built of brick.

Brick, Daniel

a Congregational minister, was a native of Boston. He graduated from Princeton College, became chaplain in the army and accompanied Porter's regiment to Canada, and shared in the hardships of that campaign. He was present in the attack upon Quebec. After the war he visited the North-west Territory, and delivered the first sermon ever preached on the spot where Marietta, Ohio now stands. He died in Vermont in 1845. Mr. Brick was a man of high Christian character. See Alexander, *Princeton College in the 18th Century*.

Brickwood, Richard

a preacher of the United Methodist Free Church, was born in Camelford, Cornwall, in June 1822. He was religiously brought up, was converted at sixteen, and became a local preacher, and a home missionary in 1845, travelling in Davenport, Worcester, and ten other circuits, in which large congregations attended his instructive and earnest ministry. In November, 1860, sickness prostrated him, but he rallied a little. His sudden death, March 9, 1861, terminated a useful and happy life. See *Minutes of Fifth Annual Assembly*.

Briconnet, Robert

a French prelate, uncle of Denis and William, was archbishop of Rheims and chancellor of France. His rapid advancement was due to the favor which his brother, the cardinal of Saint Malo, enjoyed. He died at Moulins, June 3, 1497. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bricot, Thomas

a French writer, was professor of theology at Paris at the close of the 13th century. He composed upon the works of Aristotle, upon logic and scholastic philosophy, numerous books which were considered quite important, and editions of which were multiplied at the close of the 15th century, at Paris, Lyons, Basle, and Venice. See Hoefer, *Nouv. Biog. Generale*, s.v.

Brictanus (Or Bristanus)

an English Benedictine, who lived about 870, composed some works in verse, one of which, written in imitation of the Lamentations of Jeremiah, is styled *In Cineris Monasterii Croylandensis Threni*, etc.

Bridan, Charles Antoine

a distinguished French sculptor, was born at Rivibre, in Burgundy, in 1730. When about twenty-three years of age he went to Rome, and studied there three years. In 1764 he returned to Paris, and presented to the Academy his marble group of the *Martyrdom of St. Bartholomew*. He was elected an academician in 1772. He died in Paris, April 28, 1805. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Briddon, John

an English Wesleyan missionary, was converted in early life, and was appointed by the Conference upon his entering the ministry in 1824 to Kingstown, W.I. He labored on the islands with great acceptance for ten years, when impaired health induced him to return to England. He died January 20, 1836, aged thirty-five. See *Minutes of the British Conference*, 1836.

Bride, Saint

SEE BRIGIDA.

Bridel, Jean Louis

a Swiss scholar, was born in December 1759. After being preceptor in Switzerland, then in Holland, he was successively pastor of the French Church at Basle, at Cassonay, in the canton of Vaud, and finally professor of the interpretation of the books of the saints and the Oriental languages at Lausanne, where he died, February 5, 1821. Some of his principal works are, *Introduction a la Lecture des Odes de Pindare* (Lausanne, 1785): — *Oraison Funebre* (Basle, 1806): — *Dissertation sur l'Etat et les Fonctions des Prophetes* (Lausanne, 1808): — *Discours sur l'Efficacite Morale de la Lecture des Livres Sacrs, et sur le Style de leurs Auteurs* (ibid. 1809).

His Brother, Philip Sirach Bridel

pastor of Montreux, wrote sermons, poetry, an *Essai Statistique sur le Canton de Vaud*, and a *Course de Bale a Brienne par les Valles dui Jura* (Basle, 1802). See Hoefler, *Nouv. Biog. Generale*, s.v.

Bridel, Louis

a French Protestant minister, was born in 1813 at Vevay. He studied at Lausanne, and .after having preached for some time in his native country, he went in 1840 to Paris, where, as one of the preachers at the chapel Taitbout, he soon became the centre of evangelistic work. In 1855 he returned to his native land, and devoted his entire energy to the benefit of his Church. In 1858 he founded the *Chretien Evangelique*, which he edited as long as he lived. The evangelization of Spain very much occupied his mind, and the carrying-out of his plans was interrupted by his death, November 1, 1866. His important work is *Trois Seances sur Paul Rabaut et les Prot. Frang. au Dixhuitieme Siecle* (1859). See *Chretien Evangeique*, 1866, pages 585-604; Lichtenberger, *Encyclopedie des Sciences Religienses*, s.v. (B.P.)

Bridferth

an English Benedictine mathematician, who flourished about 980, taught at Ramsey, and wrote *Commentaries* on the treatises of Bede: — *De Institutione Monachorum*: — and, according to Mabillon, a *Life of St. Dunstan*. See Hoefler, *Nouv. Biog. Generale*, s.v.; Landon, *Eccles. Dict.* s.v.

Bridgart, John

an English Wesleyan missionary, after laboring with great acceptance in West Africa for five years, was compelled the second time to quit his field for the recovery of his health. On the voyage home he called at St. Mary's, on the Gambia, but was too ill to go on shore. He was visited by Cooper, the missionary. He died June 24, 1859, and his remains were committed to the deep. See *Minutes of the British Conference*, 1859.

Bridge, The Sharp

SEE AL-SIRAT.

Bridge, Christopher (1),

a Protestant Episcopal clergyman, was educated at the University of Cambridge, England, and arrived in Boston, Mass., in March, 1699, as an assistant to Reverend Samuel Myles, rector of King's Chapel. After a few years a difficulty, which threatened to convulse the Church, arose between the two on, account of the inequality of the official rights. Mr. Bridge was removed in 1706 to the Church at Narragansett, R.I., where he again became involved in difficulty, the bishop of London, in a letter to the officers of King's Chapel, declaring that he had "committed an insolent riot upon the Church of Rhode Island." The nature of the "riot" has not been ascertained. Mr. Bridge remained only a short time at Narragansett, and in January 1709, became rector of the Church at Rye, N.Y., where he closed his ministry and his life, May 23, 1719, aged about forty-eight years. See Sprague, *Annals of the Amer. Pulpit*, 5:70.

Bridge, Christopher (2),

a Protestant Episcopal clergyman, believed to be a son of the foregoing, graduated at Harvard College in 1733, settled as an Episcopal clergyman on the island of Jamaica. and died in 1773, aged seventy years. See Sprague, *Annals of the Amer. Pulpit*, 5:71.

Bridge, Ebenezer

a Unitarian minister, was born at Boston in 1714, and graduated at Harvard College in 1736. He was ordained minister of Chelmsford, May 20, 1741, and died in October 1792. He published two sermons. See Sprague, *Annals of the Amer. Pulpit*, 8:58.

Bridge, George Washington

a Methodist Episcopal minister, was born at Betherston, Kent, England, November 27, 1817. He was led to Christ as a Sunday-school scholar at the age of ten, and licensed to preach at sixteen. When about thirty he emigrated to America; in 1849 settled as a mechanic at Stockbridge, N.Y., and. in 1851 entered the Oneida Conference. In 1863 he was transferred to the Providence Conference, and in its active ranks labored until his death, October 28, 1867. Mr. Bridge was intelligent, affectionate .and energetic. See *Minutes of Annual Conferences*, 1868, page 60.

Bridge, Henry Martyn

a Methodist, and afterwards a Congregational, minister, was born at Northfield, Massachusetts, August 21, 1823. His parents were devoted members of the Methodist Episcopal Church, and his two brothers, J.D. and J.W., were ministers in that Church. Mr. Bridge united with the Church at the age of seventeen, and was licensed to preach in 1844. As a local preacher he was stationed one year at Centreville, R.I. Between 1845, when he joined the Northeastern Conference, and 1854, he was stationed at North Malden, Gloucester, Lunenburg, Princeton, Blandford Centre, and Williamsburg, Massachusetts. Veering in his views towards Congregationalism, he left the Conference, and accepted a call in 1854 to a Church of that body at Warwick. In 1859 he went to Minnesota, hoping to recruit his health. He returned after a few weeks and entered upon the pastorate of the Church at Colebrook, N.H., where he died, December 31, 1861. He was a solemn and instructive preacher, and a sympathetic pastor. See *Cong. Quarterly*, 1862, page 303.

Bridge, Josiah

a Congregational minister, was born at Lexington, Massachusetts, December 28, 1739. He graduated at Harvard College in 1758, was ordained pastor of the Church at Sudbury, November 4, 1761, and died June 20, 1801. See Sprague, *Annals of the Amer. Pulpit*, 1:518.

Bridge, Matthew

a Congregational minister, was a native of Lexington, Massachusetts. He graduated at Harvard College in 1741, was ordained at Framingham, February 19, 1746, and died September 2, 1775, aged fifty-five years. See Sprague, *Annals of the Amer. Pulpit*, 1:302.

Bridge, Thomas

a Congregational minister, was a native of Hackney, England. He came to America while young, and graduated at Harvard College in 1675. After visiting Europe as a merchant he became a minister. He preached in various places at different times, and then was ordained one of the pastors of the First Church in Boston, Massachusetts, May 10, 1705. He died September 26, 1715, aged fifty-eight years. He was distinguished for his piety, diligence, and modesty. See Sprague, *Annals of the Amer. Pulpit*, 1:163.

Bridgeman, Peter G.

a Methodist Episcopal minister, was born at Bainbridge, N.Y., March 25, 1804. He was converted at the age of eighteen, licensed to exhort in 1826, to preach in 1828, and in 1836 entered the Oneida Conference, wherein he labored until disabled in 1843 by a shock of paralysis. In 1856 he resumed his place in the active ranks, remained effective some nine or ten years, when he again became superannuated, and retained that relation until his death, July 24, 1872. Mr. Bridgeman was an excellent preacher and pastor. See *Minutes of Annual Conferences*, 1873, page 55.

Bridges, Albert

a colored Lutheran missionary, was born in South Carolina about 1845. In 1863 he emigrated with a colony of colored people to Liberia, where he remained a year and a half. While there he was connected for a short time with the Lutheran Muhlenberg Mission, but soon returned to America to prepare himself for missionary work. He spent three years studying at the Missionary Institute, and for a time was engaged as an agent for the American Tract Society. He died at Milton, Pennsylvania, June 30, 1871. See *Lutheran Observer*, August 4, 1871.

Bridges, Charles

an English divine, was born at Northampton, March 24, 1794. He received a careful religious training, was educated at Queen's College, Cambridge, took holy orders in 1817, and entered upon his first curacy at Gosfield, Essex. He was presented to the living of Old Newton, Suffolk, in 1823, where he wrote his *Christian Ministry* and *Exposition on the Proverbs*. In 1849 he accepted the living of Melcombe Regius, and in 1855 that of Hinton Martell, Dorsetshire, where he spent the remainder of his life, writing his *Exposition on Ecclesiastes*. He died April 2, 1869. Mr. Bridges was characterized by great spirituality of mind, deep and accurate knowledge of Scripture, retentiveness of memory, and singular aptitude. See *Christian Observer*, June 1869, page 471.

Bridges, John, S.T.P.

an English prelate, was installed prebendary of Winchester, August 19, 1565, became dean of Salisbury in 1577, and was consecrated bishop of Oxford, February 12, 1604. He died at March Baldon, near Oxford, March

25, 1618. He wrote, *Supremtacie of Christian Princes*, etc. (1573): — *Defence of the Government Established in the Church of England*, etc. (1587): — and *Quatuor Evangelia* (1604). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bridges, Solomon T.

a minister in the Methodist Episcopal Church South, was born in Putnam County, Georgia, December 22, 1822. He joined the Church in 1847, removed to Texas in 1852, received license to preach in 1853, and in the following year entered the East Texas Conference. In 1860 he located, and in 1861 joined the Confederate army, and in it served four years, preaching on every opportune occasion. In 1866 he joined the West Texas Conference, labored one year, and then took a supernumerary relation, which he retained to the close of his life, November 13, 1870. Mr. Bridges was fervent in spirit, cultured in intellect, and faithful in labor. See *Minutes of Annual Conferences of the M. E. Church South*, 1870, page 511.

Bridget, Saint

SEE BRIGIDA.

Bridget (Saint), The 15 Oes Of

are fifteen prayers (*orationes*, of which *oes* is the abbreviation), composed by St. Bridget (whose revelations were fervently credited in mediaeval times), and used before the crucifix daily in St. Paul's Church at Rome. They were formerly very popular.

Bridget (Saint), Order Of.

SEE BRIGITTINES.

Bridget (Saint), Sisters Of

a religious order founded in 1806 by Dr. Delaney, bishop of Kildare and Leighlin, Ireland. Candidates take vows of chastity, poverty, and obedience. The costume is black, similar to that of the Presentation nuns and Sisters of Mercy. The first convent was established at Tullow, County Carlow, Ireland, and the second at Mount Rath, in 1808. One was established at Buffalo, N.Y., about 1853.

Bridgewater, Francis Henry Egerton

eighth *Earl of*, an English clergyman and author, was born November 11, 1756. and educated at Eton and All-Souls' College, Oxford, where he graduated as master of arts in 1780. In the same year he became prebendary of Durham, and in the following year rector of Middle in Shropshire. In 1797 he was collated to the rectory of Whitchurch in the same county. He succeeded to his brother's titles in 1823, and died April 11, 1829. He resided entirely at Paris for many years previous to his death. He published several works, literary and historical (for which see Allibone, *Dict. of Brit. and Amer. Authors*, s.v.); but the most enduring monument to his memory is his bequest for the publication of the *Bridgewater Treatises* (q.v.).

Bridgewater (Lat. A Quepotanus), John

an English Jesuit theologian, was educated at Hart Hall and Brazenose College, Oxford. He was chosen rector of Lincoln College in 1563, and archdeacon of Rochester in 1570. He subsequently espoused the cause of Romanism, resigned his preferments, and sought a home in the college for English Roman Catholics at Douav. He died in Germany about 1600. His writings include *Concertatio Ecclesiae Catholicae in Anglia* (1583; enlarged ed. 1594): — *Confutatio Virulentiae Disputationis Theologiae*, etc. (1589). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bridgman, David

an English Baptist minister, was born in the vicinity of Bovey Tracey, Devonshire, March 13, 1795. He united with the Church at the age of sixteen; studied with Reverend James Viney of Bridgewater two years, and in 1825 was ordained pastor of the Church at Modbury, where he remained five years. In 1830 he removed to Horsington, Somersetshire, where his pastorate continued for nearly thirty years. His next and last settlement was at Ashlev, Hampshire, where he died, July 4, 1868. See (Lond.) *Baptist Hand-book*, 1869, page 137. (J.C.S.)

Bridgman, Elijah Coleman, D.D.

a pioneer missionary to China, was born in Massachusetts in 1801. He graduated at Amherst College in 1826, and at the Andover Theological

Seminary in 1829. He was ordained October 8, 1829, and sent out by the American Board the same year. He was welcomed by Reverend Dr. Morrison, and entered upon his work with ardent hopes for success. He labored first at Canton and Macao, and in 1847 went to Shanghai, where he died, October 27, 1861. (W.P.S.)

Bridgman, James

an English Congregational minister, was born in London in 1783. He was converted in early life; became a student in Cheshunt College, where he remained as student and assistant tutor for five years. He was ordained at Spa Fields Chapel in 1809, and after preaching in various places in the "Connection," according to the practice of the "Society," he settled at Chester in 1814, where he remained for the rest of his life. He died Aug. 11, 1857. He was a man of faith and prayer, patient and calm in spirit, simple and faithful in declaring the truth to dying men. See (Lond.) *Cong. Year-book*, 1858, page 192.

Bridgman, Thomas

an English Wesleyan minister, was converted in early life, and entered the itinerant work in 1811. He died April 21, 1832. He was pious, studious, deliberate in forming his plans, but tenacious in adhering to them. See *Minutes of the British Conference*, 1832.

Bridgman, William

a Presbyterian minister, was settled at Trenton, Illinois, in 1866, and at Richview in 1867, as a member of Kaskaskia Presbytery; at Streator, from 1873 to 1875, as a member of Ottawa Presbytery. He died at Streator, May 27, 1875, aged seventy-three years. See Norton, *Hist. of the Presb. Church in Illinois*.

Bridgnell, James

an English Wesleyan preacher, was born in 1767. He commenced his ministry in 1792; became a supernumerary in 1825, and died suddenly, May 2, 1831. See *Minutes of the British Conference*, 1831.

Bridgnell, William

an English Wesleyan missionary, son of the preceding, was educated at Woodhouse Grove. He was converted in early life; accepted for the ministry in 1822; sent to Ceylon; labored at Kaornegalle, Negombo, Matura, Galle, and Caltura, and after twenty-five years' service returned with broken health. After three years' rest he resumed the work in his native land, and continued it until 1857, when he retired to his daughter's house in Edinburgh. He died April 19, 1858, in his fifty-eighth year. Mr. Bridgnell was humble, yet possessed of real dignity; meek and patient under trials, yet firmly maintaining right and truth. See *Minutes of the British Conference*, 1858.

Bridoul, Toussaint

a French ascetic theologian of the Jesuit order, was born at Lisle in 1595, and died at the same place July 28, 1672. His principal works are, *La Boutique Sacree des Saints et Vertueux Artisans* (Lisle, 1650): — *L'Ecole de Euchariste, etablie sur le Respect Miraculeux que les Betes, les Oiseaux et les Insectes ont rendu, en differentes Occasions, au tres saint Sacrement de Autel* (ibid. 1672; translated into English, Lond. 1688). See Hoefler, *Nouv. Biog. Generale*, s.v.

Brie

SEE BRY.

Brief

is applied to a little ecclesiastical calendar, containing the order of saying the Holy Office, daily, throughout the year. It is also called *Ordo*. These briefs vary in different dioceses, and among different religious orders. Hence there is *Le Bref de Paris*, *Le Beef des Benedictines*, etc.

Briefs

are also letters patent, formerly issued in England, giving license for public collections in churches.

Brieli, Jehuda Leon

an Italian Jewish rabbi, was born about 1643, and died as chief-rabbi at Mantua in 1722. The only printed work of his is the Hebrew grammar,

qW Dq Dba'yl æ] r p v, (Mantua, 1730). He wrote besides, *yrwpys I* [*twgçh µyj wl çh*, a polemical work against the Gospels and the Acts of the Apostles. In the Italian language he wrote a treatise on miracles, *Breve Ragionamento Sopra i Miracoli*, and a reply to Pinamonti's *La Sinaqoga Disingannata*, all of which are still in MS. See Furst, *Bibl. Jud.* 1:132; De' Rossi, *Dizionario Storico* (Germ. transl.), page 64, and *Bibl. Judaica Antichristiana*, No. 22, 23, 24; Gratz, *Gesch. d. Juden*, 10:323, note 6, page 96; Jost, *Gesch. d. Judenth. u. s. Sekten*, 3:224; Steinschneider, *Bibliogr. Handbuch*, page 26, No. 286; Benjacob, *Ozar Ha-Sepharim*, 1:608, No. 1200 (Wilna, 1880). (B.P.)

Brien, O'

SEE OBRIEN.

Brierly, Benjamin

a Baptist minister, was born in York, England, November 24, 1811. He came to America in 1821, and united with the Church in Cunningham, Massachusetts, in 1831. He studied for four years at Newton and New Hampton. In 1835 he was ordained in Dover, N.H., and during the fourteen years thereafter he was pastor at Dover and Great Falls, N.H.; Springfield and Middlebury, Vermont; Manchester, N.H.; and Saleni, Massachusetts. In 1849 he went to California, and became pastor in Sacramento. Subsequently he was pastor at San Francisco for six years, at San Jose two years, and at Nevada City three years, where he died, July 21, 1863. An address, which, in 1847, he preached before the American Baptist Home Mission Society, had a wide circulation. See Cathcart, *Baptist Encyclop.* page 133. (J.C.S.)

Brierly, Isaac

an English Congregational minister, was born at Rochdale, October 29, 1812. From early boyhood he was remarkable for his studious habits. He was religiously trained, joined the Church June 2, 1832, and from that time was diligently employed in Sunday-school teaching. He soon became Sunday school superintendent, then was induced to deliver short addresses, and finally to conduct cottage services. In 1839 he entered the academy at Pickering, with a view chiefly to home mission work. His ministerial services during his academical course were highly valued and extensively sought. In 1842 he was ordained at Mixenden, where he labored for

twenty-two years, and then removed to Ayton, near Stokesley. He retired in 1872 to Leyburn, and there died, March 22, 1873. Mr. Brierly adorned his profession with a modest, consistent, and devoted life. See (Lond.) *Con(g). Year-book*, 1874, page 312.

Briesmann, Johannes

a Lutheran minister of Germany, was born December 31, 1488, at Cottbus in Lusatia. In 1507 he went to Wittenberg and entered the monastery of the Minorites. In 1510 he read his first mass in the monastery. The disputation held in 1519 between Luther and Eck was the turning-point of his life. He now joined himself to Luther, whose teachings strengthened him more and more in the truth of the Gospel; and the eleven theses which he published in 1521, in order to become a doctor of theology, were his first confession, and show a very clear perception of the truth. From Wittenberg he went, in 1522, to Cottbus, and preached there the Gospel. In 1523 he was appointed preacher at Konigsberg and on September 27 he delivered his first sermon, being the first of the series of reformers who evangelized Prussia. In 1527 he accepted a call to Riga, and brought about a new state of things in religious matters. In 1531 he returned to Konigsberg and caused the foundation of a high-school, which since 1544 has been known as the Kionigsberg University. He died October 1, 1549. See Ranke, *Deutsche Geschichte* (3d ed.), 2:54 sq.; Kostlin, *Luther*, 1:658, 661, 680, 709; 2:155; Erdmann, in Herzog's *Real-Encyklop.* s.v. (B.P.)

Briet, Philippe

a learned French Jesuit, was born at Abbeville about 1600, and, in conjunction with Pere Cossart, had the care of the Jesuits' library at Paris. He died December 9, 1668. Among his works are, *Parallela Geographiae Veteris et Novae* (1648, 1649, 3 volumes, 4to; the part relating to Asia and Africa was by some unaccountable accident lost before publication): — *Annales Mundi, sive Chronicon Universale ab Orde Condito ad ann. Christi*, 1663 (Paris, 1662, 1663, 7 volumes, 12mo). He also assisted in the *Concordia Chronologica* of Cossart (*ibid.* 1670, 5 volumes, fol.). See Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Brieuc, Saint

SEE BRIOCUS.

Briga, Saint

SEE BRIGH.

Briga, Melchior Della

an Italian mathematician of the Jesuit order, was born at Cesene in 1686. He was professor of philosophy at Florence, and of theology at Sienna, where he died, July 25, 1749. His principal works are, *Fascia Isiaca Staticce Capitolince* (Rome, 1716, in *Acta Erudit. Lipsien.* 1722): — *Philosophiae Veteris et Novae Concordia* (Florence, 1725). See Hoefler, *Nouv. Biog. Generale*, s.v.

Briggs, Alfred

an English Congregational minister, was born at Wilsden, York, September 13, 1819, and joined the Church at Warley, near Halifax, December 5, 1839. He became a student of Airedale College in September 1842, and pastor of a small church at Rothbury, where he was ordained, August 14, 1847. He died in January 1848. See (Lond.) *Cong. Year-book*, 1848, page 213.

Briggs, Charles (1),

an English Baptist minister, was born in 1753. He was successively pastor of the General Baptist churches at Loughborough and at Spalding. He died at the former place September 9, 1840. See (Lond.) *Baptist Hand-book*, 1841, page 32. (J.C.S.)

Briggs, Charles (2),

an English Congregational minister, was born at Whitwic, Leicestershire, December 27, 1827. He had a godly training, and, being converted at the age of eighteen, put forth earnest efforts to prepare himself for the ministry. He had connected himself with the Primitive Methodists, and in 1848 was called to the regular ministry in the Maidenhead Circuit. Thence he removed to Witney, Oxfordshire, and thence to Southampton, where he joined the Congregationalists, preached for them four years at Coleford, Gloucestershire, three years at Leicester, a few years at Wellingborough, Northamptonshire, and at Chatteris, Cambridgeshire. In 1868 he accepted a call to Kingswood, and there labored up to the time of his death, August 5, 1878. Mr. Briggs was a kind-hearted, genial, frank man; a sincere,

devout, earnest Christian and a faithful minister. See (Lond.) *Cong. Year-book*, 1879, page 302.

Briggs, Ebenezer

a Baptist minister, was born in Middleborough, Massachusetts, in 1768, where he became pastor of the Fourth Baptist Church for many years, preaching also for several years in Rabyham, likewise at what was known as "The Four Corners." He is spoken of as having been eminently a peacemaker, though never at the expense of truth. He died at this residence in Middleborough, February 8, 1851. See *Watchman and Reflector*, February 20, 1851. (J.C.S.)

Briggs, Isaac,

a Congregational minister, was born at Halifax, Massachusetts, May 7, 1775. He was the son of the Reverend Ephraim Briggs, pastor of the Congregational Church of that place, and the brother of four ministers. He graduated at Brown University in 1794, and was pastor of the churches in the following places: York, Maine, from 1797 to 1805; Boxford, Massachusetts, from 1805 to 1830; New Rochester, Massachusetts, from 1835 to 1858. He died at East Morrisania, N.Y., February 22, 1862. Mr. Briggs was a pious and faithful servant of his Master. See *Cong. Quarterly*, 1862, page 388.

Briggs, James

a Congregational minister, was born at Newton, Massachusetts, January 18, 1746. He graduated at Yale in 1775; was ordained pastor of the Church in Cummington, in 1779, where he had been preaching for several years previous; and died December 7, 1825. "When he was settled, the town vowed to give him 200 acres of good land and £60 (estimated by rye at 3s. 4d. a bushel), for 'settlement,' and £50 salary, to be increased by £5 a year until it reached £60, estimated by rye, as above; by beef at 20d. a pound, and flax at 8d. a pound." See *Cong. Quarterly*, 1859, page 44; Sprague, *Annals of the Amer. Pulpit*, 2:408.

Briggs, Joel

a Baptist minister, was born in Norton Massachusetts, April 15, 1757. He became a Christian early in life, and was baptized in March 1770. He pursued his collegiate studies at Brown University for nearly three years,

when he was obliged to leave college on account of a weakness in his eyes. In January 1785, he accepted a unanimous invitation from the Baptist Church and Society in Randolph, to become their pastor, and was ordained December 5, 1787. After a pastorate crowned by four or five revivals, he resigned in 1825, on account of growing infirmities. He continued to preach, as occasion offered, until his death, January 18, 1828. He left a good record as a faithful servant of Christ, who loved the cause to the promotion of which he had consecrated his life. See *Amer. Baptist Mag.* 8:285. (J.C.S.).

Briggs, Otis

a Baptist minister, was born about 1788, and graduated at Brown University in 1808. He commenced his ministry in Farmington, Maine. In 1816 was ordained pastor of the Church in North Yarmouth, but soon after took charge of the township of land given by the state of Massachusetts to Waterville College. In 1818 he removed to Bangor, Maine, and about two years afterwards became pastor of the Church in Hampden for eight years, and of the Second Baptist Church in the same place three years. For several years he was engaged in agencies for benevolent causes, and died October 1, 1842, while he was in the employment of the Home Mission Society. See Millett, *History of the Baptists of Maine*, page 437. (J.C.S.)

Briggs, T.C.

a Baptist minister, was born in Vermont, March 19, 1813. When but two years of age he lost his father. His taste for books early developed itself, and he gave promise of his future usefulness. He became a Christian when he was seventeen years of age, and joined, the Methodist Episcopal Church. During the next ten or twelve years he attended school, and taught and preached. Having gone through a course of study at the Delaware College, he went to Kentucky, where he was ordained by bishop Andrews. In 1850 he became pastor of the Baptist Church at Newton, where he remained two years, and afterwards at Lawrenceburg, Indiana, for three years. His next pastorate, which was of four years duration, was at Barrington Centre, Illinois. From this place he removed to Orlando, Indiana where he remained ten years, and then to Chickasaw, Iowa, where he remained until his death, preaching a part of the time at Fredericksburg, and a part of the time at Jacksonville. While the civil war was in progress, Mr. Briggs was outspoken in his anti-slavery sentiments, and lectured on

the subject, and circulated a small work which he wrote, entitled, *An Exposition of the Constitution of the United States*. He died at Chickasaw, January 24, 1880. See *Chicago Standard*, February 12, 1880. (J.C.S.)

Brigh (Lat. Briga), Saint,

is given in Irish martyrologies as the name of a saint of Coirpre, commemorated January 7. She is thought by some to be the daughter of Feargna, a noble matron, who assisted St. Patrick on the banks of the Liffey (Evrinus, *St. Patrick*, 3:9), by others the sister of St. Brendan of Clonfert. If daughter of Feargna, she was probably a Palladian Christian, and lived at Glashely, near Narraghmore. See O'Hallon, *Irish Saints*, 1:300 sq.

Brigham, Charles Henry

a Unitarian minister, was born in Boston, July 27, 1820. He graduated at Harvard; became pastor at Taunton, Massachusetts, in 1844, and at Ann Arbor, Michigan, in 1865; professor of ecclesiastical history at Meadville, Pennsylvania, in 1866; and died at Brooklyn, N.Y., February 19, 1879. He wrote, *Letters of Foreign Travel: — Life of S. Daggett*, numerous pamphlets, sermons, and articles in reviews. See *Memoir* (Bost. 1881).

Brigham, John Clark, D.D.

a Presbyterian minister, was born in New Marlborough, Massachusetts, in 1793. He graduated at Williams College in 1819, studied theology at Andover (class of 1822), spent three years in South America in missionary exploration and Bible distribution, and on his return, in 1825, became connected with the American Bible Society, of which he was appointed a corresponding secretary in 1827, a post he filled with ability for thirty-five years. He was ordained October 10, 1832, and died in Williamsburgh, N.Y., August 10, 1862. See *Appleton's Annual Cyclopaedia*, 1862, page 671.

Brigham, Willard

a Congregational minister, was born in Marlborough (now Hudson), Massachusetts, May 4, 1813. He prepared for college at Phillips Academy, Amndover, graduated at Williams College in 1838, and at Andover Theological Seminary in 1842. On May 24, 1843, he was ordained pastor of the new Church at Wardsborough, Vermont, a pastorate which, lasted

twelve years. He next became the pastor of the Church at Ashville, Mass., for eight years. As acting-pastor, he served the Church in Wardell three years, and that at South Wellfleet two years. For two years he was also minister of the First Church, Winchendon, into whose service he entered in the spring of 1869. After this he relinquished all active labor, gradually wasting under an incurable disease. He died; at Winchiendon, March 1, 1874. As a preacher and pastor he was considered superior. See *Cong. Quarterly*, 1874, page 470.

Brigham Young

SEE YOUNG, BRIGHAM.

Bright Saint

SEE BRIGIDA.

Bright, George

a minister in the Methodist Episcopal Church South, was born in Virginia, in 1812. He removed to Georgia when a young man; devoted himself to teaching; received license to preach in 1840, and in 1841 entered the Georgia Conference, in which he occupied many important appointments, laboring without interruption, save one year, first in the Georgia, then in the Missouri, then in the Louisiana, and finally two years in the Florida Conference. He died at Key West, Florida, September 20, 1874. Mr. Bright was an active and faithful minister and pastor. See *Minutes of Annual Conferences of the M.E. Church South*, 1874, page 40.

Bright, Thomas

a Baptist minister, was born in Walton, England, in 1808. He came to America, and took up his residence in Utica, N.Y., where he was baptized, and soon after became, a minister. The churches he served were in New York state, and in Wisconsin, whither he removed in 1852. He suddenly died, September 10, 1876, while preaching in Madison. He took a high rank among the ministers of his denomination in Wisconsin. See Cathcart, *Baptist Encyclop.* page 134. (J.C.S.)

Bright, Timothy, M.D.

an English clergyman, was appointed rector of Methley, in Yorkshire, in 1591, and died in 1616. He published, *De Dyscrtsia Corporis Human* (1583): — *A Treatise of Melancholy* (1586): — an *Abridgment of the Book of Acts and Monuments* (1589), and other works.

Brightman, Thomas

an English Puritan divine, was born at Nottingham, in 1557, and educated at Queen's College, Cambridge. He became rector of Hawnes, in Bedfordshire, and died August 24, 1607. His character was saintly, but his writings are highly fanciful; they were published collectively (Lond. 1644), and include, *Apoclypsis Analysiet Scholiis*, etc. (1609): — a work on *Canticles*, and a portion of the book of *Daniel* (1614): — and *Predictions and Prophecies written forty-six years since, concerning the three Churches of Gernmanie, England, and Scotland* (1641). See Rose, *Biog. Dict.* s.v.; Fuller, *Worthies of England* (ed. Nuttall), 2:575; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Brigida (Bridget, Bright, Or Bride)

is the name of several Irish saints. Colgan (*Tr. Thaum.* pages 611-613) gives a list of fourteen Brigidas who are distinguished from each other, and another list of eleven who are not so distinct. As regards many of these little can be said; and even of those who are better known there is no little difficulty in keeping the lines of distinction clear.

1. The daughter of Aedh. On September 30 the calendars give the name "Bright" without dedication; but Colgan identifies her with the daughter of Aedh, son of Eochadius. She is probably the Brigida of Moinmiolain — March 9 — in Dalaradia, the district governed by the offspring of Coelbadius.

2. Daughter of Darius, commemorated May 13 and 24. Colgan thinks that this Brigida is she who so carefully nursed her infirm husband and converted him. After his death she dedicated all her property to God and St. Mochteus, and the saint advised her to return to her father's house, build a cell, and there await the resurrection. Colgan also tries to identify her with Brigida of Hauchter-aird, and Brigida of Senboith or Stranbo in Wexford.

- 3.** Daughter of Leinin, of Cill-inghen-Leinin, commemorated March 6. Among the saints descended from the family of St. Foillan, Colgan (*Acta Sanctorum*, page 104, c. 2) enumerates "Brigida V. filia Lenini," who is venerated March 6 in the Church of Kill-naninghean, district of Ui-Briuin. This "Church of the Sisters" is dedicated to her and other five daughters of Leinin.
- 4.** Daughter of Neman and sister of St. Sedna or Sedonius (commemorated March 9), abbot of Killaine; sister also: of Sts. Gorba, Lassara, etc. — all descended from Erc, son of Eochaidh.
- 5.** Fifth virgin abbess of Kildare, the "Mary of the Irish" (commemorated February 1), was of the race of Eochaidh Filnnfuathairt, son of Feidhlimidh Reachtmhar, and thus connected with St. Columbia. Her father was Dubtach of Leinster, and her mother a slave or captive, Broiccseach. Brigida was born at Fochart, near Dundall, about 450. In order to avoid marriage she received, about 467, *the pallium album et vestem candidam*, dedicating her to virginity. Her chief residence was the monastery of Kildare, which she founded; but affiliated houses of both men and women (*de utroque sexu*) were raised all over the country, she being abbess over all other abbesses, and the bishop with her at Kildare being similarly above all bishops in her other monasteries. She is connected with bishop Mel, disciple of St. Patrick; and her lector and preacher was bishop Nadfraoich. Thirty years after the death of St. Patrick, whose winding-sheet she prepared, and at the age of about seventy-four, St. Brigida died. Montalembert (*Monks of the West*) gives an account of St. Brigida and her monasteries, and places her birth at A.D. 467, and her death A.D. 525. He says that "there are still eighteen parishes in Ireland which bear the name of Kilbride or the Church of Bridget." The Irish annals vary as to the time of her death, but the most probable is A.D. 523. Cogitus (Colgan, *Tr. Thaumn.* pages 523, 524) says that when she died her body and that of bishop Conlaedh were placed on either side of the decorated altar of the church at Kildare. Others say that her body was afterwards translated to Down and deposited in one grave with St. Patrick and St. Columba. This, however, is controverted as an invention of the 12th century. In the Scotch account, she was buried or her relics were kept at Abernethy, but it is more probably another St. Brigida (see 6). St. Brigida was a very frequent object of invocation; and churches dedicated to St. Bridget, St. Bright, and St. Bride, in all parts of the British Isles, attest the belief in the efficacy of her intercession. In Ireland they are almost numberless, and many are

forgotten. In Scotland, also, the cultus of this saint was very extensive, her dedications being found chiefly in those parts nearest to Ireland and most under Irish influence. For a full and critical account of her life, see Lanigan, *Eccl. Hist. Ireland*, 1:68, 355, and chapters 8, 9; Todd, *Book of hymns*, 1:65 sq.; O'Hanlon, *Irish Saints*, 2:1 sq.; Baring-Gould, *Lives of the Saints*, 2:14 sq.

6. Virgin, commemorated March 14. It is probable there was a Scotch saint of this name, whose relics were kept at Abernethy. A Brigida is said, in the *Irish Life of St. Cuthbert*, to have been brought from Ireland, and educated by St. Columba, the first bishop of Dunkeld, along with St. Cuthbert, at Dunkeld. See Ussher, *De Brit. Eccl. Prim.* (Dublin, 1639) pages 703, 704, who also cites the dedication of Abernethy to God and to St. Brigida by king Nectan.

Brignon, Jean

an ascetic theologian of France, of the Jesuit order, who died in 1725, wrote, among other works, *Instructions Spirituelles et Pensees Consolantes pour les Ames Affligees on Scrupuleuses* (Paris, 1706, 1711): — a translation of *L'Imitation de Jesus-Christ* (ibid. 1694, many times republished): — *Le Combat Spirituel*, translated from the Italian (ibid. 1688): — *Le Guide Spirituel*, translated from the Spanish of P. Dupont (ibid. 1689): — a translation of the *Opuscles* of Bellarmin (ibid. 1701): — a translation of the *Traite des Sept Paroles de Jesus-Christ sur la Croix*, from the same (ibid. 1700). See Hoefer, *Nouv. Biog. Generale*, s.v.

Briguet, Sebastian

a Swiss historian, was canon of Sion in Valais, and sought diligently for the antiquities of his native country. He died in 1780. He left some works, among which we notice *Vallesia Christiana seu Dicecesis Sedunensis Historia Sacra, Vallensium Episcoporum Serie Observata, Addito in Fine Eorundum Syllabo* (Sion, 1744): — *Oraison Funebre de Louis XIV* (Paris, 1726, 1734). See Hoefer, *Nouv. Biog. Generale*, s.v.

Brihat-Katha

(*the great story*), a collection of the popular legends of India.

Bril, Paul

an eminent Flemish painter, the brother of Matthew, was born at Antwerp in 1556, and studied under Daniel Wortelmans, an obscure artist. He was engaged, on the accession of Sixtus V, to execute some considerable works in Santa Maria Maggiore, in the Sistine chapel, and in the Scala Santa, at St. John of Lateran. He died in Rome in 1626. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Brill, Jacob

a Dutch mystic, was born January 21, 1639, and died at Leyden, January 28, 1700. He was deposed from his office as preacher of Phillipsburg in 1683 for attaching himself to the doctrines of Pontian van Hattem. He wrote about forty treatises, which were published in 1705 at Amsterdam, and in a German translation at Leipsic in 1706. His teaching is unbiblical, and represents an unchristian mystical pantheism. Thus, according to Brill, the true sacrifice of Christ was not on the cross; but must take place in every Christian. Poiret, in the *Bibliotheca Mysticorum Selecta*, 1708, speaks very highly of Brill. His writings are given in *Unschuldige Nachrichten*, 1712, pages 876-882. See Gibel, in Herzog's *Real-Encyklop.* s.v.; Lichtenberger, *Encyclopedie des Sciences Religienses*, s.v., (B.P.)

Brillhart, Jacob

a minister in the Methodist Episcopal Church South, was born in York County, Pennsylvania, September 16, 1808. He was converted in 1834; removed to Richmond, Virginia, in 1839, where he was licensed to preach; and in 1848 entered the Kentucky Conference. On the organization of the Western Virginia Conference in 1850 he became a member of it; and in 1865 was transferred to the Holston Conference. In 1870, a stroke of paralysis rendered it necessary for him to become a superannuate, which relation he sustained to the close of his life, April 10, 1874. See *Minutes of Annual Conferences of the M.E. Church South*, 1874, page 16.

Brim, William W.

a Methodist Episcopal minister, was born at Henrietta, N.Y., May 18, 1827. He went to reside with friends on a farm, near Cazenovia, at the age of thirteen; was apprenticed to a turner at eighteen; experienced religion at nineteen; studied at Wyoming Seminary one year, a short time at

Cazenovia, and graduated at Dickinson College in 1857. Soon afterwards he became principal of Rainsburgh Seminary, and in 1859 entered the East Baltimore Conference. In 1862 he became superannuated, and travelled for his health. In 1863 he became principal of Jonesville Seminary, and in 1864 retired to Lockport, N.Y., where he resided until his death, October 7, 1874. Mr. Brim was a genial Christian gentleman, and led a gentle, devoted life. See *Minutes of Annual Conferences*, 1875, page 32.

Brimner

in Norse mythology, is the hall in Gimie or Okolni, where the best drink is to be found for departed souls.

Brinckmann, Philip Jerome

a German painter and engraver, was born at Spires in 1709, and studied under J.G. Dathani. The following is a list of some of his works: *David with the Head of Goliath; The Resurrection of Lazarus; Christ and the Samaritan Woman; Mary Magdalene at the Feet of Our Saviour*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Rose, *Biog. Dict.* s.v.

Brindley, Richard

an English Congregational minister, was born at Worcester in 1825. He was converted and received into Christian fellowship at the age of fourteen, obtained his education at Highbury College, and was pastor first at King's Lynn. Severe weather at this place caused his removal to Argyle Chapel, Bath, where he labored successfully during ten years, and then accepted an invitation to the pastorate of the Church at Markham Square, Chelsea. Here he died, October 19, 1865. Mr. Brindley, during his life, published several *Sermons* and *Tracts*, which had considerable circulation. See (Lond.) *Cong. Year-book*, 1866, page 237.

Brine, John

an English Baptist minister, was born at Kettering in 1703. Although placed when quite young in a factory, he devoted his spare hours to reading and study. He became a Christian, and joined the Baptist Church at Kettering, which subsequently gave him a license to preach, and he was, after a time, called to the pastoral charge of the Church at Coventry. After a few years he was called to London, to become the pastor of the Baptist Church worshipping in Currier's Hall, Cripplegate. As a minister in the

metropolis he took a prominent stand in all matters pertaining to the prosperity of his denomination during his thirty-five years' residence in London. After a life of great usefulness he died, February 24, 1765. The publications of Mr. Brine were very numerous, consisting largely of *Sermons*, with a few treatises, the design of which was to vindicate his peculiar tenets. He belongs to the school of divines represented by Gill, and may be termed a High Calvinist. See Wilson, *Hist. of Dissenting Churches*, 2:574-580. (J.C.S.)

Brinkerhoff, Abraham D.

a Presbyterian minister, was born at Fishkill, N.Y., June 5, 1795, He was educated at Columbia College and the Auburn Theological Seminary. He was licensed by the Champlain Presbytery of New York in 1832, and became pastor of the Presbyterian Church at Chazy in September, 1833; subsequently at Plattsburgh, Keesville, and Champlain (till 1850), and in 1852 again at Chazy until 1858. He afterwards resided without charge at Champlain. where he died, March 2, 1860. See Wilson, *Presb. Hist. Almanac*, 1861, page 157.

Brinkerhoff, George G.

a minister of the Reformed (Dutch) Church, was born at Closter, Bergen County, N.J., in 1761. He studied under' Meyer, Romeyn, and Froeligh, and was licensed by the Synod of Dutch Reformed churches in 1788. In 1789 he was missionary "to the North," and to Conewago, Pennsylvania, from 1789 to 1793. While he was there, and about the time of his departure, his congregation was broken up by the almost total emigration of his people farther west. He was pastor at Kakeat and Ramapo from 1793 to 1806, and at Sempronius, near Owasco, Cayuga County, N.Y., from 1808 to 1813. He was also missionary to "Genesee Country" in 1796. He died in great peace and triumph in 1813. He was a godly man and a faithful minister, mild and gentle, and yet firm and resolute. See Corwin, *Manual of the Ref. Church in America* (3d ed.), page 195.

Brinkle, Samuel Crawford

a clergyman of the Protestant Episcopal Church, was born at Dover, Delaware, January 26, 1796. He graduated at Princeton College, N.J., in 1815; was ordained deacon in 1818 and priest in 1820; officiated at St. David's Parish, Radnor, Pennsylvania, for fourteen years; in Grace Church,

Philadelphia, two years; and was assistant minister to the United Swedish churches fourteen years. In May 1848, he took charge of Christ Church, Christiana Hundred, near Wilmington, Delaware, where he remained until his death, March 12, 1863. He was a delegate from Delaware to the General Convention of 1862. See *Amer. Quar. Church Rev.* July 1863, page 321.

Brinkley, John

an English prelate and astronomer, was born in 1763. He graduated from Caius College, Cambridge, in 1788. In 1826 he was appointed bishop of Cloyne, in Ireland, having been previously for many years professor of astronomy in Trinity College, Dublin. His death occurred September 14, 1835. Dr. Brinkley was eminent for his knowledge of mathematical science and astronomy. He published *Elements of Plane Astronomy* (1822, 8vo; the 6th edition was edited, with notes, by the Reverend Dr. Luby). See (Lond.) *Christian Remembrancer*, Oct. 1835, p. 640; Rose, *Biog. Dict.* s.v.

Brinsley, John

an English Nonconformist divine, nephew of bishop Hall, was born at Ashby-de-la-Zouch, Leicestershire, in 1600, and educated at Eman'uel College, Cambridge. He preached first at Oreston, near Chelmsford, then at Smerleyton, in Suffolk, and lastly was called to Yarmouth, but, on account of his principles, was not permitted to preach except on week days at a small village, until the people of Yarmouth applied to the king for his license. At the Restoration, however, he was ejected for nonconformity. He died January 22, 1665; He published several theological and educational works. See Chalmers, *Biog. Dict.* s.v. Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Brinsmade, Daniel

a Congregational minister, graduated from Yale College in 1745, was ordained pastor of the Church at Washington, Connecticut, in 1749, and died in 1793. See Sprague, *Annals of the Amer. Pulpit*, 1:631.

Brinsmade, Horatio Nelson, D.D.

a Presbyterian minister, was born at New Hartford, Connecticut, December 28, 1798. He prepared for college at Phillips Academy, Andover, and

graduated at Yale College in 1822. Immediately thereafter he entered Princeton Seminary, where he remained one year, and afterwards studied theology under Dr. Hawes. He taught in the Deaf and Dumb Asylum at Hartford from 1823 to 1831. He was licensed by the North Congregational Association of Hartford, June 1, 1828. He supplied the North Congregational Church at Hartford, the Church at Collinsville also (1831); became pastor at Pittsfield, Massachusetts (1835-41); and from there he went to the Third Presbyterian Church of Newark, N. J. (until 1853); was pastor subsequently of a Congregational Church at Beloit, Wisconsin, and closed seven years of highly successful labor, January 1, 1861. During nearly the whole time of his pastorate there he gave gratuitous instruction in Beloit College. From there he returned to Newark in 1864, and commenced labors with a mission of the Third Presbyterian Church, and as a result the Wycliffe Presbyterian Church was formed in 1865, of which he was pastor from 1867 to 1872. He died in Newark, January 18, 1879. See *Necrolog. Report of Princeton Theol. Sem.* 1879. page 19.

Brinsmead, William

a Congregational minister, was a native of Dorchester, Massachusetts. He entered Harvard College in 1646, but left in 1647, without taking his degree. He first preached at Plymouth, but he was laboring at Marlborough as early as 1660, though he was not installed there until October 3, 1666. As he was preaching on March 20, 1676, the assembly was surprised by the approach of Indians. All reached the fort safely except one man, who was wounded. The meeting-house and many dwellings were burned. Brinsmead died July 3, 1701. See Sprague, *Annals of the Amer. Pulpit*, 1:256.

Briocus, Saint

as is not uncommon with the early Celtic saints who led a wandering life, is claimed by several of the Celtic tribes. According to *Acta Sanctorum*, May 1, Briocus was born of idolatrous parents in Corriticia, and educated from the age of ten years by Germanus, bishop of Paris. He settled in Brittany, where he died at the age of ninety. His monastery at St. Brieuc was made the centre of a bishopric about 844, but his body was soon after translated to the monastery of Sts. Sergius and Bacchus, near Angers, the monks flying before the Dalies. His bell was still existing in 1210. The parish of St. Breock, in Cornwall, is on the river Camel, and the parish fair is held May

1, the day of the saint's translation, but his feast day at St. Poi de Leon was April 28 (or 29). He is known in Scotland as *Brayoch*, *Broc*, *Brock*, and *Bryak*, and had dedications at Montrose, Rothesay, and Dunrod, in Kirkcudbrightshire, but does not appear in Scotch calendars (see Forbes; *Kal. Scott. Saints*, page 291; *Orig. Par. Scot.* 2:223).

Brion

a French ascetic theologian, lived at the commencement of the 18th century. Some of his principal works are, *Paraphrases sur divers Psaumes Mysterieux* (Paris, 1718): — *Vie de ia Soeur Marie de Sainte Therese, Carmelite de Bordeaux* (ibid. 1720): — *Considerations sur les plus Importantes Verites du Christianisme* (ibid. 1724): — *Traite de la Vraie et Fausse Spiritualite* (ibid. 1728): — *Vie de Madame Guyon* (Cologne, 1720). See Hoefer, *Nouv. Biog. Generale*, s.v.

Brionne, Council Of

(*Concilium Brioniense*), was held in 1050. (The place is the ancient *Brionia*, in France fifteen miles N.E. of Bernay.) This was rather a conference than a council in it Boranger was silenced, and made to profess the Catholic faith. See Labbe, *Concil.* 9:1054.

Briosco, Andrea

(called *il Riccio*), an Italian architect, was born at Padua, and flourished about 1500. His chief work was the grand Church of Santa Giustina. This work gained him a reputation. He was also a sculptor of some eminence, as there are some of his works in San Antonio, at Padua. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Briot, Simon

a French historian of the Benedictine order, died in 1701. He left in MS. *Histoire de l'Abbaye de Molesme*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Brisacier, Jacques Charles De

a French theologian, was born about 1646. He was for seventy years overseer of the seminary of foreign missions. He died in 1736. His chief works are, *Oraison Funebre de la Duchesse d'Aiguillon* (Paris, 1675): —

Oraison Funebre de Mademoiselle de Bouillon (Rouen, 1683). See Hoefer, *Nouv. Biog. Generale*, s.v.

Brisacier, Jean De

a French theologian of the Jesuit order, was born at Blois in 1603. He taught classics and philosophy in several colleges, and afterwards devoted himself to preaching. His zeal against Port Royal gained for him a great deal of credit in his society. He was successively rector of several places, provincial in Portugal, rector of the college of Clermont at Paris, and finally died at Blois in 1668. Among his writings we notice, *Le Jansseisme Coanfondu*. (Paris, 1651). This work was censured by the archbishop of Paris, M. de Gondi, and strongly combated by Arnauld. See Hoefer, *Nouv. Biog. Generale*, s.v.

Brisbane, William H. (1), D.D.

a Baptist minister, was born near Charleston, S.C., in 1803. "His ancestors were of aristocratic English and Irish families, and he was the heir of large wealth." Bishop England of the Romish Church, and Reverend W.T. Brantly were his early instructors, and he was a graduate of the military school at Middletown, Connecticut, in 1822. Shortly after leaving this place he became a Christian, and immediately decided to study for the ministry. His social standing and ability as a preacher at once brought him into repute, and he was a welcome visitor in the best circles of society. Much of his time was spent in Washington and the principal cities of the country, where he was brought into friendly relations with some of the ablest statesmen in the land. He took an active part in the anti-slavery cause, and early in the history of that movement emancipated his own slaves, and provided homes for them in Ohio. He became a resident of Cincinnati, where he devoted himself most zealously to the work of the ministry. The last twenty-five years of his life were spent in Wisconsin, where, in Madison and other places, he preached with great power and success. His death occurred at Arena, Wisconsin, April 5, 1878. See Cathcart, *Baptist Encyclop.* page 135. (J.C.S.)

Brisbane, William H.

(2), a Methodist, Episcopal minister, was born in New York city, August 5, 1824. He was thrown upon his own resources at the age of ten; became a messenger boy in the employ of a lawyer, where he formed a fondness for

books; found his way to Philadelphia while yet young, apprenticed himself to a chair-maker, sought religious associations, attached himself to a Sabbath-school, and in 1843 gave his heart to God. Three years later he received license to preach, and in 1848 entered the Philadelphia Conference, wherein he served faithfully until his death, April 29, 1862. Mr. Brisbane combined devoted piety, studious habits, and industry, thus starting favorably in his ministry, and continuing to increase in ability and acceptableness. See *Minutes of Annual Conferences*, 1863, page 44.

Briscoe, Thomas

an English Wesleyan preacher, commenced his ministry in 1751, and continued in the harness for about thirty years. Damp beds and poor accommodations in Ireland induced the disorder from which he died in the city of Chester, where he was supernumerary, in 1797. He was a well-read man, a good preacher, but with little physical energy. See Atmore, *Meth. Memorial*, s.v.

Brison

was a eunuch of the empress Eudoxia, an orthodox Christian, and a faithful friend of Chrysostom. He took the lead in the processions set on foot to overpower the services of the Arians, and in an assault made by them received a serious wound in the head from a stone. When, on Chrysostom's first deposition, Eudoxia's fears had been aroused by the earthquake, Brison was one of the messengers sent to discover the archbishop's place of retreat. He found him and brought him back. On his arrival at Cucusus, Chrysostom wrote to Brison, giving an account of his journey and its miseries.

Bristed, John

a minister of the Protestant Episcopal Church, was born in Dorset, England, in 1779. He studied medicine and practiced it before he came to America. In 1806 he arrived in New York, began the study of law, and was admitted to practice in the courts of that state. He married the daughter of the late John Jacob Astor of New York city, in 1820, and continued in the legal profession until 1824, when he removed to Bristol, R.I., and began the study of divinity under bishop Griswold, and was admitted to orders. Subsequently he went to Vermont and completed his studies under bishop Smith. For some time he was in charge of a Church at Vincennes, and in

1828 returned to Bristol as an assistant to bishop Griswold. In the following year he was rector of St. Michael's Church in that town, which position he held until April 1843, when he resigned it on account of failing health. He died at Bristol, February 23, 1855. See *Amer. Quar. Church Review*, 1855, page 161.

Bristol, Council Of

(*Concilium Bristolense*), was held under the pope's legate, on St. Martin's day, in 1216, upon matters relating to discipline. Eleven bishops of England and Wales were present, with others of the inferior clergy, and of the nobility who continued faithful to Henry III. The barons who opposed that monarch were excommunicated. See Wilkins, *Concil.* 1:546.

Bristow, James H.

a Methodist Episcopal minister, was born in Clark County, Kentucky, July 26, 1813. He received a liberal education, and on reaching manhood made choice of the law as a profession; but being converted in 1832 he joined the Presbyterians, and soon after was licensed to preach in the Cumberland Presbyterian Church. He thus continued to labor, first in Kentucky, and afterwards in Ohio. Eventually he joined the Methodist Episcopal Church, and in 1844 was admitted into the Kentucky Conference. At the unfortunate division of the Church, Mr. Bristow, for peace' sake, though an avowed enemy to slavery, took work in the Church South, in which he filled many of its best appointments, and gained merited distinction in his able defence of some Methodist doctrines which are in direct opposition to popular belief in the region where he was born and reared. In 1852 he was sent as a missionary to California; two years later he returned and united with the Louisville Conference of the Church South. At the beginning of the war Mr. Bristow was intensely southern in feeling and education, as well as association; but he was equally patriotic, and declared, "I am determined to stand by the old flag," which assertion made the Confederates his deadly enemies, and obliged him to flee for refuge to the Louisville Legion, of which he was immediately chosen chaplain, and with it thus remained till near the end of the war. On closing his military career he found no affiliation in his heart for the sentiments of the Church South, and returned to the bosom of his mother Church, procured an upper room in Louisville, Kentucky, and soon formed a religious society, to whom he preached, and with which he labored until it became a strong Church. His

last charge was in the city of Paducah, as presiding elder of that district. That was, indeed, pioneer work. He had no supporters, few friends, and many opposers; but he rose superior to every discouragement and obstacle, secured a room in which to hold meetings, organized a Sabbath-school, travelled thousands of miles soliciting money for the erection of a house of worship, was eminently successful, and at his death left there a fine brick edifice worth three thousand dollars, a Church of one hundred and four members and probationers, and a fine Sunday-school, equipped with a library of one hundred volumes. Mr. Bristow was struck with paralysis April 10, 1869, and on the first of the following March he died. See *Minutes of Annual Conferences*, 1870, page 24.

Bristow, John

an English Congregational minister, was born at Great Marlow, January 27, 1787. He joined the Church at Wooburn in his nineteenth year, and was sent, in 1809, to the Gosport Academy, but at the close of the first year removed to the college at Hoxton. In September 1814, he was ordained over the Church at Wilton, and continued to exercise his ministry here for tell years. He became pastor of the Church in Castle street, Exeter, in 1824, but in 1847 he resigned his pastoral charge, as he found his health was failing greatly. He preached occasionally, as his health admitted, but his sufferings and life ended August 30, 1852. As a minister and a Christian, he was much revered and honored. See (Lond.) *Cong. Yearbook*, 1853, page 207.

Bristow (Or Bristolius), Richard

an Englishman in Roman orders, was born at Worcester in 1533. He was educated at Exeter College, Oxford, lived first at Louvain, and then at the English College at Douay at a time when it was not safe for one of his sect to remain in England. He was the first of that college to be made a priest, being the right hand of cardinal Allen, who, departing to Rheims, left Bristow prefect of Douay College. He was afterwards sent for to Rheims, where he wrote his book, *Contra Futilems Fulcrum*. He returned to his native land for his health, and died in London in 1582: He also collected, and for the most part wrote, *Annotations on the English Translation of the New Testament*, at Rheims, and some minor works. See Landon, *Eccles. Dict.* s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.; Rose, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Britain, Councils Of

(*Concilium Britannicum*), is a name

(1) for Councils of the Welsh Church. *SEE AUGUSTINES OAK; SEE CAERLEONENSE; SEE LUCUS VICTORIAE; SEE VERULAMIUM.*

(2) Breton Councils. *SEE BRETAGNE, COUNCIL OF.* The councils called "Britannica" are either those above named (mostly misdated and incorrectly described), or are pure fables; Cave has chosen to add to them the Northumbrian Synod of Onestrefield of A.D. 702, which see under its proper title.

Brithwaldus (Or Britwold)

a monk of Glastonbury, and afterwards abbot of Reculver (*Regalbiensis*), was elected to the see of Canterbury, July 1, 692. He drove into banishment Wilfred of York; but at length, frightened by the papal menaces, restored him to his see. He held the metropolitan see thirty-eight years and six months, and died in 730. He wrote, the *Life of St. Edwinus, Bishop of Worcester*: — *De Origine Eveshamensis Coenobii*, etc. See *Godwin de Praes*, page 43; Landon, *Ecclesiastical Dictionary*, s.v.

British Church

SEE ENGLAND, CHURCH OF.

Britius, Saint

bishop of Tours, was licentious in early life, but was converted by St. Martin, and became his successor. He died November 13, 444.

Britius, Francis

a French missionary and Orientalist, a native of Rennes, lived in the latter half of the 17th century. He at first preached the Gospel in the East, but was finally recalled to Rome by his superiors, who employed him to translate into Arabic an abridgment of the *Annals* of Baronius, continued by Sponde down to the year 1646 (Rome, 1653, 1655, 1671). He also assisted in an Arabic version of the Bible, published by Nazari (Rome, 1671), with the text of the Vulgate, opposite. See Hoefer, *Nouv. Biog. Generale*, s.v.

Brittain, Joseph,

an English Wesleyan minister, was born at Wednesbury, Staffordshire, in 1784. He joined the Methodist Church in early life, and the itinerancy in 1806. He died in the work, November 28, 1821. "He was of a meek and quiet spirit." See *Minutes of the British Conference*, 1822.

Brittinians

a congregation of Augustinian monks, so called from their having been first established at Brittini, near Ancona, in Italy, in the former part of the 13th century. They were very austere, ate no animal food, and observed long fasts. They were recognized by Gregory IX, and joined the general congregation of Augustinian monks (q.v.) in 1256.

Britton, Maurice

an English Wesleyan minister, was born at Kingswood, November 3, 1802. He was converted when sixteen, received an appointment from the Conference in 1830, and died at Hereford, February 22, 1869. He was a godly man, attentive to the poor and the afflicted, and a soul saver. See *Minutes of the British Conference*, 1869, page 19.

Britton, Thomas

a Presbyterian minister, came to America from England in 1850, joined the Brooklyn Presbytery, and was stationed in the city of Brooklyn, N.Y. He died in the autumn of 1858. See Wilson, *Presb. Hist. Almanac*, 1860, page 120.

Brivio, Giuseppe

an Italian poet, was born at Milan in 1370, became canon of the cathedral of that place, and died at Rome in 1450. He composed a great many Latin poems, only fragments of which have been published, among which is a letter to Niccolo Nicoli. See Hoefler, *Nouv. Biog. Generale*, s.v.

Brixen (Or Bresse), Council Of

(*Concilium Brixense*), was held in 1080, by the emperor, Henry IV. (The Italian name is *Bressanone*; it lies in the Tyrol, south of the Alps, and is the seat of a bishopric.) Cardinal Hugo the White and thirty bishops were present. They maintained the rights of the emperor against pope Gregory

VII, who had excommunicated him; they proceeded so far as to depose Gregory, and to elect Guibert of Ravenna in his place, who took the name of Clement III. See Labbe, *Concil.* 10:389.

Brizio (Or Brizzi), Filippo

an Italian painter, the son of Francesco, was born, at Bologna in 1603. He studied under Guido, and executed a picture in the Church of San Giuliano, at Bologna, representing *St. Juliani Crowned by Angels*; also an altar-piece in San Silvestro, representing the *Virgin, with Saints*. He died in 1675. See Spooner, *Biog. Host. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Brizio (Or Briccio), Francesco

a distinguished Italian painter and engraver, was born at Bologna in 1574. He studied art in the academy of Caracci, and died in 1623. The following are some of his principal works: *The Return out of Egypt*; *The Holy Family*; *St. Francis kneeling holding the Infant Jesus, and the Virgin Mary in the Clouds*; *The Great St. Jerome*; *Christ and the Samaritan Woman*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Brizo

in Greek mythology, was a local deity of the island of Delos, the protectress of sailors. Only fruits and animals of the earth were offered to her as sacrifices. Her oracles were uttered in dreams.

Broach (Or Broche)

Picture for Broach

an old English term for a spit, and applied to a spire; still in use in some parts of the country, as in Northamptonshire, Leicestershire, etc., where it is used to denote a spire springing from the tower without any intermediate parapet. *SEE SPIRE*. The term "to broche" seems to be also used in old building accounts, perhaps for cutting the stones in the form of voussoirs.

Broad, John

an English Baptist minister, was born in London, January 22, 1809. He was convinced of sin in 1833, at the Wesleyan chapel in Hinde Street,

Manchester Square, London, and soon afterwards found peace in Christ. He immediately gave himself to evangelical work among the neglected classes of the great metropolis. After a time he became pastor of a Church in Kensington, giving up a business which was yielding him a large profit. Here he remained nine years, and then became pastor of a Church in Hitchin, Herts, for sixteen years. In 1858 he visited Melbourne, Australia, for his health. On his return he preached at Hastings, October 3, 1858, and on the Saturday morning following he was found dead in his bed. See (Lond.) *Baptist Handbook*, 1859, page 45. (J.C.S.)

Broad (Or Broadaeus), Thomas

an English clergyman, was born in Gloucestershire in 1577, and educated at St. Mary's Hall and Alban Hall, Oxford. In 1611, on the death of his father, he became rector of Rendcome, Gloucestershire, where he continued until his death in June 1635. He wrote *Touchstone for a Christian* (1613): — *The Christian's Warfare* (eod.): — *Three Questions on the Lord's Day* (1621): — and *Tractatus de Sabbato*, etc. (1627). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Broadbent, John

an English Wesleyan preacher, was born near Leeds, Yorkshire, in 1751. He was converted young, and entered the ministry in 1772. He was lively and fervent in preaching, and having naturally a weak constitution, he frequently so exhausted himself as to be ready to drop down when the sermon was concluded. A short time before his death he settled in Frome, Somersetshire. He died November 10, 1794, aged forty-three years. "Those who knew him best, knew but in part the goodness and greatness of his heart." He prayed with Wesley in his (Wesley's) last moments, and signed the circular announcing his death. See Atmore, *Meth. Memorial*, s.v.; Smith, *Hist. of Wesl. Methodism*, 1:580; 2:200.

Broadbent, Joseph

son of Reverend Samuel Broadbent, was sent by the British Wesleyan Conference to Calcutta in 1867, and at the end of that year was removed to Lucknow, where his kindness of spirit and uniform attention to duties won the confidence and love of all. He died August 20, 1872, in the thirty-third year of his age. See *Minutes of the British Conference*, 1873, page 46.

Broadbent, Samuel

an English Wesleyan minister, was born at Braistow, near Sowerby Bridge, Yorkshire, October 27, 1794. He was converted in early life, was received into the ministry in 1815, and was sent at once to Ceylon, where he labored at Galle, Trincomalee, and Point Pedro until 1820, when he was deputed to commence missionary operations in Madagascar. At the instance of the Missionary Committee, however, this enterprise was abandoned, and he and F.L. Hodgson were sent to commence operations among the Bechuanas of South Africa. After six years' toil his health failed and he returned to England, where he received regular Conference appointments until 1863, when he retired from the toils, of the itinerancy and settled at Lvtham. He died June 3, 1867. Mr. Broadbent labored with undeviating regularity and faithfulness. He saw several of his sons enter the same sacred work. He wrote, *The Missionary Martyr of Namagualand: Memorials of Reverend William Threfall* (2d ed. Lond. 1860, 18mo): — *Sermon on the Sabbath Day: — Anti-Scriptural Marriages the Ruin of Souls and the Curse of the Church: — A Narrative of a Mission to the Baralongs* (Lond. 1865, 12mo): — *The Pious and Princely Shoemaker: — An Account of Mr. Joseph Watkin* (1852, 18mo). See *Minutes of the British Conference*, 1867, page 27; *Wesl. Meth. Magazine*, October 1870, art. 1; Osborn, *Meth. Bibliog.* s.v.

Broaddus, William F., D.D.

a distinguished Southern Baptist minister, was born in Culpepper County, Virginia, April 30, 1801. He was ordained in April 1824, and became pastor of the Church in Middleburg, Loudon County. Besides serving, during a period of sixteen years, several churches from which he received little or no compensation, he had under his charge a large and prosperous school for young ladies. He removed to Lexington, Kentucky, in 1840, where he repeated his experiment of preaching and teaching, remaining about ten years. For two or three years from 1851 he acted as a financial agent to raise an endowment for Columbian College; and in 1855 became pastor of the Church in Fredericksburg, Virginia, where he also conducted a young ladies' school. In 1859 he was the financial agent, successfully prosecuting his work, of the Southern Baptist Theological Seminary. A second time he entered upon his ministerial work in Fredericksburg, and remained at his post until the United States troops took possession of the city in 1863. For a time he was in prison at Washington, and on his release

removed to Charlotteville, in which place he remained until 1868, when he returned to Fredericksburg, where he was engaged for several years in the benevolent work of securing an education for the children of deceased and disabled Confederate soldiers. So long as his strength permitted he continued to preach. He died in Fredericksburg, September 8, 1876. See Cathcart, *Baptist Encyclop.* page 137. (J.C.S.)

Brobst, Samuel K.

a Lutheran minister, was born November 16, 1822. He went to Washington, Pennsylvania, in 1837, to learn a trade, which he soon after abandoned to devote himself to study. In the fall of 1841 he attended the Allentown Academy, and taught school during the winter. Subsequently he was a student in Marshall College, Lancaster, and in Washington College, in western Pennsylvania. In Washington he preached in German, and taught that language, and was also an agent of the American Sunday-school Union to labor among the Germans. He was offered a German editorship by the Sunday-school Union, which he declined. On June 4, 1847, he was licensed in Philadelphia as a minister; but it was only during the last nine years of his life that he served as a pastor. For thirty years he was engaged principally as editor of German periodicals. His first venture was a Sunday-school paper, the *Jugendfreund*, which attained a wide circulation. In 1859 he founded the *Lutherische Zeitschrift*, which became a weekly quarto. In 1868 he began the publication of a monthly theological journal, called *Theologische Monatshefte*, which after six years was suspended for want of adequate support. Mr. Brobst was likewise the publisher of the *Lutherischer Kalender*. A Pennsylvania German by birth, he took a prominent part in the organization of the German Press Association of Pennsylvania, of which he was president from the beginning until his death, a period of fifteen years. He was also active in the founding and success of Muhlenberg College. Especially was he distinguished as a Sabbath-school worker and organizer. In furtherance of his publishing interests he established a printingoffice and bookstore. In the discussion of the ecclesiastical matters that disturbed the Lutheran Church he took a prominent part, and became a zealous advocate of union. He died December 23, 1876. See *Fifty Years in the Lutheran Ministry*, 1878, page 226.

Broc, Saint

SEE *BRIOCUS*.

Brocan, Saint

SEE *BRECAN*.

Brocard (Burchard, Or Rather Burckhardt)

an early German traveller, was born in Westphalia or Strasburg, in the latter half of the 13th century. He entered the Dominican order, and was sent by his superiors in 1232 into the Levant, Armenia, and Egypt, passing ten years in the monasteries of Palestine and Mt. Sinai. On his return late in life (cir. 1283) he wrote an account of those parts, which contains notices of many places now utterly in ruins. It was first published under the title *Prologus Terrae Sanctae*, by Luke Brandis in his *Rudimentum Noviciorum* (Libeck, 1475, pages 164-188), and often later, usually as *Descriptio Terrae Sanctae*; especially in Ugolino's *Thesaurus*, vol. vi, and at the end of Le Clerc's ed. of Eusebius's *Onomasticon* (see Tobler, *Bibliogr. Geog. Palaest.* page 27). It was a favorite work in mediaeval times, and was variously transcribed. Canisius has given, in the fourth volume of his *Lectiones Antiquae*, an account of the Holy Land, founded upon that of Brocard. See Hoefler, *Nouv. Biog. Generale*, s.v.

Brocchi, Giuseppe Maria

an Italian theologian, was born at Florence in 1687. He was prior of St. Maria-aux-Ormes, near the town of San Lorenzo, also rector of the Ecclesiastical Seminary, prothonotary apostolic, and a member of the Societa Colombaria. He died June 8, 1751. He is the author of the lives of the Florentine saints, entitled *Vite de' Santi e Beati Fiorentini* (part 2, Florence, 1761, 4to). He also wrote the *Life of Michele Flammini*, abbot-general of the Vallombrosi (ibid. eod. 4to). See Hoefler, *Nouv. Biog. Generale*, s.v.; Landon, *Eccles. Dict.* s.v.

Brochard, Bonaventuaie

a French traveller, lived in the former half of the 16th century. He was a friar of the convent of Bernay, in Normandy, and accompanied Greffin Arfagart of Couteilles on a tour, which he himself describes in a work entitled *Hyerusalem et au Mont Sinai*, the MS. of which is in the National

Library of Paris, No. 10,265. By some he has been confounded with *Brocard* (q.v.). See Hoefer, *Nouv. Biog. Generale*, s.v.

Brochard, Michel

a French scholar, was priest and professor in the college of Mazarin. He died in 1729. We are indebted to him for the *Bibliotheca Fayana* (published by Martin, Paris, 1725, with a catalogue of authors): — some editions of *l'Imitation de Jesus Christ*: — of *Catullus*, *Tibullus*, and *Propertius* (ibid. 1723): — of *Horace* (1728). He also aided in correcting the text of the work of Pogge, *De Varietate Fortunae* (Paris, 1723). See Hoefer, *Nouv. Biog. Generale*, s.v.

Broche.

(1) A spire. (2) The morse of a cope. (3) A leaden ornament, with the head of Becket, worn by pilgrims to Canterbury. *SEE BROACH.*

Brochmand, Jesper Rasmussen

doctor of theology and bishop of Zealand, was born August 5, 1585, at Kjøge, in Zealand. He studied at Leyden, where Grotius and Salmasius were among his fellow-students. In 1606 he went to Franeker, where, although a foreigner, he was permitted to lecture on philosophy. His lectures are for the greater part printed in his *Disputationes Variæ Philosophicæ* (Franeker, 1607). From here he returned home, to take charge of the Latin school at Herlufsholm. Two years later he was called as *professor paedagogicus* to Copenhagen, and in 1615 he succeeded Hans Resen in the theological chair. But his stay here did not last long. King Christian IV appointed him tutor and educator of the crown-prince. In 1620 he was able to resume again his theological chair, and, having selected Luther as his pattern, Brochmand became the leader and defender of Lutheran orthodoxy. In 1638 he was appointed bishop of Zealand, and entered Upon his episcopal duties in, 1639. He introduced a great many reforms throughout the Church of Denmark, and died in 1652. His main work is *Universæ Theologiæ Systema* (6th ed. 1658), which Tholuck highly esteemed. He also wrote *Systema Theologicum Minius* (1649): — *In Jacobi Epistolam Commentarius* (1641): — *Speciminis Scriptorum Ecclesiasticorum Exercitatio* (1633): — *Ἀῖρεσις ἐλεγχομένη, seu Vera de' Haeresi Doctrina* (1634): — *Apologia Speculi Vesvritatis Brandenburgici Confutatio* (1653, 4 volumes). See Vinding, *Academia*

Hafniensis, pages 233-244; Zwerg, *Hollandske Clerisei*, pages 169-297; Petersen, *Den Danske Literaturs Historie*, 3:87-91; Tholuck, *Lebenszeugen der luthierischen Kirche vor und wihrend des 30 jahrigen Krieges* (Berlin, 1859), pages 302-307; Michelsen, in Herzog's *Real-Encyklop.* (2d ed.), s.v. (B.P.)

Brock, Campbell

a Methodist Episcopal minister, was born in Tennessee in 1827. He was converted in 1850; licensed to preach in 1851, and in 1852 entered, the Wabash Conference of the United Brethren Church, wherein he filled various charges in the pastorate and presiding eldership up to 1869, when he joined the North Indiana Conference. In 1871 he retired to his farm in Booae County, where his health gradually failed until his decease, early in 1873. See *Minutes of Annual Conferences*, 1873, page 60.

Brock, Hezekiah

a Free-will Baptist minister, was born in 1820 in Barrington, N.H. He became a Christian in early life, and, removing to Dover, joined the First Free-will Baptist Church of that place. In a year or two after he began to preach in Raymond, Maine, and subsequently in Kennebunk, where he was ordained. In the spring of 1846 he became a student in the Biblical school at Whitestown, N.Y. Finding his lungs in a weak state, he turned his attention to the study of medicine. He lived for a short time in Utica, and then came to Dover, N. H., where he died, December 30, 1851. He is said to have been very lovely arid amiable in his disposition, and very pathetic and winning as. a preacher. See *Free-will Baptist Register*, 1853, pages 85, 36. (J.C.S.)

Brock, John

a Congregational minister, was born in Stradbrook, Suffolkshire, England, in 1620. At the age of seventeen he came with his parents to New England. In 1646 he graduated from Harvard College; for two years succeeding pursued his theological studies at the college, and began preaching in 1648. At first he ministered at Rowley, and afterwards at the Isle of Shoals. Subsequently he removed from the latter place, and in 1662 assumed the pastorate of the Church at Redding, where he died, June 18, 1688. He was especially distinguished for his faith and power in prayer, and was a very

devoted minister of the Gospel. See Sprague, *Annals of the Amer. Pulpit*, 1:134.

Brock, John R.

a minister of the Reformed (Dutch) Church, graduated at Rutgers College in 1859, and at New Brunswick Seminary in 1862. He was licensed by the Classis of Passaic in the same year, and served as pastor of the Church at West New Hempstead from 1862 to 1866, and Spring Valley from 1866 to 1868. He was thereafter without charge until the time of his death, which occurred in 1872. He was a man who tried to serve his people, the Church, and his God faithfully. See Corwin, *Manual of the Ref. Church* (3d ed.), page 195.

Brock, William (1), D.D.

an eminent English Baptist minister, was born at Honiton, Devonshire, February 14, 1807. After serving as an apprentice for seven years to a watchmaker, he went to Hertford, where he was converted, and subsequently united with a Church in London. Soon after he entered upon a course of study at Stepney College, and before completing the full term of four years he accepted a call to a Church at Norwich, beginning his ministry there May 10, 1833. Here he remained about fifteen years, at the end of which period, at the earnest solicitation of his friend, Sir Morton Peto, he removed to London, where he became the pastor of the Church worshipping in Bloomsbury Chapel. For twenty-five years Dr. Brock ably and with great success discharged the duties of his sacred office, and was a trusted and honored leader in all the great enterprises of his denomination in England. Among the productions of his pen during this period was his *Life of General Havelock*. He resigned his pastorate on account of his health in 1872, and died November 13, 1875. See Cathcart, *Baptist Encyclop.* p. 140. (J.C.S.)

Brock, William (2)

an English Methodist preacher, was born at Northlew, Devon, in 1839. He was converted at Gunnislake during a revival, at the age of sixteen, joined the Bible Christians, and became a useful and acceptable local preacher. He entered the itinerant ministry in 1865, and consecrated all his powers of body and mind to the work of the ministry. He died December 30, 1878.

He was diligent, conscientious, faithful, an earnest preacher and devoted pastor.

Brocke, Heinrich Matthias Vox

a Lutheran theologian of Germany, was born September 4, 1646, at De'renburg. He studied at Helmstadt and Jena, was in 1672 preacher at Hadmersleben, in 1675 pastor of the Church of the Holy Ghost at Magdeburg, in 1680 pastor of St. John's at Hildesheim, and in 1685 superintendent there, receiving at the same time the degree of doctor of divinity from the Jena University. In 1699 he was appointed general superintendent at Altenburg, and died January 6, 1708. He wrote, *Dispp. de Accidenti Praedicamentali* and *De Merito Christi Universali: — De Propositione Fidei ex Mente Pontificiorum: — Judicium de Pietismo*. See Kettner, *Clerus Johanneus Magdeburgensis*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Brocken

was the mountain of altars, the Olympus of the ancient Saxons.

Brockhaus, Friedrich Clemens

a Protestant theologian of Germany, a son of Hermann, was born at Dresden, February 14, 1837. He studied at Jena and Leipsic, was in 1860 appointed catechist of St. Peter's at Leipsic, and, in 1865 pastor of St. John's there. In 1867 he commenced his lectures at the University of Leipsic by publishing his *Nicolai Cusani de Concilii Universalis Potestate Sententia Explicatur*. In 1871 he was appointed professor extraordinarius, and died November 10, 1877. Besides, he wrote *Gregor von Heimburg* (Leipsic, 1861): — *Aurelius Prudentius Clemens in seiner Bedeutung fur die Kirche seiner Zeit.*, with an appendix: *die Uebersetzung des Gedichtes Apotheosis* (ibid. 1872): — *Letzte Predigt* (published after his death, in 1878): — also *Ausgewahlte Predigten* (1880). (B.P.)

Brockhaus, Hermann

a German Orientalist, was born at Amsterdam, January 28, 1806. He studied at different universities, and after completing his studies spent many years at Copenhagen, Paris, London, and Oxford. In 1839 he was appointed professor at Jena, and in 1841 he was called to Leipsic, where he died, January 5, 1877. He published in Sanscrit, with a German translation,

the *Katha sarit Sagara*, a collection of legends of Somadeva (Leipsic, 1839-62): — an edition of *Prabodha Candrodya*, a comedy of Krishna. Misra, together with the Indian *Scholia* (ibid. 1845): — Nashebi's Persian edition of the *Seven Wise Men* (ibid. eod.): — a critical edition of the poems of Hafiz (ibid. 1854-61, 3 volumes; 1863, new ed. in 1 volume): — an edition of the *Vendidad Sade*, prepared after the lithographed editions published at Paris and Bombay, together with a word-book and a glossary of the Zend language (ibid. 1850). As one of the founders of the German Oriental Society, he edited its quarterly from 1852 to 1860, and from 1856 he edited the famous *Allgemeine Encyklopadie* of Ersch u. Gruber. He advocated the system now generally adopted of transcribing the Sanscrit and the other Oriental languages, as Persian, Arabic, etc., with Roman letters, on which see his *Ueber. den Druck sanskritischer Werke mit lateinischen Buchstaben* (Leipsic, 1841) and *Zeitschrift der deutschen Morgenlandischen Gesellschaft* (ibid. 1863, volume 17). (B.P.)

Brocklehurst, William (1),

an English Wesleyan minister, was born at Hollingsclough, near Leek, Staffordshire, June 5, 1784. He united with the Church at the age of fourteen, entered the ministry in 1808, retired from its active duties to London in 1849, and died July 4, 1866. He was a plain, earnest preacher, considerate and faithful pastor, and was ever active, and often successful, in labor for the Lord. See *Minutes of the British Conference*, 1866, page 37.

Brocklehurst. William (2),

an English divine, was born in 1793. He was educated at Brasenose College, Oxford, becoming B.A. in 1816, M.A. in 1819, and D.C.L. in 1845. He was advanced priest in 1816, appointed vicar of Owston in 1821, and archdeacon of Stowe in 1844. He died at Owston Ferry, December 18, 1862. Dr. Brocklehurst was the author of five or six religious works, the most popular of which is *The Crusade of Fidelis*, also several valuable archaeological works. See *Appleton's Annual Cyclopaedia*, 1862, page 695.

Brockmann, Johann Heinrich

a Roman Catholic theologian of Germany, was born March 4, 1767, at Liesborn, near Munster, and died September 21, 1837, as doctor of

theology, cathedral-dean, and preacher at Milnster. He wrote, *Pastoralanweisung zur Verwaltung der Seelsorge in der kathol. Kirche, nach den. Bedürfnissen unseres Zeitalters* (Minster, 1836-38): —*Homilien und Predigten auf alle Sonn- und Festtage des Kirchenjahrs* (ibid. 1826-30). See Winer, *Handbuch der theol. Lit.* 2:49, 146. (B.P.)

Brockunier, Samuel R.

a Methodist Episcopal minister, was born in Huntingdon County, Pennsylvania, June 12, 1795. His father was raised a rigid Lutheran, experienced conversion, and joined the Methodists, for which he was expelled from home and disinherited. His mother was a devout Methodist, and dedicated him to the ministry at his birth. Samuel had the tenderest care, and was surrounded by the most holy influences from infancy. He gave his heart to God in 1812, very reluctantly received license to preach, and in 1819 entered the Ohio Conference. The latter years of his life, from 1855, he spent as a superannuate. His life record was distinguished for long, active, laborious service. He died at Bloomingdale, Ohio, July 22, 1867. Mr. Brockunier was wise in council, earnest and pathetic in the pulpit, affectionate in the social circle, and an eminently successful minister. See *Minutes of Annual Conferences*, 1868, page 110.

Brockway, Jesse

a Methodist Episcopal minister, was born at Russellville, Brown County, Ohio, February 28, 1822. He was converted at sixteen years of age, and in 1847 licensed to preach. He joined the Indiana Conference in 1850, was ordained deacon in 1851, and elder in 1854. In this Conference he served, the following appointments: Sugar, Creek, Mount Auburn, Southport, Moorefield, Patriot, Lawrenceburgh, Milford, West Point, Paris, Seymour, and Edinburgh. In 1863 he was transferred to Kansas Conference on account of his health. His appointments were: North Lawrence, state agent for the American Bible Society; Burlingame, Carbondale, and Scranton circuits. His health failing, he became a supernumerary in 1869, and was granted a superannuated relation in 1881. He died near Burlingame, March 17, 1881. Though not brilliant, he was an excellent preacher, faithful to his Church, cheerfully discharging his duties as an itinerant. See *Minutes of Annual Conferences*, 1881, page 70.

Brod, Abraham

for some time rabbi at Constantinople, who died at Jerusalem in 1710, is the author of **phrba tkrb**, "the blessing of Abraham," or a *Commentary on Genesis* (Venice, 1696): — **twbwçtw twl aç**, i.e., decisions, printed in **hçm ynp** of Moses Benveniste (q.v.). See Furst. *Bibl. Jud.* 1:132; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Brod, Abraham Ben-Saul

a Jewish rabbi of Bohmisch-Brod, was for some time rabbi at Nicolsburg and Prague. In 1679 he went to Metz, and afterwards to Frankfort, where he died, April 11, 1717. He wrote *Novellas* on several talmudic treatises; also **µyçwçp**, or *Expositions on the Pentateuch*, printed in the **tpysa µymkj** of Israel ben-Isaac (Offenbach, 1722). See Jicher, *Allgemeines Gelehrten-Lexikon*, s.v.; Schudt, *Judischer Denkwürdigkeiten*, 4:3, 81 sq.; Furst, *Bibl. Jud.* 1:132 sq. (B.P.)

Brodbridge, George

all English martyr, was one of five who were burned at Canterbury in 1555 for testifying for Jesus and the Gospel. See Fox, *Acts and Monuments*, 7:383.

Brodts, John Henry

a Presbyterian and Congregational minister was born at Troy, N.Y., June 2, 1827. After pursuing a course at Troy Academy and at the Polytechnic Institute, he entered the Union Theological Seminary, from which he graduated in 1853. He was ordained at Troy as an evangelist in 1854, and in that year became acting-pastor of the Church at Columbia, California. A bronchial affection interfering with his work, he was for one year secretary of the Water Company at San Francisco. and afterwards edited *The Pacific*. From 1858 to 1862 he was acting-pastor of the Church at Petaluma; from 1862 to 1864 had charge of the Presbyterian Church at Marvsville; for eight months of 1864 he preached in the Howard-street Church, San Francisco, of the same denomination; from 1865 to 1867 pastor at Salem, N.Y.; in December 1867, he was chosen to serve the Park Presbyterian Church, Brooklyn, remaining until the dissolution of the Church in February 1869. In the same city he was installed pastor of the

New England Congregational Church, September 27, 1870, from which he was dismissed in December 1872. He resided, without charge, at Dansville after this date, and died there, September 8, 1875. See *Cong. Quarterly*, 1876, page 421; *Presbyterian*, October 2, 1875; *Gen. Cat. of Union Theol. Serm.* 1876, page 68.

Broeck, Barbara Van Den

a Flemish engraver, the daughter of Crispin, was born at Antwerp in 1560, She was quick, and handled her plates with great ability. The following are her principal religious works: *The Holy Family, with Angels; Samson and Delilah; The Last Judgment.* See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Broeck, Crispin Van Den

a Flemish painter and engraver, was born at Antwerp in 1524, and studied under Francis Floris. He died in Holland, probably in 1575. The following are some of his best works: *The Crucifixion; The Annunciation; The Adoration of the Shepherds; The Adoration of the Magi.* See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Brogaidh, Of Imleach - Brocadha

an Irish saint, commemorated July 9, is said to have been the son of Gollit-Cileach, or Gallus, a Briton or Welshman, and of Tigrida, sister of St. Patrick. He and his brothers came with St. Patrick into Ireland, and labored with him to bring great stores of wheat into the heavenly garner. He was bishop or abbot of Imleach, in the barony of Castello, county Mayo. which from him got the name of Imleach-Brocadha.

Brogan (Or Brocan)

is the name of two Irish saints.

1. BROGAN CLOEN was the disciple of St. Ultan of Ardraccan, uncle of St. Brigida; he is said to have put into rhythmical form in Irish the accounts of St. Brigida's virtues and miracles which St. Ultan had gathered and placed in his hand. This Irish hymn Colgan has translated into Latin, and given in his *Trias Thaumaturga* as the "First Life of St. Brigida" according to Colgan, reasoning from its own preface, it was composed about A.D. 525. But Lanigan (*Eccl. Hist. I. 1:379*) follows Ware in reckoning him

among the writers of the 7th century. Colgan seems to identify him with Breacan of Rosluirc, on account of residence and day of dedication.

2. BROGAN OF MAETHAIL-BROGAIN, commemorated July 8, is said to have been one of the sons of Gollit the Welshman and of Tigrida, sister of St. Patrick, who accompanied their uncle into Ireland. He was bishop of Breghmagh or Maghbregh, in Meath, among the Ui Tortail tribe, near Ardbraccan, though Evinus also calls him presbyter. He founded the abbey of Mothell, county Waterford. In the calendars he is called "Brogan the scribe," and in the *Four Masters*, A.D. 448, we have in St. Patrick's household "Brogan the scribe of his school." In the Introduction of the *Mart. Doneg.* edited by Drs. Todd and Reeves, there is mentioned, among "the more famous books," "The Books of Brogan Scribhni" (page 38), and in the Book of Lecan "Priest Brogan" is one of St. Patrick's "two writers."

Brogden, William

a missionary of the Church of England, was the son of a gentleman of the same name who lived in Calvert County, Maryland, on the Patuxent River, a merchant and large shipper of tobacco. The date of the son's birth is unknown but he was ordained August 6, 1735, as deacon, by the bishop of London. Soon after, he returned to America, and became incumbent of All-Hallows' Parish, in Arundel County, Maryland. In 1742 he purchased a farm of twelve hundred acres, near Annapolis, which he occupied while rector of the parish. In 1751 he became rector of Queen Ann's Parish, Prince George's County, where he remained until his death, in 1770. His talents were of a high order. Several times he was a member of the Diocesan Convention. See Sprague, *Annals of the Amer. Pulpit*, 5:85.

Brogliè, Maurice Jean Madelaine De

a French prelate, was born at the castle of Brogliè, September 5, 1766. He emigrated to Poland during the French Revolution and on his return to France, in 1803, he was made almoner of the emperor, and in 1805 bishop of Acqui, in Piedmont. He was banished for his opposition to the national council in 1811, but on the fall of Napoleon returned to his diocese. He was once more condemned for his political contumacy, and died in Paris, July 20, 1821. See Hoefer, *Nouv. Biog. Generale*, s.v.

Brogni, Giovanni Allarmet De,

a Roman prelate, was born at Brogni, Savoy, in 1342. From the station of a swineherd in youth he rose to the dignities of bishop of Viviers and of Ostia, archbishop of Arles, bishop of Geneva, and cardinal and chancellor of the Church of Rome. He devoted himself assiduously to the work of conciliation during the great schism which so long divided that Church. As senior cardinal he presided at the Council of Constance after the deposition of pope John XXIII at the sixth session, until the election of cardinal Colonna, as pope Martin V at the forty-first. It was during this time that the trial of John Huss took place. Brogni showed him great kindness during the trial, but, as president of the council, had to pronounce sentence of death upon him. He died at Rome, February 16, 1426. He founded the hospital of Annecy, and the college of St. Nicholas at Avignon. See Hoefer, *Nouv. Biog. Generale*, s.v.

Brok,

in Scandinavian mythology, was a dwarf, the brother of Sindri, both well skilled in working metals. The sons of Iwaldes, dwarfs likewise, had finished three great costly articles: golden hair, which, as soon as it touched the head of an Asa, would grow fast; the never failing spear Gungnar, and the ship Skidbladner. Loke made a bet with Brok that the latter's brother could not make articles equally costly. The prize was Loke's head. Sindri began his work; he placed a boar's hide in the fire, and bade Brok blow until he returned; during Sindri's absence Loke came in the form of a hornet and stung, but Brok endured it until Sindri drew a golden boar from the fire, whose bristles shone in the dark, and which could travel faster over land and sea than the swiftest horse. Thereupon Sindri placed a piece of gold in the fire. Brok was told to blow again, and the hornet stung him still more, until Sindri brought out a golden ring, from which every ninth night eight equally costly rings sprung. Thereupon Brok began to blow again but now Loke stung him on the eyelids, so that the blood streamed down his cheeks and he could not see any more. Then Sindri came and drew out a hammer, which never failed in hitting an object, and crushed whatever stood in its way, and always returned back to the hands of its owner. Now they proceeded with their treasures to the Asas, and Freir, Odin, and Thor were the judges. To the first was given the golden boar, to the second the ring, while to Thor was given the hammer. The latter was considered as the most costly of all, and the deities hoped for

great good from the hammer at the battle of the world's end. Brok now sought to cut off the head of Loke, but in an instant he was away, for he had on shoes which could travel in the air and on the water as well as on land.

Brokaw, Abram

a minister of the Reformed (Dutch) Church, graduated at Queens (now Rutgers) College in 1793. He studied theology under Dr. J.H. Livingston. He was pastor at Owasco, Cayuga County, N.Y., 1796-1808; Ovid, Seneca County, 1808-22, when he was suspended. About this time it seems this Church seceded, and he went with it. He maintained this position till his death, in 1846. See Corwin, *Manual of the Ref. Church* (3d ed.), page 197.

Bromfield, Edward

an English Congregational minister, was born in Coventry, December 5, 1802. He joined the Church in his twenty-first year. He was a printer until 1837, when he resolved to enter the ministry, and in the following year entered Hackney College for better preparation. On leaving college he labored for some time at Needham Market, then was ordained as missionary in connection with the Surrey Mission, and settled as their agent at Elstead. Here he labored abundantly, and was greatly loved by his people. He died August 12, 1859. See (Lond.) *Cong. Year-book*, 1860, page 178.

Bromley, Henry

an English Congregational minister, was born at Islington Green, near London, December 3, 1798. He joined the Church at Cambridge, received his theological training at Hoxton Academy, and first settled in the ministry at Appledore, Devonshire, in 1820. He afterwards preached nineteen years at Clavering, Essex, and a few years at Brighton, then retired to Lonwlon, where he died, February 6, 1878. See (Lond.) *Cong. Year-book*, 1879, page 303.

Bromley, Humphrey,

a Universalist minister, was born in North Wales about 1796. He received his religious education in the Church of England, but joined the Wesleyans and began preaching in that connection at the age of sixteen. On entering

into a discussion several years later on endless punishment, with a Unitarian minister, he was led to accept Unitarianism. He emigrated to America in 1833; settled first at Cleveland, Ohio; joined the Universalists; soon after removed to Norwalk, thence to Sandusky, and in 1837 to Republic, where he spent the remainder of his days, dying December 13, 1876. See *Universalist Register*, 1878, page 86.

Bromley, John

an English clergyman of the 17th century, was a native of Shropshire. Early in the reign of James II he was curate of St. Giluess-in-the-Fields, London, but afterwards turned Roman Catholic, and was employed as a proof-reader in the king's printing-house. When obliged by the Revolution to quit this employment, he turned school-master, and afterwards travelled abroad as tutor to some young gentlemen. He died January 10, 1717. His only published work is a translation of the *Catechism of the Council of Trent* (Lond. 1687). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bromley, Robert Anthony, B.D.,

an English divine, was born about 1735. He was educated at Trinity College, Cambridge. In 1775 he was presented to St. Mildred's, in the Poultry, with St. Nicholas Cole Abbey united. He was also lecturer of St. John's, Hackney, and chaplain to Mr. Sheriff Miles. He died October 10, 1806. Mr. Bromley published a number of *Sermons* preached on special occasions (1770-90); and *A Philosophical and Critical History of the Fine Arts, Painting, Sculpture, and Architecture* (Lond. 1793-95, 2 volumes, 4to). See (Lond.) *Annual Register*, page 565; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Brompton, John

was an English Cistercian monk, and abbot of Jorvaulx (or Jorevall), in Richmondshire. He appears to have flourished about 1198, if, indeed, he was the author of the *Chronicon* which is extant under his name, extending from 588 to 1198. Selden thinks it probable that he was not. The *Chronicle* is printed by Sir Roger Twysden, in the *Historiae Aglicanae Scriptores Decem* (London, 1652, page 725 fol.).

Bromwell, Jacob L.,

a Methodist Episcopal minister, was born in Talbot County, Maryland, August 1, 1792. He was converted in early life; licensed to exhort in 1815; to preach in 1816; and admitted into the Baltimore Conference in 1817. In 1826 he became superannuated, but became effective in 1829, and in the following year again superannuated, which relation he held to the close of his life. In 1831 he removed to the wild, uncultivated territory of Morgan County, Indiana, where he preached as he was able in log-houses, schoolhouses, and at funerals all over the country. He died March 9, 1871. See *Minutes of Annual Conferences*, 1872, page 18.

Bron

was bishop of Caisel-irrae, in Ui-Fiachrach-Muaidhe. Dr. Kelly (*Cal. Ir.* SS. 4) identifies his see as Kilasbuigbrone, near Sligo, in Ireland. In Colgan he is "Episc. Bronus filius ignis, qui est in Caisselirra, servus Dei, socius Sti. Patricii," but he call give no account of his receiving from Evinus the designation *filius ignis*, except that his father's name may have been Aidh (fire). The *Four Masters* give his death as having occurred June 8, 511, and to this O'Donovan adds a note on Cuil-irra, and traces, from the *Annotation* of Tirechan and the *Book of Armagh*, the wanderings of St. Patrick, till "crossing the Muaidh (Moy) at Bertriga, (Bartragh), he raised a cross there, and proceeded thence to the mound of Riabart, near which he built a church for his disciple, bishop Bronus, the son of Icnus." This is called the church of Casselirra in the *Trip. Life of St. Patrick*.

Bronach (Or Bromada)

virgin, is commemorated as an Irish saint, April 2. She was abbess of Glensiechis, otherwise called Glentegys, Clonfeys, and now Kilbroney, since the 14th century. She was called St. Bromana, and her *baculius* or crosier seems to have been a relic which was preserved with great veneration and emolument in the parish church of Kilbroney, which derived its name from her.

Bronk, Robert

a minister of the Reformed (Dutch) Church, was born at Coxsackie, Greene County, N.Y., in 1789. He was the son of a Revolutionary patriot and statesman, who gave him a thorough education. He graduated at the

College of New Jersey in 1810; at the New Brunswick Seminary in 1813, and was licensed by the Classis of New Brunswick in the same year. He was pastor at Washington (now West Troy), Albany County, N.Y., and Boght, Saratoga County, from 1813 to 1822; Washington, alone, from 1823 to 1834. He died in 1837. He had not the finished graces of oratory, but he had the elements of a powerful preacher. See Corwin, *Manual of the Ref. Church in America* (3d ed.), page 197.

Bronkhorst, John Van

a Dutch painter, was born at Utrecht in 1603, and studied under John Verburg. In the new church at Amsterdam, besides handsomely painting the windows, he executed three excellent pictures: *The Triumph of David over Goliath*; *The Anointing of Saul*; and *Saul's Attempt to kill David*. He died in 1680. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bronkhorst, Peter Van,

a Dutch painter, was born at Delft, May 16, 1588, and died June 22, 1661. In the council-chamber at Delft are two fine paintings by him, representing the *Judgment of Solomon*, and *Christ Driving the Money-changers from the Temple*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bronscombe, Walter

an English prelate of the 13th century, son of a poor man of Exeter, raised himself by his own industry to the bishopric of Exeter, where he built and endowed a hospital for poor people, and also founded a college at Perin, Cornwall. He instituted an annual festival to the angel Gabriel, for meeting the expenses of which he left land — a festival which never appears to have been observed outside of his own diocese. He died in 1280. See Fuller, *Worthies of England* (ed. Nuttall), 1:444.

Bronson, Abraham,

a Protestant Episcopal minister, was born in Waterbury, Connecticut, April 11, 1778. He was educated at Cheshire Academy, Connecticut, and ordained deacon by bishop Jarvis, on Christmas-day, 1799. For two years he was assistant to Rev. Mr. Deholl, at Newport, R.I., when he was ordained presbyter, and removed to Manchester, Vermont, where he

remained thirty years. He went to Ohio in 1833; and, two years after, settled in Peninsula, continuing there until 1846, when he supplied the parish at Wakeman, and others in its vicinity. He died at Franklin Mills, Ohio, June 12, 1853. He was highly esteemed as an authority in regard to the history of his own church. See *Amer. Quar. Church Rev.* 1853, page 463.

Bronson, Oliver

a Presbyterian minister, was born in Utica, N.Y., January 9, 1826. He graduated at Union College, Schenectady, in 1843, and from the Theological Seminary at Auburn, in 1853. In 1854 he accepted a call from the Reformed Protestant (Dutch) Church at Kinderhook. In 1858 he was installed as pastor of the Presbyterian Church at Janesville. He died January 10, 1860. See Wilson, *Presb. Hist. Almanac*, 1861 page 81.

Bronson, Samuel Jennings

a Baptist minister, was born in Danbury, Connecticut, in 1819. He united with the Church in 1837, took the full course of study in both departments in Madison University, graduating in 1846, and was ordained pastor of the Church in Millbury, Massachusetts, December 16 of the same year. Here he remained until 1854, when he went to Hiannis, and was pastor there till 1867, when he went to Winchester, from which place he returned to Millbury in 1870, and continued there till obliged to resign on account of illhealth. In 1874 he resumed ministerial and pastoral work in West Woodstock, Connecticut, where he died, January 10, 1879. See Cathcart, *Baptist Encyclop.* Page 142. (J.C.S.)

Bronson, Tillotson, D.D.

a Protestant Episcopal clergyman, was born at Plymouth, Connecticut, in 1762. Under the Reverend John Trumbull, the Congregational minister of Watertown, he began his preparation for college, teaching a school, meantime, at Waterbury. In 1786 he graduated at Yale College, and was ordained deacon September 21, 1787. The following October he was called to officiate in the churches of Stratford, Vermont, and Hanover, N.H. He returned to Connecticut in 1788, and on February 25 was ordained priest in New London. In October he resigned his charge, and in 1792 went to Boston, supplying the place of Reverend William Montague, rector of Christ Church, during the latter's travels abroad. In 1793 he became rector

of the churches at Hebron, Chatham, and Middle Haddam, in Connecticut. Two years thereafter he was called to the rectorship of St. John's Church, Waterbury, where he remained about ten years. Having been appointed to conduct the *Churchinan's Magazine*, published at New Haven, he resigned his pastorate in 1805, and removed thither. The publishing office of the magazine was removed to New York after two or three years, and his connection therewith accordingly ceased. The Diocesan Convention of Connecticut elected him principal of the academy at Cheshire in the latter part of 1805. The *Churchman's Magazine* having been revived he had again undertaken to edit it, while at the same time performing his duties at the academy; but his health was now seriously, impaired, and he declined a re-election as a member of the Standing Committee, a position which he had held for the twenty preceding years. He died at Cheshire, September 6, 1826. Very often he had been a delegate to the General Convention; and he was a trustee of the General Theological Seminary and of Washington College. See Sprague, *Annals of the Amer. Pulpit*, 5:358.

Brontes

in Greek mythology, was a Cyclop, the son of Uranus and Earth. His brothers are called Arges and Steropes.

Brook, Benjamin

an English Congregational minister, was a native of Nether Thong, near Huddersfield, Yorkshire, became a member of the Independent Church at Holmfield, and entered Rotherham College in 1797. After the completion of his studies he became the first pastor of the Church at Tutbury, Staffordshire, in 1801, where he labored until 1830, when his health failed, and he resigned his charge. He afterwards removed to Birmingham, where he continued his studies into the history of Dissenters until his death, which occurred January 5, 1848, in the seventy-third year of his age. He published, *The History of the Lives of the Puritans* (1813): — *The History of Religious Liberty* (1820): — and *Memoirs of that Eminent Puritan, Thomas Cartwright* (1845): — besides: leaving the materials for *A History of Puritans who Emigrated to New England*, and a new edition of his *Lives of the Puritans*. See (Lond.) *Cong. Year-book*. 1848, page 214; (Lond.) *Evangelical Mag.* 1851, page 693.

Brook, Thomas

a Bible Christian minister, was born in Cornwall, England, in 1800. He grew up to be a very wicked boy. Reading carefully Baxter's *Call to the Unconverted*, he was convinced of sin, sought and found salvation. For sixteen years he was a very acceptable local preacher. He made it a point of conscience never to neglect an appointment. In 1835 his name appears in the *Minutes* as appointed to the Kilkhampton Circuit. During the twenty-five years of his itinerant ministry he filled fifteen appointments. At the Conference held at Exeter, in 1860, he became superannuated, and settled at Crediton, in the Exeter Circuit. He took an active part in the cause of temperance, and was rendered very useful. He died August 5, 1875. See *Minutes of the Conference*, 1876.

Brook, William

a minister of the Bible Christians, was born at Northlew, Devonshire, England, in 1839. At the age of sixteen — during a gracious revival — he was converted. He became a lay preacher in 1855, and entered the travelling ministry in 1865. In 1878 he was necessitated, on account of feeble health, to take a supernumerary relation. He died December 30, 1878. His sermons were sound in doctrine, lucid in statement, impressive in delivery, and were proclaimed in demonstration of the spirit and of power. See *Minutes of the Annual Conference*, 1879.

Brooke, George Gibson

a minister in the Methodist Episcopal Church South, was born in Faulquier County, Virginia, about 1808. He was favored with the watchful care of a pious mother, who brought him to Christ in his youth. When about twenty years of age he was licensed to preach, and received into the Baltimore Conference, wherein he labored faithfully until his death, December 8, 1878. Mr. Brooke served as chaplain in the Confederate army during the rebellion. His ministry was crowned with success. See *Minutes of Annual Conferences of the M.E. Church South*, 1879, page 9.

Brooke, James

an English Wesleyan minister, was born at Bilston, May 24, 1790, and died at Cheetham Hill, July 25, 1881. His ministry extended over nearly sixty-nine years, the last thirty of which were spent in comparative retirement.

The simplicity of his spirit and the purity of his life declared plainly that "the path of the just is as the shining light that shineth more and more unto the perfect day." See *Minutes of the British Conference, 1881*, page 53.

Brooke, John

a missionary of the Church of England, came to America in 1705 in the employ of the Society for the Propagation of the Gospel in Foreign Parts, and was appointed to Elizabethtown, N.J., by lord Cornbury, governor of the province. Shortly after his arrival three churches were begun under his direction, St. John's, at Elizabethtown, St. Peter's, at Perth Amboy, and another at Freehold. At Piscataway his congregation had repaired a meeting-house, and were using it temporarily. At seven different stations, one of them fifty miles from his residence, he officiated as regularly as possible, and contributed to the feeble churches liberally from his own salary. He died suddenly in 1707 at Elizabethtown. He was an earnest, zealous, and self-sacrificing preacher, and the stability of several of these churches was largely owing to his effort. See Sprague, *Annals of the Amer. Pulpit*, 5:138.

Brooke, John Thomson, D.D.

a Protestant Episcopal clergyman, was born in Frederick County, Maryland, in 1800. By birth and education he was a Romanist, and was at one time a professor in a Romish college. In 1825 he was ordained in the Protestant Episcopal Church, and in 1829 became rector of Christ Church, Georgetown, D.C. He was rector of Christ Church, Cincinnati, Ohio, in 1836, and was pastor of Ascension Church, Baltimore, in 1853. In the following year he accepted a professorship in Kenyon College, Ohio; but subsequently assumed the rectorship of Christ Church, Springfield, which position he held till his death, August 17, 1861. Dr. Brooke was in doctrine a strict Calvinist. In some of his writings he maintained that slavery was taught in the Scriptures, and he defended the famous Dred Scott decision. He frequently contributed to the newspapers, and published some sermons and addresses. See *Amer. Quar. Church Rev.* 1862, page 557.

Brooke, Samuel

a missionary of the Church of England, had been preaching for some time in St. George's County, Maryland, under appointment by the Society for the Propagation of the Gospel. in Foreign Parts; but, in 1754 he was

removed to the mission of New Castle, Delaware, where he ministered until his death, in 1756. See Sprague, *Annals of the Amer. Pulpit*, 5:165.

Brooke, Thomas

a Baptist minister, was born at Stockport, Cheshire, England, about 1780, and came to America in 1806. He was baptized by Rev. William Collier at Charlestown, Massachusetts, and afterwards was ordained as pastor of the Baptist Church at West Creek, Cumberland County, N.J. Having occupied this position for some time, he removed to Baltimore, Maryland, where, in addition to preaching, he had a school under his charge. His death took place at Baltimore, June 29, 1819. (J.C.S.)

Brookes, G.

an English Baptist minister, was born in 1767, and became a Christian when quite young. When about thirty-five years of age he was called to the pastorate of the Church at Bewdley, in Worcestershire, and commenced his labors about 1802. This was the only Church over which he was ever settled, and he remained its pastor for nearly forty years. He died February 11 1844. See (Lond.) *Baptist Hand-book*, 1844, page 16. (J.C.S.)

Brookes, Thomas

an eminent English Independent divine, was chosen minister of St. Mary Magdalen about 1651, and ejected in 1662. He died in 1680. He wrote, *Precious Remedies for Satan's Devices* (1653; about sixty editions): — *Heaven on Earth* (1654): — *The Mute Christian under the Smarting Rod* (1660): — *The Private Key of Heaven* (1665): — *Cabinet of Jewels* (1669): — and other works. See Allibone, *Dict. of Brit. and Amer. Authors*. s.v.

Brookhouse, Joseph

an English Weslevan minister, was born at Mackworth, Derbyshire, in 1767. He commenced his ministry in 1795, and travelled twenty-four circuits. He became a supernumerary in 1834, and settled at Brighton, afterwards (1844) in London, where he died January 23, 1850. He was a man of unblemished character and fervent zeal. See *Minutes of the British Conference*, 1850.

Brooking, James Harvey

a minister in the Methodist Episcopal Church South, was born in Virginia, May 20, 1809. He studied law, and was licensed to practice; experienced religion in 1831; and in 1852 received license to preach, and entered the Kentucky Conference, wherein he labored until his decease, September 20, 1865. Mr. Brooking was uniform in piety, and exemplary in life; he was modest, cultured, and laborious beyond his strength. See *Minutes of Annual Conferences of the M.E. Church South, 1866*, page 66.

Brookins, Calvin

a Methodist Episcopal minister, was born in Fulton County, N.Y.; January 5, 1827. He was converted in 1841, and united with the Baptist Church, but at the end of a year changed his membership to the Methodist Episcopal Church. In 1851 he was licensed to preach, and removed to De Kalb, Illinois, in 1854. He joined the Rock River Conference in 1855, from which he received the following appointments: Grove Circuit, Richmond, Rochelle, Lee Centre, superannuate one year, De Kalb, Richmond, Woodstock, Polo, Fulton, Warren, and Yorkville. He again became superannuated in 1879, continuing in that relation until his death, which occurred Sept. 25, 1881. He was a good man, and a faithful and affectionate pastor. See *Minutes of Annual Conferences, 1881*, page 313.

Brooks, Boswell

a Presbyterian minister, was born at Westmoreland, N.Y., August 20, 1805. He graduated at Union College in 1828, and at Yale Divinity School in 1833; was licensed by the Association of the Western District of New Haven County, and ordained evangelist by the Presbytery of Kaskaskia, September 15, 1833. He became supply pastor at Collinsville, Illinois (1833-34), and Akron, Ohio; principal of Cuyahoga Falls Institute, 1837-40; teacher at: Lakeport, N.Y., 1840-41 supply pastor at Niagara and Pendleton, 1841-46; at Gosport, 1846-47; at Carlton and Kendall, 1848-53; and principal of academy at Lawrenceville, Pa., where he died, Feb. 2, 1854. See Norton, *Hist. of the Presb. Church in Illinois*.

Brooks, Charles

a Congregational minister, was born in Townsend, Massachusetts, March 24, 1831. He was educated at Groton Academy, Yale College, and Yale

Divinity School. He taught two years in Mississippi; was ordained over the Church in Byfield, Massachusetts, in 1858; labored there five years; Wilmington, six months; Unionville, Connecticut, in 1864, but was taken away by death, June 11, 1866. Mr. Brooks was a good scholar, a consecrated Christian, and a model minister. See *Cong. Quarterly*, 1867, page 39.

Brooks, Edward

a Congregational minister, was born at Medford, Massachusetts. He graduated at Harvard College in 1757; was ordained at North Yarmouth, Maine, July 4, 1764; was dismissed in March, 1769; and died at Medford in 1781. See Sprague, *Annals of the Amer. Pulpit*, 1:558.

Brooks, Edward Flint

a Presbyterian minister, was born at Halifax, Vermont, September 27, 1812. He graduated at Washington College, Pennsylvania, in 1839; and at Princeton Theological Seminary in 1842. He was ordained an evangelist by the Raritan Presbytery, October 20, 1842. He served as stated supply at French Creek, Iowa, in 1843; at Riverhead, L.I., 1844-46. He was then pastor of a Congregational Church at West Woodstock, Connecticut, 1846-50; stated supply of Presbyterian Church at Manchester, N.J., in 1850; pastor of a Congregational Church at Gill, Massachusetts, 1851-55; stated supply in Connecticut, in 1856; pastor at Mansfield, 1859-66; at Westminster, 1866-67; stated supply at Paris, N.Y., in 1868. He died at Elgin, Illinois, September 15, 1872. See *Gen. Cat. of Princeton Theol. Sem.* 1881, page 122.

Brooks, Elbridge Gerry, D.D.

a Universalist minister, was born in Dover, N.H., July 29, 1816. He spent his boyhood in Portsmouth; acquired a good education, and began preaching at the age of nineteen. His fields of labor were Exeter, N.H.; Amesbury, Massachusetts, where he was ordained in 1837; East Cambridge in 1838; Lowell, for one year; Bath, Maine, in 1846; Lynn, Massachusetts, in 1850; Sixth Universalist Church, New York, in 1859, where he remained until chosen, in 1867, general secretary of the United States Convention. In that office he travelled extensively, carrying life, energy, and courage wherever he went. In 1869 he accepted an invitation to the Church of the Messiah in Philadelphia, where he continued until his

decease, April 8, 1878. Dr. Brooks was a strong man physically, mentally, and morally. He was energetic, careful, able, majestic in his bearing, and powerful in his appeals. By nature he was an ardent reformer, an uncompromising advocate of the Gospel and of freedom. He was a strong and vigorous writer, contributed frequently to his denominational periodicals, and published two works of great denominational value: *Universalism in Life and Doctrine*, and *Our New Departure*. See *Universalist Register*, 1879, page 88.

Brooks, Frederick

a Protestant Episcopal clergyman, entered the ministry about 1866, and became, in that year, rector of St. Paul's Church, Des Moines, Iowa. The following year he became rector of St. Paul's Church, Cleveland, O., in which pastorate he remained until his death, September 15, 1874, at the age of thirty-two years. See *Prot. Episc. Almanac*, 1875, page 145.

Brooks (Or Brookes), James (1), D.D.

an English prelate, was master of Balliol College, Oxford, in 1547, vice-chancellor of the university in 1552, and became bishop of Gloucester in 1554. He died September 7, 1558. His publications include a sermon and two dorations. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Brooks, James (2)

an English Methodist preacher, was born in Kent in 1791.. He joined the Bible Christians when they began their labors in that locality. He entered their ministry in 1825, and travelled with great acceptance in thirteen circuits, being superintendent of districts, treasurer of the missionary society, and, in 1838, president of the conference. He died March 6, 1854. He was a pious and devoted Christian.

Brooks, John, M.D.

a Universalist minister, was born in Worcester, Massachusetts, January 12, 1783. He had very few early literary advantages, but received a strict Calvinistic training. He began school-teaching at the age of sixteen; pursued an academical and a medical course; and commenced the practice of medicine at the age of twenty-three. In 1822 he removed to Bernardston, Massachusetts, where he continued to the close of his life, preaching until a difficulty in the throat compelled him to relinquish regular

work, when he resumed the medical profession, and in it continued till his decease, September 9, 1866. Dr. Brooks was an excellent citizen, a skilled physician, a practical, instructive, and able minister. See *Universalist Register*, 1867, page 76.

Brooks, J.H.

an English Baptist minister, was born at Berkhampsfead, Hants County, about 1795, and united with the Church in March, 1815. He immediately began to study earnestly. His Sabbaths were spent in village preaching, and in due time he completed a full course of study in the academy at Newport-Pagnell. He was pastor of the Church in West Haddon, Northamptonshire, from 1822 to 1827; then at Fenny Stratford, Buckinghamshire, from 1827 to 1835; next at Ridgemont, Bedfordshire, from 1835 to 1851. For a short time he was in Buckingham. At the last he was laid aside by complete mental and bodily prostration. His final residence was in Banbury, where he died March 3, 1857. See (Lond.) *Baptist Hand-book*, 1858. (J.C.S.)

Brooks, Ralph D.

a Methodist Episcopal minister, was born at Springfield, Pennsylvania, April 11, 1825. He joined the Church at the age of thirteen; received license to exhort in 1848; and in 1850 was admitted into the East Genesee Conference, in the active ranks of which he served until his death, January 9, 1859. Mr. Brooks was characterized by his deep and, uniform piety, and was a very promising young preacher. See *Minutes of Annual Conferences*, 1859, page 207.

Brooks, William A.

a Methodist Episcopal minister, was born in Philadelphia, Pennsylvania, July 7, 1810. He was converted at the age of twenty-one; licensed to exhort in 1836; and in 1838 entered the New Jersey Conference, in which he toiled zealously and successfully, in the pulpit, pastorate, and in the distribution of Bibles, until his death, September 12, 1868. Mr. Brooks was a man of much prayer and great liberality; always cheerful and laborious. See *Minutes of Annual Conferences*, 1869, page 63.

Broomfield, Robert W.

an English Wesleyan minister, was born near Rochester in 1815. He was converted in youth, studied three years in the Abney House Theological

Institution, was appointed to Wellingborough in 1824, and died at High Wycombe, August 17, 1875. See *Minutes of the British Conference*, 1876, page 12.

Broquard (Or Bronquard), Jacques

a French theologian, was born at Thionville about 1588. In 1608 he entered the Jesuit order and went to reside at Luxembourg. He died in 1660, leaving a translation in Latin of the *Pedagogue Chretien* of the Jesuit Philip Oultremann of Valenciennes, a work the original edition of which appeared at Mons in 1641: — also a translation in Latin of the work entitled *Pensez y Bien*, or, *Moyen Assure de se Saunes* (Rouen, 1648) :-a Latin translation of the *Testament de l'Homme Chretien* of Antony Sucquet: — and a translation of *La Vraie Philosophie du Chretien* of Charles Musart. See Hoefler, *Nouv. Biog. Generale*, s.v.

Brorda (Also Called Hildegils),

was a Mercian alderman, whose death in 799 is recorded by Simeon of Durham. He attested the charters of Offa from 764 to 795, and, after the death of Offa, those of Ecgrith and Kenulf down to 798. He is probably the person who is mentioned in the Anglo-Saxon Chronicle as a benefactor of Medeshamstede in 777, although the passage is an interpolation, and the monastery of which he was the patron was Woking, in Surrey. He was present as the Legatine Synod of 787. — Smith, *Dict. of Christ. Biog.* s.v.

Brorson, Hans Adolf

a famous Danish hymnwriter, was born June 20, 1694. He studied at Copenhagen, and succeeded his father in the ministry. In 1729 he was called as third pastor to Tondern in Sleswick, and in 1741 he was made bishop of Ribe. In 1760 he was made doctor of divinity, and died June 3, 1764. Of his hymns, at least two hundred are translations from the German of Gerhard, Rist, Angelus Silesius, Laurenti, Frelinghausen, Richter and others. The best edition of his hymns is the one published by P.A. Arland (Copenhagen, 1867), under the title, *Hans Adolf Brorsons Psalmer og aandelige Sange*. See Daugaard, *Bidrag til Karakteristik af Brorson som Embedsmand in Theolog. Tidskrift*, 1838, 2; Petersen, *Dansk Literaturhistorie*, 4:295 sq.; Michelsen, in Herzog's *Real-Encyklop.* (2d ed.), s.v. (B.P.)

Brosse, La.

SEE ANGE DE ST. JOSEPH

Brossier, Marthe

a French fanatic, was born in 1547, and was the daughter of a baker at Romorantin. She pretended to be possessed with spirits, and in that state inveighed against the edict of Nantes. Her imposture, however, was exposed by the bishop of Angers, who produced the same convulsions upon her nervous temperament by artificial excitants. She travelled about, first with her father, and afterwards with a certain abbe of St. Martin. She was repeatedly arrested, and, was finally confined in a convent, where she died about the beginning of the 16th century. See Hoefer, *Nouv. Biog. Generale*, s.v.

Broth&Nus

a Welsh *Saint* was the founder of Llanfrothen, in Merionethshire, in the 6th century. Rees says his festival-day was October 15, but the *Acta Sactorum* (8:358) gives him under October 18, in conjunction with the abbess Gwendolen (Gwyddelan), whose name is preserved at Llanwyddelan, in Montgomeryshire.

Brotherhood

The origin of fraternities in the Christian Church and world, whether clerical, lay, or mixed, is far from being satisfactorily ascertained. The formation of such associations was in direct opposition to the very impulse which produced monachism itself, and sent the solitary, as a "hermit," into the wilderness. Yet such fraternities were practically in existence in the Egyptian *laurae*, when Serapion could rule over a thousand monks; they received their first written constitution from St. Basil (326-379). Muratori was the first to point out the Parabolani (q.v.) as a sort of religious fraternity, in opposition to various writers quoted by him, who had held that such fraternities date only from the 9th or even the 13th centuries. Muratori also suggests that the *lecticarii* or *decani*, who are mentioned in the laws of Justinian (43 and 59 Novella) as fulfilling certain functions at funerals, must have been a kind of religious fraternity. On the other hand, the old *sodalitas* appears to have become more and more discredited, since

the 18th canon of the Council of Chalcedon (A.D. 451) requires the cutting off of all clerics or monks forming "conspiracies and *sodalities*."

In the 8th century we find a disposition on the part of the Church to confine the idea of fraternity to clerical and monastic use. In the *Dialogue by Question and Answer on Church Government* of archbishop Egbert of York (middle of the century), the terms *frater* and *soror* will be found applied both to clerics and monks or nuns, but never apparently to laymen. There is at the same time ground for surmising that the term "fraternity," which in the 12th and 13th centuries is used ordinarily as a synonym for "guild," was already current in the 8th or 9th to designate these bodies, the organization of which Dr. Brentano holds to have been complete among the Anglo-Saxons in the 8th century, and the bulk of which were of lay constitution, though usually of a more or less religious character. The connection between the two words is established in a somewhat singular manner. A Council of Nantes of very uncertain date, which has been placed by some as early as 658, by others as late as 800, has a canon which is repeated almost in the same terms in a capitulary of archbishop Hincmar of Rheims, of the year 852 or 858. But where the canon speaks of "those gatherings or confraternities which are termed *consortia*," the archbishop has "gatherings which are commonly called guilds or confraternities."

But the term "guild" itself was already in use to designate fraternities for mutual help before the days of Hincmar. We meet with it in a capitulary of Charlemagne's of the year 779, which bears "As touching the oaths mutually sworn by a guild, that no one presume to do so." It occurs in two other places in the capitularies. It is thus clear that the guilds of the latter half of the 8th century existed for purposes exactly the same as those which they fulfilled several centuries later. So far indeed as they were usually sanctioned by oath, they were obviously forbidden by the capitulary above quoted, as well as by several others against "conjurations" and conspiracies; the last (the Thionville Capitulary of 805) of a peculiarly ferocious character. The subject of religious or quasi-religious brotherhoods or fraternities in the early Church (apart from monastic ones). has been but imperfectly investigated as yet. Specific bodies are found apparently answering to the character, attached to particular churches, during the 3d, 4th, 5th, and 6th centuries. In the West, however, we seem first to discern them under the Teutonic shape of the guild, which in its freer forms was palpably the object of great jealousy, to the political and spiritual despots of the Carolingian aera.

Brotherhood Of God

a Christian sect which arose in the 12th century, having for its. chief object to restrain and abolish the right and exercise of private war. It was founded by a carpenter at Guienne, who pretended to have had special communication with Jesus Christ and the Virgin Mary, and was received as a divinely inspired messenger.

Brothers, Lay

SEE LAY BROTHERS.

Brothwood, Thomas

all English Wesleyan minister, was born near Wellington, Shropshire, in 1792. He was converted in early life; entered the itinerant ministry in 1825, in which he labored in plainness of speech, sound doctrine, zeal and fidelity for thirty-two years, and for nearly sixteen years he discharged, as a supernumerary, the duties of preacher and pastor in the Madeley and other circuits. He died at Broseley, Madeley, April 7, 1873. He was sincere, upright, and affectionate. See *Minutes of the British Conference*, 1873, page 28.

Broue, Pierre De La

a French prelate and theologian, was born at Toulouse in 1643, and went to Paris in 1668, where he took his degree in theology. He was of an ancient parliamentary family, and he resigned poetry in order to devote his time to preaching, which he did with great success before Louis XIV, who made him bishop of Mirepoix. Being devoted to the conversion of the Protestants, he published six pastoral letters on the subject. He also corresponded with Bossuet concerning the most efficient means for tile accomplishment of this end. The opposition excited by the bull *Unigenitus* claimed a large share of his attention. Broue died September 20, 1720. He wrote, *Catechisme pour l'Instruction de ses Diocesains*: — *Statuts Synodaux*: — *Oraison Funebre d'Anne-Christine de Baviere* (Paris, 1690): — *Relation des Conferences tenues en 1716 a l'Archeveche de Paris et au Palais Royal, sur les Accommodements proposes dans l'Affire de la Bulle Unigenitus*; inserted in the *Histoire du Livre des Reflexions Morales* of the abbe Louail: — *Defense de la Grace efficace par ellenieme*, against Fenelon and P. Daniel. See Hoefer, *Nouv. Biog. Generale*, s.v.

Brough, Joseph R.

a minister of the Methodist New Connection, was born at Lane End, Staffordshire, in 1794. He was brought up religiously, converted in youth, and entered the ministry in 1816. After travelling in eight circuits, his health gave way at Sunderland, but he accepted another circuit at Dewsbury, where he became a supernumerary, and, after much suffering, died in peace, October 9, 1825. See *Minutes of the Conference*.

Brougham, Joseph

an English Wesleyan minister, was born at Burslem in 1788. He was converted in youth, commenced to preach in the itinerancy in 1811, and, after laboring with acceptance for some years, his health failed, and he retired from active work and settled in Burslem, where he died, March 24, 1836. He was pious, faithful, but naturally reserved. See *Minutes of the British Conference*, 1836.

Broughton, Job

a Presbyterian minister, was born at Coatsheath, England, July 15, 1791. He was educated at Lutterworth, was licensed by an association of Independents, and labored as a missionary for seventeen years. He came to America in 1829. In 1853 he was installed pastor of Greenland Church, Bloomingburg, Ohio. He died November 1, 1858. See Wilson, *Presb. Hist. Almanac*, 1860, page 67.

Broughton, Thomas, A.M.

a minister of the Church of England, and one of the number known as Oxford Methodists, was a member of Exeter College, Oxford, and joined the Methodists in 1732. After leaving the university, he first officiated at Cowley, near Uxbridge. In 1736 he became curate at the Tower of London, also preached every Tuesday afternoon to the prisoners in Ludgate prison, and read prayers every night to a religious society at Wapping. "By means of Whitefield, he was presented to St. Helen's, Bishopsgate Street Within; and, through faithfulness to his old Oxford friend, he lost it. The parishioners objected to Whitefield having the use of Broughton's pulpit. Broughton answered, 'Through Mr. Whitefield's influence I obtained the living of St. Helen's, and, if he insists upon it, he shall have my pulpit.' Whitefield did insist, and Broughton lost his

lectureship." In 1741 he became lecturer of All-Hallows, Lombard Street. In 1743 he was appointed secretary of the Society for Promoting Christian Knowledge, which position he held until his death. He remained in the lectureship of All-Hallows for some years after beginning work for the society. After his labors at this place, he accepted the living of Wotton. He attended to both the duties of his parish and secretaryship, giving five hours each day, five days of the week, to the work of the society, and Saturday and Sunday were devoted to the interests of his parish. During his term of office Wales was first supplied with Bibles, in 1743; and the people of the Isle of Man in 1763 had the same book given to them for the first time, and in their native language. On Sunday morning, December 21, 1777, in Hatton Garden, the "faithful secretary put on his ministerial robes, and, according to his wont, retired into his room till church-time. The bells were ringing, and he continued in his closet. They ceased, but he made no appearance. His friends entered, and found him on his knees dead." He was a bold, fearless, zealous, faithful preacher — much like Wesley and Whitefield in these respects. Though he was associated with the Methodists at Oxford, he never accepted the doctrines which Wesley afterwards taught justification by faith, sanctification, and the witness of the Spirit; on the contrary, he gave much opposition to the spreading of these views. See Tyerman, *Oxford Methodists*, page 334.

Broughton, William G., D.D.

a minister of the Church of England, was bishop of Sydney and metropolitan of Australia. After an absence from England of seventeen years, he returned to perfect a system of Church government for the colonies. In 1829, while chaplain of the Tower of London, he was offered the archdeaconry of New South Wales by the prime-minister. He had supervision over fourteen government chaplains in 1837. In the previous year he was ordained bishop, and in 1847 was made metropolitan. He organized a board of missions in 1850 for the spread of the Gospel in the islands of the Southern Pacific. He died in London, February 20, 1853, aged sixty-three. His life was simple and devout. See *Amer. Quar. Church Rev.* 1853, page 158.

Brouner, Jacob H.

a Baptist minister, was born in New York city, January 1, 1791. He united with the First Baptist Church in 1806, was licensed when young, and for

some time was associated with Reverend C.G. Sommers in missionary labors among the destitute of his native city. In 1812 he was ordained in the Tabernacle Church, New York; was pastor at Sing Sing for fourteen years; and then went in 1828 to New York, where for twenty years he was pastor of the North Baptist Church. During this time an attractive house of worship was built, and he baptized three hundred and thirty converts while at the North Church. He died in 1848. See Cathcart, *Baptist Encyclop.* page 144. (J.C.S.)

Brousse, Jacques

canon of St. Honord at Paris, was a native of Auvergne, and a celebrated preacher. During the civil troubles of 1649, he remained firm to the king, and, in 1651, was deputed to Rome with M. de la Lane, on the subject of the Five Propositions. He died at Paris, November 7, 1763, leaving *Sermon sur la Grace: — Lettre au Sujet de ce Sermon: — Requetes et Memoires au Sujet de l’Affaire des cinq Propositions de Jansenius: — Tableau de l’Homme juste: — Oraison Funebre de Louis le Juste: — Vie du P. Ange de Joyeuse*. See Hoefer, *Nouv. Biog. Generale*, s.v. Landon, *Eccles. Dict.* s.v.

Browder, Peter C.

a minister in the Methodist Episcopal Church South, was born in Tredell County, N.C., September 2, 1824. He was brought up piously; embraced religion in early life; received license to preach in 1850, and in 1851 joined the Louisville Conference. After a short and severe sickness, he died July 31, 1854. Mr. Browder was faithful, zealous, affectionate, and highly esteemed. See *Minutes of Annual Conferences of the M.E. Church South*, 1854, page 506.

Brower, Caspar

a German Jesuit and teacher of philosophy at Treves, was born in 1559 at Arnheim. For some time he was rector of the college at Fulda. and died June 2, 1617, at Treves. He wrote, *Notae in Venantium Fortunatum et Rabanum Maurum* (Mavence, 1616): — *Antiquitatum Fuldensium libri 4* (Antwerp, 1612): — *Antiquitates et Annales Trevirenses* published by Jac. Masenius (Liege, 1670, 2 volumes, fol.). See Winer, *Handbuch der theol. Lit.* 1:676, 794; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.).

Brower, Cornelius

a minister of the Reformed (Dutch) Church, was born in New York city in 1770. He graduated at Columbia College in 1792; studied theology under Dr. J.H. Livingston, and was licensed by the Classis of New York in 1793. He was pastor at Poughkeepsie and Stoutenburgh, 1794 to 1812; then supplied Hyde Park, 1812 to 1815. He next became professor in the high-school at Utica, and stated supply at Frankfort, 1815 to 1833. At this time he resided at Geneva, and did the work of an evangelist. He frequently supplied Arcadia, Gorham, and Tyre, from 1833 to 1845; and died in the last-named year. "Mr. Brower allowed no inclemency to prevent his filling his appointments." He was quiet, unobtrusive, and cheerful; a thorough classical scholar and mathematician; and a sound, extensive, and thorough Biblical student. He was, however, more desirous to be useful than popular. See Corwin, *Manual of the Ref. Church* (3d ed.), page 198.

Brower, Daniel

(styled *van Niedrik*), a Reformed minister of Holland, was born at Yhorst-in Upper Yssel. Two years after having completed his theological studies at Franeker, he went in 1651 to the East Indies with a view of preaching the Gospel to the heathen there. Having spent several years at Batavia and other places, he returned to his native country, and betook himself to the translation of the Bible into Malay. He commenced with the book of Genesis, which was printed in 1662. Five years later, in 1668, the entire New Test. was printed in Roman letters at Amsterdam; translated "with all care and fidelity out of the Greek, Latin, and Belgic languages." In consideration of his knowledge of the Malay, the East India Company induced him to go a second time to Batavia. He went to the East, and died there in 1672. Of his translation of the Old Test. only the book of Genesis was printed at Amsterdam in 1662, and again in 1687. See *Allgemeines historisches Lexikon*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Brower, Jacques De

a Flemish theologian, was a native of Hoochstraet. He was a Dominican, and taught philosophy and theology at Douay, and was from there sent to establish missions in Denmark. He also inspected those in Holland; and at the time of his death, which occurred at Antwerp, November 4, 1637, he was prior of his convent and definitor of his province. He prepared a

corrected edition of the commentaries of Dominique Soto upon the *Physique d'Aristote* (Douay 1613). See *Hoefler, Nouv. Biog. Generale*, s.v.

Brower, Kristoffel

a Dutch theologian, was born at Arnheim, in Guelters, about 1560. He became a Jesuit at Cologne in 1580, professor at Treves, and rector of the college of Fulda. He died at Treves, June 2, 1671, leaving *Antiquitates Fuldenses* (1612): — *Historia Episcoporum Trevirensium* (Cologne, 1626): — *Scholias on the Poems of Rhabanus Taurus*, etc. See *Hoefler, Nouv. Biog. Generale*, s.v.

Browmiller, Benneville

a Methodist Episcopal minister, was born in Berks County, Pennsylvania, in 1824. He was converted in 1846, licensed to preach in 1848, and in 1849 entered the Ohio Conference, wherein he labored with zeal, fidelity, and remarkable success until his death, September 16, 1856. Mr. Browmiller obtained a high rank as a minister. As a preacher he was clear, simple, pointed, and eloquent; affectionate, gentle, and engaging in his private life, and indefatigable in his pastoral work. See *Minutes of Annual Conferences*, 1856; page 157.

Brown, Aaron

a Congregational minister, was born at Windsor, Connecticut, May 3, 1725. He graduated at Yale College in 1749, was ordained in 1754 at Killingly, and remained in charge there until his death, which occurred suddenly at Ashford, September 12, 1775. Mr. Brown was a pious and excellent man. See *Cong. Quarterly*, 1861, page 16; Sprague, *Annals of the Amer. Pulpit*, 2:15.

Brobwn, Abraham Rezeaua

Presbyterian minister, was born at Lawrenceville, N.J., September 30, 1808. He graduated from New Jersey College in 1825, and for a time studied medicine., From 1828 to 1830 he was tutor in New Jersey College. He pursued the study of theology in Princeton Theological Seminary for two years, and also studied in Yale Seminary. He was licensed by the Presbytery of New Brunswick, April 1832, labored as a missionary at Morgantown, Virginia, from 1832 to 1833, and died at

Lawrenceville, September 9, 1833. See *Gen. Cat. of Princeton Theol. Sem.* 1881, page 75; *Gen. Cat. of Yale Div. School*, 1873, page 12.

Brown, Absalom

a Methodist Episcopal minister, entered the itinerant ranks of the South Carolina Conference in 1828, and labored zealously until his death, in 1833. He was an humble, godly, able, and successful preacher. See *Minutes of Annual Conferences*, 1835, page 345.

Brown, Allen

a Free-will Baptist minister, was born at Providence, R.I., March 31, 1788. In early life he united with the Congregationalist Church at Providence, and soon after completed his school education. After having for some time been in successful business, he united with the First Baptist Church in his native city, and later went to Philadelphia, where, under the tuition of Reverend Dr. William Stoughton, he pursued a course of theological study. Returning to Providence for six years, he was pastor of the newly organized Third Baptist Church in that city. He then became a member of the Free-will Baptist Church at Olneyville, and was soon chosen 'chaplain of what is known as "The Dexter Asylum," continuing in that position for twenty years. He was a frequent contributor to the *Morning Star*. His death occurred in 1870. He left behind him the savor of a good name, and the example of a useful, exemplary life. See Barrett, *Memoirs of Eminent Preaches*, page 223-229. (J.C.S.)

Brown, Alonzo

a Presbyterian minister, was born at Ossipee, N.H., May 25, 1826. He graduated at Dartmouth College in 1850, and from 1853 to 1856 was a student in Union Theological Seminary. He was ordained November 5, 1856; was pastor at Clifton (S.I.), N.Y., from 1856 to 1857; and from 1858 to 1873 was a teacher in New York city. He died there, in October 1873. See *Gen. Cat. of Union Theol. Sem.* 1876, page 77.

Brown, Amelia

an English minister of the Society of Friends, was born at Cirencester, England, in 1787. She was carefully educated and faithfully instructed in the Christian doctrines. Early in life she formed a strong attachment to the Scriptures, which increased as she advanced in years. She travelled through

several of the English counties, exercising her gifts as a minister;. She died October 13, 1849. See (Lond.) *Annual Monitor*, 1851, page 9.

Brown, Amos

a Free-will Baptist minister, was born at Bristol, N.H., in 1800, and became a Christian at the age of twenty-seven. He united with the Church at Alexandria, and soon after began to speak in public as a minister, and was ordained to his work by his brethren. He labored with a good degree of success at Alexandria, Nashua, Orange. and other places. Not long previous to his death, he removed to Eaton, and took charge of the Church at that place, which was in a low, depressed condition. Here he labored with great fidelity and zeal. While thus engaged, he died suddenly, December 7, 1867. See *Free-will Baptist Register*, 869. page 86. (J.C.S.)

Brown, Amos P.

a Presbyterian minister, was born at Thornton, N.H., June 15, 1791. He was licensed to preach by the Plymouth Association, January 24, 1816, and was ordained by a council at Campton, January 1, 1817, pastor of the Congregational Church. From 1822 to 1834 he spent his time in western New York, and entered upon missionary labors in Missouri, June 18, 1834. He assisted in organizing a Church on Black River; became supply pastor of Jerseyville Church, Illinois, in October 1835, and so continued until 1838. In a few years he removed to Rushville, and labored in the ministry as his health allowed. He was one of the original members of the first Alton Presbytery, and removed his relation from that to the Presbytery of Peoria, April 20, 1850. He died May 16, 1859. See Norton, *Hist. of the Presb. Church in Illinois*.

Brown, Andrew Morton, Ll.D.

an English Congregational minister, was born in the parish of Loudoun, Ayrshire, Scotland, March 12, 1812. He was educated at Glasgow and Edinburgh, in the latter place having for his instructors Prof. Wilson ("Christopher North") and Dr. Chalmers. He was first engaged in mission work in London, but soon removed to Overton, Hampshire, to take charge of a small village church. In 1837 he removed to Poole, to become the co-pastor, with the Reverend Thomas Durant, of a large Church in that place. On January 8, 1843, he settled as pastor of the Independent Church at Highbury Chapel, Cheltenham. Here he labored with eminent success both

in religious and political work. He was regarded as:the champion of liberal principles in Cheltenham. In 1854 he was elected chairman of the Congregational Union of England and Wales. He died in the midst of his labors, July 17, 1879, having been absent from his pulpit but one Sunday. His literary works include contributions to the press of Cheltenham and London, and several volumes. Among them are, *A Wreath around the Cross: — Salvation, and the Way to Secure it: — Evenings with the Prophets: — Leader of the Lollards: — Peden the Prophet: — The Life of the Reverend J. Rogers: —* and, in conjunction with Dr. Ferguson, an edition of *The Life and Labors of John Campbell, D.D.* See (Lond.) *Cong. Year-book*, 1880, page 310.

Brown, Anthony

an English Congregational minister, was born in Bunhill Row, London, September 7, 1783. He was for some time an occasional preacher, and finally settled at South Ockenden, where, and at, Aveley, he labored faithfully in the Gospel for thirty-seven years. He died July 28, 1851. See (Lond.) *Cong. Year-book*, 1851, page 212.

Brown, Arza

a Methodist Episcopal minister was born at Hampton, Massachusetts, August 13, 1792. He was early subject to religious impressions; experienced conversion in 1817; soon became class leader, exhorter, and local preacher; moved to Ohio in 1819, and in 1824 was received into the Ohio Conference. His itinerant labors covered a large territory, extending over nearly all of Ohio and southern Michigan. Failing health obliged him to become superannuate in 1855, which relation he sustained to the close of his life. In 1858 he removed to Chicago, and served West Indiana-street Church with great usefulness for three years. Beginning with 1861, he and his wife labored among the soldiers in the camps and hospitals at Natchez; after that, until. 1868s among the freedmen in that city, as well as in Vicksburg and Baton Rouge. He died at Chicago, July 31, 1869. Mr. Brown was eminently practical and useful, gentle and affectionate. See *Minutes of Annual Conferences*, 1869, page 281.

Brown, B. F.

a Methodist Episcopal minister, was a member of the Black River Conference, and died in 1867 or 1868. As to his personal character he was

remarkable, and physically powerful and well-formed. The fires of love and zeal were far too fierce for the control of his will. He lived and died in raptures. See *Minutes of Annual Conferences, 1868*, page 118.

Brown, Benjamin Newton

a Methodist Episcopal minister, was born at Martinsburg, Virginia, December 19, 1808. He experienced conversion in 1824, soon after was licensed to exhort, then to preach, and in 1833 united with the Baltimore Conference. He died in Washington, D.C., January 17, 1869. Mr. Brown's endowments were of a high order. He was strong in mind, diligent in study, earliest and impressive in manner, fearless in utterance; genial, witty, and even playful. See *Minutes of Annual Conferences, 1869*, page 13.

Brown, Caleb

a Baptist minister, was born in Sudbury, Massachusetts, December 4, 1791. In early manhood he removed to Rockingham, Vermont, where he united with that Church. He spent about two years at the theological institution in Hamilton, N.Y.; in 1829 became pastor of the Church in Wilton, N.H., and subsequently preached in Townsend, Winchester, and Westminster, Massachusetts. For three years he was pastor in Scituate, then removed to Wairner, N.H., and supplied churches in the vicinity. In 1842 he went to Weare, remaining there nearly three years, then returned to arne and labored as before. In 1851 he became pastor of the Church at, Conway. At the end of three years he took up his residence in Concord, where for four years he acted as chaplain in the state prison. He died at Concord, October 30, 1875. (J.C.S.).

Brown, Chad

a Baptist minister, the ancestor of the well-known family which bears his name in Providence, R.I., was born in England about 1610. He came to America, it is supposed, in July 1638. Sympathizing with Roger Williams in his views on civil and religious liberty, he fled from the colony of Massachusetts, and took up his residence in the newly planted town of Providence. In the early colonial times he was a man of no small influence in the community in which he lived. With four other citizens he was chosen to draw up "a plan of agreement for the peace and government of the colony." For several years this instrument constituted the only acknowledged constitution by which the colony was governed. By the

records of the First Baptist Church in Providence, it appears that Mr. Brown was its first elder or regular minister, although for a short time Roger Williams preached for the Church. The Church for more than half a century had no meeting-house. The tradition is that they were wont "to assemble in a grove or orchard for public worship, and, when the weather would not permit this, in private houses." Mr. Brown's name has been made somewhat memorable in the ecclesiastical history of Rhode Island, from the position which he took in a controversy which seems to have greatly agitated the little state. He maintained very stoutly the obligation of the rite of "laying-on of hands" as necessary to constitute one a member of Christ's Church. This rite, however, has long since, except by a few Baptists of Rhode Island, ceased to be regarded as of divine authority. Mr. Brown died about 1665. His name and influence were transmitted through an honored posterity, which has made itself felt in many of the literary and benevolent organizations of its native state. See Guild, *Life of Manning*. (J.C.S.)

Brown, Charles

a minister of the Society of Friends, was born in England in 1817. He early yielded himself to the Holy Spirit and his future work. It was not, however, until he was about forty years old that he ventured to address his friends in public. This long delay was owing to his high ideal of the Christian ministry. He realized fully the need of mental preparation, but pre-eminently above this he placed the spiritual. He died January 1, 1864. See (Lond.) *Annual Monitor*, 1865, page 14.

Brown, Charles Eden

a Methodist Episcopal minister, was born in Alexandria, Virginia, in 1815. He was converted while a boy, and entered the Baltimore Conference in 1837, in which he toiled faithfully until his death, July 13, 1846. See *Minutes of Annual Conferences*, 1846, page 9.

Brown, Charles II.

a Methodist Episcopal minister, was born in Campbell County, Virginia. He experienced conversion in 1868; was licensed to exhort and to preach in due time, and about 1872 entered the Missouri Conference, in which he labored faithfully two years, when sickness prostrated him, and after

months of suffering he died, in 1874 or 1875. See *Minutes of Annual Conferences*, 1875, page 46.

Brown, Charles S.

a Methodist Episcopal minister, was born at Plattekill, Ulster County, N.Y., February 7, 1825. He inherited admirable natural qualities from exemplary Christian parents. His intention was to become a lawyer, and he determined to obtain a liberal education, which he began in New Paltz Academy, afterwards attending Amenia Seminary. Here he was converted, and, believing himself divinely called to preach, was more diligent than ever in his efforts to secure an education. Entering the Wesleyan University in 1845, in 1849 he graduated second in a class of thirty-one. He joined the New York Conference in 1850, where he continued an efficient and honored member until his death, November 14, 1880. He was a sincere and upright man, the chief feature of his character being its high moral tone. His preaching was uniformly clear, forcible, and fervent. See *Minutes of Annual Conferences*, 1880, page 84.

Brown, Charles Smith

a Universalist minister, was born in Oneida County, N.Y., March 20, 1804. He joined the Methodists at the age of fourteen; received a private theological training for the Universalist ministry, and in 1832 was ordained, and entered upon his work at South Oxford. He afterwards removed to Upper Lisle; then spent a few years in Pennsylvania; then in Oneida and Cortland counties, N.Y.; and finally settled at Cambridge, Illinois, where he died, in May 1870. Mr. Brown was a good, but not brilliant, preacher, and an exemplary Christian. See *Universalist Register*, 1871, page 110.

Brown, Clark, A.M.

a Congregational minister, was ordained pastor of the Church in Machias, Maine, October 7, 1795; dismissed November 3, 1797; installed pastor in Brimfield, Massachusetts, June 20, 1798; dismissed November 2, 1803; and died several years after. See Sprague, *Annals of the Amer. Pulpit*, 2:485.

Brown, Cotton

a Congregational minister, was a native of Haverhill, Massachusetts. He graduated at Harvard College in 1743; was ordained pastor at Brookline,

October 26, 1748; and died April 13, 1751, aged twenty-five years. See Sprague, *Annals of the Amer. Pulpit*, 2:73.

Brown, Daniel (1)

a Free-will Baptist minister, was born July 16, 1813. He united with the Church in Hamburg, N.Y., in 1834. For six years he resided in Boston, N.Y., and in 1848 moved to Dayton, Cattaraugus County. He was ordained when forty-seven years of age, and labored chiefly in the Cattaraugus and Erie quarterly meetings. "With a self-sacrificing spirit he labored earnestly and faithfully the most of the time for twenty years, receiving but little remuneration for preaching until the means he had accumulated previous to his entering the ministry were entirely used up." He died in Dayton, August 5, 1882. See *Morning Star*, September 27, 1882. (J.C.S.)

Brown, Daniel (2)

a Free-will Baptist minister, was born in Canada West, April 5, 1822. He was converted when eighteen years of age, and joined the Methodist Church. Subsequently he united with the Free-will Baptists, and was ordained in 1845. For several years, with a good degree of success, he labored in different places in Canada. He removed to the West, and died at Bruce, Michigan, August 3, 1869. See *Free-will Baptist Register*, 1871, page 80, 81. (J.C.S.)

Brown, Daniel E.

a Protestant Episcopal clergyman, resided in Michigan in 1853, at about which time he entered the ministry. The following year: he became rector at Litchfield, Connecticut; in 1857 officiated at Milton; in 1858 was rector of Trinity Church, Troy, Ohio, and at the same time of St. Paul's in Greenville. In 1860, he removed to Michigan, residing at Flint; in, 1862 became rector of St. Paul's Church, East Saginaw; in 1864. was missionary in Genesee County, although still residing at Flint. In 1866 he removed to Ionia, having charge of two churches, viz. St. John's in Ionia and Trinity Church, Saranac; in 1867 was rector of the latter only. In 1870 he resided in Flint without charge, and continued so to do until his death, which occurred in 1873. See *Prot. Episc. Almanac*, 1874, page 138.

Brown, David (1)

a Presbyterian minister, was born in Scotland. On his arrival in America, he became a member of the Presbytery of New Castle, and took his place in the Synod of Philadelphia in May 1748. He returned to Scotland during the year. See Webster, *Hist. of the Presb. Church in America*, 1857.

Brown, David (2)

an English clergyman, was educated at Magdalen College, Cambridge. He became chaplain to the East India Company in 1794, and provost of the College of Fort William in 1800. He died in 1812. A volume of *Memorial Sketches*, with a selection of his sermons, appeared in 1816, edited by the Reverend Charles Simeon. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Brown, David (3)

a. Methodist Episcopal minister, was born in the county of Down, Ireland, in 1760. He entered the itinerant connection in 1794: travelled nine years on Dutchess, Columbia, Croton, New Rochelle, Long Island, Redding, Litchfield, and Cambridge Circuits; and died September 5, 1803. Mr. Brown was a man of unaffected piety, gentleness, and cheerfulness. See *Minutes of Annual Conferences*, 1804, page 117.

Brown, David (4)

a Cherokee Indian who took special interest in the intellectual and spiritual improvement of his tribe, was born about the beginning of the present century. He received his education at a school established at Brainerd by Rev. Cyrus Kingsbury, of the American Board of Commissioners for Foreign Missions. At this school he became a decided Christian, and set out for Cornwall, Connecticut, to attend the Foreign Mission School, to fit himself for a preacher. He spent one year in the Andover Theological Seminary, to perfect himself in the work of preparation. In due time he returned to his own people, and devoted himself with great zeal to missionary work for several years. His death occurred in the spring of 1829. See Anderson's *Memoir*; Allen, *Amer. Biog.* s.v. (J.C.S.)

Brown, David (5)

an English Congregational minister, was born in Forfar, Scotland, March 27, 1804. He was apprenticed to his father as a linen-weaver, but was more fond of books than the loom. He taught two years at King's Muir, and then several years in Forfar. He at first joined the Established Church, but in 1837 connected himself with the Congregational Church. Soon after this he studied at the universities of St. Andrews and Edinburgh, with a view to the ministry, and then for several years supplied vacant churches and itinerated in various parts of the country. In 1846 he was ordained over the Church at Harray, Orkney, where he labored eight years, and then became pastor at Cullen, where he died, April 1862. See (Lond.) *Cong. Year-book*, 1863, page 212.

Brown, Duncan, D.D.

a Presbyterian minister, was born in Robinson County, N.C., October 3, 1771. He received a good academical education, studied theology privately, and was licensed by Orange Presbytery in 1801. In 1802 he accepted a call to Hopewell Church, S.C., where he remained for ten years. During his latter years he had no charge. He died July 6, 1861. See Wilson, *Presb. Hist. Almanac*, 1862, page 82.

Brown, Ebenezer

a Congregational minister, was born at Brimfield, Massachusetts. He studied theology, and was first settled as pastor over the Congregational Church in the north parish of Wilbraham, March 3, 1819. He resigned this charge, July 1827, and was installed three months later over the Congregational Church in Prescott, where he continued until March 1835. He left this Church to accept a call to the Second Church in Hadley. In 1838 he went from this position to Illinois under a commission from the American Home Missionary Society, and settled first in Byron, Ogle County. In November 1843, he aided in forming the Congregational Church in Roscoe, and two months later assumed its pastoral charge. He died there, February 13, 1872. See *Obituary Record of Yale College*, 1870-80 sup.

Brown, Edward

an English Congregational minister, was born in Edinburgh, August 21, 1797. In early manhood he removed to London, was there converted, and offered his services to the Irish Evangelical Society. He studied three years at their academy in Dublin, and in 1821 was given a charge at Kilmainham. Thence he removed to Limerick, where for six years he labored very abundantly as an assistant. Between 1830 and 1841 he preached successively at, Birr, Newry, Carrickfergus, and Limerick, when he returned to England. He next preached three years in Lincoln, and then went to Leeds, where he became chaplain to the Cemetery, in which office he continued until his death, July 25, 1860. See (*Lond.*) *Cong. Year-book*, 1861, page 205.

Brown, Edwin C.

a Baptist minister, was born at New London, Connecticut, November 28, 1807. He graduated at Madison University, N.Y., in 1838; was ordained immediately afterwards in Hudson; and began to preach as a missionary in Franklin, Missouri. In consequence of his outspoken views on the subject of slavery, after a single year of service, he resigned; and, after supplying a pulpit at St. Louis for six months, removed to Quincy, Illinois, where he remained five years. He filled an engagement at Galena for three months, and then accepted a call to Lonsdale, R.I. His other pastorates were at Port Richmond, Pennsylvania; Beverly, N.J.; Waabash, Ind.; Bath and Westmoreland, N.Y.; and Oxford, Illinois. In consequence of ill-health he retired from the pastorate, and continued his ministerial work only as a supply in places in Illinois. He died in Galva, January 16, 1881. See *Chicago Standard*, February 3 1881; *Minutes of Illinois Anniversaries*, 1881, page 11. (J.C.S.)

Brown, Eleazar

a Baptist minister, pastor of the First Baptist Church of North Stonington, was ordained in 1770, and died June 20, 1795. See Sprague, *Annals of the Amer. Pulpit*, 6:109.

Brown, Eli H.

a Methodist Episcopal minister, was born at Troupsburg, N.Y., in 1837. He received a godly training, joined the Church in his childhood, and in

1859 entered the East Genesee Conference. In 1862 sickness obliged him to become a superannuate. which relation he sustained to the time of his death, March 21, 1865. Mr. Brown was earnest, full of the Spirit and faith, and successful. See *Minutes of Annual Conferences*, 1865, page 241.

Brown, Elias P.

a Free-will Baptist minister, was born at Strafford, Vermont, April 17, 1792, and in early life became a Christian. Having been set apart to the work of the ministry, he labored for many years in his Master's cause. Later in life he removed to Amherst, Ohio, where he continued to reside until his death, August 29, 1869. See *Free-will Baptist Register*, 1869, page 86. (J.C.S.)

Brown, Elijah

a Congregational minister, was a native of Waltham, Massachusetts. He graduated at Harvard College in 1765; was ordained pastor of the Church in Sherburne, November 28, 1770; and died October 24, 1816. aged seventy-two years. See Sprague, *Annals of the Amer. Pulpit*, 1:514.

Brown, Esek

a Baptist minister, was born at Warren, R.I., September 17, 1787. He united with the Church in Hardwick, Massachusetts, in 1809; was licensed by the Church in West Sutton, February 20, 1814; and ordained pastor of the Church in Dudley, June 15, 1815. Here he remained till the fall of 1818, when he went to Lebanon, Connecticut, which was his residence during the remainder of his life. He died September 11, 1833. See Cathcart, *Baptist Encyclop.* page 144. (J.C.S.)

Brown, E.T.

a Baptist minister, was born in Lancaster, Pennsylvania, March 22, 1818. While residing in Greensburg he was converted and joined a Methodist Church, and subsequently united with a Baptist Church in Virginia. In 1842 he. was ordained, and was pastor of three churches successively in Ohio—Mount Vernon, Wooster, and Warren. In 1863 he was appointed chaplain in the Second Ohio Cavalry, and served till the close of the war. For some time he resided at Sedalia, Missouri, where he accomplished much spiritual good among the people. He died June 9, 1879. See Cathcart, *Baptist Encyclop.* page 144. (J.C.S.)

Brown, Fountain

a minister in the Methodist Episcopal Church South, was born in Tennessee about 1808. There he was converted, licensed to preach, in 1830 admitted into the Tennessee Conference, and immediately transferred to the Missouri Conference. In 1863 he was arrested by the Federal authorities and sent to Alton, Illinois Penitentiary, where he remained until December 1865. He reached the neighborhood of his home about December 25, 1865, when he was suddenly attacked by disease, and in a few hours died. Mr. Brown was an earnest and faithful preacher. See *Minutes of Annual Conferences of the M.E. Church South*, 1866, page 80.

Brown, Frank

a Methodist Episcopal minister, was born in Warren County, Pennsylvania, January 30, 1837. He was converted at fifteen; graduated at Allegheny College at eighteen; served four years as professor in the university at Athens, Ohio, two years as superintendent of schools in Allegheny City, Pennsylvania, one year as tutor in Allegheny College, and in 1863 entered the Erie Conference. When the Conference was divided, he fell into the East Ohio. His appointments were, Delaware Grove, Sheakleyville, Conneautville, Girard, Bristol, Jefferson, Tidioute; Scoville Avenue, Cleveland; and New Philadelphia. At the close of this last pastorate ill-health compelled him to take a supernumerary relation, which he held until his death at Chautauqua, N.Y., August 3, 1881. He lived a pure and blameless life, approaching the ideal as a minister of the Gospel. See *Minutes of Annual Conferences*, 1881, page 319.

Brown, Frederick H.

a Presbyterian minister, was born at Stockbridge, Massachusetts, November 1, 1806. He united with the First Presbyterian Church in Auburn in 1826; was educated at Auburn Theological Seminary, N.Y. (1832-35); was licensed by Cayuga Presbytery in 1836, and installed pastor of the Presbyterian Church at Ludlowville, where he remained over a year. His subsequent fields of labor were Brownhelm, Ohio, (six years), Medina (seven years), Cleveland (as chaplain, a year and a half), Youngstown (three years and a half), and finally as chaplain again until 1858. He died July 31, 1861. See Wilson, *Presb. Hist. Almanac*, 1862, page 178; *Gen. Cat. of Auburn Theol. Sem.* 1883, page 220.

Brown, Garrett Garnsey

a Congregational minister, was born at Bethlehem, Connecticut, in 1784. He prepared for college partly with a private instructor, and partly at Morris Academy, Litchfield; and entered college in the sophomore year. After graduating he taught in Milford, Connecticut, for one term, and then became a student in Andover Theological Seminary. He remained there until licensed to preach by the New Haven East Association in 1811. The next fifty years of his life were spent in the Southern and South-western States, where he taught in private families and in select schools; preaching also as opportunity offered, though not ordained. During these years he had no fixed residence, and scarcely remained for a year in any one place. In 1854 he visited the Sandwich Islands and opened a private school, but returned the next year to the South. After the war broke out he came back to his native town. The closing part of his life was spent in Woodbury, Connecticut where he died, October 1, 1878. See *Obituary Record of Yale College*, 1871.

Brown, George (1)

a Scottish prelate, was chancellor of Aberdeen, and rector of Tinningham in East Lothian, and was consecrated bishop of Dunkeld in 1484. He was witness to the charter of regality granted to the abbey of Paisley by king James IV, August 19, 1488. He died January 12, 1515. See Keith, *Scottish Bishops*, page 91.

Brown, George (2)

an Irish Wesleyan minister, was born in 1750. He was converted at the age of twenty-two, entered the travelling connection in 1776, preached thirty years, and died in 1822. He lived as he preached. See *Minutes of the British Conference*, 1822.

Brown, George (3)

a Methodist Episcopal minister, was born in Halifax County, Virginia, about 1771. He experienced conversion. in his twenty-first year, and, after discharging the duties of a local preacher for twelve years, was in 1818 admitted into the Kentucky Conference, wherein he served until his death, Dec. 12, 1823. See *Minutes of Annual Conferences*, 1825, page 474; *Meth. Magazine*, 8:166.

Brown, George (4)

an English Baptist minister, was born in 1777. He seems to have commenced his ministry in Sabden, Lancashire, where he remained two years, and then removed to Kington, in Herefordshire, where he was pastor eight years. About 1822 he was invited to take charge of the Church in South Shields, Durham. Here he remained during the rest of his life. He is said to have experienced heavy trials, through all of which the Lord carried him. He died August 26, 1842. See (Lond.) *Baptist Hand-book*, 1843, page 21. (J.C.S.)

Brown, George (5)

a Methodist Protestant minister, was born in West Pennsylvania, January 29, 1792. He was converted in 1813, began the Methodist Episcopal itinerant life in 1815, and after one year under the presiding elder, entered the Baltimore Conference, which then included West Pennsylvania. In 1825 he became a member of the Pittsburgh Conference, and so continued, filling some of its principal stations, and serving four years as presiding elder, until 1829, when he took a prominent part in the organization of the Methodist Protestant Church, and commenced his first pastorate in that body in the same year. In 1831 Mr. Brown was elected president of his Conference, and served in this relation three years. In 1838 he was placed in charge of the Ohio Circuit, in 1839 elected president of his Conference, in 1840 stationed at Pittsburgh, in 1842 again elected president in 1845 appointed Conference missionary, in 1846 again president, and thus continued to vibrate between the presidency and pastoral office until 1860, when he was elected editor of the *Western Methodist Protestant* at Springfield, Ohio, in which office he served two years, producing many useful theological and ecclesiastical articles. He then took a superannuated relation at his home in Springfield, Where he died, October 25, 1871. Mr. Brown was a prodigious worker, a finely educated man, and a devoted Christian. After retiring from the editorial service, he published his *Recollections of Itinerant Life* (8vo, 456 pages), and an autobiography of great interest, full of incident, and details of travel, Gospel labors, and experiences. See Bassett, *Hist. of the Meth. Prot. Church*, page 369.

Brown, George F.

a Methodist Episcopal minister, was born in New Jersey, March 13, 1809. He was converted at sixteen years of age, licensed to preach in 1828, and

joined the Philadelphia Conference in 1829. He was a pastor nineteen years, a presiding elder fourteen years, chaplain of New Jersey state prison two years, and supernumerary eighteen years. In 1848, 1852, 1856, and 1860, he was a delegate to the General Conference. He died of paralysis, in Cincinnati, March 20, 1881. He was a man of excellent mind, fervent piety, and intense loyalty to the Church and his Master. See *Minutes of Annual Conferences*, 1882, page 80.

Brown, George Jay

a Methodist Episcopal minister, was born in Brainard, N.Y., November 12, 1839. He was admitted to the bar in Albany, N.Y., at the age of twenty. Soon after he received a divine call, and commenced studying for the ministry. He prepared for college at Fort Edward Institute, and entered the Wesleyan University, at Middletown, Connecticut, in 1865. While in college he supplied vacant pulpits as he had opportunity, and under the pressure of over-work his mind became deranged. After two years spent in an asylum reason was restored, and, returning to the university, he graduated with honor in 1873. Entering Drew Theological Seminary, he studied (1873-75), preached, and taught, gaining a reputation for critical scholarship, deep religious experience, and pulpit ability far beyond his years. He had joined the Troy Conference in 1868, and, after completing his education, he now occupied two of its most prominent appointments, Schenectady and State Street, Troy. At his second appointment symptoms of his former malady returned, and although he sought relief by rest and travel, reason again left her seat, and he was removed to the Utica Asylum, where he died, December 2, 1880. To do the will of God was "his meat and drink." The Bible was "the man of his counsel." He possessed wonderful power of mental abstraction and concentration of thought. He could study anywhere. Although stricken down in middle life, he lived longer by living better than most men. See *Minutes of Annual Conferences*, 1881, page 93.

Brown, George L.

a Methodist Episcopal minister, was born in Baltimore, Maryland, in January 1809. He was converted in 1830, and in 1834 joined the Baltimore Conference, from which time, until 1841, he was, on account of ill-health, obliged to hold a supernumerary relation. He then assumed the active relation, and labored faithfully and successfully until his sudden death, in

1843. Mr. Brown possessed ordinary ministerial talents, deep piety, and much patience. See *Minutes of Annual Conferences*, 1843, page 412.

Brown, George R. (1)

a native of Western Africa, became an assistant missionary of the Wesleyan Society in 1850. He died at Cape Coast, August 17, 1854, aged forty-five years, and was followed to the grave by the governor and staff, with a multitude of people, making great lamentation. Mr. Brown was a man of excellent spirit and acceptable talents. See *Minutes of the British Conference*, 1855.

Brown, George R. (2)

a Universalist minister, was born at Watertown, N.Y., October 6, 1806. He removed with his parents to Peru, Ohio, in 1823, where for some years he worked on the farm summers and attended the district school winters. He was ordained to the Universalist ministry in 1837, and labored in Northern Ohio and Indiana, and Southern Michigan, serving largely as a pioneer. He died May 9, 1873, Mr. Brown possessed a special gift as counsellor and comforter to the afflicted, was mighty in the Scriptures, a firm and zealous advocate of temperance, and his life was above reproach. See *Universalist Register*, 1874, page 127.

Brown, Hartwell Harwell

a minister in the Methodist Episcopal Church South, was born in Virginia. He was well educated, experienced conversion in 1818, and later in the same year entered the Tennessee Conference. He soon rose to eminence, but after filling several of the first appointments, of the Conference, located on his farm, and soon began merchandising. He possessed a large fortune, which soon was lost in business failures, and he was again brought into the active ranks of the ministry. For two or three years previous to his death he sustained a superannuated relation, and to a large degree became insane. He died in 1868. Mr. Brown was of robust form, had a fine voice. and an agreeable manner. In his better days his sermons were full of thought, and delivered with much power. See *Minutes of Annual Conferences of the M.E. Church South*, 1868, page 251.

Brown, Harvey

a Methodist Episcopal minister, was born in New England in 1793. He served as a soldier in the war of 1812, experienced religion in 1820, and in 1829 joined the New York Conference. In 1851 and 1852 he labored in the Illinois Conference, in the following year located, and in 1866 re-entered the New York Conference as a superannuate, and continued to sustain that relation until his death, in Harleih, N.Y., December 15, 1870. Mr. Brown was a man of strong convictions, deep, positive, and unintermittent piety, and great faith. See *Minutes of Annual Conferences*, 1871, page 108.

Brown, Henry

a Presbyterian minister, was born in Rockbridge County, Virginia, November 28, 1804. He received his early education at home, and graduated at Washington College, Virginia, in 1827. After leaving college he taught for a few months, and entered Princeton Theological Seminary, but in consequence of severe illness was obliged to leave. He next entered Union Seminary, but did not remain long, for the same cause. He was licensed by Lexington Presbytery, and ordained by the same an evangelist in 1831. He commenced his labors at Tygart's Valley, extending his missionary labors to Kanawha County, preaching at Beverly, Huttonville, Mingo Flats, and Woodstock. His next field of labor was Augusta County, and subsequently he was a supply at Briery Church, Prince Edward County. He then removed to Wilmington, N.C., where, and in neighboring churches, he labored with great success. In 1840 he returned to the valley of Virginia, supplied Black River and Rock Fish churches, and afterwards the Church of Harrisonburg. His first pastoral charge was Goshen Church at Crab Bottom, where he was installed, which relation was dissolved in 1857, and at the same time he was also pastor of Pisgah Church. Compelled to seek a milder climate, he removed to Alligator (now Lake City), Florida, where he was duly installed. He next labored as a missionary in the Cherokee Presbytery, residing at Lafayette, Georgia. A sunstroke compelled him to lay aside work for a time. Returning to Virginia, he taught school for six months, and was afterwards missionary to the sick and wounded soldiers in the hospitals at Richmond, and for a while post-chaplain of the Confederate army. At the close of the war he made a pedestrian journey of two hundred miles in south-western Virginia, preaching nearly every day. For one year he supplied Lafayette and Harmony churches, Alabama. They were twelve miles apart, and he visited

them on foot, calling on every family on his way. He then went to Tennessee, and labored five years as an evangelist in Knoxville Presbytery. Another sunstroke led him again to Florida, where he preached at Pilatka, Enterprise, and Cedar Keys. He finally went to Marlin, Texas, where he died, January 14, 1881. See *Princeton Necrolog. Report*, 1881, page 25. (W.P.S.)

Brown, Henry Bell

an English Wesleyan minister, was born at Chester-le-Street, Durham, June 8, 1808. He was converted in his thirteenth year, while at school at Houghton-le-Spring. In 1832 he received his first appointment. In 1846 he was laid aside by affliction. He died at Workingtoll, Cumberland, February 11, 1856. He was studious and devoted. See *Minutes of the British Conference*, 1856.

Brown, Henry C.

a Methodist Episcopal minister, was born at Springfield, Bradford County, Pennsylvania, November 3, 1833. He grew up a wayward youth, though reared by Christian parents, but experienced conversion when about twenty, and in 1856 entered the East Genesee Conference. In the latter part of 1859 he was attacked by illness, became superannuated early next year, and died Sept. 22, 1860. Mr. Brown was an able minister, though only possessing a partial education. He was characterized by great earnestness, fidelity, and strong faith. See *Minutes of Annual Conferences*, 1861, page 140.

Brown, Horace

a minister in the Methodist Episcopal Church South, was born in Kennebec County, Maine, November 11, 1799. He removed to Indiana with his parents while quite young, joined the Church when about eighteen, and subsequently became a member of the Missouri Conference, and in it labored many years with great distinction. He died January 1, 1872. Mr. Brown, in his ministerial and domestic life, was an exemplary man. See *Minutes of Annual Conferences of the M.E. Church South*, 1872, page 737.

Brown, Isaac

an English Wesleyan minister. whom Wesley was wont to call "Honest Isaac Brown," was born at Hawkesworth, near Otley. He commenced his ministry in 1760, and continued it until infirmities forced him to desist, in 1803. He settled at Pontefract, and died in 1815. He was a man of child-like innocence, was greatly beloved by John Wesley, and worked hard and long and well. See *Minutes of the British Conference*, 1815.

Brown, Jacob A.

a Methodist Episcopal minister, was born at Morristown, N.J., September 15, 1810. He became a Christian in early manhood, in due time was licensed to exhort and to preach, and in 1834 entered the Ohio Conference. On the formation of the North Ohio Conference he became a member of it. During his later years he sustained a superannuated relation, retired to Delaware, Ohio, and engaged in mercantile business, where, by his integrity, fair dealing, and genuine piety, he won the high respect of all. He died Jan. 26, 1879. As a preacher Mr. Brown was clear, tender, and scriptural. He was an affectionate man and a faithful Christian. See *Minutes of Annual Conferences*, 1879, page 39.

Brown, James (1)

a Presbyterian minister, was born in Connecticut. He was licensed by Suffolk Presbytery, and was called to Bridgehampton, and ordained in June 1748. The loss of health compelled him to lay aside his pastoral work in March 1775, and he died April 22, 1788. He was a judicious, spiritual preacher, laborious and successful. See Webster, *Hist. of the Presb. Church in America*, 1857.

Brown, James, (2)

an English missionary in the province of Georgia during the latter part of the last century, published, *The Restitution of All Things* (1785): and *Civil Government* (1792). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Brown, James (3)

a preacher of the United Methodist Free Church, was born in April 1828, at Rochester, Kent, of Wesleyan parents. He was converted under the ministry of Reverend Joseph New, who, when he went as a missionary to

Africa, sent for his young friend as a teacher in the African school, and Brown soon became a school inspector there. His health failed, and he returned home, and travelled in six English circuits. He died February 6, 1878. See *Minutes of 22d Annual Association*.

Brown, James Allen, D.D., LL.D.

a Lutheran theologian, was born in Lancaster County, Pennsylvania. He was of Quaker descent, but reared under Presbyterian influences. In 1811 he entered the senior class of Pennsylvania College, from which he graduated in 1842. Having become acquainted with the doctrines of the Lutheran Church, he united with that body, and resolved to devote himself to the work of the ministry. He studied at Baltimore under Drs. J.G. Morris and B. Kurtz. Having completed his studies, he was licensed by the Maryland Synod, and became pastor of Luther Chapel in Baltimore. He subsequently was called to York, Pennsylvania, and from thence to Reading. In 1860 he was elected professor of theology of the Theological Seminary of the South, at Newberry, S.C. On the breaking-out of hostilities in 1861, he withdrew and returned to the North, and became chaplain of the hospital and military post established at York. In 1865 he was elected professor of theology of the Gettysburg Seminary, in which he labored with distinguished ability and success until December 1879, when he was stricken with paralysis, which deprived him of his speech. He resigned his position in June 1880, and died at Lancaster, June 19, 1882. (B.P.)

Brown, James Francis

a Congregational minister, was born in 1820, and graduated from Cambridge Theological School in 1848. In November of the same year he accepted a call from the First Congregational Church, West Cambridge, Massachusetts, where he labored earnestly and successfully till his death, June 14, 1853. Mr. Brown was a sincere Christian man, full of kind sympathies, and eminently faithful in all the duties of his sacred office. See *The Christian Examiner* (Boston), 1853, page 312.

Brown, James Willis

a Methodist Episcopal minister, son of Reverend Nathaniel Brown, was born in Fairview, Indiana, in 1850. He joined the Church in 1859; was converted at his father's family altar a few years later; received license to

exhort in 1869, to preach in 1870; and in the same year entered the North Indiana Conference. In 1872 he entered the North-western University to complete his education, but had studied but a short time when failing health obliged him to return home. He continued to preach until prostrated with consumption, of which he died, September 21, 1873. Mr. Brown was possessed of a clear and logical mind, studious in habit, earnest as a speaker, warm in his attachments, cheerful in disposition, and devoted to his calling. See *Minutes of Annual Conferences*, 1874. page 53.

Brown, Jesse

a Methodist Episcopal minister, was born in Amherst County, Virginia, July 17, 1782. He received a pious training; joined the Church in 1806; received license to preach in 1808; and in 1809 entered the North Carolina Conference, wherein he served until his death, November 8, 1812. Mr. Brown's life was pious, zealous, and full of good works. See *Minutes of Annual Conferences*, 1813, page 222.

Brown, John (1)

an English martyr, was miserably treated because he rebuked the priest, and was burned at Ashford in 1517. See Fox, *Acts and Monuments*, 4:181.

Brown, John (2)

an English minister of the Society of Friends, was born at Laleham, Middlesex, June 1, 1639. He was among the first who, in his native county, embraced the doctrines and followed the practices of the Friends. He became a member of the monthly meeting of Kingston-upon-Thames, where the meeting-house was built, and continued a member thereof forty-eight years. After he became a minister he "was very zealous, not fearing the trials and persecutions that came upon him." He was in prison at the time of the great fire in London in 1666, and was obliged to carry his bed out on his back when the prison was burned. He remained steadfast in the truth to the last, and died at the house of his son-in-law, in Blackman street, Southwark, May 6, 1723. See *Piety Promoted*, 2:362. (J.C.S.)

Brown, John (3)

was the first settled pastor of the first Church in New Jersey, founded at Middletown in 1688, and he gave the lot on which the first meetinghouse in that place was built. See Sprague, *Annals of the Amer. Pulpit*, 6:12.

Brown, John (4)

a minister of the Scotch Church at Rotterdam, died in 1679. He published, *Christ the Way, the Truth, and the Life* (1677): — *Quakerism the Pathway to Paganism*, in answer to R. Barclay's *Apology* (1678): — *An Explanation of the Epistle to the Romans* (1679). In theology he was a Calvinist of the old school, and a man of learning and piety. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Brown, John (5)

a Unitarian minister of Haverhill, Massachusetts, was born in 1706, and died in 1752. He published a *Sermon on the Death of Thomas Symmes* (1726).

Brown, John (6)

a Unitarian minister, was born at Haverhill, Massachusetts, in 1724, and graduated at Harvard College in 1741; He was ordained and installed pastor of the Church in Cohasset, September 2, 1747. He died October 22, 1791. He published a sermon entitled, *In what Sense the Heart is Deceitful*. See Sprague, *Annals of the Amer. Pulpit*, 8:6.

Brown, John (7)

a Presbyterian minister, was born in Ireland in 1728. He graduated at Nassau Hall in 1749, was licensed by the New Castle Presbytery, and sent to the valley of Virginia. He received a call from Timber Ridge and Providence, and was ordained and installed October 11, 1753. He resigned his charge after a pastorate of twenty-three years, and removed to Kentucky. He died in 1803. See *Index to Princeton Review*. (W.P.S.)

Brown, John (8)

an English Weslevan minister, was born in Helmsley Black-moor, Yorkshire, in 1782. He was converted in his sixteenth year, and, three years after, he left the farm for the ministry. He preached at Berwick-upon-Tweed, Howden (1803), Liverpool, Manchester, and Wakefield. While attending the Conference at Sheffield (1811), he was seized with catarrhal fever; this was aggravated by his journey, first to his native place, and then to London, to which city he was appointed by the Conference, so that he died soon after his arrival, September 17, 1811. "In mental vigor, moral

worth, studious diligence, ministerial ability and spiritual usefulness, he excelled most of his contemporaries." See *Minutes of the British Conference*, 1812; *Wesl. Meth. Magazine*, 1819, page 241.

Brown, John (9)

(of Ossawatomie), a fanatical reformer, was born at Torrington, Connecticut, May 9, 1800. He removed to Ohio in early youth, and became a tanner and currier. In 1839 he conceived the idea of liberating the southern slaves, and retained it during the rest of his life. In 1846 he removed to Springfield, Massachusetts, and engaged in the wool trade, and afterwards visited Europe. In 1855 he emigrated to Kansas, where he took an active part in the anti-slavery struggle. In May 1859, he called a secret convention of the friends of freedom, which met at Chatham, Canada, organized an invasion of Virginia for the purpose of liberating the slaves, and adopted a constitution. In July of that year he rented a farm-house about six miles from Harper's Ferry, and collected there a supply of pikes, guns, and munitions. On the night of October 16, with the aid of about twenty men, he surprised Harper's Ferry, captured the arsenal and armory, and took over forty prisoners. About noon the next day his party was attacked and defeated by the Virginia militia, and himself wounded and taken prisoner. He was tried in November, and hung at Charlestown, Virginia, December 2, 1859. He was a devout member of the Congregational Church, and a man of strict moral character, unflinching courage, and intense earnestness. He met his death with the composure of a hero. See Redpath, *Life of Captain John Brown* (1860); Webb, *Life and Letters of Captain John Brown* (Lond. 1861); Greeley, *Amer. Conflict*, volume 1.

Brown, John (10)

an English Congregational minister, was born at Denny, Stirling, April 24, 1811. He was early converted, and began to labor in the Christian cause. In 1833 he entered Blackburn Academy, and in 1837 he became the pastor of the churches of Wirksworth and Middleton, in Derbyshire, where he remained nineteen years. In 1857, after a brief period of rest, he accepted the pastorate of the churches of Hambledon and Skirment, near Henley-on-Thames, where he continued for eleven years. In 1868 symptoms of failing health led him to remove into Shropshire, and after two years, the entire

failure of his health induced him to retire to Matlock, where he died, March 22, 1880. See (Lond.) *Cong. Year-book*, 1881, page 359.

Brown, John (11)

an English Wesleyan minister, father of Reverend John Brown, who began his ministry in 1822, commenced his long career in the sacred office in 1807. He preached in England until 1816, when he and James Catts were sent to commence a Wesleyan mission in Hayti, W.I., being the first Protestant missionaries to enter the French-speaking part of St. Domingo. After two years' effort they were compelled to leave Port au Prince in consequence of the riotous opposition of the natives, stimulated by the Roman Catholic priesthood, the feeble republican government being unable to afford them protection (this mission was re-established in 1834 by John Tindall). Resuming his labors at home, he was appointed to several of the most important circuits, until, through failing strength, he retired from the activities of the travelling ministry, and settled in Chelsea, London. He died August 11, 1867, in his eighty-second year. Mr. Brown's habits were retiring, his spirit peaceful and benevolent, his pastorate vigilant and kind, his sermons instructive and serious. He was a sound theologian, an upright man, beloved by his brethren. A few of his sermons were published, and he translated a memoir from the French. See *Minutes of the British Conference*, 1868, page 10.

Brown, John (12)

an English Wesleyan missionary, received his first appointment in 1841 to St. Christopher, W.L., after having attended the theological institution. He labored successfully until removed by a short affliction to his eternal rest, September 17, 1843, aged twenty-four years. He was distinguished for piety, love of souls, and discretion. See *Minutes of the British Conference*, 1844.

Brown, John C.

a Protestant Episcopal clergyman of the diocese of New Jersey, was born in New York city in 1828. He was ordained deacon in 1846; became rector of Christ Church, Walton, from 1847 to 1860; of St. Paul's, Trenton, from 1862 to 1877; and died in Trenton, March 28, 1877. See *Prot. Episc. Almanac*, 1878, page 168.

Brown, John D.

a Methodist Episcopal minister, was born in Kishacoquillas Valley, Pennsylvania, November 8, 1834, and was left dependent on his own resources very early in life by the decease of his father. After receiving a common-school education he studied at Tuscarora Academy and Jefferson College; and in 1859 entered the East Baltimore Conference. In 1861 he volunteered as a missionary to India, sailed in August of that year, and about one year after his arrival was preaching to thit people in their native language. While in India his fields of labor were Moradabad, February to November 1862; Shahjehanpoor, December 1862, to December 1864; and Seetapoor, January 1865, to 1870, when the failing health of his wife obliged him to return to America. While in Seetapoor Mr. Brown translated into the native language, *Church Polity*, by bishop Morris; *Evidences of Christianity*; *Mitchell's Letters to Indian Youth*; *Whirlpool of Intemperance*, and many valuable works. He was also the author and publisher of *Inquirer after Truth*, and many other valuable Sunday-school books. On his arrival home he immediately began a diligent representation, among various churches, of the foreign mission work. In 1871 he was given charge of First Church, Carlisle, Pennsylvania. At the end of the year, his wife's health having recovered, he sailed again for India. He first settled in Shahjehanpoor, where he served as a member of the publishing committee in addition to teaching and preaching. Thence he went to Bareilly, where for nearly three years he devoted his time to ministerial duties, the translation of the Berean Sunday-school lessons. and devising Sunday-school picture-books for the natives. His health then becoming too feeble for the severity of the climate, he again returned to the home of his childhood in 1876. In 1877 he applied to his home Conference for work, and was appointed to traverse it as Sunday school and tract agent. He made Harrisburg his home, and died there February 17, 1878. Mr. Brown's love and zeal for the missionary cause were unbounded. He was a man of strong faith. See *Minutes of Annual Conferences*, 1878, page 36.

Brown, John Howe, D.D.

a Presbyterian minister, was born in Kentucky, and spent the greater part of his ministerial life there. He was a pastor in Richmond, and afterwards in Lexington. In 1854 he was stated supply at Jacksonville, Illinois; in 1855 he removed to Springfield, where he ministered to the First and Second Presbyterian Churches. His last field of labor was in Chicago, where he

spent two years, and died February 23, 1872, aged seventy-seven years. He was a man of power in the pulpit. See (N.Y.) *Presbyterian*, March 9, 1872.

Brown, John M.

a Methodist Episcopal minister, was born at Mayfield, N.Y., August 12, 1835. He removed to Steuben County, Indiana, about 1853; served as a soldier in the Federal army over three years; in 1870 began preaching, and at the close of that year entered the North Indiana Conference, wherein he labored with zeal and fidelity until his sudden death, January 18, 1878. See *Minutes of Annual Conferences*, 1878, page 53.

Brown, John Newton, D.D.

a Baptist minister, was born at New London, Connecticut, June 29, 1803. When quite young his parents removed to Hudson, N.Y. He pursued his studies at the Hamilton Literary and Theological Institution (now Madison University), and graduated with an honorable standing in 1823. Shortly afterwards he was settled as pastor of the Church in Buffalo, and then at Maiden, Mass., and Exeter, N.H. In 1833 he took up his residence in Boston, in order to prepare his *Encyclopaedia of Religious Knowledge*. **SEE DICTIONARIES, ECCLESIASTICAL.** He returned to Exeter to resume the pastorate, and remained there until, in 1838, he was chosen professor of theology in the Literary and Theological Institution at New Hampton. This position he filled for six years with rare fidelity and success, until his health failed. He then took up his residence in Georgia, and at the end of a year was able to take the pastoral care of a Church in Lexington, Virginia. He was elected in 1849 editorial secretary of the American Baptist Publication Society. In connection with his duties, he also did a large amount of editorial work for the *Christian Chronicle* and the *National Baptist*. For many years he was engaged in the preparation of an elaborate history of the Baptist denomination, which he did not live to finish. He died at Germantown, Pennsylvania, May 15, 1868. See the *National Baptist*, May 17, 1868; *Appleton's Annual Cyclopaedia*, 8:89. (J.C.S.)

Brown, John Snowden

an English Congregational minister, was born at Birmingham in 1831. His earliest religious experience was among the Wesleyan Methodists, and he spent some time in preaching under the direction of that denomination,

particularly in Cornwall. He afterwards entered Western College, Plymouth, with the design of preparing himself to preach among the Congregationalists. In 1874 he accepted an invitation to the 'pastorate at Market Weighton, Yorkshire, where he labored with eminent success until his death, near the close of January 1879. See (Lond.) *Cong. Year-book*, 1880, page 312.

Brown, John Walker

a minister of the Protestant Episcopal Church, was born August 21, 1814, in Schenectady, N.Y. At the age of fourteen he entered Union College, and graduated in 1832 with distinguished honor. In the following year he entered the General Theological Seminary, and, having completed his course, was ordained deacon in 1836, and immediately began his ministry at Astoria, L.I.; serving at the same time as assistant to Reverend Dr. Lyell of Christ Church, New York city. He was ordained priest in 1838, and in May of that year he established the Astoria Female Institute, with which he was connected for seven years, when he became editor of the *Protestant Churchman*. A bronchial affection became so threatening in the latter part of 1848 that he took a voyage to Europe. His editorial correspondence while abroad is written in his graceful and vigorous style. He reached Malta about the middle of March, and died there, April 9, 1849. He was singularly modest, and was a writer of no ordinary ability. See *Amer. Quar. Church Rev.* 1849, page 445; Sprague, *Annals of the Amer. Pulpit*, 5:739.

Brown, Jonathan (1)

an English Wesleyan minister, was born near Stanhope, in Weardale, about 1750. He was converted at the age of twenty-two, and was admitted into the Connection in 1778. His first field was the Isle of Man; he labored six years in Ireland, and the rest of his ministerial life was spent in the northern part of England. He became a supernumerary in 1817, and died at Hull, August 2, 1825. He labored on twenty-four circuits, on seventeen of which he gathered in many new members. He was diligent, mightily in earnest, and frequently spent whole nights in prayer. See *Wesl. Meth. Magazine*, 1826, page 505; *Minutes of the British Conference*, 1826.

Brown, Jonathan (2)

a Presbyterian minister, was born at Pittsfield, N.H., in 1757. He graduated at Dartmouth College in 1789; was ordained and installed as minister of the

East parish in Londonderry in 1795; was dismissed at his own request in September 1804; and died in the place where he had exercised his ministry, in February 1838. See Sprague, *Annals of the Amer. Pulpit*, 4:411.

Brown, Jonathan (3)

an English Wesleyan minister, was born at Weardale, September 26, 1785. He was converted at the age of sixteen, and in 1805 was appointed to the Inverness circuit. He labored in the itinerancy for thirteen years, one of his circuits being Keighley, in 1808, and his last, Salford. In 1818 he became a supernumerary, and settled in Bury. He died December 14, 1819. See *Minutes of the British Conference*, 1820; *Wesl. Meth. Magazine*, 1820, page 561 sq.

Brown, Jonathan (4)

a Baptist minister, was born at Marblehead, Massachusetts, January 21, 1790. His early life was spent in hard struggles with poverty. At the age of twenty-eight he united with the Church, and soon yielded to a conviction that it was his duty to preach the Gospel. About 1827 he moved to Adams County, Illinois, and was ordained in 1851. He was pastor of the churches in Centreville and Hodley Creek, in Brown County. He found great delight in preaching as an evangelist among feeble churches and destitute neighborhoods, for which service he neither asked nor received compensation. In 1856 he removed to Quincy, where he died, March 25, 1875. See *Minutes of Illinois Anniversaries*, 1875, pages 9, 10. (J.C.S.)

Brown, Joseph (1)

an English Baptist minister, was born in Coventry, in June 1730. He was educated under Dr. Doddridge, at Northampton, who appointed him as his assistant in his lectures on experimental philosophy. For all branches of natural sciences he had a special aptitude, and throughout life cultivated his taste for the mechanic arts. He afterwards became a Baptist and was ordained, his first settlement being at Downton, in Wiltshire, and his second at Fair Street, Horsley Down. After several removals he finally accepted a call to the Church at Deptford. For many years Mr. Brown was secretary to the General Assembly of the Baptists. He died May 21, 1803. See Wilson, *Hist. of the Dissenting Churches*, 4:262, 263. (J.C.S.)

Brown, Joseph (2)

an English minister of the Society of Friends, was born at Lothersdale, West Riding, Yorkshire, in 1751. His occupation, for many years, was that of constructing dry stone fences. With his utmost efforts, he found it hard to earn enough to support his large family. In the thirty-first year of his age "he came forth in the ministry," and labored to the best of his ability, chiefly in his own immediate vicinity. In 1795 he was committed to York castle, and subsequently was thrown into prison because of his refusal to pay tithes for the support of the Established Church. He was discharged at the end of two years, and was able afterwards to comfort others in like circumstances "with the comfort wherewith he had been comforted of God." He died a peaceful death, June 28, 1803. See *Piety Promoted*, 3:318-20. (J.C.S.).

Brown, Joseph (3)

a Presbyterian minister, was born in Robeson County, N.C., August 17, 1795. He was educated at Philadelphus, N.C., and at the Union Theological Seminary of Virginia, and was licensed by the Fayetteville Presbytery in 1830. In 1838 he was installed pastor of Hopewell Church, S.C., in Harmony Presbytery, and died there, May 19, 1859. See Wilson, *Presb. Hist. Almanac*, 1860, page 67.

Brown, Joseph (4)

a Congregational minister, was born in Chester, England, and' preached in that country. After arriving in America, he was settled as pastor of the Second Church in Exeter, N.H., November 20, 1792, and remained in that position until 1795. In January 1796, he was installed pastor in Shapleigh, Maine, and remained there until May, 1804. The following year he was installed pastor in Alfred, November 13, and was dismissed in 1809. In the same year he was installed pastor at Deer Isle; and he died in September 1819. See Sprague, *Annals of the Amer. Pulpit*, 2:211.

Brown, Joseph (5)

an English Wesleyan minister, was born in 1802. He was converted at the age of twenty, soon after became a zealous local preacher, and entered the itinerancy in 1828. He died December 31, 1832. He was a young man of

studious habits, modesty, piety, faithfulness in labor, and resignation in affliction. See *Minutes of the British Conference*, 1833.

Brown, Joseph (6)

a Presbyterian minister, was born in Rockbridge County, Virginia, September 24, 1809. He was licensed by Lexington Presbytery, October 17, 1835; and ordained by the same at Augusta Church, Oct. 28, 1836. He graduated at Washington College in 1830, after which he spent two years in teaching; entered Princeton Seminary in 1832, and graduated in 1835. He accepted calls, September 7, 1837, from the two churches Spring Creek and Oak Grove, and was installed as their pastor by the Presbytery of Greenbrier. Here he labored until 1847. This was his first and only pastorate. Most of his ministerial work was of a missionary character, usually in frontier settlements and among the colored population. He spent six years in preaching to the colored people in Mississippi. He taught in Little Levels Academy and Lewisburg Academy, and as assistant in a parochial school, Memphis, Tennessee; a grammar-school near Natchez, Mississippi; and as principal of Locust-lawn School for Females. From 1868 to 1879 he resided in Florida at Clearwater Harbor, where he gradually gathered, watched over, and supplied the Andrews Memorial Church. He, in 1879, removed to Bryan, Texas, where he died, February 14, 1880. Mr. Brown was a devout, self-sacrificing man, clear in his convictions and a thorough-going Presbyterian. See *Necrological Report of Princeton Theol. Seminary*, 1880, page 19.

Brown, Joseph (7)

a Baptist minister, was born at Wickford, R.I., and graduated from Yale College in 1841. For some time he was a teacher in the Pittsburgh Female Seminary, and subsequently was ordained at Gallipolis, Ohio, over a Church organized by himself. For ten years he had charge of a Church in Springfield, Ohio, and in 1860 he became pastor of the Church in Terre Haute, Ind. He removed, in 1870, to Indianapolis, and for five years was the corresponding secretary of the Indiana State Convention. After a protracted illness, he died August 11, 1878. See Cathcart, *Baptist Encyclop.* page 146. (J.C.S.)

Brown, Joseph (8)

a Cumberland Presbyterian minister, was born in Surry County, N.C., August 2, 1772. In 1788, his father, colonel James Brown, attempted to move his family from North Carolina to the Cumberland country by boat. Young Joseph was in the company. The boat was attacked by Indians, his father was killed, he was taken prisoner, and it was determined to kill him also, but he was spared for the sake of an expected ransom. After remaining a captive eleven months an exchange of prisoners restored him to freedom. In 1794 he was guide to an expedition against the Indians, which resulted in the destruction of their towns. During the Creek War of 1812 he accompanied general Jackson as aide-de-camp and interpreter, with the rank of colonel. He subsequently had an opportunity to avenge his father's death by the capture of his murderer, Cuttey Otoy, but mercifully spared his life. In 1796, after the close of the Indian war in which he suffered his captivity, he settled on White's Creek, near Nashville, Tennessee, and became a ruling elder in the Presbyterian Church. Occasionally, through life, he had paroxysms of bodily jerking, while engaged in prayer — one of the remarkable phenomena of the revival of 1800, in which he was an active participant. In 1806 he settled on Lytle's Creek, Maury County, Tennessee. Until about 1823 he was a successful business man, but in that year became connected with the Elk Presbytery as a minister, and was a member of that body until 1835, when he assisted in the organization of the Richland Presbytery. He travelled extensively: throughout the Southern States, preaching the Gospel. He died February 4, 1868. See Beard, *Biographical Sketches*, 2d series, page 217.

Brown, Joseph A.

a minister in the Methodist Episcopal Church South, was born in Bedford County, Virginia, July 27, 1807. He was converted at the age of twelve, and in 1830 admitted into the Virginia Conference. Loss of health obliged him to become superannuate in 1837. Six years later he again became effective, and labored for two years. He then became again superannuated, and remained such until his decease, February 20, 1846. Mr. Brown was an excellent preacher, and highly successful. See *Minutes of Annual Conferences of the M.E. Church South*, 1846, page 71.

Brown, Joshua Rogers

a Congregational minister, was born at Stonington, Connecticut, June 14, 1812. He was converted in the great revival of 1831; graduated from Yale College, and studied theology at Yale and Andover, graduating at the latter seminary in 1841; and was ordained over the Second Congregational Church in Lebanon, Connecticut, in 1845, where he labored with universal acceptance for eight years. In 1854 he was installed pastor of the Church in East Longmeadow, Massachusetts, where he remained until his death, September 7, 1858. See *Cong. Quarterly, 1859*, page 99.

Brown, Josiah H.

a Methodist Episcopal minister, was born about 1810. He began his itinerant career in 1832 in the Troy Conference, and continued eleven years, when he became superannuated, and established himself as physician at Sandy Hill, and there resided until his death, January 7, 1855. Mr. Brown was ardent in temperament, excitable, warm and true in friendship, but often given to melancholy. See *Minutes of Annual Conferences, 1855*, page 540.

Brown, J. Fearon

a Methodist Episcopal minister, was born in Bald Eagle Township, Clinton County, Pennsylvania; July 19, 1832. He was converted at thirteen. When quite young he entered Dickinson Seminary (Williamsport), and by farming and teaching, to obtain money, struggled hard for an education. In 1859 he joined the East Baltimore Conference. He served faithfully fourteen charges within its boundaries. He died at Montgomery, Pennsylvania, December 8, 1880. He was a scriptural, practical, evangelical preacher, and a man of cheerful humor, pure life, and chaste conversation. See *Minutes of Annual Conferences, 1881*, page 77.

Brown (Or Browne), Moses

an English clergyman, was born in 1703, and learned the trade of a pen-cutter. Early in life he distinguished himself by his poetical talents, and devoted many years to literary pursuits. In 1753 he took holy orders, and soon became vicar of Olney, in Buckinghamshire. Some time afterwards he was appointed vicar of Sutton, in Lincolnshire, and in 1763 he was elected chaplain of Morden College, Kent, where he died, September 13, 1787.

His publications include *Poems on Various Subjects* (1773): — *Sunday Thoughts* (1752): — *Percy Lodge*, a poem (1755): — *Sermons* (1754-65): — and other works. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer Authors*, s.v.

Brown, Nehemiah

a Presbyterian minister, was born at Canterbury, Connecticut, June 11, 1791. After leaving college he studied divinity. He was for a time principal of Clinton Academy, in East Hampton, L.I. He was ordained and installed eighth pastor of the First Presbyterian Church in Huntington, October 18, 1824. In consequence of failing health he resigned this charge, June 25, 1832, and removed to New York city. Here he was for several years principal of the Pickett School, and he afterwards taught a collegiate school in Washington, D.C., but returned to New York to pass his later years. He died January 5, 1876. See *Obituary Record of Yale College*, 1876.

Brown, Nicholas, Hon

an eminent merchant and philanthropist, was born in Providence, R.I., April 4, 1769. He was descended from Mr. Chad Brown, a companion of Roger Williams. At thirteen years of age he entered what was then Rhode Island College, graduated in 1786, and at once entered upon a mercantile career. Through a long life he was the far-seeing, large-hearted, benevolent merchant, forecasting results with great sagacity, and laying the foundation of institutions, the beneficent influences of which were to extend to coming ages. His private charities were unstinted. He did not make a public profession of religion, but the acts of his life furnished the best proof that he was a Christian at heart. At his own expense, he published some of the most impressive sermons of president Edwards, and several religious works of a practical character, for gratuitous distribution. He was a warm friend of the American Tract Society, and a liberal contributor to its funds so long as he lived. He united with some other gentlemen in procuring stereotype plates of Doddridge's *Rise and Progress of Religion* and Baxter's *Saints' Rest*, which were given to the society for their use in the publication of these excellent works. Mr. Brown was also one of the most munificent founders of the Providence Athenseum. His benefactions to the university which has since borne his name commenced in 1792 by his giving \$500 towards the purchase of a law library. In 1804 he gave \$5000

as a foundation for a professorship of oratory and belles-lettres. In 1822 he built at his own expense "Hope College," so named in honor of his sister, Mrs. Hope Ives. In 1835 he erected and presented to the corporation "Manning Hall," thus called to keep alive the memory of the first president of the college, Reverend Dr. James Manning. It is estimated that the value of all his gifts to the university could not have been less than \$160,000. Mr. Brown died September 27, 1841. (J.C.S.)

Brown, Obadiah B.

a Baptist minister, was born in Newark, N.J., July 20, 1779. He was licensed in 1806, and first preached at Salem. In February 1807, he removed to Washington city, and in May following was called to the pastorate of the First Baptist Church there. During his stay in Washington he became chief clerk under the postmaster-general. He died May 2, 1852. See Sprague, *Annals of the Amer. Pulpit*, 6:538.

Brown, Oliver Eldridge

a Methodist Episcopal minister, was born at Huntington, L.I., in 1813. He received a careful religious training from his devout widowed mother, experienced religion at the age of seventeen, graduated at Wesleyan University in 1839, and in 1844 entered the New York Conference, in the active ranks of which he continued until his death, July 28, 1857. Mr. Brown was distinguished for his consistent life, deep piety, and faithful ministry. See *Minutes of Annual Conferences*, 1858, page 147.

Brown, Orsemus P.

a Methodist Episcopal minister, was born in 1809. He was converted in 1830, licensed to preach in 1838, and in 1842 entered the Erie Conference. In 1855 he was transferred to the Wisconsin Conference, and died near Janesville, January 24, 1857. Mr. Brown was true to his calling, indefatigable in labors, faithful in all his life-duties, a warm friend, and a devoted Christian. See *Minutes of Annual Conferences*, 1857, page 375.

Brown, Paul R.

a Methodist Episcopal minister, was born at Cornwall, N.Y., March 4, 1801. He was converted in early life. In 1828 he entered the New York Conference, and received for his first field of labor Delaware Circuit, having thirty-three appointments, and requiring four weeks' travel of two

hundred and fifty miles to visit them. His subsequent stations were, Jefferson, New York East, Newburgh, Middletown, and New Rochelle. In 1838 he was tried and severely censured for his abolition principles, and appointed junior preacher on Huntington Circuit. He afterwards served Redding, Stratford, and Hartford, Connecticut; Williamsburgh, Green Street (N.Y. city), White Plains, Yonkers, Peekskill, and Pleasantville, N.Y.; in 1856, Monticello district; in 1860, Prattsville district; in 1864, New Paltz Landing; in 1865-66, Ellenville; in 1867-70, Rhinebeck district; in 1871-72, Tremont; and in 1873 he became superannuated. He died at Tarrytown, October 1, 1879. Mr. Brown was a loyal, judicious, and kind presiding officer; a thoughtful, able, and effective preacher; an excellent pastor, and a devoted friend. See *Minutes of Annual Conferences*, 1880, page 43.

Brown, Peter (1)

an. Irishman, was bishop of Cork and Ross, to which sees he was promoted in 1709, and died August 25, 1735. He left many works, among them *A Reply to the Infidel Toland* (Dublin, 1697, 8vo): — *On the Custom of Drinking to the Memory of the Dead*, in reply to a divine who justified the practice (ibid. 1715, 12mo): — *On the Evil of Drinking Healths* (1716, 1722). He also wrote remarks on a work of the bishop of Raphoe, entitled *A Clear and Easy Method, by means of which a man of moderate capacity may attain to a satisfactory knowledge of the things which belong to his eternal salvation* (ibid. 1716). See Ware, *Irish Bishops* (ed. Harris). Landon, *Eccles. Dict.* s.v.

Brown, Peter (2)

a colored Methodist Episcopal minister, was born a slave at Norfolk, Virginia, in 1821. He was taught to sing hymns by his first master, who was a minister; experienced conversion at the age of sixteen; was sold twice, and finally liberated by the declaration of emancipation; became a member of the Louisiana Conference, and in it labored faithfully and successfully for many years, dying at his post in 1879. See *Minutes of Annual Conferences*, 1880, page 8.

Brown, Philip P.

a Baptist minister, was born at Bennington, Vermont, September 17, 1790. He was ordained October 17, 1821, as pastor of the Church at Smithfield,

N.Y., where he remained for more than eight years. His second pastorate was with the Church at Augusta, Oneida County, where he had a most fruitful ministry for fifteen years. He was pastor of six different churches between the years 1830 and 1850. During all this period he assisted in revivals, and his labors were greatly blessed. He died September 23, 1876. See (N.Y.) *Examiner and Chronicle*. (J.C.S.)

Brown, Richard (1), D.D.

an English clergyman, was a canon of Christ Church, and became regius professor of Hebrew at Oxford University, November 12, 1774. He died March 20, 1780. He published, *Job's Expectation of a Resurrection* (1747): — and *The Case of Naaman Considered* (1750). See Le Neve, *Fasti*; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Brown, Richard (2), D.D.

a Presbyterian minister, was born at Wellsburg, West Virginia, February 1, 1796. He graduated at Jefferson College, Pennsylvania, in 1822. He entered Princeton Seminary the same year, and graduated in 1826. During 1824-25 he was agent for the Western Missionary Society. He was licensed to preach December 29, 1824, by the Washington Presbytery, and ordained by the same in 1827 at Wheeling, Virginia. His first settlement was over the united charge of Congress, Mount Hope, and Rehoboth; he afterwards changed to Jeromeville, Ohio, where he was installed by the Presbytery of Richland in 1829. In 1832 he was made pastor of Three Springs Church, Virginia. In 1836 he was installed pastor at New Hagerstown, Ohio, where he worked twenty-two years. He then went to Oak Ridge, and remained until 1861. In 1862 he returned to New Hagerstown, where he supplied different churches until his death. He made a missionary trip to the Indians at Maumee, and another along the New York and Pennsylvania line for the Ladies' Missionary Society of Princeton, N.J. He was appointed agent of the American Board of Commissioners for Foreign Missions. He died April 12, 1879. Dr. Brown led a blameless and consistent life. He was a model pastor, excellent in counsel, and fondly loved by all classes. See *Necrological Report of Princeton Theol. Seminary*, 1880, page 13.

Brown, Richard (3)

a Methodist Episcopal minister, was born near Friendship, Anne Arundel County, Maryland, May 30, 1799. He experienced conversion when about

nineteen, and was doing a flourishing mercantile business when he entered the itinerancy in 1827. His labors were confined to the Baltimore and East Baltimore Conferences. He died at his home in Howard County, Maryland, August 5, 1859. Mr. Brown's ministry was solid, instructing, and soul-converting. He excelled as a manager of camp-meetings; was highly esteemed for his genial spirit, sincerity, and steadfastness. See *Minutes of Annual Conferences*, 1860, page 21.

Brown, Robert Alexander

a Presbyterian minister, was born at Montreal, Canada, December 13, 1830. He pursued his studies in Wilmington, Delaware, and in 1853 entered the Princeton Theological Seminary, where he remained two years. He was licensed to preach by the Presbytery of Philadelphia in April, 1856. During the summer of that year he supplied the Second and Arch Street churches. In the same year he was received into the Presbytery of Chicago, and accepted a call to become pastor of the North Church in that city. This relation was dissolved July 21, 1857. Soon after he accepted a call to Hagerstown, Maryland, and was installed by the Presbytery of Carlisle, October 17, 1858. His pastoral relation was dissolved in 1861, but he continued to labor at Hagerstown as a stated supply till 1862. He served from 1864 to 1868 the Church of Columbia, Pennsylvania. In 1870 he became pastor of Trinity Church, Philadelphia. In 1874-75 he supplied the Church at Smyrna, Delaware. He died November 21, 1875. See *Necrological Report of Princeton Theol. Seminary*, 1876, page 32.

Brown, Rowland Hill

a Protestant Episcopal clergyman of the diocese of Central Pennsylvania, was assistant minister of St. David's Church, Manavunk, Pennsylvania, in 1860. The following year he was rector of the Memorial Church of St. John, Ashland; in 1864 he was employed as a missionary at Lewisburg and Derry; the following year he was rector of three churches, viz., Trinity Church in Lewisburg, Christ Church in Milton, and St. James's in Anthony. In 1867 he was rector of St. John's Church in Salem, and Zion's Church in Stirling. He died at Salem, March 3, 1880, aged fifty-one years. See *Prot. Episc. Almanac*, 1881, page 172.

Brown, Samuel (1)

a Presbyterian minister was born in Bedford County, Virginia, November 18, 1766. He was educated at Washington College; was licensed by the Hanover Presbytery in April 1793, and labored as a missionary in Eastern Virginia until 1796, at which time he accepted a call to become the pastor of the Presbyterian congregation of New Providence. He here spent the remainder of his life as a faithful and zealous minister, and died in October 1818. See Sprague, *Annals of the Amer. Pulpit*, 3:74.

Brown, Samuel (2)

an English Wesleyan minister, was born in 1787 in Cheshire. He was converted in 1807; became a local preacher in 1809; was received by the Conference in 1816; labored in Sierra Leone from 1816 to 1819; in Nevis and Antigua, W.I., from 1819 to 1823; and in England from 1823 to 1851, when failing health compelled him to retire from the full work. In 1858 he returned, as a supernumerary, to the scene of his early labors in Sierra Leone, where he spent three useful years. He died in Liverpool, England, October 5, 1861. See *Minutes of the British Conference*, 1862, page 12.

Brown, Samuel (3)

an English Congregational minister, was born at Taunton in 1792. He was converted when about twenty years old, at Bristol, whither he had removed and become engaged in a banking establishment. Mr. Brown's first and only charge was at Ashton, near Bristol, where he was ordained January 28, 1827, and died June 16, 1862. He was eminent for his piety, charity, and soundness in faith. See (Lond.) *Cong. Year-book*, 1863, page 213.

Brown, Samuel (4)

an English Congregational minister, was a descendant of one of the oldest Nonconformist families in the county of Cumberland. He was destined by his friends for mercantile life, but after his conversion at the age of twenty, he desired to become a missionary. He was, however, persuaded to study for the ministry at home, and spent four years at Highbury in that preparation. By invitation of the Irish Evangelical Society he took charge of the small Independent congregation at Tralee, Ireland, in December 1843. He labored with true missionary zeal in this field until declining

health forced him to relinquish his work. He returned to England, and died June 23, 1847. See (Lond.) *Cong. Year-book*, 1848, page 214.

Brown; Samuel (5)

a Methodist Episcopal minister, was born in Monmouth County, N.J., May 12, 1806. He was early brought under the influence of the Friends, his parents probably being members of that society, which accounts for his life-long aversion to formality and display in religious services. He joined the Methodists in his fifteenth year; was licensed to preach in early manhood, and in 1841 entered the Ohio Conference, On the division of that conference in 1852 he became a member of the Cincinnati Conference, in which he continued to the close of his life. In 1868 he became superannuated, and settled on his farm in Miami County, where he remained until his death, September 23, 1876. Mr. Brown's life was exemplary and abundantly successful. See *Minutes of Annual Conferences*, 1877, page 89.

Brown, Samuel (6)

an English Wesleyan Methodist minister, was born at Newcastle-under-Lyme, January 8, 1811. He was converted at the age of seventeen, began business in Guernsey, and entered the ministry in 1835; was very successful in the conversion of sinners; labored for souls night and day; rested for three years, 1866-69; finally retired in 1877; settled at Swaffham, and died February 19, 1879. See *Minutes of the British Conference*, 1879, page 19.

Brown, Samuel Henry

a Presbyterian minister, was born in Virginia. He was the youngest son of Reverend J.B. Brown, D.D., of Charleston, Virginia. After receiving a preparatory education at home, Samuel was sent to, Washington College, where he graduated in 1849. After teaching two years in a classical academy he entered Princeton Theological Seminary, where he remained, until 1851, when, his health failing, he returned to Charleston and completed his theological course under the tuition of his father, and was licensed to preach by the Greenbrier Presbytery. He took a tour: in the bounds of the Presbytery, visiting its vacant churches and mission-fields. He was called to supply the Church of New Providence, in the Lexington Presbytery, and in 1855. he was ordained and installed pastor of the united congregations of Frankford, Spring Creek and Anthony Creek, where he

labored with great efficiency and success: until his death at Frankford, August 1, 1857. (W.P.S.)

Brown, Samuel Robbins, D.D.

a Presbyterian minister, was born in Scantic parish, East Windsor, Connecticut, June 16, 1810. He entered Amherst College in 1828; graduated at Yale College in 1832; and then spent three years and a half as teacher in the New York Institute for the Deaf and Dumb. In 1835 he went to Columbia, S.C., and studied theology for two years in the Presbyterian Theological Seminary. Returning to New York, he finished his studies at the Union Seminary in 1838, and was accepted by the American Board as a foreign missionary. He was invited to go to China, in the service of the Morrison Education Society, as a teacher. He was ordained in October 1838, at New York, and sailed the same month, for his post. He taught in Macao till 1842, and then in Hong Kong until 1847, when he was obliged to return to America. For two years and a half, 1848-51, he had charge of an academy at Rome, N.Y. In 1851 he went to the outlet of Owasco lake, near Auburn, as pastor of a very feeble Reformed Dutch Church, where he remained eight years. Early in 1859 the Reformed Dutch Church's Board of Foreign Missions determined to send a mission to Japan, and Mr. Brown was appointed one of the missionaries. He sailed for China in April, and in November established himself in Japan, which continued to be his residence until 1879, with the exception of two years. Protracted illness obliged him to return to America. He died in Monson, Massachusetts, June 20, 1880. To Dr. Brown's influence, by means of his pupils, much of the recent development of China is justly due. His work in Japan was even more strikingly useful, in connection with education and the study of the Japanese language and the translation of the Bible. See *Obituary Record of Yale College*, 1880.

Brown, Samuel Watson

a Congregational minister, was born in Winchendon, Massachusetts, April 7, 1828. He graduated at Yale College in 1850, and immediately began the study of law at Philadelphia, in the office of judge Mallory. To secure means to further prosecute his studies, he taught about a year in New Jersey, and for several years in Matagorda, Texas. In the spring of 1855 he returned to the North and resumed his law studies, but soon abandoned the profession. In the latter part of the same year he took a share in a store at

Ludlow, Vermont. He closed his business in 1858, and went to Chicago, entering the theological seminary there; but in the following year he began to study theology at the Andover Seminary. He was ordained December 31, 1861, and became the stated supply of the Church at South Coventry for two and a half years ensuing. On June 29, 1864, he was installed pastor of the Church at Groton, Massachusetts, and died there November 9, 1866. *See Cong. Quarterly*, 1868, page 45.

Brown, Simeon (1)

a Baptist minister, was born at North Stonington, Connecticut, January 31, 1722. He was converted under Whitefield's preaching in 1745, but left the "standing order," and became a Baptist in 1764. He assisted in the organization of the Second Baptist Church in North Stonington, in March, 1765, was ordained its pastor, and remained such for fifty years, having an assistant for a part of the time. He died November 24, 1815. *See Cathcart, Baptist Encyclop.* page 148. (J.C.S.)

Brown, Simeon (2)

a Congregational minister. was born in Washington County, Pennsylvania, November 25, 1808. From the time of his conversion, in his seventeenth year, his thoughts turned toward the ministry. He entered Jefferson College, Cannonsburg, Pennsylvania, in 1829; after a period of theological study, was licensed by the Presbytery of Richland, Ohio; and in June 1835, was ordained and took charge of the Church in Harmony. Having labored here two years and a half, he accepted a call to the Presbyterian Church at Frederickstown, where he remained six years. In 1844 he became pastor of the First Presbyterian Church at Zanesville; and after six years of service he spent two years as the agent of the Presbyterian Board of Publication, residing meanwhile at Oxford. Then, for several years, he was stated supply of the Church at Pleasant Ridge, near Cincinnati. While pastor at Frederickstown, Mr. Brown established a religious monthly, called the *Calvinistic Monitor*. After eight numbers were issued it became, the *Family Monitor*, Reverend John A. Dunlap being associated with him in the editorship; and about a year later the name was again changed to *The Presbyterian of the West*, when Mr. Brown ceased to act as editor. In 1853 Reverend Willis Lord, D.D., and he became editors of the same paper, which was then published in Cincinnati, and for about eighteen months he fulfilled this duty in addition to his pastoral work. In 1857 he ministered to

the Congregational Church at Lebanon, and organized the Congregational Church of Waynesville. From 1857 to 1863 he was, for the most part, in the employ of the Home Missionary Society, in southern and middle Ohio. He assumed charge of the Church at Ottumwa, Iowa, in November 1864, and at the end of his first year's pastorate this congregation dispensed with further missionary aid, and more than doubled its membership in two years. A controversy with some members of the Presbytery to which he belonged, in regard to the nature and extent of the Atonement, led him ultimately to the Congregational Church. He died in Ottumwa, February 16, 1867. He was an early and efficient advocate of the temperance reform. See *Cong. Quarterly*, 1868, page 47.

Brown, Stephen D., D.D.

a Methodist Episcopal minister, was born in Swanton, Vermont, September 13, 1815. He was the son of Stephen S., one of the most eminent lawyers and jurists in the state, and grandson of Reverend Amasa Brown, who for more than forty years was pastor of the Baptist Church in Hartford, N.Y. Mr. Brown was naturally inclined to the practice of law. He received a thorough academic training; very early developed remarkable talents as a debater. and was admitted to practice at the bar in 1835. No young lawyer in Vermont made more rapid progress during the two following years, or bid more fairly for early eminence, than Stephen D. Brown. In 1837 he was led by his own convictions and the counsel of his pastor to devote his life to the ministry; received a license to exhort; immediately began to preach and study theology, and in that same year entered the Troy Conference. His conversion and consecration to the Methodist ministry marked an epoch in the history of Vermont Methodism. His high social position, ripe culture, fine talents, matchless eloquence, and fervent piety gave vast impetus to the cause of religion throughout the state. His first three years in the ministry were spent among minor appointments, after which he stood in the front rank and held the most important positions. In 1857 he was transferred to the New York Conference; was retransferred to the Troy Conference in 1862, and in 1865 was again returned to the New York Conference. He died at his residence in New York city, February 19, 1875. No man of his time or conferences was more popular than Dr. Brown. He was remarkably punctual in his attendance on all the means of grace, thoroughly devoted to all the interests of the Church, a favorite among his brethren, full of charity and encouragement. He was also a powerful platform speaker, taking a

prominent position in favor of temperance, and advocated strongly the anti-slavery cause. See *Minutes of Annual Conferences*, 1875, page 48; Simpson, *Cyclop. of Methodism*, s.v.

Brown, Thaddeus Howe

a Congregational minister, was born at Billerica, Massachusetts, June 17, 1838. He was left an orphan at the age of seven, and his home was thereafter with an aunt, at Andover, where he prepared for college at Phillips Academy. He graduated from Yale College in 1860. and from Andover Theological Seminary in 1864, having spent one year during his course in Germany. Mr. Brown next preached for six months at Pittsford, Vermont, and then became pastor at North Woodstock, Connecticut, where he was ordained April 11, 1866, and continued to work there until the close of his life, October 19, 1868. See *Cong. Quarterly*, 1869, page 291.

Brown, Theophilus Southwick

a Congregational minister, was born in Mendham, Massachusetts, June 7, 1812. He began his ministry as a Reformed Methodist, and was subsequently pastor for thirteen years of the Old Spruce Church, South Middleborough; also preached at North Rochester, Myrickville, Wareham, and Carver. From 1854 to 1856 he was engaged in business in Ulster County, N.Y.; was similarly employed in Massachusetts until 1872, when he removed to Croton, Michigan, where he died, May 20, 1880. See *Cong. Year-book*, 1882, page 24.

Brown, Thomas (1)

an English martyr, was born in the parish of Histon, within the diocese of Ely. Because he was not prompt in his attendance at Church, he was apprehended and ordered to attend mass, which he refused to do, but instead would go into the woods, and there pray to God. For this he was brought before the bishop, and had all the articles of the Church read to him. When the bishop had finished reading, he asked Brown if he would return to the Romish Church and attend to all its services. He answered, no. He was then taken in haste to the place of execution and burned, January 27, 1556. See Fox, *Acts and Monuments*, 7:746.

Brown, Thomas (2)

SEE BROWNE, THOMAS.

Brown, Thomas (3)

a minister of the Society of Friends, was born in Barking, Essex, England. on September 1, 1696, he arrived in America, being then quite young. His parents resided for some time in Philadelphia, Pennsylvania, and then removed to Plumstead. While residing here Thomas entered the ministry. Subsequently he returned to Philadelphia, entering into business so far as was necessary for a simple livelihood. In regard to his preaching it is said of him that, when he rose to speak, he pronounced a few words, and then stood for a long time silent, proceeding so very deliberately that strangers formed at first unfavorable surmises as to the result; but as he proceeded he frequently became eloquent. He was not, however, a learned man, and possessed no literary acquirements. Except attendance upon neighboring meetings, he travelled but little. During a long life, he continued to exercise his ministry in the vicinity of his home. See *The Friend*, 8:278.

Brown, Thomas (4)

a missionary of the Church of England, was the only child of the Reverend G. Brown of Oxford. He graduated at St. Alban's Hall; was ordained deacon, September 23, 1754, and soon after came to America with the Twenty-seventh Regiment, it is supposed, of which he was chaplain. This regiment participated in the reduction of Martinique, in February 1762. Shortly after he must have resigned his commission. Having returned to England, he was ordained priest, and, July 8, 1764, was appointed missionary to North America. Until 1768 he was rector of St. Peter's Church, Albany, N.Y., when he went South, and, May 30, 1772, was appointed rector of Dorchester, Maryland, where he died, May 2, 1784, aged forty-nine years. See Sprague, *Annals of the Amer. Pulpit*, 5:135.

Brown, Thomas (5)

an Irish Wesleyan minister, was converted at the age of twenty; entered the ministry in 1790; travelled nineteen circuits; became a supernumerary in 1820, residing first at Newry and afterwards at Belfast; and died June 22, 1844, aged eighty. His mental and moral character is highly spoken of. See *Minutes of the British Conference*, 1844.

Brown, Thomas (6)

an English Wesleyan minister, was born at Hunslet, Yorkshire, June 7, 1799. He was converted when fifteen; was accepted by the Conference in 1825; became a supernumerary in 1867; and died at Ripon, February 25, 1875. He was kind to his colleagues, attentive and judicious in management, diligent in fulfilment of duties, and careful and impressive in preaching. See *Minutes of the British Conference*, 1875, page 22.

Brown, Thomas (7)

a Baptist minister, was born at Newark, N.J., November 1, 1779. He was brought up a Presbyterian, but early joined the Baptists; and was licensed to preach March 26, 1803. He taught school at Amboy, and studied theology. At this period he became greatly interested in foreign missions. A few months later he entered the academy at Pennepek, Pennsylvania, where he spent two years, and then took charge of a church at Salem, where he was ordained in 1806. In 1808 he was called to preach at Scotch Plains, N.J., and in 1828 at Great Valley, Pennsylvania, where he died, January 17, 1831. See Sprague, *Annals of the Amer. Pulpit*, 6:469.

Brown, T. J.

a Methodist Episcopal minister, was born in South Carolina in 1791. He was left an orphan at the age of seven, but received the guardianship of a devout class-leader, and gave his heart to God in 1809. He was licensed to preach in 1819, and in 1822 entered the Tennessee Conference. In 1830 he located, and visited Indiana; in 1831 entered the Holston Conference; in 1832 was transferred to the Illinois Conference; and in 1833, on the formation of the Indiana Conference, became a member of it, and labored as health permitted to the close of his life, June 8, 1860. Mr. Brown was deeply devoted to the Church, and highly revered by all who knew him. See *Minutes of Annual Conferences*, 1860, page 355.

Brown, Valentine

a Methodist Episcopal minister, was born in 1805. In 1839 he was received into the Troy Conference, and in its active ranks labored with zeal and fidelity until 1852, when failing health obliged him to become superannuate. He died September 24, 1854. Mr. Brown was a good

preacher, a faithful and affectionate pastor, and a truly pious and devout man. See *Minutes of Annual Conferences*, 1855, page 540.

Brown, William

an Irish Wesleyan minister, was born at Castlecaulfield, county Tyrone. At an early age he removed to Belfast, where he entered the Royal Academical Institution. He commenced his ministry in 1839, at Donaghadee; his first and last (1859) circuit. He died in Dungannon, June 16, 1860, aged forty-two. See *Minutes of the British Conference*, 1860.

Brown, William Colvin

a Protestant Episcopal clergyman of the diocese of New Jersey, entered the ministry in 1854, and in 1857 was rector in Haverhill, Massachusetts; the next year was rector in Newport, R.I., having charge of Zion Church. In 1862 he was called to the rectorship of St. Stephen's Church, Milburn, N.J.; and in 1867 removed to Hanover. For several years thereafter he was not regularly employed in ministerial labor. In 1875 he went to Europe. He died at Lyringham, Massachusetts, September 8, 1880. See *Prot. Episc. Almanac*, 1881, page 172.

Brown, William F.

a minister in the Methodist Episcopal Church South, was born in the northern part of England in 1818. He emigrated to New York city early in life; experienced religion there, and several years later moved to Mississippi, where he was licensed to preach in 1840, and in the same year entered the Mississippi Conference. On the division of that Conference in 1846 he became a member of the Louisiana Conference, and in it toiled zealously until his death, August 30, 1848. Mr. Brown was a conscientious, irreproachable Christian. See *Minutes of Annual Conferences of the M.E. Church South*, 1849, page 198.

Brown, William Lawson, M.A.

an English Congregational minister, was born at Kilrenny, near Anstruther, on the east coast of Fifeshire, Scotland. He was educated at the school of St. Andrews. and the universities of Glasgow and Aberdeen. His first pastoral charge was at Lerwick, in Shetland, where he remained between two and three years from 1840. He then took charge of the Church at Liscard, in Cheshire, England, from which he removed to Bolton in 1845.

Here he labored eight years, and, after a short stay at Lynn, in Norfolk, became the pastor at Totteridge chapel, where he remained twenty-three years. He resigned his charge in July 1877, and retired to Lytham, near Preston, where he died, April 21, 1879; See (Lond.) *Cong. Year-book*, 1880, page 314.

Brown, William Martin

a Baptist minister, was born in Halifax County, Virginia, August 18, 1794. He removed to Mercer County, Kentucky, in 1813, and in 1821 united with Bacon Creek Church, Hart County, becoming its pastor in 1826. He continued to hold this relation for thirty-two years. He also, for a part of this time, had the pastoral care of the Knox Creek and South Fork churches. He travelled very extensively over that part of the state in which he lived, and under his auspices several churches were formed. He died June 3, 1861. See Cathcart, *Baptist Encyclop.* page 148. (J.C.S.)

Brown, William R.

a Methodist Episcopal minister, was born near Amsterdam, N.Y., March 7, 1828. He was converted in his fifteenth year; was licensed to exhort in 1848, to preach in 1849, and in 1850 entered the Troy Conference. His educational advantages had been very limited, but by persistent effort he acquired considerable literary distinction, and in his later years ranked among the ablest ministers of his conference. From 1868 he was subject to frequent attacks of hemorrhage of the lungs, disabling him much of the time for work, and eventually causing his death, June 8, 1871. See *Minutes of Annual Conferences*, 1872, page 43.

Brown, William Shrieve

an English Baptist minister, was born at Swaffham, Norfolk, September 5, 1802. He gave his heart to God and was baptized July 21, 1822, and removed to Bury St. Edmunds in the autumn of 1825. He began to preach in 1833, and labored about two years at Bardwell, in Suffolk. He was recognised as pastor of the Church at Attleborough, Norfolk, January 7, 1836, where he labored with great success for about thirty-eight years. He retired from the active work at the close of 1873, and died January 13, 1874. See (Lond.) *Baptist Hand-book*, 1875, page 275.

Brown, W. G. E.

an English Congregational minister, was born at Newbury, November 8, 1806, of pious parents. He became a Sunday-school teacher at the age of sixteen; was educated at Christ Church school, and admitted into Church fellowship in 1834. He taught school at Woolhampton, Berkshire, between 1835 and 1845, and was pastor there at the same time. Thence he removed to Summertown, near Oxford, where he devoted himself entirely to the work of the ministry for three years, and then removed to Pheasant's Hill, near Henley. After ten years he entered upon his last charge, at Eversden, Cambridgeshire, where he labored sixteen years, and died, March 22, 1873. See (Lond.) *Cong. Year-book*, 1874, page 313.

Brown, Zina H.

a Methodist Episcopal minister, was born in Jericho, Vermont, December 27, 1804. He was converted at the age of nineteen; licensed to exhort in 1840, to preach in 1843, and in 1846 entered the Troy Conference. In 1862 he accepted a superannuated relation, but continued to preach as health permitted to the close of his life, April 23, 1867. Mr. Brown was an oldtime Methodist, a lover of its early peculiarities and institutions; open-hearted and honest; a bold denouncer of error, and a firm, able defender of truth. See *Minutes of Annual Conferences*, 1868, page 124.

Browne, Gardiner Shepard, M.D.

a Congregational minister, was born at Alstead, N.H., September 12, 1810. He prepared for college at the Kimball Union Academy, and graduated from Dartmouth College in 1834. During the two following years he was a teacher at Nashua, and then attended theological lectures at New Haven, Conn. From 1838 to 1844 he was pastor of the Church at Hinsdale, N.H. During the three succeeding years he was principal of the New England Institute, New York city. In 1847 he received his medical diploma from the New York University, and from 1851 until the close of his life he practiced medicine, for a time in New York, and afterwards in Hartford, Conn. He became president of the Connecticut Homoeopathic Society in 1865; and died in Chicago, Illinois, December 29, 1876. See *Cong. Quarterly*, 1877, page 411.

Browne, George

an English Congregational minister, was born at Clapham, February 14, 1790. He received a religious training, joined the Church at Hitchen in 1807, and in 1810 entered Rotherham College. During his college course he preached occasionally for the Congregational pastor at Hull, and at its close became his assistant. In 1818 he was ordained pastor at St. Albans, and after laboring here six years, he preached at Clapham until 1840. In 1833 he was appointed secretary of the Bible Society, and, the society requiring his undivided energies, he complied with its wishes in 1840 by resigning his pastoral charge, and continuing in its employ. In 1853 he removed to Tunbridge Wells. In 1854 he began writing the history of the Bible Society, and completed it in 1857. He resigned his office in 1859, and in 1862 removed to Weston-super-Mare, where he died, September 5 1868. Mr. Browne was remarkable for his gentlemanly and courteous bearing, his amiable and kind disposition, combined with great firmness of purpose. See (Lond.) *Cong. Year-book*, 1869, page 239.

Browne, James

an English Congregational minister, was born March 5, 1781, in Russell Street, Rotherhithe. His parents gave him a respectable education, and apprenticed him to a tradesman in the borough of Southwark. He was received into the Church when seventeen years of age. In 1800 he removed to Shoreham, Sussex. Here he first opened a Sunday-school, and afterwards hired a granary, in which he commenced his ministry November 16, 1800. A chapel, built chiefly through his exertions, was opened on February 22, 1801; and in the following August he entered Hoxton Academy, where he remained till 1804. The pastor at Halesworth being temporarily laid aside, Mr. Browne left college to assist in the work, and continued there about a year and a half. He next went to assist Mr. Owen at Debenham, and afterwards supplied Steeple Bumpstead for a short time. He then went to Burnham, in Norfolk, where he laid the foundation of a chapel. In 1807 he accepted the pastorate at Bradfiell; a chapel was opened in the adjoining town of North Walsham, November 29, 1808, and in the following September he was ordained pastor. He continued to preach at both places till his death, April 26, 1857. He was a man of unblemished reputation, holy and devout; he was diligent, fervent, prudent, cheerful, and firm; he was loved by his people, and respected by the community. See (Lond.) *Cong. Yearbook*, 1858, page 193.

Browne, John R.

an English Wesleyan minister, was converted in early life; entered the itinerancy in 1815; became a supernumerary at Chester in 1847; and died there, February 2, 1848, aged fifty-one. See *Minutes of the British Conference*, 1848.

Browne, Joseph, D.D.

an English divine and educator, was born at a place called the Tongue, in Watermillock, Cumberland, in 1700, and educated at Barton School, and at Queen's College, Oxford, where he took the degree of A.M., November 4, 1724, and was chosen one of the chaplains of the college. In April 1831, he was made a fellow of his college, and became a tutor of great eminence. He became rector of Bramshot, in Hampshire, May 1, 1746, and professor of natural philosophy in the university in 1747. While residing at Bramshot he was made chancellor and canon-residentiary of Hereford. In 1756 Dr. Browne was chosen provost of Queen's College, and in 1759 vice-chancellor of the university; in which offices he remained until disabled by a stroke of the palsy, March 25, 1765. He died June 17, 1767. His only publication was an edition of *Cardinal Barberini's Latin Poems* (1726). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Browne, Mary Bowles

a minister of the Society of Friends in England and Ireland, was born in Norwich, January 3, 1794. She was a cousin of the well-known writer, "Charlotte Elizabeth," whose companionship she enjoyed for many years of her youth. She quite early in life became a follower of Christ, and in 1835 joined the Friends. She was an earnest worker among the poor, especially those of the Hebrew nation, for whose spiritual welfare she labored in connection with the Society for Promoting Christianity among the Jews. In 1846 she was recorded a minister by the Norwich Monthly Meeting. She travelled in Scotland, Ireland, and England, preaching an atoning Christ. She died November 9, 1880, at Guildford. She was of an intensely sympathetic nature, very decided in her views, with great strength of will, often carrying out her convictions at the cost of much personal sacrifice. She was very fond of linguistic studies and history, and the sciences were of great interest to her. Her preaching was characterized by "great

clearness, specially in exposition of doctrine." See (Lond.) *Annual Monitor*, 1882, page 160.

Browne, Moses

SEE BROWN, MOSES.

Browne, Peter

SEE BROWN, PETER.

Browne, Robert

SEE BROWNISTS.

Browne (Or Brown), Thomas, D.D.

a learned divine of the Anglican Church, was born in Middlesex in 1604. In 1620 he became a student at Christ Church, Oxford, and chaplain, in 1637, to archbishop Laud. Two years after he was made a canon of Windsor, and, eventually, rector of Oddington. He suffered much during the Rebellion, and was compelled to leave his country. At the Restoration he was admitted again to his preferments, and died at Windsor in 1673, leaving many works. See Walker, *Sufferings of the Clergy*, page 93; Chalmers, *Biog. Dict.* s.v.

Browne, William

a minister of the Society of Friends in Great Britain, was born near Crediton, in Devonshire, in 1796. Through the influence of an older sister, who was a Wesleyan, he was led to Christ, and united with the Friends in 1823. He enjoyed the advantages of a liberal education, and during the years of his active business life was always a leader in the temperance and educational interests of the community. In 1827 he relinquished his business occupation, and opened a school, which was unsuccessful. He died in Torquay, August 8, 1880. He never travelled as a minister, but exercised his gifts among the people with whom he happened to be living. His preaching was "usually clear and weighty in its character." See (Lond.) *Annual Monitor*, 1881, page 4.

Brownell, James

an English Wesleyan minister, son of the following, was born in Tortola, W.I., September 27, 1804. He was sent to the Woodhouse-grove School, near Leeds, in 1812, and after his pupilage remained there as a teacher until 1835, when he was ordained and sent by the British Conference to Derby. From the time of his ordination until his death at Todmorden, November 23, 1868, he labored uninterruptedly. His preaching was characterized by research, clear thought, and fidelity. As a pastor he was greatly valued; his kindness and courtesy never failed, and his wise counsels, imparted with modesty, were highly prized by his colleagues. See *Minutes of the British Conference*, 1869, page 14.

Brownell, John

an English Wesleyan minister, was born at Altringham, Cheshire, January 22, 1771. In 1795 he went as a missionary to 'the West Indies, and labored successfully on the islands of St. Kitts, Nevis, and Tortola; returning to England in 1806. Thereafter he travelled the Lynn, Yarmouth, Bedford, Bolton (1812), Holmfirth, Sheffield, Nottingham, and Newark Circuits. He died at Newark-upon-Trent, September 24, 1821. Mr. Brownell was a faithful and devoted missionary and minister. See *Wesl. Meth. Magazine*, 1823, 1:70; *Minutes of the British Conference*, 1822, page 295.

Brownell, John B.

a Wesleyan Methodist minister, son of the preceding, was born in St. Kitts, W.I., October 29, 1802. He was converted at the Kingswood School, England; commenced his ministry in 1826; labored for five years in the West Indies, for five in Malta (1833 to 1838), then in the upper provinces of Canada, and finally in Bermuda (1846) and the lower provinces. He became a supernumerary in 1861, and died at Frederickton, N.B., March 27, 1864. His attainments in scholarship were respectable, and he was a good sermonizer. His piety was intelligent and decided. See Huestis, *Memorials of Wesl. Meth. Preachers* (Halifax, N.S., 1872), page 28.

Brownell, Verannus

a Methodist Episcopal minister, was born in Vermont, March 16, 1810. He was converted at the age of sixteen, and joined the Protestant Methodists, who licensed him to preach, and admitted him into the travelling

connection. In 1841 he united with the Methodist Episcopal Church; he was admitted into the old Genesee Conference, and in it labored with marked ability and success as preacher until 1854; then two years held a superannuated relation, after which he spent another ten years in the active ranks. In 1872 he was again obliged to retire from the effective work. He died December 11, 1874. See *Minutes of Annual Conferences*, 1875, page 136.

Brownfield, William

a Baptist minister, was born in 1773. He was converted and became a minister in early life. His life as a pastor was spent chiefly with the churches at Smithfield and Uniontown, Pennsylvania. He also organized a church at Stewartstown. His travels, in his missionary tours, extended over several counties of Pennsylvania and sections of West Virginia and Ohio. He died January 18, 1859. He was a sound divine, an able preacher, and a fearless advocate of the truth, and his efforts were greatly blessed. See Cathcart, *Baptist Encyclop.* page 154. (J.C.S.)

Browning, George

a Methodist Episcopal minister, was in the ministry two and a half years; was a serious, devoted man; and died in peace in 1791 or 1792. See *Minutes of Annual Conferences*, 1792, page 45.

Browning, Jacob

a Baptist minister, was born in North Carolina, February 11, 1779, and at an early age removed to Tennessee. He was trained as a Presbyterian, but subsequently became a Baptist. From 1805 to 1824 he was "living epistle" in the association with which his Church was connected. In the latter year he emigrated to West Tennessee, taking up his residence in Benton County. At this time he commenced his labors of love in the wilds of the West, and planted many flourishing churches. From the Philadelphia Association he received a commission to act as their missionary through the region in which he lived. One of the churches which came under his special pastoral care was the Parish Church in Henry County, his last sermon being preached there. He died August 12, 1841. See Borum, *Sketches of Tennessee Ministers*, pages 78, 79. (J.C.S.)

Browning, Thomas

a Universalist minister, was born in Rutland, Massachusetts, March 2, 1787. He removed to Barre, Vermont, with his parents at the age of eight, experienced religious among the Methodists, later became a Universalist and in 1823 began to preach that faith. Hitherto he had been a farmer and mechanic, and had but a limited education; but by diligent and persevering study became well versed in the Scriptures, and received ordination in 1827 from the old Northern Vermont Association. He removed to Waterbury in 1832, and to Richmond in 1834, where he resided until his decease, March 12, 1875. Mr. Browning was genial, dignified, courteous, earnest, decided, and liberal. See *Universalist Register*, 1876, page 115.

Brownlee, James

a Scotch Presbyterian minister, was born at Torfoot, Avendale, Lanarkshire. He graduated at Edinburgh University, received a private theological education, and in 1798 was licensed to preach the Gospel. He was ordained pastor of the Church at Falkirk, May 20, 1799, where he labored until his death, May 24, 1821. Mr. Brownlee was an humble Christian, an affectionate friend, a devoted pastor, an earnest preacher, and a ripe scholar. See (N.Y.) *Ref. Dutch Church Magazine*, 1828-29, page 353.

Brownlee, John

an English Congregational minister, was born in 1791. Having labored two years, first at Bethelsdrop, and afterwards at Somerset, he set sail in 1816 as missionary to Africa. Mr. Brownlee sought to form a mission-station on the banks of the Chumie, and in order to carry out this object was compelled to resign his connection with the London Missionary Society and become an agent of the government. In 1825 he accepted an invitation to commence a mission to the Kaffres, and once more became one of the society's agents. In January 1826, he removed to Buffalo River, and formed a station at Tzatzoe's Kraal, the present King William's Town. In this sphere he labored upwards of forty years. He died December 25, 1872. Mr. Brownlee was mild, peaceable, and loving; a man of great perseverance and faith. See (Lond.) *Cong. Yearbook*, 1873, page 318.

Brownson, David

a Congregational minister, graduated at Yale College in 1762. He was ordained pastor of the Church at Oxford, Conn., in 1764, was dismissed in 1779, and died in 1806. See Sprague, *Annals of the Aniem. Pulpit*, 1:468.

Brownson, Hector

a Methodist Episcopal minister, was born at Vernon, Connecticut, October 7, 1791. He belonged to a typical Puritan family, whose stern moral teachings were inwrought into his nature; experienced a genuine conversion when about twenty; enlisted in his country's service in 1812; was in several engagements, out of which he came with great credit and a lieutenant's command; and began preaching in 1825 under the auspices of the New England Conference. In 1838 he entered the service of the American Bible Society, in which he continued thirty-nine years, closing his labors and life April 30, 1877. Mr. Brownson was a happy, exemplary Christian. See *Minutes of Annual Conferences*, 1878, page 47.

Brownson, Ira

a Methodist Episcopal minister, was received into the Genesee Conference in: 1820, and labored with self-sacrificing devotion until his death at Granger. N.Y., June 27, 1843. He was abundantly useful as a Christian and minister. See *Minutes of Annual Conferences*, 1843, page 453.

Brownson, Orestes Augustus. LL.D.

an eminent writer and lay theologian, was born at Stockbridge, Vermont, September 16, 1803. In consequence of his father's death and his mother's poverty, he was adopted at an early age by an old couple at Royaltown, who brought him up in the most rigid form of the New England orthodoxy of that period. The entire atmosphere of his youth was chilling to the last degree; and to a nature such as his — buoyant, impulsive, generous, and lighthearted — the memory of these early impressions and this cold and severe discipline hung darkly over him all his life, and had much to do, no doubt, with his later conversion to extreme and contrary principles, and his uncompromising warfare against Protestantism. In October 1822, he united with the Presbyterian Church as one claiming divine authority, his deeply religious nature asking for guidance and help out of the darkness into which his questionings had led him; but the restraint under which he there

found himself, and the surveillance to which he was subjected by a hard discipline, which has now largely passed away, at length induced him to break loose from what he came to consider an unwarrantable tyranny.. In the rebound he became a Universalist, was accepted as a minister in that body, and at the age of twenty-two became editor of the *Gospel Advocate*. He was afterwards editor of the *Philanthropist*, a contributor to the *Christian Examiner*, the *Democratic Review*, and many other periodicals. In 1836, having advanced in his views to a grand theory of the Church of the future, "which would embody the most-advanced ideas and sentiments of the race," he thought, to prepare for it by organizing a "society for Christian union and progress" in Boston. "He was at this time full of enthusiasm of youth, with a magnificent physique, a powerful voice, unconquerable energy, fiery, fearless, and terribly in earnest . . . While honestly preaching a religion of love of the race, he was overbearing in argument, arrogant in assertion, and crushing in denunciation, so that innumerable anecdotes were told of his impatience of contradiction" (*N.Y. Catholic Almanac*, 1877, page 40). In 1838, while still preaching and writing for various periodicals, Dr. Brownson established a review of his own—the *Boston Quarterly Review* which he continued for five years, and then merged it in the *Democratic Review*. He wrote powerfully upon almost every literary, political, and religious subject, making a profound impression upon his readers. He also advocated his radical, political, and religious views in lectures. On October 20, 1844, Dr. Brownson was received into the Roman Catholic Church in Boston. He had become more and more rationalistic, and this sudden conversion occasioned much comment. He was accused of inexplicable inconsistency and contradiction, and it was attempted to break the force of his conversion by representing him as eccentric and variable. There was much, of course, in the previous history of Dr. Brownson to justify these charges a man who had passed from Presbyterianism through various phases of liberal Christianity almost to the verge of atheism. But a profounder view of human nature and of the stirring history of the times will serve, we think, to justify Brownson from these charges. No one who read his essays or listened to him could doubt the honesty, the intense earnestness and conscientiousness with which he held and defended his opinions, whatever they might be. And now that, after study and struggles, he gave them over, and sought refuge to his disturbed mind in that Church which has so often proved a refuge — whether safe or not — to human questionings, doubts, and longings, and did so in the midst of derision and harsh accusations, it is not reasonable to

suppose that this earnestness and conscientiousness was wanting here. Such changes and reactions are not infrequent in the history of the human mind. It must also be remembered that the English' Catholic movement was then at its height, and the following year Newman himself received absolution. At any rate, Brownson became an enthusiastic advocate of the Roman Catholic Church, and so continued throughout the rest of his life. The same dogmatism and fervor he had previously manifested was now transferred to an uncompromising advocacy of his new-found faith, imbittered doubtless by the remembrances of his boyhood. In 1844 he changed the title of his review into that of *Brownson's Quarterly Review*, which he made the medium of his powerful pen. All sorts of questions were here discussed with a vigor acknowledged by all. In 1864, owing to impaired health, he discontinued it. He revived it in 1873, but finally gave it up in October 1875, and went to live with his son in Detroit, Mich., where he died, April 17, 1876. According to Roman Catholic authorities, his wife (Miss Sallie Healy, of Eldridge, N.Y.), although not at that time a member of the Roman Catholic Church, was always a Catholic at heart, and her assent and encouragement had much to do with his avowing himself a Catholic.

Brownson's pen was never idle. Besides his *Review* and his contributions to the periodicals, he wrote, *The Spirit-rapper*, an investigation of the question of spiritualism: — *The American Republic*, of which he was an ardent defender, and gave a son to its defence, who was killed at the battle of Ream's Station, Virginia, in August, 1864: — *Liberalism and the Church*, in which he controverted the liberalists, although he was at one time — and when a Roman Catholic — a firm defender of the liberal section in the Roman Church. When the Syllabus of 1865 was published, he questioned its propriety and effect, but afterwards accepted and defended it in the *Catholic World* and *Tablet*. He also cordially accepted the definition of infallibility. His *Review* was the first American periodical reprinted in England, which was done for about twelve years. An edition of his works and essays, collected by his son, is proposed to be published in Detroit (1882). Lord Brougham is reported to have called Brownson one of the first thinkers and writers of the present age. With Girres. Rossi, De Maistre, Lamorcibre, Montalembert, Dechamps; Lucas, Ward, Mallinkrodt, Maline, and others, Brownson has taken his place among the eminent laymen of this century in the Roman Catholic Church. Brownson also wrote *Charles Elwood; or, The Infidel Converted* (1840): — *The*

Convert; or, Leaves from my Experience (N.Y. 1857). He was a great admirer of the philosophy of M. Comte. Blakey, in his *Hist. of the Philosophy of Mind*, assigns Brownson a high place among the critics of mental philosophy. See Duyckinck. *Cyclop. of Amer. Literature*, 2:144; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; *Appleton's Amer. Cyclop.* s.v.

Browning, Edward

a preacher of the United Methodist Free Church, was a Cornishman, born at Pencarrow, June 4, 1810. His father was a Methodist local preacher at Camelford for sixty years. Young Browning was converted at fifteen, went to London in 1832, and began to preach under the Reverend Dr. Joseph Beaumont. In 1850 he joined the Methodist Reformers, and entered the ministry in 1852. He labored in nine circuits with much success. At Stockton illness prostrated him, and he died May 30, 1875. See *Minutes of the 19th Annual Assembly*.

Bru, Moyses Vicente

a Spanish painter, was probably born at Valencia in 1682, and studied under Juan Conchillos. Before he was twenty-one he had painted several altar-pieces for the churches of Valencia, where he died soon after, in 1703. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bruce, Andrew

a Scottish prelate, was archdeacon of St. Andrew's, after which he was preferred to the see of Dunkeld in 1679, but was deprived in 1686 for non-compliance with the measures of the court. In 1688 he was restored to the bishopric of Orkney. He died in March 1700. See Keith, *Scottish Bishops*, page 229.

Bruce, A.W.

a Universalist minister, was born at Bennington, Vermont, in 1812. He was trained by the strictest sort of Methodist parents, became a Universalist in faith at the age of eighteen, studied medicine in early manhood, and after practicing it a few years entered the ministry of the Universalist Church. He was ordained in 1843, and labored in some of the Eastern States, in Michigan, Ohio, and Indiana. He died suddenly, August 19, 1871. Mr.

Bruce was an impressive and acceptable preacher. See *Universalist Register*, 1872, page 152.

Bruce, James (1)

a Scottish prelate, was the son of Sir Robert Bruce of Clackmannan, and was first rector of Kilreiny, in Fife, about 1438. He was promoted to the see of Dunkeld, and consecrated in 1441. In 1444 he was made chancellor of the kingdom. He was translated to the see of Glasgow in 1446, but died before his consecration, in 1447. See Keith, *Scottish Bishops*, page 87.

Bruce, James (2)

an English Congregational minister, was born at Kelso, Roxburghshire, January 23, 1804. As he approached his twentieth year he entered the Glasgow University, and on completing his course he was appointed tutor to a gentleman's sons in Scotland, and afterwards usher in a school at Hinckley, Leicestershire. There he was converted. In 1827 he entered Rotherham College. His first charge was at Lofthouse, in the North Riding of York. After this he preached twelve years at Houden, ten years at Bamford, a few years at Manchester, and then, resigning active ministerial labor, he lived a short time at Liverpool, next at Leamington, and finally removed to Cubbington, where he died, September 28, 1873. See (Lond.) *Cong. Year-book*, 1874, page 313.

Bruce, John

an English Congregational minister was born at Great Grimsby, July 7, 1782. At thirteen years of age he was apprenticed to a linen draper at Pontefract; when sixteen years old he wrote *A Meditation on Death*, published in the *Evangelical Magazine*; and when about eighteen he entered Homerton College. On leaving college he was ordained, and became assistant minister at Newington Chapel, Liverpool. In 1807 he accepted a call to Newport, Isle of Wight, and eventually removed to Liverpool, where he died in January 1874. Mr. Bruce published, *Twenty Sermons to Aid in Private and Family Devotions: — Dorcas; or, Female Christian Benevolence Exemplified: — The Abrahamic Covenant: — and various other minor treatises*. See (Lond.) *Cong. Year-book*, 1876, page 319.

Bruce, John Helvey

a Methodist Episcopal minister, was born in Montgomery County, Virginia, February 2, 1817. He emigrated with his parents to Miami County, Ohio, in early life; received a careful religious training; experienced conversion at the age of fifteen; soon after received license to exhort; was licensed to preach in 1835; and in 1836 joined the Indiana Conference, in which he labored with faithfulness and success until his decease, August 23, 1854. Mr. Bruce was manly and courageous; sound and clear in theology; zealous and pathetic as a preacher; affectionate and devoted as a friend. See *Minutes of Annual Conferences*, 1854, page 447.

Bruce, Joseph

a Free-will Baptist minister, was born in Springfield, Vermont, in 1821. He was converted when about seventeen years of age, and united with the Methodist Protestant Church. For seventeen years (1840-57) he was a Methodist preacher. He then joined the Free-will Baptists, and was ordained a minister in that denomination in June 1858. It is said that during the year following his baptism he preached more than three hundred sermons, travelling from place to place on foot. He died in Braintree, Vermont, December 16, 1860. See *Free-will Baptist Register*, 1862, page 92. (J.C.S.)

Bruce, Michael

an Irish Presbyterian minister, was a descendant of Robert Bruce.. He was ordained as one of the ministers of Edinburgh in 1657, and settled at Killinchy in October of the year following. A person "singularly gifted; truly zealous and faithful, but also peaceable and orderly in his temper and conversation with his brethren,... a very Nathaniel." He was very zealous in stirring up the people against prelacy; he was thought to have been connected with the Blood plot, though this was false; yet for his zeal he was obliged to fly to Scotland. Here he was taken prisoner and sent to London, and did not return to his congregation until after some years of absence. He afterwards became an Arian, and was known as a "nonsubscriber." See Reid, *Hist. of the Presb. Church in Ireland*.

Bruce, Nathaniel F., M.D.

a Protestant Episcopal clergyman, was for many years chaplain of the state prison, Clinton, N. Y. He died in Dexter, Mich., Aug. 1, 1857. See *Proft. Episc. Almanac*, 1858, p. 96.

Bruce, Robert (1), D.D.

an Associate minister, was born in the parish of Scone, Perth County, Scotland, in 1776. He graduated at the university of Edinburgh in 1798, and in 1801 was admitted as a student of divinity by the Associate Presbytery of Perth, and for five years prosecuted his studies under the venerable professor A. Bruce. He was licensed by the Associate Presbytery of Perth in 1806, and was immediately sent by the Scottish Synod as a missionary to the United States. After travelling some years, he became pastor of the Associate congregation in Fort Pitt, now Pittsburgh. In 1820 he was chosen president of the Western University; here he served until 1843, when he resigned. After this he had an important agency in establishing another institution (Duquesne College), of which he became provost, and held the place till the close of his life, June 14, 1846. See *Sprague, Annals of the Amer. Pulpit*, IX, 3:90.

Bruce, Robert (2)

an Irish Wesleyan minister, was born at Ballycastle, County Antrim, in 1785. In 1810 he was received into the ministry, and for forty-five years fulfilled his duties with unwearied zeal, courage, faithfulness, and success. He clearly apprehended and lucidly expounded the doctrines of Methodism, was well acquainted with its constitution and history, and well read in the general history of the Church. He was a man of unimpeachable integrity, firmness of purpose, and gentleness of spirit. He became a supernumerary in 1855, and died at his residence in Skibbereen, June 5, 1863. See *Minutes of the British Conference*, 1863, page 25.

Bruce, Samuel

a Lutheran minister, was first connected with the Methodist Episcopal Church. In his nineteenth year he began to exhort, and subsequently became a local preacher. In 1863 he was ordained as a Lutheran minister by the Franckean Synod, and for nearly twenty years he served the congregation at South Worcester, N.Y. During the last four years of his

life he was additionally employed as pastor at Centre Valley and Leesville. He died at South Worcester, April 21, 1881. See *Lutheran Observer*, May 6, 1881.

Bruce, William (1)

an elder of the Wood Street congregation, Dublin, in 1750 founded the "Widow's Fund." From Reid's *History of the Presbyterian Church in Ireland* we learn that he received a collegiate education, after which he engaged in business. Nine or ten years before his death, after having travelled somewhat in pursuit of intellectual improvement, he settled permanently in Dublin, "and distinguished himself as a most useful and public spirited citizen." In 1755 he died, in the fifty-fourth year of his age.

Bruce, William (2), D.D.

an Irish Presbyterian minister, grandson of Reverend Michael Bruce, was born in 1758. Originally he was connected with the synod of Ulster, as minister of Lisburn. He was afterwards pastor of the Strand Street congregation, Dublin. In 1790 he settled in Belfast, as minister of the First Congregation. For more than thirty years he presided over the Belfast Academy. He died in 1841. See Reid, *Hist. of the Presb. Church in Ireland*.

Bruch, Johann Friedrich

a Protestant theologian of Germany, was born in 1791 at Zweibriicken. He studied at Strasburg, where he also occupied the theological chair for more than forty years, and died July 21, 1874. He was one of the founders, and president, of the Evangelical Society, also president of the board of directors of the Lutheran Church of Alsace. His theological position was that of a rationalist. He wrote, *Lehrbuch der christlichen Sittenlehre* (Strasburg, 1829): — *Christliche Vortrage* (ibid. 1838): — *Etudes Philosophiques sur le Christianisme* (Paris and Strasburg, 1839; Germ. transl. by Franz Mannheim, 1847, new ed. 1850): — *Die Lehre von den gottlichen Eigenschaften* (Hamburg, 1842): — *Betrachtungen uber Christenthum und christlichen Glauben* (Strasburg, 1845): — *Weisheitslehre der Hebraer* (ibid. 1851): — *Das Gebet des Herrn* (ibid. 1852): — *Die protestantische Freiheit* (ibid. 1857): — *Die Lehre von der Praexistenz der menschlichen Seele* (ibid. 1859). See Zuchold, *Bibl. Theol.*

1:193 sq.; Lichtenberger, *Encyclopedie des Sciences Religienses*, s.v.; Gerold, *Joh. Fr. Bruch* (Strasburg, 1874). (B.P.)

Bruck, Mrs.

a Reformation martyr, was a native of Germany, and for reading the Scriptures was buried alive, May 9, 1545. See Fox, *Acts and Monuments*, 4:384.

Brick, Gregorius Heinse

a German jurist, was born at Bruck, near Wittenberg, in 1484. He studied at Wittenberg and Frankfort. In 1520 he was appointed chancellor by the elector Frederick. In this position he rendered great service to the Reformation and the development of the Evangelical Church, especially at the diet of Augsburg in 1530. He died at Jena, February 15, 1557. See Kolde, in the *Zeitschrift fur die historische Theologie*, 1874, pages 343-408; Muther, in *Allgemeine deutsche Biographie*, 3:388 sq.; Plitt, in Herzog's *Real-Encyclop.* (2d ed.) s.v. (B.P.)

Bruck, Moses

a Jewish rabbi, who died at Szegedin, Hungary, in 1849, is the author of, *Rabbinische Ceremonialgebrauche, in ihrer Entstehung und geschichtlichen Entwicklung dargestellt* (Breslau, 1837): — *Das mosaische Judenthum oder die Ruckkehr zu denselben* (Frankfort-on-the-Main, eod.): — *Pharisdische Volkssitten und Ritualien in ihrer Entstehung und Entwicklung* (ibid. 1840). See Furst, *Bibl. Jud.* 1:133; Zuchold, *Bibl. Theol.* 1:194. (B.P.)

Brucker, Philippe Adam

a Swiss Protestant theologian, was born at Kuchberg, near Basle, June 20, 1677, and died in March 1751. His principal works are, *De Quarto Imperio a Daniele Descripto* (Basle, 1692, 4to): — *Pensees sur le Reunion des Eglises Protestantes* (Heidelberg, 1723, 4to). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bruckner, John

a Lutheran divine, who settled in England, was born on the island of Cadsand, near the Belgian frontier, December 31, 1726, and was educated

in theology chiefly at the university of Franeker, whence he passed to Leyden, and then obtained a pastorage. His literary acquirements were eminent; he read Hebrew and Greek; composed correctly; and preached with applause in four languages — Latin, Dutch, French, and English. In 1753 he accepted the position of French preacher to the Walloon Church of Norwich, England, where he continued fifty-one years. In 1766 he also became minister to the Dutch Church, but the duties soon became merely nominal. He died May 12, 1804. Bruckner published, *Theorie du Systemne Animal* (1767): — *Criticisms on the Diversions of Purley* (1790): — *Thoughts on Public Worship* (1792), and other works. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Brudo, Abraham

a Jewish commentator and rabbi at Constantinople, who died at Jerusalem in 1710, wrote a commentary on Genesis entitled, *Birkath Abraham* (בִּרְכַּת אַבְרָהָם), "the blessing of Abraham" (Venice, 1696). See Hoefler, *Nouv. Biog. Generale*, s.v.

Bruecker, Peter

a German Reformed minister, was born at Dusseldorf in Germany, and came to America in 1849 or 1850. He took a theological course at Mercersburg, Pennsylvania, and left soon after for the West. He was licensed to preach and ordained by the Tiffin Classis, Synod of Ohio, in 1852. About the same time he took charge of a German congregation in Sandusky, where he labored about two years, when, January 16, 1854, he died. See Harbaugh, *Fathers of the Germ. Ref. Church*, 4:498.

Bruel (Lat. Brulims), Joachim

a Flemish theologian of the Augustinian order, was born at Vorst, in Brabant. Having taught philosophy and theology he was twice elected provincial of his order in Flanders. He died June 29, 1653. Bruel wrote, *Breves Resolutiones Casuum apud Regulares Reservatorum* (Cologne, 1640): — *Les Confessions du Bienheureux P. Alphonse d'Arasco, traduites de Espagnol en Francais* (ibid. 1610): — *Vita B. Joannis Chisii* (Antwerp, 1645): — *Historiae Peruanae Ordinis Eremitarum S.P. Augustini Libri Octodecima* (ibid. 1651): — *De Sequestratione Religiosorum*, (1653). See Hoefler, *Nouv. Biog. Generale*, s.v.

Bruen, Barnabas

a Presbyterian minister, was born at Bottle Hill (now Madison), N.J. He graduated with the highest honors from Union College, Schenectady, N.Y., in 1816; proceeded to Newburgh, where he engaged in the work of teaching, devoting his leisure hours to theological study, with a view to the ministry, and in the year following was recalled to his alma mater as a tutor. On June 30, 1819, he was ordained pastor of the Presbyterian Church in Ogdensburg, to which he had been unanimously called. He died November 18, 1820. Mr. Bruen was a man of deep piety, brilliant gifts, and of untiring devotion to duty. See *The Christian Herald* (N.Y.), 1820-21, page 737.

Bruen, James Mcwhorter

a Presbyterian minister, was born in Newark, N.J., July 30, 1818. He graduated from the University of Pennsylvania in 1839, and from the Union Theological Seminary in 1842. He was ordained July 1, 1845, and became pastor of the Presbyterian Church of New Windsor, N.Y. His pastorate of three years in that Church (1845-48), and another of equal length in the Reformed Dutch Church at Clintonville, N.J. (1849-52), were his only terms of continuous ministry. For the last twenty-nine or thirty years of his life he resided in Irvington, N.J., where he led a quiet and scholarly life. He died at Clayton, in February 1881. See *Presbyterian*, February 12, 1881. (W.P.S.)

Brueys, David Augustin De

a French theologian, was born of Protestant parents at Aix in 1640. He was brought up for the bar, but after the death of his wife took orders. He died. November 25, 1723. He at first wrote against Bossuet's *Exposition de la Doctrine de l'Eglise*, but was afterwards converted by that prelate. He wrote, *Examen des Raisons qui ont donne lieu a la Separation des Protestants* (1683): — *Defense du Culte Exterieur de l'Eglise Catholique* (Paris, 1685, 12mo): — *Traite de l'Euchariste* (ibid. 1686), where he endeavors to prove the Roman doctrine by truths admitted by both parties: — *Traite de l'Eglise, ou l'on Montre que les Principes des Calvinistes se Contredisent* (1687): — *L'Histoire du Fanatisme de Natre Temps* (1692): — *Traite de la Sainte Messe* (1700), etc. He also wrote many dramas. See Hoefler, *Nouv. Biog. Generale*, s.v.

Bruganza, Gaetano

an Italian theologian and scholar, was born at Mantua in 1732. He taught rhetoric and classics in several colleges, and philosophy at Perugia. Being a Jesuit, he retired to his native place during the time of the suppression of his order, and devoted himself to the performance of literary labor and of his priestly functions. He died about 1800. He wrote, *De Modo Conscribendo Inscriptiones* (Mantua, 1779): — *La Poesia in Aiuto alla Prosa* (ibid. 1781). See Hoefler, *Nouv. Biog. Generale*, s.v.

Bruges (Satin)

often spelled *Bridges*, the English mediaeval form of the town of Bruges, is rich material of tissue from Flanders, used for vestments.

Brughach

an early Irish prelate, was bishop of Rath-mighe-Aenigh, a church situated in Tirennan, in Tyrconnel, probably the church of Rath, near Manor Cunningham, County Donegal. But Dr. Reeves says (*S. Adamnan*, page 192, n) it is what is now called Ravmochy, in the barony of Raphoe. He is said to have been of the race of Colla da-Chrioch; and, perhaps, was the son of Sedna and disciple of St. Degaidh. His dedication is given on November 1. He was consecrated by St. Patrick for Rath-Mugeaonaich, and afterwards himself consecrated St. Cairpre (November 11). But Lanigan (*Eccl. Hist. Ireland*, 2:77, 79) points out that Brughach must have been bishop there after St. Bolcan, and the latter could scarcely have been a bishop till after St. Patrick's death.

Brughi, Giovanni Battista

an Italian painter, was a pupil of Gaulli, and painted in oil several fine pictures for the churches of Rome. He died about 1730. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Brugiere, Pierre

a French theologian, was born at Thiers, October 3, 1740. He became collegiate of that city, preacher successively at Clermont, Riom, Brionde, and (in 1768) at Paris, where he remained for ten years in the convent of St. Roch. He died in 1803, leaving several discourses and practical treatises, for which see Hoefler, *Nouv. Biog. Generale*, s.v.

Brugieri, Giovanni Domenico

a Florentine painter, was born at Lucca in 1678, and first studied under Baldi, and afterwards Carlo Maratti. His works are to be seen in the Chapel of the Sacrament at the Servi, and in other edifices at Lucca. He died in 1744.

Brugman (Or Brugmans), John

a Flemish preacher, was a member of the Franciscan order of the diocese of Cologne, and obtained a great reputation for his eloquence. He taught theology in the convent of St. Omer, was afterwards provincial, and died at Nimeguen in 1473. He wrote, *Vita S. Lidvinae Virginis* (Schiedam, 1498). See Hoefler, *Nouv. Biog. Generale*, s.v.

Bruguier, Jean

a French Protestant theologian, was born at Nismes, and died at Geneva in 1634, leaving *Discours sur le Chant des Psaumes* (1663, 12mo), in which the writer asserts the propriety of singing the Psalms in public worship, a theory for which the book was condemned, and the author banished: — *Reponse au Livie de M. Arnauld*, etc. (Quevilly, 1673, 12mo), in defence of the Calvinists: — *Idea Totius Philosophies*, etc. (1676, 8vo). See Hoefler, *Nouv. Biog. Generale*, s.v.

Bruguiere Du Gard, J.T.

a French ecclesiastic, was born at Sommibres, near Nismes, in 1765. He was educated at Brienne, and was vicar at St. Julien-du-Saut, near Sens, until 1792, when he went to Paris, married, and turned his attention to civil affairs. He died in 1834, leaving several works of a public character, for which see Hoefler, *Nouv. Biog. Generale*, s.v.

Briihl, Moritz J.A.

a Roman Catholic writer of Germany, was born of Jewish parentage, in 1819, at Dusseldorf. He studied at Heidelberg and Bonn, and for a time lived at London as a reporter of an English paper. After his return, in 1844, he joined the Church at Schwabisch-Gmund, and published his *Selbstbekenntnisse eines Katechumenen* (Regensburg, 1844): — *Kurze Denkschrift an alle Catholischen Christen, von einem kathol. Neuchristen* (Augsburg, 1844). Bruhl died at Vienna, January 13, 1877. Besides the

two writings mentioned above, he published *Geschichte der Gesellschaft Jesu* (Wurzburg, 1846): — *Neueste Geschichte der Gesellschaft Jesu* (Gleiwitz, 1847-48, 2 volumes): — *Geheime Geschichte der Wahl Papst Clemens XIV und der Affhebung des Jesuitenordens* (Aachen, 1848): — *Die Versammlung der deutschen Erzbischofe und Bischofe zu Wurzburg* (Wurzburg, 1849): — *Ueber den Charakter und wesentlichen Eigenschaften der Concordate* (Schaffhausen, 1853): — *Geschichte der kathol. Literatur Deutschlands, vom X VII Jahrhundert bis zur Gegenwart* (Wien, 1854; 2d ed. 1861): — *Johann Michael Sailer* (Aachen, 1855). (B.P.)

Bruhn, David

a Lutheran theologian of Germany, was born at Memel, September 30, 1727. He studied at Königsberg and Halle, was in 1750 con-rector at the Cölnische Gymnasium in Berlin, in 1752 preacher at the military school, in 1754 dean at St. Mary's, and in 1756 arch-dean. He died April 27, 1782. He is the author of some hymns, one of which has been translated into English — *Der du uns als Vater liebest*, "Thou who lovest us as a father," in *Sacred Hymns from the German*, page 30. See Koch, *Gesch. d. deutschen Kirchenliedes*, 6: 231. (B.P.)

Bruin

SEE BRUYN.

Bruinsech, Cael

(the *slender*), daughter of Crimthan, and virgin of Magh-trea, is commemorated as an Irish saint May 29. Colgan (*Acta Sanctorum*, 459, c. 10; 789, c. 1) suggests that this may be *Bruinecha*, a favorite disciple of St. Kieran's mother, Liadania (q.v.): But instead of being the daughter of Crimthan, some account her as one of the three sisters of St. Cronan, or Mochua of Balla (March 30), and thus belonging to a different race, while others identify her with St. Burienna, who went to Cornwall. See Smith, *Dict. of Christ. Biog.* s.v.

Brulca

in Thibetan mythology. The religion of the Lamaites teaches that before the existence of the earth, in the place which the latter now occupies there were sixteen places, which were inhabited by heavenly spirits. One of these

places is called Brulca, and that because of the joy which the world had over the miracles there performed by the spirits.

Brulefer: (Or Brulifer), Ttirenne

a French ecclesiastic, was a native of Bretagne, a doctor of Paris, and a Minorite, who taught theology at Metz and Mentz, and died in 1483. He wrote, *Reportata in D. Bonaventurce Sententias* (Basle, 1501; Venice, 1504; Paris, 1507: — *De Sanctissima Trinitate*: — *De Paupertate Jesu Christi et Apostolorum* (Paris, 1500); and a few minor works, for which see Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bruley, Peter

a Reformation martyr, was a preacher in the French Church at Strasburg, who came down to visit the lower countries about Artois and Dornick in Flanders, where he preached the word of God to the people. Here he was taken and committed to prison, and while there wrote many beautiful letters to his friends. He remained in prison four months, and was then burned at Dornick in 1545. See Fox, *Acts and Monuments*, 4:386.

Brulliard, Philibert

a French prelate, was born at Dijon, September 11, 1765. After having been curate of St. Eitienne-du-Mont at Paris, he was nominated bishop of Grenoble December 28, 1825, and was consecrated August 6, 1826. He became involved in a dispute concerning the genuineness of certain alleged miracles among the shepherds of the Alps in 1846, and in consequence retired, December 7, 1852, to become canon of the Imperial Chapel of St. Denis for the remainder of his 'days. See Hoefer, *Nouv. Biog. Generale*, s.v.

Brumalia

were heathen festivals among the ancient Romans, said to have been instituted by Romulus in honor of Bacchus. They were celebrated twice a year, on the twelfth day before the Kalends of March, and the eighteenth before the Kalends of November. Among the early Christians *Brumalia* were sometimes observed, according to Tertullian, who records it to their shame; but these are by some considered the celebration of the winter solstice, from *bruma*, winter. By the council of Trullo (A.D. 692)

Christians were prohibited from attending the Brumalia on pain of excommunication.

Brumauld De Beauregard, Jean

a French prelate, was born at Poitiers, December 1, 1749. He was at first canon and grand-vicar of the diocese of Luconia. At the time of the revolution he went to England and interested himself in the success of the war of La Vendee. Having been arrested at various times, he at length returned to France and became rector of the cathedral of Poitiers in 1803, then. bishop of Montauban at the second restoration. In 1839 he was appointed canon of St. Denis. He died November 26, 1841. He wrote, *Dissertation sur le Lieu ou s'est donnee la Bataille de Vauclade, etc., ohu Clovis defit Alaric II*, extracts of which are inserted in the *Memoires de la Societe des Antiquaires de l'Ouest: — Notes sur les Eveques du Lupon*, from Preve of Vodrie down to Borellon. See Hoefer, *Nouv. Biog. Generale*, s.v.

Brumwell, Thomas

an English Wesleyan minister, was born at Newcastle-upon-Tyne in 1813. He was converted in early life, accepted by the Conference in 1838, sent to Hoxton Institution, received his last appointment (Morley) in 1873, and died March 28, 1875. He was affable, gentle, catholic, faithful to Methodist rules, and unremitting in his attention to all the obligations of his office. See *Minutes of the British Conference*, 1875, page 23.

Brundage, Abraham

a Methodist Episcopal minister, was born in Cornwall, Orange County, N.Y., January 19, 1820. He was converted at the age of thirteen; licensed to preach in 1850; and in 1852 entered the New York Conference, wherein he served diligently until 1863, when his health failed and his reason became impaired, making it necessary to send him to the Utica Insane Asylum, where in a few months he was restored. In 1866 he resumed his place in the effective ranks, but the labors of the pastorate were too severe for his nervous temperament, and he was obliged to retire from all active work. He died November 22, 1868. Mr. Brundage was remarkable for his physical and mental ability, his cheerfulness, and his warm, frank spirit. See *Minutes of Annual Conferences*, 1869, page 91.

Brune, Etienne

a Reformation martyr, was a husbandman at Rutiers, in France. He was persecuted by Gasper Augerius and by Domicellus, a Franciscan. He was burned at Planuoll in 1540. It is said that the wind rose and blew the fire so from him, as he stood exhorting the people. that he continued speaking for an hour unharmed, and they were obliged to build a new fire. But this did not burn him, so they seized a staff and thrust it through his entrails, and took his body and threw it down upon the coals, where it burned to ashes. See Fox, *Acts and Monuments*, 4:398.

Brune, John H.

a Methodist Episcopal minister, was born in Prussia, October 19, 1834. He emigrated to America in early life; settled in Missouri, where he was converted; joined the South-west German Conference in 1858, and labored faithfully until his death, October 9, 1867. Mr. Brune was known and beloved as a faithful Christian minister. He was meek and gentle in deportment, decided in principle, and deep and uniform in piety. See *Minutes of Annual Conferences*, 1868, page 265.

Brunelleschi, Filrppo

an eminent Italian architect, was born at Florence in 1377. He was one of the first who revived the Greek practice of making the principles of geometry subservient to art, and was the first Florentine who discovered the method of bringing this to perfection, which, as Vasari says, "consisted in drawing it in outline by means of intersections, or squares." He conceived the idea of raising a cupola over the Church of Santa Maria del Fiore at Florence. He was employed by the duke Filippo Maria, and also made a number of important improvements in the cathedral. He executed a number of works for pope Eugenius IV in Rome, which gained him applause and honorable reward. He died in 1444. See Hoefer, *Nouv. Biog. Ginerale*, s.v.; Spooner, *Biog. list. of the Fine Arts*, s.v.

Bruner, Anthony C.

a minister in the Methodist Episcopal Church South, was for thirteen years a faithful preacher in the Georgia Conference, and died in 1852 or 1853. Mr. Bruner's ministry was characterized by zeal, fidelity, and success. See

Minutes of Annual Conferences of the M.E. Church South, 1853, page 469.

Brunet

a French theologian and scholar, lived in the latter half of the 18th century. He was doctor of theology and curate of Bernieres, and wrote, *Homelie pour tous les Dimanches, en Forme de Prones* (Paris, 1776): — *Ode sur la Paix* (ibid. 1783). See Hoefer, *Nouv. Biog. Generale*, s.v.

Brunet, Francois Florentine

a French theologian, was born at Vitel, in Lorraine, and died at Paris, September 15, 1806. He was a monk of the Mission congregation, and taught philosophy at Toul and Chalons-sur-Marne. He is best known by his learned *Parallele des Religions* (Paris, 1792, 5 volumes, 4to). He also wrote *Du Zele de la Foi dans les Femmes, et des heureux Effets qu'il peut produire dans l'Eglise*, and other minor works. See Hoefer, *Nouv. Biog. Generale*, s.v.; Landon, *Eccles. Dict.* s.v.

Brunet, Jean

a French theologian of the Dominican order, of the latter half of the 18th century, wrote, a translation of the *Lettres de Milady Worthley Montaignu* (Paris, 1763): — *Abrege des Libertes de l'glise Gallicane, avec des Reflexions et des Preuves qui en demilontrent la Pratique et la Justice* (Geneva and Paris. 1765). See Hoefer, *Nouv. Biog. Generale*, s.v.

Brunet, Jean Louis

a French writer, who was born at Aries in 1688, and died in 1747, was an advocate at Paris, and left several works on canon law, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Brunetti, Sebastiano

an Italian painter, was born at Bologna about 1618, and studied under Lucio Massari and Guido. In Santa Maria Maggiore at Bologna is a picture by him of the *Guardian Angel*; in Santa Marguerite, *Mary Magdalene Praying in the Desert*; and in San Giuseppe, *a Holy Family*. He died in 1649. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Brunhild

in ancient German mythology, was a heroic maiden of daemoniacal power and courage, queen of Isenland. Brunhild-bed is the name of a mountain of stone in Hesse, similar to a grave, under which Brunhild is said to rest.

Bruni, Domenico

a reputable Italian painter of architecture and perspective, was born at Brescia in 1591, and studied under Sandrini. He painted several works for the churches and public edifices of Brescia, and died in 1666. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bruni, Prancesco

an Italian engraver, was born at Genoa about 1600. Among other plates there is one by him representing the *Assumption of the Virgin*, after Guido. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Bruni, Lucio

a painter of the Venetian school, lived at Vicenza in 1584. There is a small altar-piece by him in the Church of San Jacopo at Vicenza, representing the *Marriage of St. Catherine*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bruni, Orazio

an Italian engraver, was born at Sienna about 1630. The following are some of his principal plates: *The Prodigal Son*; *The Golden Age*; and a set of the *Four Seasons*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Brunings, Christian

a Reformed theologian of Germany, was born at Bremen, Jan. 16, 1702. He studied at Bremen and Heidelberg, was in 1725 rector of the gymnasium at Kreutznach, in 1734 pastor at Mannheim, and in 1740 professor of theology at Heidelberg, where he died, March 6, 1763. He wrote, *Disputatio de Propitiatorio* (Bremen, 1723): — *De Ancora Sacra Meditatio ad* ^{<S169>}*Hebrews 6:19* (ibid.): — *De Liberis Abrahamo Excitandis ad* ^{<A189>}*Matthew 3:9*, in the *Miscellan. Groning.* volume 2: — *Diss. de Cornu s. Galea Salutis ad Luc. 1:69* (Heidelberg, 1741): — *Diss. I, II de Christo Triumphante ad* ^{<S125>}*Colossians 2:15*; ^{<A114>}*2 Corinthians 2:14* (ibid).

1742): — *Orat. Inaug. de Pallii Prophetici super Elisaeum Injectione, dicta* (ibid. 1741): — *Primae Lineae Studii Homiletici* (Frankfort, 1744): — *Diss. de Agno Lucerna Hierosolyma Coelestis ad Apoc. 21:23* (Heidelberg, 1747): — **Τὰ τῆς βασιλείας τοῦ θεοῦ**, i.e. *Doctrina de Deo* (Frankfort, 1755): — *Theses Miscell. de Excommunicatione Judaica* (1753): — *Compendium Antiquitatum Hebraicarum* (1763). See Neubauer, *Jetztlebende Theologen*; Strodtmann, *Neues gelehrtes Europa*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v. (B.P.)

Brunings, Gottfried Christian

a German preacher, was born at Kreutznach in 1727, and died in 1793. He wrote, *Sermons* (Frankfort, 1770): — *Principles of Homiletics*, in German (Mannheim, 1776). See Hoefler, *Nouv. Biog. Generale*, s.v.

Brunn, Augustinus

a Lutheran theologian of Germany, was born at Annaberg, October 4, 1538. He studied at Leipsic, was in 1559 appointed pastor at Lustnau, in Wurtemberg, and died in 1618. He wrote, *Quæstiones fidei Christianæ :- Libellus Synopticus Compendiosus, in quo Recensentur Præcipue Theol. Doctores et Ecclesiae Ministri, qui ab Anno 1500 usque 1615 in Germania Vixerunt*: — *Trostbuchlein wider alle leibliche und geistliche Noth*. See Fischlin, *Memoria theologorum wurtembergensium*; Dietericus, *De Annaeberga et Claris Viris Inde Oriundis*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Brunn, Christopher

a son of Augustinus, studied at Tübingen, and accompanied prince Louis Frederic to France and England. After his return, he was made deacon of the cathedral-church at Stuttgart, was called in 1614 as superintendent to Leonberg, and died December 20, 1617. See Fischlin, *Memoria theologorum wurtembergensium*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Brunn (Lat. Brunus), Conrad

was a canon of Augsburg, who died in 1563, leaving a *Treatise on Ceremonies*, in six books; another against the Centuriators of Magdeburg;

and a collection of treatises, *De Haereticis, De Seditiosis, De Legationibus, De Imaginibus*, etc. (Mentz, 1561).

Brunn, Wilhelm Ludwig

a Reformed theologian of Germany, was born March 15, 1768. at Zerbst, and died January 2, 1807, as third pastor of the German Reformed Church at Magdeburg. He wrote, *Disquisitio Historico-Critica de Indole, Aetate et usu Libri Apocryphi, Vulgo Inscripti: — Evangelium Nicodemi* (Berlin, 1794). See Winer, *Handbuch der theol. Lit.* 1:276. (B.P.)

Brunne, Robert De

(or *Robert Mannyng*), a canon of the Gilbertine order, was born in the latter part of the 13th century, and received into the order of black canons at Brunne about 1288. He resided in the priory of Sempringham ten years, in the time of prior John of Camelton, and five years with John of Clyntone. In 1303 he began a metrical paraphrase of a French book, written by Robert Grosthead, bishop of Lincoln, called *Manuel Peche* (*Manuel des Peches*), a treatise on the decalogue and the seven deadly sins, illustrated with many legendary stories. It was never printed, but is preserved in the Bodleian Library. His second and more important work was a metrical chronicle of England the first part being a translation of Wace's *Brut d'Anygleterre*, and the second from a French chronicle written by Peter de Langtoft. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Brunnemann, Jerome

a Protestant theologian of Germany, was born in 1563 at Cilm-on-the-Spree. He studied at Heidelberg and Strasburg, was in 1593 rector at Ruppin, in 1601 deacon of St. Peter's there, in 1631 provost, and died April 3, 1681. (B.P.)

Brunner, Christoph Andreas

a Lutheran theologian of Germany, was born February 5, 1657, at Schraplau, in Saxony. He studied at Leipsic, was in 1683 pastor at Kohra, in 1685 at Brandis, and died April 16, 1741. He wrote *De Fato Theolog. Histor.* (1704), to which he added in 1706 *Addenda*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Brunner, Johannes

a Swiss Protestant theologian, was born in 1755 at Zurich, and died there April 2, 1820, as pastor of the hospital-church and professor of the school of art. He published *Unterhaltungen in Predigten fur Kranke, Arme, Schwermuthige und Trostbedurftige* (Zurich, 1801, 1810, 2 volumes). See Winer, *Handbuch der theol. Lit.* 2:196. (B.P.)

Brunner, Johannes Casper

a Protestant theologian of Switzerland, was born at Zurich, December 12, 1649. He studied under the famous Hottinger, at whose death he delivered an address. After having travelled through Germany, Holland, England, and France, he was in 1676 appointed pastor at Rorbach, in 1687 deacon of the large minister church of his native place, and died there as archdeacon in 1705. He wrote a commentary on Genesis and Exodus, which, however, has not been printed. See Jocher, *Allgemeines Gelehrten Lexikon*, s.v. (B.P.)

Brunner, Martin (1)

a German Reformed minister, was born in Philadelphia in 1797. He studied theology under the Reverend Samuel Helffenstein, D.D.; and was licensed by the Synod of the German Reformed Church which convened in New Holland, Pennsylvania, in 1816. He immediately entered upon his duties as minister of the Sunbury congregation. Here he labored twelve years, and then went to Lancaster city in 1832, and became pastor of the Reformed Church in that place. In this field he labored seven years and then resigned. From this time forward he was without any pastoral charge. He died in 1852. See Harbaugh, *Fathers of the Germ. Ref. Church*, 4:472.

Brunner, Martin (2)

a Swedish theologian, was at first professor of Greek at Upsala, and died as doctor and professor of theology in 1679. He wrote *De Sensu Locorum Scripture*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Brunner, Philip Joseph

a Roman Catholic theologian of Germany, was born May 7, 1758, at Philippsburg; and died November 2, 1829, as doctor of theology at Carlsruhe. He published, *Predigten und kurzere Reden* (Carlsruhe, 1816, 2

parts): — *Gebete und Betrachtungen uber die vom Wahrheiten und Pflichten* (14th ed. Heilbronn, 1822): — *Gebetbuch fur aufgeklärte katholische Christen* (14th ed. ibid. 1832). See Winer, *Handbuch der theol. Lit.* 2:165, 346, 349. (B.P.)

Brunnholtz, Peter

a Lutheran minister, was born at Nubil, in the principality of Glucksburg, in the duchy of Schleswig. He was ordained April 12, 1744, by the consistorium at Wernigerode, and immediately started to America in answer to a call from Dr. Fanche of Halle. He arrived January 26, 1745. He was appointed second minister in the churches in which Dr. Muhleinberg had hitherto labored alone — namely, Philadelphia, Germantown, Providence, and New Hanover. In 1751 he resigned his charge of the Germantown Church, and gave his whole time to the congregation in Philadelphia, where he continued until he died, July 7, 1758. See Sprague, *Annals of the Amer. Pulpit*, IX, 1:16; *Evangelical Review*, 7:152.

Bruno (Or Brunon), Saint (1)

an Italian theologian, was born at Soleria, in the diocese of Asti, in Piedmont. He became canon of the cathedral, and was engaged in a lively controversy against Berenger at Rome, in 1077, before Gregory VII, who called him to the bishopric of Segni, in Campania. In 1104 he embraced the monastic life at Mt. Cassin, where he became priest in 1107. In the meantime he resumed his episcopal see at the solicitation of pope Pascal II and of the people of Segni. He died in 1123. His works were published at Venice in 1652, by D. Marchesi, dean of Mt. Cassin, and with the notes of P. Bruni at Rome, 1789-91. These works contained one hundred and forty-five sermons and homilies. He also wrote a commentary upon the Song of Songs: — treatises upon Zechariah: — letters to pope Pascal II and to the bishop of Porto: — *Expositio de Consecratione Ecclesiae, deque Vestimentis Episcopolibus*, in volume 12 of the *Spicilegium* of D'Achery. See Hoefer, *Nouv. Biog. Generale*, s.v.; Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v. (B.P.)

Bruno (Or Brunon), Saint (2)

bishop OF RODEZ, was of Italian origin, and was monk of St. Benedict. A zealous adherent of the Catholic faith, he went as a missionary to Prussia, where he suffered martyrdom in 1008. He wrote several remarkable

treatises, among which are two books upon Genesis. See Hoefler, *Nouv. Biog. Generale*, s.v.

Bruno (Or Brunon), Saint (3)

bishop OF WURTZBURG (*Bruno Herbipolensis*), was first cousin of the emperor Conrad II. His exemplary life entitled him to be numbered among the saints, and he became the special patron of eastern France. He died May 17, 1045. He wrote, *Commentaria in Psalterium, et in Cantica tam Novi quam Veteris Testamenti; Item, in Orationem Dominicam, in Symbolum Apostolorum et Athanasii*: which, being revised by J. Cochlaeus, are found in the *Bibliotheca Patrum* (Lyons, 1677), volume 18. See Hoefler, *Nouv. Biog. Generale*, s.v.; Cave, *Historia Literaria Scriptorum Ecclesiasticorum*; Possevinus, *Apparatus Sacer*; Trithemius, *De Scriptoribus Ecclesiasticis*; Hendreich, *Pandectae Brandenburgicae*; Diestel, *Geschichte des Alten Testamentes in der christlichen Kirche* (Jena, 1869), page 166 sq. (B.P.)

Bruno, Francesco

a painter born at Porto Maurizio, in the Genoese territory, in 1648, and studied under P. da Cortona. He executed some altar-pieces and other subjects for the churches of his native country. He died in 1726. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Bruno Herbipolensis

SEE BRUNO OF WURTZBURG.

Brunow, J.J.F.

a Methodist Episcopal minister, was born in Elberfeld, Germany, March 13, 1833. He attained marked eminence as a student in his early days; fled his country's military discipline in his nineteenth year and emigrated to America; landed in New York; immediately set out for California, where he was converted, and began with fiery eloquence to proclaim the newly found Saviour. In 1856 he was transferred to the Texas Conference, where he labored faithfully until 1862, when he went to New York city, and served some time in the German mission of Newark, N.J. In 1866 he accepted a call to the pastorate of the Second German Presbyterian Church of that city; served it three years, and then returned to the Methodist

Episcopal Church and took charge of the First German Church in Philadelphia. About three years later he received a retransfer to the Texas Conference, wherein he taxed his strength too severely, and closed his life and labors August 1, 1872. See *Minutes of Annual Conferences*, 1873, page 8.

Brunquell, Peter Pius

a Roman Catholic theologian of Germany, was born May 23, 1752, at Bamberg; and died there, as prior of the monastery of the Dominicans, August 28, 1828. He wrote *Historische, dogmatische undpractische Abhandlung uber den Ablass* (Bamberg, 1816). See Winer, *Handbuch der theol. Lit.* 1:458. (B.P.)

Brunsmann, Johannes

a Lutheran theologian, was born October 30, 1637, at Nidrosia, in Norway. He studied at Upsala and Copenhagen; and died in the latter place, July 25, 1707. He wrote, *Phosphorus Apocalypticus: — De usu Accentuationis Ebr. in Cod. sacro contra Wasmuthum aliosque: — Ignoti Philalethis Schediasmatumn Apocalypticorum lib. 3.* See Steinschneider, *Bibliographisches Handbuch*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Brunswick-Luneburg, Christian Duke Of

bishop of Halberstadt, was born September 10, 1599. He distinguished himself in the Thirty Years' War, and died of poison, June 9, 1626. See Hoefler, *Nouv. Biog. Generale*, s.v.

Brunus. Vincentius

an Italian Jesuit of Rimini, studied philosophy and medicine at Padua, and practiced the latter for some time. Being of feeble constitution, he joined the order of the Jesuits, and died at Rome, as rector of a Jesuitical college, August 13, 1594. He wrote, *Vita, Passio et Resurrectio Domini: — De Sacramento Paenitentiae: — Meditationes in Evangelia*, etc. See Alegambe, *Bibliotheca Scriptorum Societatis Jesu*; Freheri, *Theatrum Eruditorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Brusch (Or Bruschel), Gaspard

a German writer, was born at Schlackenwald, in Bohemia, in August 1518. Wolfgang, bishop of Salms, gave him a residence at Passau, where he devoted himself entirely to the ecclesiastical history of Germany. The first volume of his projected work, *De Germaniae Episcopatus Epitome*, which was never finished, was published at Nuremberg, 1549, 8vo; also, at Ingolstadt (1551 fol.), as, *Monasteriorum Germaniae Praecipuorum Chronologia*. He was murdered in 1559. See Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bruse, Giles De

an English prelate of the early part of the 13th century, son of William de Bruse, baron of Brecknock, was born at Brecknock, Wales. He became bishop of Hereford. In the civil wars he sided with the nobility against John, on which account he was banished, but returned and recovered the king's favor. The paternal inheritance devolved upon him, so he was at once bishop and baron. He died in 1216, and was buried in his cathedral, the belfry of which he probably built. See Fuller, *Worthies of England* (ed. Nuttall), 3:515.

Brush, Abner

a Presbyterian minister, was a graduate of Princeton. He studied theology, and in 1758 was ordained by the Presbytery of New York, and installed as pastor of the Presbyterian Church at Goshen, N.Y. Mr. Brush remained in this charge until 1766, in which year he died. See Alexander, *Princeton College in the 18th Century*.

Brush, George W.

a Methodist Episcopal minister, was converted while a student at Ohio Wesleyan University, and in 1849 entered the Ohio Conference, wherein he served faithfully to the close of his life, some time in 1867 or 1868. Mr. Brush was an admirable preacher, but, in the hour of mental depression, sought relief in death. See *Minutes of Annual Conferences*, 1868, page 254.

Brush, Jacob

a Methodist Episcopal minister, was born on Long Island, February 4, 1769. From 1785 to his death, his name is among the workers of the Methodist itinerancy. He exerted himself greatly in his preaching, and died September 25, 1795. See *Minutes of Annual Conferences*, 1796, page 66.

Brush, John C.

a minister of the Reformed (Dutch) Church, studied theology under Dr. J.H. Livingston, and was licensed by the Classis of New York in 1793. He then became pastor of the Church at North and South Hampton, Bucks County, Pennsylvania, 1794 to 1796. After leaving this church he accepted the churches at Dutch Creek Cross-roads, and Dover, Delaware, Presbyterian where he remained from 1796. The time of his death is unknown. See Corwin, *Manual of the Ref. Church* (3d ed.), page 203.

Brush, William W.

a minister of the Reformed (Dutch) Church, and a son of William Brush, was born at Guilford, N.Y., September 25, 1843. He graduated at Rutgers College in 1862, New Brunswick Seminary in 1865, and was licensed by the Classis of Raritan in 1866. He was pastor at Farmer Village, 1866 to 1868; Marbletown, 1868 to 1872; Geneva, 1872 to 1878, when he died, March 31. He was deeply spiritual, and a friend of every good cause. See Corwin, *Manual of the Ref. Church* (3d ed.), page 204.

Brusle De Monplainchamp, Jan

a Flemish biographer, lived in the early half of the 18th century. He was a native of Namur, and was canon of Brussels. He wrote a large number of works, among which we notice a history of *Philippe Emmanuel de Lorraine*: — *of Jean d'Autriche*: — *of Emmanuel Philibert, due de Savoie*: — *of Alexandre Farnese, due de Parme*: — *and of the Archduke Albert*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Brussel, Peter Van

a theologian of the Jesuit order, was born at Bois-le-Duc in 1612. After having taught classics, rhetoric, and philosophy, he became missionary to the duchy of Berg, and died at Hildesheim, May 7, 1664. He published a

work in German on *Spiritual Resurrection*, in opposition to the consistory of Duisburg (Cologne, 1664). See Hoefer, *Nouv. Biog. Generale*, s.v.

Brusseri, Filippo

an Italian chronologist, a native of Savoy, lived in the early part of the 14th century. He wrote a history of the order of St. Francis, of which he was a member, entitled *Sepulchrum Terrae Sanctae*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Brute, Simon William Gabriel

an eminent, dignitary of the Roman Catholic Church in America, was born at Rennes, France, March 20, 1779, his father being superintendent of the royal domains in Brittany. He studied in the college of his native city until it was broken up by the Revolution. He graduated at the famous school of Paris with the highest honors, and immediately received an appointment to one of the government dispensaries; but he had resolved to enter the priesthood, and on leaving the medical school he entered the Seminary of St. Sulpice. Ordained in 1808, he became professor of theology in the seminary at Rennes. After his arrival in America, he taught philosophy for two years in the seminary at Baltimore, and was then sent to Emmitsburg to help father Dubois in the management of the College of Mount St. Mary. This struggling institution owed much to Brute. His scholarship extended its studies, his organizing ability established the system upon which the college was conducted, while his gentle and devout life was an example to the young men under his charge. No one has exerted a more beneficial influence upon the Catholic religion than Brute. His humility, piety, and learning made him a model of the Christian priest. At the same time he carried on missionary labors in the country around, sometimes walking fifty miles per day, and giving away in charity his last penny. In 1834 he was appointed first bishop of the new see of Vincennes, Indiana, and consecrated at St. Louis, Missouri, October 28, 1834. The condition of his Church throughout that region was low indeed. There were only three priests in his diocese, and the episcopal residence consisted of one room and a closet. Brute visited all the stations, wrote twice a month to all the priests, sought out Roman Catholic settlers, preached to the Indians, went to Europe and obtained twenty priests and seminarians for his diocese, contributed constantly to the Catholic periodicals, established a college, seminary, orphan asylum, and free school, and built churches. He wore

himself out by such labors, and died June 26, 1839. A new edition of *Memoirs of Bishop Brute*, edited by archbishop Bayley, and illustrated by sketches of drawings left by Brute, was issued by the Catholic Publication Society (N.Y. 1876). See (N.Y.) *Catholic Almanac*, 1876, page 72; De Courcy and Shea, *Hist. of the Catholic Church in the United States*, pages 105, 561; Glarke, *Lives of Deceased Bishops of the Catholic Church in the United States*, s.v.

Brutel De La Riviere, Jean Baptiste

a Dutch Protestant theologian of French origin, was born at Montpellier in 1669, and died in August 1742. He wrote an anonymous translation of *L'Histoire des Juifs et des Peuples Voisins*, of H. Prideaux (Amsterdam, 1728): — *Sermons sur divers Textes de l'Ecriture Sainte* (ibid. 1746). See Hoefer, *Nouv. Biog. Generale*, s.v.

Brutus, Pietro

an Italian prelate and theologian, a native of Venice, lived in the latter half of the 15th century. The efforts which he put forth for the conversion of the Jews gained for him the appointment of bishop of Cattaro in Dalmatia. Among his numerous works we notice *Victoria contra Judaeos* (1489). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bruyas, Jacques

a French Jesuit missionary, was born in 1637. He arrived in Canada in August, 1666, and began to labor in the interests of the Iroquois missions, which he greatly strengthened by his labors. He died at Sault St. Louis, Canada, June 15, 1712. He made a thorough study of the Mohawk language, and wrote, several works on it. His *Radical Words of the Mohawk Language* was published in New York in 1862.

Bruyn (Or Bruin), Abraham Van

a Flemish engraver, was born at Antwerp about 1540. The following are some of his best works: *Moses and the Burning Bush*; *The Four Evangelists*; *Philip Louis, Elector Palatine*; *Albert Frederick, Duke of Prussia*. He died in 1598. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; *Biog. Universelle*, s.v.

Bruyn (Or Bruin), Nicholas De

a French engraver, was born at Antwerp in 1570, and studied under his father, Abraham Bruyn. The following are some of his principal plates: *Adam and Eve in Paradise; Adam and Eve Standing under the Tree of the Forbidden Fruit; David and Goliath; The Crucifixion; The Resurrection; St. Paul Preaching.*

Bruyn, Walther Van

a Dutch Protestant theologian, was born May 6, 1618, at Amersfoort. He studied at Utrecht, was in 1641 pastor at Elagestein, and in 1644 at Utiecht. In 1652 he was appointed professor of theology, was in 1653 made doctor of theology, and died July 7, 1653. He wrote, *De Malo et eo quod Invitum, quodque Spontaneum est: — De Scriptura Novi Testamenti Adversus Episcopium: — Dissertatio Inauguralis de Duobus Foederis Divinis: — Diss. II ad Historiam de Conceptionae Christi.* See Burmann, *Trajectum Eruditum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Bruys, Frpangois

a French writer, was born at Serrieres, in the Maconnois district, February 7, 1708. He received his education among the monks of Cluny and the fathers of the Oratory of Notre-Dame-de-Grace-en-Forez. In 1727 he went to Geneva, and in the following year to the Hague, where he became a Protestant. In 1736 he returned to Paris, and having, in its turn, abjured Calvinism, he returned to his paternal faith, and died at Dijon, May 20, 1738. He wrote a *Histoire des Papes* (Hague, 1732-34, 5 volumes, 4to). This work was written after he had become a Protestant, and is not thought well of by writers of either communion. See *Biog. Universelle*, s.v.; Landon, *Eccles. Dict.* s.v.

Bry (Or Brie), Jean Theodore De

a Flemish engraver, the son and scholar of Theodore de Bry, was born at Liege in 1561, and assisted his father in many of his works. The following prints are by him: *Portrait of Daniel Specklin; The Marriage of Rebecca; The Little Village Fair; The Fountain of Youth; The Triumph of Bacchus.* He died in 1620 or 1623. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; *Biog. Universelle*, s.v.

Bry (Or Brie), Theodore De

an eminent Flemish engraver, was born at Liege in 1528. The following are some of his principal works: *St. John in the Wilderness; A Dance of Men and Women Peasants; The Nine Muses*. He died at Frankfort-on-the-Main in 1598. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bryan, Alfred M'Gready, D.D.

a Cumberland Presbyterian minister, was born in Logan County, Kentucky, August 19, 1805. He professed religion at the age of seventeen, and studied under Dr. William Price. The Logan Presbytery received him as a candidate for the ministry at Pilot Knob, April 2, 1823; he was licensed April 7, 1825, and ordained at Glasgow. October 8, 1829. To the latter date he labored in different parts of Kentucky, and then was appointed to what was called the Mercer District, in the northern part of the same state. About 1830 he took charge of a congregation in Nashville, Tennessee, where he remained about two years. Then, by appointment of the General Assembly, he went as a missionary to Western Pennsylvania, and after serving eighteen months as such took charge of a church in Pittsburgh, with which he was identified until the time of his death. In December 1833, the congregation completed and occupied a house of worship on Smithfield street. When this became too small a larger church was built, and was dedicated in June 1842. The great fire which visited Pittsburgh in 1845 partially disabled the congregation, and he visited Tennessee and Kentucky to raise money for its relief. He accepted a call to Memphis, Tenn., in 1856; but in 1859 returned to Pittsburgh as pastor of his former church. While Conducting a meeting, by appointment of the presbytery, in Van Buren, Washington County, Pennsylvania; he fell back unconscious, and died the following day, Jan. 22, 1861. See Beard, *Biographical Sketches*, 1st series, page 292; Wilson, *Presb. Hist. Almanac*, 1862, page 283.

Bryan, Andrew

a colored Baptist minister, was a slave belonging to the Hon. Jonathan Bryan, a distinguished patriot of the Revolution. Andrew founded the first colored Church in Savannah, Georgia, and remained its pastor until his death, October 6, 1812. He was very highly esteemed for his piety. See Sprague, *Annals of the Amer. Pulpit*, 6:259.

Bryan, James Madison

a colored Methodist Episcopal minister, was born in slavery in Newbern, N.C., June 1, 1817. He was sold in his twenty-second year to a wealthy planter on Bayou Lafourche, Louisiana, in whose family he became a great favorite, and received careful religious instruction. In due time he joined the Church, and became a useful preacher. He remained with his owners until 1865, when he entered the Mississippi Mission Conference, wherein he served faithfully until his death, January 2, 1876. Mr. Bryan was an excellent man, a close student, a sound Methodist, and a diligent pastor. See *Minutes of Annual Conferences*, 1876, page 12; Simpson, *Cyclop. of Methodism*, s.v.

Bryan, Joseph Pirth

an English Congregational minister, was born in Liverpool in 1812. As a child he was a Sunday-school scholar; as a young man, first a school-teacher, and then a pastor for several years at Ravenstonedale, Westmoreland, where his labors were abundant. In 1846 he undertook "A Ragged and Industrial School," which greatly flourished under his care. During his twenty-five years in the industrial school he did not relinquish the pulpit, but was a favorite supply. He died December 11, 1871. See (Lond.) *Cong. Year-book*, 1873, page 319.

Bryan, Samuel Clothier

an English minister of the Society of Friends, was born at Shepton-Mellet, Somersetshire, in 1713. Here he lived sixty years, and resided in Glastonbury, in the same county, for the remainder of his life. In his youthful days he was somewhat wayward in his conduct, but the grace of God subdued his evil temper, and he became not only a worthy member of the society with which he connected himself, but an approved minister. He died January 23, 1805. Mr. Bryan's preaching was plain, edifying, and scriptural, and confined chiefly within the limits of his own quarterly meeting. See *Piety Promoted*, 3:346, 348. (J.C.S.)

Bryan, O', William.

SEE OBRYAN.

Bryanites

SEE BIBLE CHRISTIANS.

Bryant, Alfred

a Presbyterian minister, was born at Springfield, Essex County, N.J., March 12, 1807. He commenced his preparatory studies in the Academy at Princeton, continued them in the Manual Labor Institute at Germantown, Pa., and then for two years at Elizabeth, N.J.; entered Princeton Seminary in the fall of 1831, and spent three years; was licensed by the Presbytery of Elizabethtown, October 9, 1834, and ordained by the Presbytery of St. Joseph at South Bend, Indiana, April 14, 1836. Soon after completing his seminary course at Princeton, Mr. Bryant went to the West, and labored at South Bend nearly eight years (1835-43), preached also extensively through all the northern counties of Indiana and of south-western Michigan, and aided in securing the erection of at least three Presbyterian churches. His next field was Edwardsburg, Mich., where, as a missionary, he preached from 1843 to 1848. He was pastor at Niles from 1848 to 1863, having accomplished the erection of the present large church in that place. He was then missionary and stated supply at North Lansing from 1863 to 1870, preaching also in many neighboring places. He was pastor of the Second Church of North Lansing from 1870 to 1874. From 1874 to 1877 he was in very infirm health, but so far recovered that he served the Church at Dublin, afterwards that at Delhi, and then at Holt, until 1880. He died at Lansing, June 2, 1881. With one exception he never labored for any length of time in a place without building a church edifice. He was instrumental in gathering and organizing a large number of congregations. See *Necrological Report of Princeton Theol. Seminary*, 1882, page 26.

Bryant, Andrew

a Methodist Episcopal minister, was born in Mercer County, Kentucky, September 23, 1813. He joined the Church in 1833, was licensed to exhort in 1835, to preach in 1837, and in 1866 entered the Kentucky Conference. In 1869, on the formation of the Lexington Conference, he became a member of it, and in its active ranks labored with great success. He died September 14, 1870. Mr. Bryant was a man of considerable ability, an impressive speaker, and a genial, generous Christian. See *Minutes of Annual Conferences*, 1871, page 16.

Bryant, George. H.

an English Methodist minister, was born in Cornwall. He was educated at the Wesleyan Training College, Westminster. He entered the ministry in Newfoundland in 1873, was stationed three years at Green Harbor, and then sent to Old Perlican, where he died, September 16, 1879, while yet young in the work. His fidelity and zeal were not without fruit. See *The Wesleyan*, October 3, 1879.

Bryant, Hilliard

a Protestant Episcopal clergyman of the diocese of Connecticut, for many years was rector of St. Peter's Church, Cheshire, but removed from that place in 1866, to become pastor of St. Peter's Church, Hebron, and died there September 11, 1880, aged seventy-two years. See *Prot. Episc. Almanac*, 1881, page 172.

Bryant, H.D.

a Methodist Episcopal minister, was born in Pennsylvania. In 1863 he entered the California Conference, and in it served the Church as faithfully as his health would permit until his death, in May 1877. See *Minutes of Annual Conferences*, 1877, page 101.

Bryant, John

an English Wesleyan minister, was born at St. Agnes, Cornwall. He joined the Methodist Church in 1799, and the Conference in 1809. He died at Exeter, July 3, 1825. For a eulogy of his character see *Minutes of the British Conference*, 1825, page 8.

Bryant, Lemuel

a Unitarian minister, was born at Scituate, Massachusetts, in 1722, and was a graduate of Harvard in 1739. He was ordained at Quincy December 4, 1745, and was dismissed October 22, 1753. He died at Scituate, October 1, 1754. Mr. Bryant published several single sermons. See Sprague, *Annals of the Amer. Pulpit*, 8:6.

Bryant, O.W.

a Free-will Baptist minister. was born at New Vineyard, Maine, March 9, 1815. He was converted at the age of nineteen, moved to Illinois in 1836,

and united with the Baptist Church at Lamoille, Bureau County, and subsequently with the Free-will Baptist Church near his residence. Shortly after this he tools up his residence at Four Mile Grove, which was his home till death. Of the Church, which was established mainly through his efforts, in this place, he was ordained pastor in August 1859. Besides performing his ministerial work, he filled many offices of trust ini the county, and was once a member of the state legislature. He died August 2, 1882. See *Morning Star*, September 20, 1882. (J.C.S.)

Bryant, Robert

an English Wesleyan minister, was born at Diss, Norfolk, in 1788. His ministry commenced in 1814; he retired from its activities in 1848, and died December 1, 1857. Although he was subjected to painful mental depression throughout life, many were turned to the Lord under his ministry. See *Minutes of the British Conference*, 1858.

Bryant, Samuel S.

a minister of the Methodist Episcopal Church South, was born August 4, 1809. He was converted in 1828, and joined the North Carolina Conference in 1832. In 1834 he was ordained deacon, and in 1836 elder. From 1837 to 1839 he was agent for Greensboro' Female Collegiate Institute, and from 1840 to 1844 he was presiding elder of Danville district. In 1867 he became a member of the South-west Missouri Conference. He was presiding elder of Kansas City district from 1869 to 1873, and in 1877 was appointed pastor in Kansas City. At the end of two years his health failed, and in 1879 he was granted a supernumerary relation. He was for a number of years an officer of Central College, and in 1878 was a delegate to the General Conference. His death occurred December 28, 1880. He was an able preacher, and always acceptable to the people he served. See *Minutes of Annual Conferences of the M.E. Church South*, 1880, page 223.

Bryant, William Cullen

an eminent journalist and poet, was born at Cummington, Massachusetts, November 3, 1794. When he was but ten years of age he translated from several of the Latin poets with so much accuracy and beauty that his translations were deemed worthy of publication. *The Embargo*, a political satire, written when he was thirteen years old, was printed in Boston in

1808. Pursuing his studies at Williams College for two years. he was especially distinguished for his attainments in the classics and belles-lettres. When but eighteen years of age (1815) he was admitted to the bar, and began the practice of his profession in Plainfield, Massachusetts, from which he shortly removed to Great Barrington. It was at this period of his life that he wrote his *Thanatopsis*, and published it in the *North American Review* in 1816 one of the most remarkable poems in the English language, glowing with the spirit of natural religion, and pervaded with the most devout reverence for the invisible Creator of the universe. Four years afterwards (1821) he delivered before the Phi Beta Kappa Society, at the Commencement of Harvard University, his celebrated poem, *The Ages*, which, with some other of his poems made up a volume, which was published the same year. Having devoted ten years to the practice of his profession, he decided to retire from the bar and enter upon a kind of work more congenial to his tastes. Accordingly he removed to New York in 1825, and became the editor of the *New York Review*, which was afterwards merged into the *United States Review*. His connection with *The Evening Post* (N.Y.) commenced in 1826, and continued until his death. A full edition of his works was brought out in 1832. This edition, with a flattering preface written by Washington Irving, was published in England not long after its appearance in this country. Carey & Hart, in 1846, published his complete poetical works, and subsequently Messrs. D. Appleton & Co. became his publishers. Mr. Bryant travelled extensively, both in the United States and in foreign countries. The results of his observations, both at home and abroad, he gave to the public through the columns of *The Evening Post*. The letters thus written were collected into book form, and are among the most interesting and instructive volumes of travel in the language. His love for the classics, which, amid the pressure of his professional duties, was never lost, showed itself in his elegant translation of the *Iliad*, which was published in 1870, and of the *Odyssey*, published in 1871. These translations are among the best that have been made into our language, of the epics of Homer.

Mr. Bryant has written some religious poetry which is worthy of mention in a work like this. As we have seen, at the very outset of his career, a devout, serious spirit inspired those great works of his genius which laid the foundation of his justly-earned fame. We find choice gems scattered through his works, which makes us feel that he was conscious of the purest thoughts and the most elevated emotions. Among these we may include the

hymns bearing the titles, *Blessed are they that Mourn; No Man Knoweth his Sepulchre; Hymn of the Waldenses; Song of the Stars; A Forest Hymn; Hymn of the City; The Love of God; A Hymn of the Sea; The Mother's Hymn; He hath Put all Things under His Feet; and Receive thy Sight*. One of his reviewers uses this language: "His poetry overflows with natural religion, with what Wordsworth calls the 'religion of the woods.'"

Mr. Bryant died at his beautiful country residence, near the village of Roslyn, Long Island (N.Y.), June 12, 1878. See Griswold, *Poets and Poetry of America*; Osgood, *Address before the Goethe Society*; Duyckinck, *Cyclop. of Amer. Literature*, 1:899 sq. For list of references to articles reviewing Bryant's works, see Allibone, *Dict. of Brit. and Amer. Authors*, s.v. (J.C.S.)

Bryant, William F.

a minister of the Protestant Episcopal Church, was rector at different times at Locke's Mills, at Mullica Hill, and was assistant in the parish of the Church of the Atonement, Philadelphia; and finally assumed charge of Trinity Church, Covington, Kentucky. He died August 21, 1856, in Jackson, Michigan, aged thirty-three years. See *Amer. Quar. Church Rev.* 1856, page 464.

Bryce, John

a Baptist minister, was born in Goochland County, Virginia, May 31, 1784, being descended from a Scotch ancestry. He was reared in the Episcopal Church, of which his parents were strict members. His conversion took place at the age of twenty-one, and he joined a Baptist Church. By profession he was a lawyer. Having been ordained about the year 1806, he preached, as he had opportunity, in Richmond and Lynchburg. He was, for a time, master in chancery under judge Marshall. In 1810 he was called to be colleague-minister with the pastor of the First Baptist Church in Richmond, and for nearly twelve years he occupied this position. He afterwards was pastor in Fredericksburg and Alexandria. For a few years he resided in Georgetown, Kentucky, afterwards for ten years (1832-42) in Crawfordsville, Ind., and for a number of years in Shreveport, Louisiana. In all these places he accomplished much for the promotion of the prosperity of his denomination. His last residence was in Henderson, Kentucky, where he died, July 26, 1864. See Cathcart, *Baptist Encyclop.* page 155. (J.C.S.)

Brychan

king of Brecknock, in the 5th century, is said to have been the father of twenty-four sons and twenty-five (or twenty-six) daughters, who are called "the third holy family of Britain." The fact is that Brecknock was at one time a great missionary centre, and numerous inscribed gravestones are still found there; and an incised cross at Llanspyddyd is still called Brychan's stone. The connecting various members of a tribe under the form of a genealogy is not uncommon. and the lists are valuable as showing the connection of the churches .in South Wales and the opposite coast of Cornwall. The practice of making such lists prevailed in the latter section, where "Brychan's children" only means the devotees who came from Wales.

Brydane

SEE BRIDAINE.

Brynach, Saint

SEE BERNACHUS

Brynhildur

in Norse mythology, was a captive maiden, the daughter of Budlis. She was liberated by the mighty Sigurd, when asleep. Sigurd found the maiden extraordinarily beautiful, and fell in love with her. But in Gjuki's house, at which he staved, he became inclined to forget her on drinking a magic driilk, and married Gudrun, the daughter of Grimhild. Gunnar, the brother of Gudrun, desired to possess Byrnhildur, but did not dare to fulfil a certain condition which she asked of him. He therefore persuaded the mighty Sigurd to fulfil the condition, disguised as Gunnar. Brynhildur did not discover the deceit until, when bathing with Gudrun, she discovered that the latter had the ring which she supposed she had given to Gunnar, but which she gave to Sigurd, who gave it to his wife Gudrun. Her love now turned into hate, and she sought revenge for the deceit. She instigated Glnniar and Hogni to murder Sigurd, and after killing herself she and Sigurd were burned on one funeral pile.

Bryson, Robert C.

a Presbyterian minister, was born at Spring Hill, Pennsylvania, December 3, 1828. He pursued his academical studies at Danville, McEwansville, and Lewisburg, and his theological at Princeton Seminary, where he graduated in 1855. He was licensed to preach in 1859, and was ordained and installed pastor of the Church at Ashland, Pennsylvania, by the Presbytery of Northumberland. In 1868 he was called to take charge of the Pine Grove Church, Pennsylvania, where he soon won the confidence and esteem of all who knew him. On every question of reform he took no equivocal position. He died at Pine Grove Mills, April 13, 1873. See *Presbyterian*, April 29, 1873. (W.P.S.)

Brytannus, Gualo

a Welsh poet of the 12th century, was from his infancy devoted to the Muses. That he might serve them the better he retired from the world and became an anchorite — not for devotion, but for his fancy. He attacked the monks, whose covetousness, wantonness, and impostures were great temptations to the satirist. He did this with such cautiousness that he incurred no danger, in fact, was commended by John of Salisbury and others. He flourished in 1170, under Henry II. See Fuller, *Worthies of England* (ed. Nuttall), 3:499.

Brzekek, Bernhard De

a Polish Dominican of Premislay, was at first regular canon of the holy sepulchre at Jerusalem, but joined his order when already advanced in years, and died about the year 1630. He wrote, *Mononacchia pro Defensione Fidei SS. Trinitatis* (3 volumes fol.): — *De Processione Spiritus S.S. Filio*: — *De Militia Christiana*: — *De Alienatione Arianorum a Christianismo*. Of these works only the first was published, of which also an edition in Polish was edited. See Echard, *De Scriptoribus Ordinis Doninicanorum*; Staravolscii, *Scriptorum Poloniae Centuria*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Buabin

in the mythology of the Tonkin-Chinese, is a deity who protects the dwellings of men. He is worshipped especially by those engaged in building houses.

Buadmaelus

an Irish saint, is given as one of the disciples of St. Patrick. When the latter was passing through Connaught, it is said that one called *Bandmal* died and was buried in the place where a church was built, and took the name of Kill-Bandhmael, which was a Patrician Church. Among the disciples of St. Benignus are included Buedanus and Buadmaelus.

Buaidhbheo

an Irish saint, is given by *Mart. Doneg.* on November 17, as being the same with *Aenghus* of Cillmor, of Airthir Fine, of the race of Irial. Colgan (*Life of Olcan*, February 20) says that Colladius, who gave St. Patrick a site for his church, had five of his children noted for sanctity, e.g., *St. Buabeo*, etc. In Dr. Reeve's *Eccl. Antiq. Down and Connor*, mention is made of *Buaidh Beo*, son of Lughaih.

Buan

a Welsh saint, the founder of Bodfuan, Carnarvonshire, in the 6th century. His festival was held August 4. See Rees, *Welsh Saints*, page 280.

Buatan

an Irish saint of Ethais-cruimm, is commemorated January 24. Thus he is designated in the *Mart. Doneg.*, but that of *Tallaght* has "Batani Methais Truim," which Kelly, *Calendar of Irish Saints*, 44, identifies as Mostrim. Colgan (*Tr. Thluumn.* page 377, note) calls him "Baitanus de Eathin Cruim, 25 Januarii."

Buate

in Persian mythology, is one of the evil devils who were formed by Ahriman to oppose the creations of light, produced by Ormuzd. He causes contagious diseases.

Bubast

in Egyptian mythology, is synonymous with the Grecian *Artemis* and the Roman *Disinia*, being the daughter of Osiris and Isis, who are the same with Bacchus and Ceres among the Greeks and Romans. She is also the sister of Horus, who corresponds to the Greek Apollo. Isis gave her with Horus to Buto (Greek Latoia) for protection from the evil god Typhon, the

persecutor of Osiris and his generation. As to the signification of her name little is known. She appears to have been a goddess of the moon or births. But she was a highly honored goddess. In the city Bubastis she had a temple whose halls contained six immense statues, and furnished a place of worship for the innumerable throngs of people who yearly came up or down the Nile to join in the celebration of her joyous festival. The cat, the hieroglyphic symbol of the moon, was sacred to the goddess. In the city Bubastis was the place for collecting mummies of cats. These animals, after death, were brought to the temple in great solemnity, and there embalmed. *SEE PASHT.*

Bubier, George Burden

an English Congregational minister, was born at Reading, February 2, 1823. He lost both his parents while still a boy, joined the Church in 1841, and soon after entered Homerton College. In 1844 he was ordained pastor at Orsett, Essex. Between 1846 and 1864 he labored successively at Brixton, Cambridge, and at Hope Chapel, Salford. He then accepted an invitation to the chair of theology and philosophy in Spring Hill College, in conjunction with the pastorate of Acock's Green Congregational Church. Here he died, March 19, 1869. Mr. Bubier's literary powers were of an unusual order, thus ranking him high as an instructor; yet he gloried, above all things, in his office as an ambassador for Christ. For about fifteen years' he had the management of the literary department of the *Nonconformist*, and in his hands that journal maintained a high reputation as an organ of free and appreciative criticism. See (Lond.) *Cong. Year-book*, 1870, page 279.

Buboici, John Nicholas

historian and bishop of Sagone, Corsica, lived in the 15th century. He is the author of a work entitled *De Origine et Rebus gestis Turcarum* (Naples, 1496); republished in the *Historiae Turcarum* by Chalcacondyle (Paris, 1650). See Hoefler, *Nouv. Biog. Generale*, s.v.

Bubona

in Roman mythology, was a goddess who was said to protect the herds, especially oxen.

Bucelin, Gabriel

a German Benedictine and historian, was born at Diessenhofen, near Torgau, and died in the abbey of Weingarten, Wurtemberg, in 1691. He was prior of the convents at Feldkirch and Rheinthal, and wrote a large number of works, among which we find *Nucleus Historiae Universalis* (1654-58): — *Annales Benedictini* (Augsburg, 1656, fol.): — *Aquila Imperii Benedictinam* (Venice, 1651): — *Menolog. Benedictinum* (Feldkirch, 1655, fol.). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch. der theol. Lit.* 1:7, 10, 711; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Bucelin, Jean

a French historian and Jesuit, was born at Cambrai in 1571 and died in 1629. He wrote *Gallo-Flandria Sacra et Profana* (Douay, 1625). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bucer, Gerson

a Dutch theologian, was born in the latter part of the 17th century at Veere, where he also was settled as minister and spent his life. He was well versed in Hebrew, and also in Church government, upon which he wrote a volume, *De Gubernatione Ecclesiae*, in opposition to Dorman, a famous English divine. This book drew upon him the hatred of James I, but found so much favor at home that it went very soon to a fourth edition. He died in 1631. He was one of the company appointed by the Synod of Dort for the translation of the Old Test. for the famous *Staatenbijbel*, or States' Bible. (B.P.)

Buchan, David

a Baptist editor, was born in Glasgow, Scotland, March 3, 1807. He was educated for the legal profession, but gave it up; came to Canada in 1834, and settled near the town of Paris, where, through his efforts, a Baptist Church was formed. In 1849 he removed. to Toronto, and started a weekly Baptist newspaper, *The Pioneer*. Subsequently he was appointed government bursar of Toronto University and colleges, and held this position till his death. He was active in all denominational matters, and, at the time of his death, was president for the third time of the Home Mission

Convention of Ontario. He died October 17, 1877. See Cathcart, *Baptist Encyclop.* page 1293. (J.C.S.)

Buchanan, George

an associate Reformed minister, was born about 1783 at "the Barrens of York." He graduated at Dickinson College in 1805, and shortly after entered the Theological Seminary of the Associate Reformed Church in the city of New York. Having completed this course, he was licensed by the Presbytery of Philadelphia, December 1809. In 1810 he preached in the old court-house in Pittsburgh, and labored in the vacancies of the Monongahela Presbytery till April 1811. Soon after he accepted a call to Steubenville, Ohio., in which charge he labored for about forty-four years, until his death, October 14, 1855. See Sprague, *Annals of the Amer. Pulpit*, IX, 4:138.

Buchanan, John, D.D.

a minister of the Protestant Episcopal Church, was born near Dumfries, Scotland, in 1748. Having graduated at the University of Edinburgh, he studied law with a view to practicing in his native country; but, having gone to Richmond, Virginia, with his eldest brother, James, a merchant, he conceived an aversion to that profession. After studying theology he returned to Great Britain, and in 1775 received orders in the Church of England. Then he went back to Virginia, preaching occasionally, and for a time was employed as a family teacher. In 1780 he took charge of Lexington parish; and in 1785 became assistant minister to the Reverend Miles Selden, rector of St. John's Church, Henries Parish, Virginia. When Mr. Selden died, Mr. Buchanan succeeded to the rectorship. About the year 1790 he began to preach at the capitol in Richmond. After the burning of the Richmond Theatre, in 1812, the Monumental Church was built, to the rectorship of which bishop Richard C. Moore was invited, and upon the duties of which he entered in 1814. Dr. Buchanan became a sort of assistant to the bishop, and served the new church during bishop Moore's diocesan visitations; but he still retained his office as rector of St. John's, assisted by Rev. William H. Hart of New York. He died in Richmond, December 19, 1822. As a preacher his manner was dignified, but lacked animation; but the chief attribute of his character was his benevolence. Possessed of large means, he ministered most liberally to the wants of the poor. See Sprague, *Annals of the Amer. Pulpit*, 5:324.

Buchanan, John Junkin

an Associate Reformed minister, was born at Steubenville, Ohio, January 24, 1817. He graduated at Franklin College, New Athens, in 1838, studied theology in the Associate Reformed Seminary of Allegheny City, and was licensed by the Presbytery of Steubenville in 1841. The next year he served two congregations in Beaver County, Pennsylvania, and was ordained by the Presbytery of Monongahela. After a few years he was obliged, from failing health, to give up his charge. In June 1852, he left the congregations then under his care and retired to recruit himself, but he died, July 27 of the following year. See Sprague, *Annals of the Amer. Pulpit*, IX, 4:139.

Buchanan, Joseph H.

a Presbyterian minister, was born in Washington County, Pennsylvania, September 22, 1833. He was educated at Muskingum College, Ohio; was ordained by the Muskingum Presbytery in 1862, became pastor at Thornville, Ohio, and died at Rushville, September 6, 1864. See Wilson, *Presb. Hist. Almanac*, 1866, page 258.

Buchanan, Robert, D.D.

a Presbyterian minister, was born at Stirling, Scotland, August 15, 1802. He graduated at the Edinburgh College, and was ordained to the Gospel ministry in 1827. After three brief settlements in country parishes, he was called to Glasgow, where his ministry was eminently successful, and where he was largely interested and successful in promoting measures for the amelioration of the condition of the poor, which Chalmers had inaugurated and personally carried forward with success at Edinburgh. He was moderator of the Free Church General Assembly in 1860. He was one of the foremost leaders of the movement in the disruption of the Church of Scotland, being engaged, not only in counsel at home, but in watching and shaping events in the British Parliament, and in ministerial circles in London. More than once, when the British government was appealed to by the Church of Scotland — over which it claimed to exercise authority — for protection in the exercise of her spiritual rights and independence, and when great anxiety was felt lest heavier bonds should be placed upon her instead of those which already bound her being loosed, Dr. Buchanan was selected by his brethren as one of a deputation to visit London to enlighten cabinet ministers and leading members of the Lords and Commons in the great principles which had already been worked out in regard to the

freedom of the Church. He was chosen historian of the movement for disruption, and he prepared a faithful record of the times, which was printed under the title of *Ten Years' Conflict* (Edinburgh, 1849, 2 volumes, 8vo), and which is the standard history of the measures which led to the disruption. His health giving way under his many and arduous labors, he went to Rome, in hope that the milder climate of Italy would be beneficial, but his constitution was too far undermined to recover. Sleeping peacefully-in his bed one morning, without any premonition, he was called away to his rest, in 1878. (W.P.S.)

Buchel, Jan Van

a Belgian bishop, was born at Tournay. He was first instructor in a school, then canon of St. Qusentin and dean of Notre Dame. and finally bishop in 1262. He was exceedingly jealous, of his episcopal prerogatives, yet nevertheless bore the reputation of being virtuous and a great lover of the arts. He died at Tournay in 1266. See Hoefler, *Nouv. Biog. Generale*, s.v.

Buchenroder, Michael

a Protestant theologian of Germany, who died at Heldburg, July 13, 1682, wrote, *De Duabis alis Gog et Magog: — Vaticinia de Irruptione Gog et Magog in Monte Israel, Horumque Finali Excidio*. See Witte, *Diarium Biographicum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Bucher, Egidius

a Belgian Jesuit, was born in 1576, joined the order in 1598, became its rector, and died at Dornach, March 8, 1665. He wrote, *Disput. Historica de Primis Tungromrum seu Leodiensium Episcopis: — Chronographia Historiae Leodiensis: — Belgium Romanum Ecclesiasticum: — et Civile: — Doctrina Temporis*. See Alegambe, *Bibliotheca Scriptorum Societatis Jesu; Acta Eruditorum Latinae*; Papadolphi, *Historia Gymnasii Palavini*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Bucher, George B.

an English Congregational minister, was born in London in 1812. He made a profession of religion at an early age, went to Canada when eighteen, and in 1836 entered the ministry as a missionary of the Methodist body in Upper Canada. In 1854 he transferred his relations to the Congregationalists, and in the following year settled at Granby, where he

died, August 31, 1866. Mr. Bucher was zealous anti faithful to the full extent of his physical ability. See (Lond.) *Cong. Year-book*, 1867, page 273.

Bucher, John Conrad

a minister of the Reformed (Dutch) and German Reformed Churches, was born in Switzerland, June 10, 1730. He came to America in 1755 as a military officer — the British, from policy, choosing German officers for German troops — and was ordained in 1762. He was pastor at Carlisle, Pennsylvania, in 1763-68; also at Middletown, 1765-68; Hummelstown, 1765-67; Falling Spring, 1765-68; and at Lebanon, etc., 1768-80, where he suddenly died, August 15, 1780. He was remarkable for having acquired a rich flow of language and unprecedented copiousness and energy of thought, which rendered him useful, and attracted the attention of all who heard him. See Corwin, *Manual of the Ref. Church* (3d ed.), page 204; Harbaugh, *Fathers of the Germ. Ref. Church*, 2:109.

Bucher, Jordan

a Roman Catholic theologian of Germany, who died March 18, 1870, was the author of *Leben Jesu* (Stuttgart, 1857, 2 volumes): — *Die heiligen Schriften des Neuen Testaments nach den besten katholischen alteren und neuern Schriftauslegern practisch erklart* (Schaffhausen, 1855-66, 4 volumes, comprising only the Gospels and the Acts of the Apostles): — *Chronologie des Neuen Testaments. Mit yeschichtlichen, exegetischen u. synoptischens Eriirterungen* (Augsburg, 1865). (B.P.)

Bucher, Samuel Friedrich

a Lutheran theologian of Germany, was born September 16, 1692, at Rengersdorf, in Lusatia. He studied at Wittenberg, and was appointed professor of antiquities there. In 1726 he was made rector of the public school, but in 1728 he accepted an appointment at Zittau, where he died, May 12, 1765. He wrote, *Disp. de Velato Hebraeosum Synaeceo* (Wittenberg, 1715): — *Disp. de Coniclusio Hebrceorum Synaeceo* (ibid. 1716): — *De Occulta Hebraeorum Sponsa* (ibid. eod.): — *Antiquitates de Velatis Hebraeorum et Graecorum Foeminis* (1717): — *Tractatus de Conclusis Hebraeorum Feminis* (eod.): — *Antiquitates Passionales* (1721): — *Grammatica Hebraea* (1722): — *Antiquitates Selectae in Universam Scripturam* (volume 1, 1723): — *Philosophia prima s.*

Metaphysica Dogmatica (eod.): — *Thesaurus Orientis* (Frankfort, 1725): — *Antiquitates Biblica ex Novo Testamento Selectae, Consuetudines, Ritus, Formulas Veterum Examinantes* (Wittenberg, 1729). See Steinschneider, *Bibliographisches Handbuch*, p. 27, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Buchfelder, Ernst Wilhelm

a Reformed theologian of Germany, was born June 5, 1645, at Bentheim, and first studied law. In 1669 he attended the preaching of Theodor Under-Eyck, court-preacher to the landgravine Hedwig Sophia of Hesse-Cassel, who impressed him so deeply that, although twenty-four years of age, he betook himself to the study of theology. For this purpose he went to Utrecht. Having finished his studies, he went to Bremen, where he remained two years, regularly attending the sermons and devotional exercises of Under-Eyck, who, since 1670, was pastor of St. Martin's. In 1678 he received his first appointment as preacher in Gluckstadt, in Holstein, and in the following year he was elected president of the Latin school at Emden, in East Friesland. In 1684 he was called to Budingen, and in 1688 to Einden, where he died, March 8, 1711. He is the author of only one hymn, which may be regarded as a jewel of the Reformed hymnology: *Erleucht mich, lerr, mein Licht* (Engl. transl. in Mill's *Horae Germ.* page 39, "Impart, O Lord, my light?") See Koch, *Gesch. des deutschen Kirchenliedes*, 6:14 sq. (B.P.)

Buchner, Gottfried

a Protestant theologian of Germany, was born in 1701 at Riedersdorf. He studied at Jena, and died as rector at Querfurt in 1780. He is best known as the author of *Biblische Real- und Verbal-Hand-Concordam* (15th ed. Brunswick, 1877). He also published a number of homiletical works. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Bucholtz, Andreas Henricus

a Lutheran theologian of Germany, was born November 25, 1607, at Schiningen. He studied at Wittenberg, was in 1632 co-rector in his native city, in 1634: at Rostock, in 1636 at Helmstadt, and in 1637 rector of the gymnasium at Lemgov. In 1639 he went to Rinteln, where he lectured on philosophy. In 1645 he was made professor of theology, and in 1647 he accepted a call to Brunswick. In 1663 he was appointed first court-

preacher and superintendent at Wolffenbuttel, and he died May 20, 1671. He wrote, *Philosophia Practica: — Tractatus Theologicus de Ecclesiae Romanae Pontifici Subjectae Indulgentiis: — Hans-Andachten*, etc. See Witte, *Memoriae Theologorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Bucholtz, Heinrich

a Lutheran theologian of Hamburg, where he also was appointed deacon of St. Nicholas in 1653, and died January 16, 1660, is the author of a *Commentary on the Book of Ecclesiastes*, which he published in rhyme. See Moller, *Cimbria Literata*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Bucholtzer, Abraham

a Lutheran theologian of Germany, was born at Schonau, in Saxony, September 28, 1529. He studied at Frankfort and Wittenberg, was in 1556 rector at Grunberg, in Silesia, and then pastor at Sprottau, Crossen, and Freystadt. He died June 14, 1584. He wrote, *Isagoge Chronologica ab Initio Mundi ad Exiliun Israelitarum in Babylone: — De Annorum serie in Sacris Bibliis: — De Idea boni Pastoris*. See Adam, *Vita Eruditorum*; Freheri *Theatrum Eruditorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Buck, Benjamin,

a Baptist minister, was born in Maine in 1768. His early associations were with the Congregationalists, but he united with the Baptists in 1800. He was ordained in 1817, at which time he became pastor of the churches at Orland and Bucksport. The following year he removed to Eastport, where he remained about one year, and then became pastor of the Church at Machias Port, where he continued from 1819 to 1825. He was called to Sullivan in 1826, where he remained about three years. After brief settlements in two or three places, he took charge of the Church at Harrington in 1833, remaining there till 1840. He retired in 1843 from the active duties of the ministry, and died December 10, 1844. Mr. Buck was a good representative of a class of Baptist ministers in Maine who, without much scholarly education, did much in laying the foundations of what have since become strong and efficient churches. See Millett, *Hist. of the Baptists of Maine*, page 437. (J.C.S.)

Buck, Johann Christian

a Lutheran theologian of Germany was born April 11, 1672, at Grifenheinichen, near Wittenberg. He studied at Wittenberg and Leipsic, was in 1700 preacher, and in 1712 superintendent at Torgau; in 1715 he was made doctor of theology, and in 1723 first court-preacher at Dresden. where he died, October 19. He wrote *De ἀρχοντομαχίᾳ Circa Sacra, de ποδολατρείᾳ Romani Pontificis; de anno Hebraeorum Jubilaeo*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Ranft, *Lehen der chursachsischen Gottesgelehrten*; Gleich, *Annales Ecclesiastici*. (B.P.)

Buck, John De

a Reformation martyr, was burned for reading the Scriptures, May 10, 1545, at Gaunt, in Germany. See Fox, *Acts and Monuments*, 4:384.

Buck, Minerson Erastus

a Protestant Episcopal clergyman of the diocese of Missouri, graduated at Nashotah Theological Seminary (Wisconsin), and was ordained in 1874. From 1874 to 1876 he was rector of Trinity Church, Three Rivers, Michigan; and from 1876 until the close of his life had charge of St. Luke's Church, Kansas City, Missouri. He died January 20, 1879. See *Prot. Episc. Almanac*, 1880, page 170.

Buck, William Calmes

a Baptist minister, was born in what is now Warren County, Virginia, August 23, 1790. He was ordained in 1812, served as a lieutenant in the United States army during the war of that year lived in Union County, Kentucky, a number of years, having the pastoral charge of several churches, and moved to Louisville in 1836, where he became pastor of the First Church While living there he was, for most of the time, editor of the *Baptist Banner and Western Pioneer*. For three years (1851-54) he was secretary of the Bible Board of the Southern Baptist Convention, and pastoi in Columbus, Mississippi, for three years (1854-57). After preaching for a short time in one or two other places he removed to Marion, Alabama, and after being engaged for a year or two in editorial work, he labored as a missionary in the Confederate army. In 1866 he removed to Texas, and died at Waco, May 18, 1872. Among his published writings are

The Baptist Hymn-book, The Philosophy of Religion, and The Science of Life. See Cathcart, *Baptist Encyclop.* pages 156, 157. (J.C.S.)

Buck, William Foster

an English Congregational minister, was born at Chatham in 1802. He was converted in youth, and received his ministerial preparation at Hoxton College. He went, in 1827, to Burton-on-Trent, where he preached sixteen months, and then became co-pastor at Canterbury. In 1830 Mr. Buck removed to Harleston, Norfolk, and after laboring here eight years, he preached at Burton-on-Trent nine years, and then removed to Ross, where he remained until his death, September 1, 1867. Mr. Buck was an affectionate and sympathizing pastor, as well as a faithful and devoted minister. See (Lond.) *Cong. Yearbook*, 1868, page 356.

Buckbridge (Buckeridge Or Buckridge), John

an English prelate of the first part of the seventeenth century, was born at Draycott, near Marlborough, Wiltshire. He was educated under Mullcaster, in Merchant Taylors' School, and at St. John's College, Oxford, where, from a fellow, he became doctor of divinity and president (1605). He afterwards succeeded Lancelot Andrews in the vicarage of St. Giles, Cripplegate. On June 6, 1611, Buckbridge was consecrated bishop of Rochester, and afterwards set forth a learned book in opposition to John^b Fisher, *De Potestate Papae in Temporalibus* (Lond. 1614). He was transferred to the bishopric of Ely in 1626, died May 23, 1631, and was buried in the parish church of Bromley, Kent. Bishop Buckbridge also published *Sermons* (1618), etc. See Fuller, *Worthies of England* (ed. Nuttall), 3:327.

Bucker, George

an English martyr, was apprehended by the inquisitors appointed under the Six Articles Act, and taken to London, where he was sent to prison, and remained two years in a filthy room hardly large enough for him to stand in. He was declared a heretic, and for this cause was burned in 1544. See Fox, *Acts and Monuments*, 5:520.

Buckingham, Daniel

a Congregational minister, graduated at Yale College in 1735; was ordained pastor of the Church at Green Farms, Connecticut, March 19,

1742, and died in May 1766. See Sprague, *Annals of the Amer. Pulpit* 1:648.

Buckingham, John Of

an early English prelate was born in the town so named in Bucks County. He was educated in the university of Oxford, and although slandered for want of learning, was a great disputant and well-studied scholar, as his works declare. He was made bishop of Lincoln, where several contests between him and pope Boniface IX took place, and the latter in revenge removed him from Lincoln to Lichfield, "that is, from the hall into the kitchen," says Fuller. He resigned the episcopacy in 1397, and lived and died in private at Canterbury. He indented with the prior and convent of Canterbury to build him a chantry-chapel near his sepulchre, which Fuller found not performed. See Fuller, *Worthies of England* (ed. Nuttall), 1:196.

Buokingham, Stephen

a Congregational minister, son of the following, graduated at Harvard College in 1693; began preaching in Norwalk, Connecticut, in 1695; was ordained pastor there November 17, 1697; resigned his charge on account of a disagreement with his parish, February 24, 1727, and died in 1746. See Sprague, *Annals of the Amer. Pulpit*, 1:261.

Buckingham, Thomas (1)

a Congregational minister, was a native of Wales. He emigrated to America and settled in Milton, Connecticut; was ordained pastor of the Church in Saybrook in 1669 or 1670; was one of the founders and trustees of the institution that afterwards became Yale College; was moderator of the Synod of 1708 that produced the Saybrook Platform, and died in 1709. See Sprague, *Annals of the Amer. Pulpit*, 1:260.

Buckingham, Thomas (2)

a Congregational minister, son of the foregoing, was born in 1679. He graduated at Harvard College in 1690, was ordained pastor of the Second Church, Hartford, Connecticut, and died November 19, 1731. He published an election sermon. See Sprague, *Annals of the Amer. Pulpit*, 1:260.

Buckland, Rabbi Joseph Wales, D.D.

a Baptist minister, was born at Deerfield, Oneida County, N.Y., December 16, 1829. His father was a Baptist minister. The son was a graduate, with valedictory honors, at Madison University in the class of 1849. His taste for historical studies was developed and matured in the excellent private library of Reverend W.R. Williams, D.D., of New York. His theological studies were pursued at the Union Theological Seminary, N.Y., where he graduated in 1855. On June 21 of the same year he was ordained pastor of the Olive Branch Baptist Church, in Madison Street, N.Y., where he remained but a short time. After serving the Church in Sing Sing for a time (1857-64), he returned, in 1865, to New York, and for five years was pastor of the Calvary Baptist Church in Twenty-third Street. In 1867 he became professor of ecclesiastical history in the Rochester Theological Seminary, and labored with the most untiring industry until his physical energies broke down, and he died January 30, 1877. See (N.Y.) *Examiner and Chronicle*. (J.C.S.)

Buckland, Ralph

an English divine, was born at West Harptree in Somersetshire, about 1564, and was educated at Magdalen College, Oxford. In 1579 he apostatized to the Romish Church, and, after acting as a missionary in various parts died in 1611. He published, among other works, a translation of some *Lives of the Saints* from Surius, and a *Dissuasive from Attending Protestant Places of Worship*, etc.

Buckler, Benjamin, D.D.

a learned English clergyman and antiquary, was born in 1716, and educated at Oriel College, Oxford, where he graduated as master of arts in 1739. He afterwards became a fellow of All Souls' College, and there took his degrees in divinity. In 1755 he was presented to the vicarage of Cumnor in Berkshire, and was also rector of Frilsham, in the same county. He died in December, 1780. For an account of his publications, see Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Chalmers, *Biog. Dict.* s.v.

Buckley, James (1)

an English Wesleyan minister, was born at Crampton, near Oldham, Lancashire, December 20, 1770. His parents were members of the

Established Church. He united with the Methodist Church in 1785, commenced his ministry in 1791. took an active part in forming the first Wesleyan Missionary Auxiliary Society, was elected Secretary of Home Missions in 1814, became a supernumerary at Llanelly, Wales, in 1832, and died while attending the Centenary Conference at Liverpool, August 24, 1839. Buckley was much esteemed by his brethren. See *Minutes of the British Conference*, 1842; *Wesl. Meth. Mag.* 1842, page 265.

Buckley, James (2)

an English Congregational minister, was born at Mossley, Lancashire, January 27, 1796. He was brought up in the Church of England. In 1819 he was converted at the Independent Chapel in Cricketslane, Ashton-under-Lyne, became a Sundayschool teacher, and began preaching at mission stations in the neighboring villages. In 1821 he entered Idle Academy, Yorkshire, and in 1825 was ordained pastor at Thirsk, in the North Riding. He accepted a call to Peiniston, in the West Riding, in 1837, and in 1851 removed to Horbury, near Wakefield. Mr. Buckley's last charge was at Stockport, which he accepted in 1854. Here he died, March 18, 1873. His character was marked by conscientiousness and intensity. See (Lond.) *Cong. Year-book*, 1874, page 315.

Buckley, John

a Methodist Episcopal minister, was born in England in 1805. He emigrated to America in 1827; settled in Bloomfield, Essex County, N.J.; joined the Church in 1828; studied during 1830 for the Wesleyan Academy, Wilbraham; received license to preach in 1831; and in the same year entered the Philadelphia Conference. In 1838 he became superannuated; and in 1840 engaged in business in Bridgeton, N.J., where he died, June 28, 1842. Mr. Buckley possessed more than ordinary ability as a preacher, a well-disciplined mind, and a remarkable aptness in putting the truth. See *Minutes of Annual Conferences*, 1843, pages 355, 414.

Buckminster, Joseph

a Congregational minister, was born in 1720, settled as minister of Rutland, Massachusetts, and died in 1792. He published several *Sermons*.

Buckner, John, LL.D.

an English prelate, became prebendary of Chichester in 1768, archdeacon in 1792 and was consecrated bishop of that see March 4, 1798. He died May 2, 1824, aged ninety. He published *Sermons* (1798-1812): — and a *Charge* (1797). See Le Neve, *Fasti*; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Buckpitt, James

an English Congregational minister, was born at Trowbridge, March 9, 1800. He embraced religion in early manhood; joined the Independent Church; and in 1825 entered Hackney College for a ministerial preparation. His first charge was at Burwell, Cambridgeshire. In 1839 he removed to Castle Donington, Leicestershire, and three years later took his last charge at Torrington, North Devon, where he died, March 19, 1866. Mr. Buckpitt's perception of evangelical truth was clear his grasp of it was strong; and his enunciation of it from the pulpit was vigorous and earnest. He was indifferent to nothing with which human interests were bound up. In private life he was genial, hospitable, and hearty. See (Lond.) *Cong. Year-book*, 1867, page 274.

Bucolus

bishop of Smyrna, consecrated by St. John, is commemorated as "Holy Father," February 6, in the Byzantine calendar.

Buda, Council Of

(*Concilium Budense*). Buda, or Ofen, is the capital of Lower Hungary, on the west bank of the Danube.

I. A council was held here September 14, 1279, by Philip, bishop of Fermo, legate of the holy see. Sixty-nine canons were published, containing much the same regulations as others drawn up about that time, and showing that the churches of Hungary and Poland were in great disorder.

Eight of these canons relate to the dress and conduct of the clergy.

The ninth forbids the clergy to sentence any one to corporal punishment, or to be present at the trial of capital causes.

The thirteenth relates to the proper reverence. to be observed during divine service; orders all clerks, whenever they pass the altar, the image of the Virgin, or the crucifix, and whenever they enter the choir for the holy office, to bow their heads; also forbids priests to sing the hours without their surplices.

The sixteenth orders that all beneficed clergymen, having the care of souls, shall reside and discharge their duties in person, and not by a curate.

The nineteenth relates to the attendance of all persons who have been cited at synods, and the proper vestments of the prelates present there.

The twenty-second declares that it is not to be suffered that any one should serve at the altar or read the epistle without a surplice and cassock.

The twenty-eighth declares that those persons only are to be admitted to preach who have either the pope's or the bishop's license. Also treats of questors.

The fifty-eighth excommunicated those secular powers which forbade appeals to the holy see.

It is also ordered that all the faithful should hear divine service, and especially mass, every Sunday and holy-day in their own parish, and should not wander to any other Church. See Labbe, *Concil.* 11:1071.

II. In 1309 cardinal Gentili held a council at Buda.

Budd, Peter

an English Wesleyan minister, was born at Devonport, November 29, 1809. He was brought to God in youth through the instrumentality of his sister, entered the ministry in 1835, and died on his last circuit (Kingswood) February 9, 1878. Of transparent honor and fidelity, he was full of Christian kindness and courtesy. His mind was carefully disciplined and stored with knowledge, and his delight was with the Puritan divines. His sermons were vigorous, apt, evangelical. See *Minutes of the British Conference*, 1878, page 32.

Budd, Thomas

a Methodist Episcopal minister, was born at New Mills, Burlington County, N.J., February 19, 1783. He experienced religion about 1800, and

in 1803 entered the Philadelphia Conference, in which he did zealous and faithful work until his death, July 10, 1811. Mr. Budd was a young man of good natural abilities, which he had carefully cultured, and deservedly highly esteemed wherever known. He was a stranger to dissimulation, and open-hearted and devout. See *Minutes of Annual Conferences*, 1811, page 192.

Buddha, Living

a term applied to certain saints among the Mongol Tartars in Thibet, who are believed to have passed through various stages of being, and supposed to be fitted to preside over a *Lamasery* (q.v.). He is also called a *Chaberon*, and such superiors are in large numbers, and placed at the head of the most important religious establishments. He may commence his career with only a few disciples, but, as his reputation grows, the number of his followers increases, and his temple becomes the resort of many pilgrims and devout persons. See Hue, *Travels in Tartary, Thibet, and China*. *SEE LAMAISM*.

Buddha-Vishnu

the ninth Avatar (q.v.) or incarnation of Vishnu (q.v.). He is to be carefully distinguished from Gotama Buddha, the originator of Buddhism (q.v.).

Bude, Guillaume

a French scholar, was born in Paris in 1467. Being librarian of Francis I, he used his influence for a more liberal science independent of scholasticism. He was a secret adherent of the Reformation, and even before Luther he had written against the corruption of the clergy and papacy, and of the necessity of a reformation. In his work *De transitu Hellenismi ad Christianismum (libri tres ad Franciscum regem*, Paris, 1535), he pointed out that the true wisdom is not found in the knowledge of ancient classics, but in the practice of the teachings of Christ. He died August 23, 1540, having expressly declined in his testament all honors of the Catholic Church at his funeral, since he regarded them as "an imitation of heathen customs." Some years after his death, his widow, together with his sons, joined the Reformed Church, and, in order to avoid persecution, they went to Geneva. One of his sons, Louis, was appointed there professor of Oriental languages, and published a French translation of the Psalms (Geneva, 1551), Proverbs, and some other parts of the Old Test. (Lyons,

1558). Another of his sons, Jean, rendered very important services to the Protestant cantons of Switzerland, in his capacity as ambassador of the Geneva council. In connection with Ch. de Jonvilliers, he collected a portion of Calvin's lectures on the prophets, and published them in French. Guillaume Bude's works were published at Basle in 1557, 4 volumes. See Rebitd, *G. Bude* (Paris, 1846); Schmidt in Herzog's *Real-Encyklop.* s.v.; Lichtenberger, *Encyclopedie des Sciences Religienses*, s.v. (B.P.)

Budge

is fur of kids, employed in trimming ecclesiastical robes.

Budgle, John

a minister of the Society of Friends was born in 1787, near London. In his early life he was a member of the Wesleyan Society. He joined the Society of Friends about 1810, and was for many years. useful minister. In 1845 he visited the Scilly Islands, and two years later accompanied E.O. Tregelles to Norway and Sweden. He took great interest in the education of the poor. He died July 17, 1864. See (Lond.) *Annual Monitor*, 1865, page 36.

Budinger, Moses

a German Jewish teacher, who died at Cassel, January 31, 1841, is the author of **אֲרָמְבָּאָה** *Lehrbuch der hebr. Sprache* (Metz, 1816): — **תְּנִיחֵי** } or *Auszug aus dem Lehrbuche der hebr. Sprache* (ibid. eod.). He also edited the Jewish ritual for the festivals, with a grammatical commentary in Hebrew (ibid. 1817), and the penitential prayers, with a commentary (ibid. 1822). See Furst, *Bibl. Jud.* 1:135; Steinschneider, *Bibliogr. Handbuch*, page 27, No. 298, 299; Benjacob, *Ozar Ha-Sepharim*, or *Thesaurus Librorum Hebraicorum*, 1:39, No. 750; 195, No. 718; 2:319, No. 966; 420, No. 356. (B.P.)

Budinger, Moses Mardochai, Ph.D.

a German Jewish writer, was born January 20, 1784, at Mardorf, near Marburg. For twelve years he acted as teacher at different places of his native country, and, after having enlarged his knowledge, he went in 1815 to Marburg, where he attended theological and philosophical lectures. From Marburg he went to Cassel, and from thence to Stuttgart, to return again to Cassel in 1825, where he was appointed inspector and instructor

of the newly opened teachers' seminary. He died January 31, 1841. Budinger is the author of religious discourses, which he delivered on Sabbath days; besides he published a number of school-books, very valuable in his day. See Furst, *Bibl. Jud.* 1:136; Kayserling, *Bibliothek judischer Kanzelredner*, 1:406 sq.; Steinheim, *M.M. Biidinger, Lebensbeschreibung* (Altona, 1844). (B.P.)

Budington, William Ives, D.D.

a Congregational minister, was born in New Haven, Conn., April 21, 1815. After graduating at Yale College in 1834, he taught in the academy in New Canaan for nearly a year, and then began a three years' course in the Yale Divinity School. The year 1838-39 he spent as a resident licentiate in the Andover Theological Seminary. He was ordained pastor of the First Church (Congregational) in Charlestown Mass., April 22, 1840. He resigned this charge in 1854, and assumed the pastoral care of the Western Presbyterian Church in Philadelphia, Pa. In 1855 he was installed over the Clinton Avenue Congregational Church in Brooklyn, N. Y. He resigned his pastoral office, Dec. 22, 1878, and died in Brooklyn, Nov. 29, 1879. He was a beloved and efficient pastor, and a noble Christian. He published, in 1845, an admirably written history of the First Church in Charlestown; also several sermons and review articles. See *Obituary Record of Yale College*, 1880.

Budiya (Adscripti Glebe)

is the name of the fifth great caste of the Medes. It was composed of serfs, and was the *Budii* of the Greek historians.

Budjintaja

in Slavonic mythology, was a goddess of the Poles and Kassubes, who protected sleeping persons from danger.

Budnaeans

a sect of Socinians (q.v.) which arose in the 16th century, headed by Simon Budnueus (q.v.).

Budocus, Saint

an abbot and confessor of the 6th century, is said to have succeeded Maglorius in the see of Dol, Brittany. The parish of St. Buadock is just west of Falmouth, and his feast-day was Dec. 8. The *Close Rolls*, i, 498, 52, mention a church of St. Budock, in Oxford.

Budsdo

is the name given in Japan to *Gotama Buddha* (q.v.), who is worshipped in that empire also.

Budsdoists

are the Japanese worshippers of Buddha. *SEE BUDDHISM.*

Buee, Pierre Louis

a French theologian, brother of Adrien Quentin, the scholar and mathematician, was born Sept. 5, 1740. He took refuge in England during the Revolution, and on his return to France, in 1802, he became canon of the metropolis. He died in Paris, June 28, 1827. He wrote, *Eulogie Paschale* (Paris, 1792): *-Obstacle a ma Conversion Constitutionnelle* (ibid. eod.). See Hoefler, *Nouv. Biog. Generale.*, s.v.

Buel, Rufus F.

a Baptist minister, was born in the state of New York in 1813. He received his education at the Hamilton Literary and Theological Institution and at the Theological Seminary at Andover, where he graduated in 1840. Having accepted an appointment from the American Baptist Missionary Union, he was ordained Jan. 23, 1841, and sailed in the spring of the same year for Greece. Here, for several years, Mr. Buel and his accomplished wife endeavored to preach the Gospel and discharge their missionary duties, in the face of great discouragement. The mission was abandoned in 1855. Mr. and Mrs. Buel returned to America, and for several years kept a private school for the instruction of young ladies, in Providence, R. I., and subsequently in Washington. If. C. Mr. Buel held an appointment in the internal revenue office from 1865 until his death, Feb. 20, 1866. He was a scholar of more than ordinary attainments, and took special interest in the critical study of the Holy Scriptures. He wrote a *Life of Washington* in modern Greek. See *Appleton's Annual Cyclop.* vi, 557. (J. C. S.)

Buffalo, Sacrifice Of The

a sacred rite among the Malayan Mohammedans in the Strait of Malacca. After death the animal is flayed and divided into two parts. One half is distributed among the inhabitants of the mukim, or parish, which consists of thirty-four houses; the other half is divided among the officials of the mosque. On religious occasions buffaloes are always sacrificed 'on Friday, Monday, or Thursday. They are also sacrificed at weddings, births, and circumcisions of wealthy persons; at the *Chukur-anak*, or the ceremony of shaving the heads of children; and when going to war.

Buffard, Gabriel Charles

a French canonist, was born at Caen in 1683, in the university of which place he afterwards taught theology. Being obliged to vacate his chair because of his devotion to the doctrine of Jansenius, he retired to Paris, where he was detained for a time in the Bastille. He died at Paris, Dec. 3, 1763. He wrote, *Defense de la Declaration de Assemblue du Clerge de 1682*, translated from the Latin of Bossuet (Paris, 1735):-*Essai de Dissertation pour Faire Voir l'Inutilite des Nouveaux Formulaires* (ibid. 1738). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bug (Or Bog)

is a river flowing into the Black Sea, which was once an object of devotion among the Russians, and one of the consecrated localities of their worship.

Bughenhagen, Andreas Heinrich

a Lutheran theologian of Germany, was born April 25, 1685, at Zerbst. He studied at different universities, was in 1710 preacher at Lepta, in the principality of Zerbst, in 1719 deacon, in 1724 pastor at his native place, and died Dec. 18, 1742. He wrote *Diss. de Hermeneutica Sacra*. See Neubauer, *Nachricht von jetztlebenden Gottesgelehrten*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Bughenhagen, Johann

son of the famous theologian of the same name. was professor of Oriental languages at Wittenberg during the lifetime of his father. In 1570 he was made doctor of theology, and soon afterwards professor of theology and preacher at the castlechurch. In 1575 he was appointed superintendent

there, and provost at Kemberg, where he died in 1592. He wrote *Consilia Theologica*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Bugga (Or Bucga)

is the name of two English saints.

1. A nun, daughter of the abbess Duanna, to whom Oshere gave lands on the river Tillath to found a motastery. She appears to have been married, and had a daughter, Hrotwari, who succeeded to the monastery by her grandmother's gift, under her mother's guardianship. Bugga refused to surrender the monastery when Hrotwari became of age, and was only dislodged by decree of a council in 736 (or 737). See Haddan and Stubbs, iii, 337.

2. Called also *Eadburga* (or *Heaburga*), the third abbess of Minster, in Thanet, who appears to have been a daughter of an abbess, Eangyth. She is recorded to have rebuilt the monastery of St. Mildred, but she is best known from the letters of Boniface. Between 719 and 722 her mother writes to Boniface stating that she had been prevented from making a pilgrimage to Rome by the infancy of her daughter. A little later Bugga herself writes to him; and in another letter, of much later date, Boniface addresses her as abbess, and congratulates her on having found a resting-place in Rome, whither she seems to have gone after she entered upon her abbacy. Finally, archbishop Bregwin, writing to Lullus (between 759 and 765), mentions that Bugga died Dec. 27. Elmham (ed. Hardwick, p. 220) dates her death in 751, but this seems too early.

Bughelcundee Version

SEE HINDUWEE DIALECTS; SEE VERSIONS.

Bugia

is, an Italian term for a metal candlestick to contain a wax taper, held during divine service by an attendant on bishops and other persons of ecclesiastical dignity, both as a sign of distinction, and also in order to throw additional light upon the book from which they read.

Bugiardini, Giuliano

a Florentine historical and portrait painter, was born in 1481, and studied under Bertoldo, a sculptor, and M. Angelo. In Florence he painted many

Madonnas and Holy Families; also a picture in the Church of San Francesco, at Bologna, representing the *Marriage of St. Catherine*. He died in 1556. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bugis And Macassar Versions

Among the various dialects which prevail in the large island of Celebes are the Bugis and Macassar, which are spoken the most; indeed, the Bugis may be said to be the chief language of the people of Celebes. About 1810, the late Dr. Leyden, with the help of some learned natives, had' commenced a translation of the Scriptures into both these dialects, but he only lived to complete a version of the Gospel of St. Mark in each dialect. His MSS. were presented to the Calcutta Bible Committee, but were never printed. In 1840, Dr. B. F. Matthes, subdirector of the Mission-house at Rotterdam, was sent by the Netherlands Society to Celebes, to study these dialects, with a view of preparing versions of the Bible for these long-neglected people. In 1873 the Gospels of Mark, Luke, and John, and the Acts of the Apostles were published in both dialects by the Netherlands Bible Society, and these are at present the only parts which are extant. See *Bible of Every Land*,. p. 374. (B. P.)

Buglio, Luigi

an Italian missionary of the Jesuit; order, was born at Palermo, Jan. 26, 1606. Being destined by the superiors of his order for the Eastern missions, he departed for Japan, but the ports being closed. to missionaries, he passed on to China, where he remained, laboring for the conversion of the Chinese, forty-five years, and was able to speak the Chinese language with great fluency. He died at Peking, Oct. 7, 1682. He. composed a large number of works in the Chinese language, and also translated and published in Peking several religious manuals. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bugnot, Louis Gabriel

a Benedictine of the congregation of St. Maur, was born of a noble family in Champagne, at St. Dizier, about the beginning of the-17th century. He took the vows at Rheims, March 22, 1636, and died Sept. 21, 1673, leaving *Vita et Regula St. Benedicti Carminibus Expressce* (Paris, 1662, 12mo): -*Sacra Elogia SS. Ordinis S. Bened.*, also in verse (1663). See Landon, *Eccles. Diet* . v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bugri

SEE CATHARI.

Buhon, Gaspard

a French theologian of the Jesuit order, nephew of Louis Buhon, taught theology at Besancon, and afterwards philosophy at Lyons. He died June 5, 1726. He wrote *A Course of Philosophy, in Latin* (Lyons, 1723). See Hoefler, *Nouv. Biog. Generale*, s. V.

Buhon, Louis

a French preacher of the Dominican order, was born about 1640 at Quinzey, in Burgundy. He was noted for his talents as a preacher, and was the last Inquisitor of the Faith in the county of Burgundy. He died about 1700. See Hoefler, *Nouv. Biog. Generale*, s.v.

Buhrman, Alfred

a Lutheran minister, was born in Frederick County, Md., in 1826. In 1846 he entered the Baltimore Methodist Episcopal Conference, and preached three years. On account of impaired health he ceased active ministerial labor for a time, and was employed in teaching school about eighteen months. Then he preached at various places in Maryland and Virginia, but again taught school in 1862. The following year he entered the Melancthon Synod, and became pastor of the Lutheran congregations at Sharpsburg and Pleasant Valley. In 1864 he began preaching at Waynesborough, Pa., and remained in that charge seven years. For two and a half years, from 1871, he was pastor at Milton, and for two years, from September, 1873, he labored at Lovettsville, Va. His health failing in 1875, he removed to a farm near Newtown, where, however, he continued to preach until his death, March 23, 1877. Mr. Buhrman was a man of fine intellectual powers and marked oratorical ability. See *Lutheran Observer*, April 6' 1877.

Buhy, Felix

a French theologian of the order of Carmelites, was born at Lyons in 1634. He was the first who dared to 'sustain the ten articles of doctrine published in 1682 by the clergy of France upon the nature and extent of the ecclesiastical power. He died in 1687. His principal work is *Abrige des*

Conciles Generaux (Paris, 1699), which -was very highly esteemed. See Hoefler, *Nouv. Biog. Generale*, s.v.

Buil, Bernardo

a Spanish Benedictine; the first missionary to America, was a native of Catalonia. He was appointed by the pope vicar-apostolic to the New World in 1493, and accompanied Columbus on his second voyage, taking with him several priests. On account of differences of opinion between him and Columbus as to the treatment of the natives, he returned to Spain in 1495, and took an active part in the persecutions waged against the great discoverer. I-Ie afterwards became abbot of the convent of Cuxa, where he died in 1520. See Hoefler, *Nouv. Biog. Generale*, s.v.

Buisseret (Or Busseret), Franwois

a Flemish theologian and historian, was born in' 1549 at Mons, in Hainault. .He was successively official, archdeacon, and grand-vicar of Cambrai, bishop of Namur in 1602, and archbishop of Cambrai in 1614. He died in 1615. He wrote, *HIistoire d'une Reliqueuse de Mons Possedee* (1585):-*Histoire du Concile Provincial de Mons* (1586):-*La Vie de Sainte-Marie d'Oigine* (1608). See Hoefler, *Nouv. Biog. Generale*, s.v.

Buisson, Eugene

a French Protestant theologian, who died at St. Etienne, Oct. 22, 1881, as honorary president of the consistory of Lyons, is the author of several Works, which have also been translated into German. His best-known work in Germany is *Der Mensch, die Familie und die Gesellschaft in ihren Verihdlnissen zur sittlichen Entwicklung der Menschheit* (Basle, 1859, 3 pts.). See Zuchold, *Bibl. Theo.* i, 200. (B. P.)

Buisson (Lat. Bubus), Jean Du

a Flemish theologian, was born about 1536. He became successively professor in the University of Louvain and chancellor of the University of Douay. He died April 15, 1598, having bequeathed all his property to poor students. He wrote a *Harmonia Evangelica* (Rome, 1576; Liege, 1693). See Hoefler, *Nouv. Biog. Generale*, s.v.

Buist, Edward Tonge, D.D.

a Presbyterian minister, was born in Charleston, S. C., March 1, 1809. He was prepared for college at the Charleston College, and entered the College of South Carolina, but did not graduate there. He entered Princeton Seminary in the fall of 1828, and remained over three years. He was licensed by the Presbytery of New Brunswick, Feb. 8, 1832, and was ordained by the Charleston Union Presbytery, Jan. 10, 1833. In 1838 he began to supply the Nazareth Church, S. C. From 1841 to 1857 he seems to have served for different terms the Nazareth, Mount Tabor, and Fairview churches in that vicinity. In 1857 he became president of the Female College at Laurens Court-house. He remained there until June, 1861. In that year he accepted a call to become pastor of the Washington Street Church, in Greenville, and was installed May 4, 1862. He died Nov. 10, 1877. See *Necrological Report of Princeton Theol. Seminary*, 1878, p. 20..

Buist, George, D.D.

a Presbyterian minister, was born in Fifeshire, Scotland, in 1770. He was distinguished for his scholarship while connected with the Edinburgh College, especially in the department of Grecian literature. On the recommendation of Dr. Robertson and Dr. Blair he was called to take charge of the Presbyterian Church in Charleston, S. C. He entered upon the duties of his office in June, 1793, and subsequently received an appointment as principal of the Charleston College. He died in the midst of his usefulness, Aug. 31, 1808. As a preacher he enjoyed a fine reputation. Among the productions of his pen were various articles prepared by him for the *British Encyclopaedia*, an abridgment of Hume's *History of England* for schools, a version of the Psalms, etc. Two volumes of his sermons were published in 1809. See *Sketch prefixed to his Sermons*; Allen, *Amer. Biog.* s.v. (J. C. S.)

Buite, Saint

SEE BOETHIUS.

Bukentop, Henri De

a popish controversial writer and professor at Louvain, died there in 1716. His most remarkable publication is his *Lux de Luce* (4to). In the first book

he treats of the antiquity of the Vulgate; in the second, of the various readings; in the third, he compares the Sixtine and Clementine editions. See Rose, *Gen. Biog. Dict.* s.v.

Bukte

is the name applied to a *Lama*, *SEE LAMAISM*, who professes to work miracles, particularly to cut himself open, take out his entrails, place them before him, and then resume his former condition as if nothing had happened. This spectacle, so revolting to the spectators, is very common in the Lamaseries of Tartary. The regular Lamas disclaim all connection with spectacles of this sort, and they are only enacted by lay Lamas of indifferent character and of little esteem among their brethren. Other pretended miracles of lesser fame are frequently performed. See *Huc, Travels in Tartary, Thibet, and China*; Gardner, *Faiths of the World*, s.v.

Bulaeus, Christopher

a Lutheran theologian of Germany, was born at Ketschberg, near Dresden, Nov. 4, 1602. He studied at Leipsic and Wittenberg, was in 1635 preacher at Mutzschen, and afterwards superintendent and assessor of the consistory at Wurtzen. In 1657 he was called to Dresden as superior counsellor of consistory, pastor, and superintendent, and died there Sept. 8, 1677. He wrote, *Schedrasmata in Valerium Flaccum*; *Censura Historice, quam Joh. Hoferus de sua ad Religionem Papisticam Defectione Perscripsit*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Schlegel, *Leben der dresdnischen superintendenten*. (B. P.)

Bulfinger, Georg Bernard

a German theologian and naturalist, was born in .1693. He was professor of theology at Tiibingen, and died in 1750. He wrote, *Specimen Doctrince Veterum Sinarum mor. et Polit.* (Frankfort, 1724):-*De Tracheis Plantarum ex VMelone Observatio*, in the memoirs of the Academy of Sciences of St. Petersburg. See Hoefer, *Nouv. Biog. Generale*, s. V.

Bulgarian Version Of The Scriptures

This is in the vernacular of the Bulgarians, "a race, next to the Huns, the most terrible and most hateful to the invaded Europeans, and known in the West as early as the reign of Theodoric the Ostrogoth. Either mingling

with, or bordering upon, the Slavonians, they spread over a large tract of territory, from the shores of the Palus Maeotis and the Euxine, along the course of the Lower Danube" (Milman, *Latin Christianity*, ii, 418).

Towards the close of the 7th century they attacked and conquered the division of the Slavs settled in Moesia, and, in the first instance, gave their own name to the tribes they had subdued. In the course of two centuries, however, having adopted the language and manners of the Slavonians, the conquerors became identified with their subjects (Krasinski, *Lectures on Slavonia*, 1851, p. 20, note). Referring to the article *Bulgaria* in this Cyclopaedia, we will state that the Bulgarian, together with the Russian and the Illyrian, belongs to the Eastern branch of the Slavonic languages, properly so called. "The most ancient document of this Eastern branch is the so-called ecclesiastical Slavonic, *i.e.* the ancient Bulgarian, into which Cyrillus and Methodius translated the Bible in the middle of the 9th century. This is still the authorized version of the Bible for the whole Slavonic race, and to the student of the Slavonic languages it is what Gothic is to the student of German. The *modern* Bulgarian, on the contrary, as far as grammatical forms are concerned, is the most reduced among the Slavonic languages" (Muller, *Science of Language*, i, 205), yet it was not till after the commencement of the operations of Bible Societies that any successful effort was made to produce a Bulgarian version of the Scriptures. See *Bible of Every Land*, p. 307.

A translation was commenced in 1820, at the suggestion of Dr. Pinkerton. An archimandrite, named Theodosios, who had been recommended by the Greek patriarch of Constantinople as the person best qualified for such a work, was appointed to prepare this version, which he completed in 1821. The work was forwarded to St. Petersburg for publication, and the Gospel of St. Matthew left the press in that city during the year 1822. This translation proved, however, to have been very inaccurately executed, and, as the Russian Bible Society was shortly afterwards suspended, the continuation of the work was given up.

In 1827 another translation of the New Test. was completed by Sapounoff, with the design of publishing an edition on his own account at the press of the metropolitan of Bucharest. In consequence of his limited means only the four Gospels were published, but they were received with much favor by the people. This induced the British and Foreign Bible Society to make arrangements, through their agent, Mr. Barker, to print an edition of the entire version; but owing to some difficulties, an entirely new translation

was commenced in 1836 by Mr. Barker, which was completed at the press in Smyrna in 1840. The success which accompanied this publication induced the British and Foreign Bible Society to proceed with the translation of the Old Test., which was announced as completed in 1858, some parts of the Old Test. having been published in the meantime. Although the interest of the Bulgarians themselves in the Scriptures was very great, one of the newspapers having made the statement that " it is the study of the Bible which makes a nation great," and recommended the study of the Scriptures throughout the country, yet it was not till 1864 that an entire Bible was given to that people, the printing having been done at Constantinople. In the annual report for the year 1860, the Rev. S. B. Bergne communicates the following, which we subjoin:

"It appears that there is some difference between the Macedonian, or Western, and the Eastern dialects of the Bulgarian. Formerly the Western dialect was in the ascendant, but latterly it is becoming superseded by the Eastern. There is a review and several newspapers published in Bulgaria; these adopt the Eastern dialect; and there is every probability that, in a short time, it will push out the Western dialect so far as the literary character of the language is concerned. Our New Test. is in the Western dialect; the translation was made twenty years since at Smyrna, by a monk of the name of Neophytus, and was carefully examined by a bishop. It was printed for the first time in 1840. Poor Photinoff, of whose character every one speaks in the highest terms, was engaged with Dr. Riggs in the translation of the Old Test., and in the early part of the work favored the Western dialect; but in correcting the work, as well as in the latter portion of the translation, he adopted the Eastern dialect; and Dr. Riggs feels assured that if his life had been spared he would have followed this course throughout the whole translation. Either dialect can be read in all parts of the country, but as the Macedonian is going into disuse, so far as literature is concerned, it would be extremely undesirable that it should be adopted in the Scriptures. Photinoff was very anxious to complete the work, and persevered in it, in spite of every remonstrance, almost to the day of his death. The present reviser, who succeeded Photinoff, and is a good scholar, follows the Eastern dialect. The revision of the Old Test. has proceeded as far as the Pentateuch; and Dr. Riggs is now desirous of going to press with as little delay as possible. Separate books of the Old Test. have already been printed; but instead of fixing on detached books, it is recommended that the whole of the Old Test. should be printed

consecutively, say, in three parts- the first portion containing the Pentateuch, the second closing with the historical books or Job, and the third including the rest. Small editions, perhaps one thousand copies, are proposed. These copies will be placed in the hands of competent judges for remarks and criticisms, and by the time the last part is printed the necessary materials will be possessed for commencing the edition of the Bible in one volume. Dr. Riggs states that some slight changes will be desirable in the New Test., to bring the dialect into strict conformity with that adopted in the Old Test."

When the Old Test. was finally published, in September, 1863, the Rev. Dr. Riggs of the American Board, and the Rev. Albert L. Long of the Methodist Episcopal Church, aided by two native literati. Costovich and Slaveikoff, undertook the revision of what may be esteemed a new version of the New Test. in Eastern Bulgarian. This revision they accomplished about the close of 1864, and two editions, one of ten thousand copies (32mo), at the joint expense of the British and Foreign and American Bible Societies, and another, with references, of five thousand copies (12mo), at the sole expense of the British and Foreign Bible Society, were published in 1865. In 1874 a new and slightly revised edition of the Bulgarian Bible, in one volume, edited by the Rev. Dr. A. L. Long, was published at Constantinople. Up to March 31, 1883, the British and Foreign Bible Society disposed of 162,235 copies of the Scriptures, either as a whole or in parts. (B. P.)

Bulgin, Samuel

an English Baptist minister, was born at Atworth, near Melksham, Wiltshire, March 23, 1780. After his conversion he removed to Bath and united with a Church of the countess of Huntingdon's connection, and became a zealous preacher. In 1804, having joined a Baptist Church, he engaged in ministerial work for several years, and was ordained pastor of the Church at Poole, June 22, 1808, where he remained forty-six years, during which time one hundred and eighty-three persons were added to his Church. In 1853 he resigned, and preaching occasionally, as opportunity presented, he was engaged in his loved vocation until the last. His death occurred at Swantage, whither he had gone to fulfil an engagement, June 24, 1854. See (Lond.) *Baptist Hand-book*, 1856. p. 45. (J. C. S.)

Bulkeley, John

a Congregational minister, grandson of Peter Bulkeley, was first minister of Colchester, Conn., and died. in 1731. He published an *Election Sermon* (1713):-*An Inquiry into the Right of the Aboriginal Natives to the Lands of America* (1724) :-and a *Tract on Infant Baptism* (1729). See Allibone, *Diet. of Brit. and Amer. Authors*, s.v.

Bulkeley, Lancelot, D.D.

an Irish prelate, was a native of Beaumaris, and acquired an education at Brazenose College, Oxford, into which he was admitted a commoner in 1587. He took the degree of A.M. at St. Edmund's Hall in November, 1593, and immediately afterwards was' ordained deacon by the bishop of Bangor. He was promoted to the see of Dublin, and consecrated at Drogheda, in St. Peter's Church, Oct. 3, 1619, by Christopher, archbishop of Armagh. In 1623 he revived the controversy concerning the primacy with Dr. Hampton. In 1635 Bulkeley had a confirmation from the king to him and his successors of all former grants, liberties, and privileges belonging to the see. In June, 1646, this prelate was one of the council who signed and issued the proclamation confirmatory of the peace concluded in that month between the marquis of Ormonde and the Roman Catholics. In 1647, on the surrender of Dublin to the commissioners of the Parliament, one of their first acts was to prohibit the use of the book of Common Prayer, and require the Directory for Worship to be adopted in all the churches of the city. The clergy of the Established Church protested against this order, and presented a remonstrance, but without success. The Directory was adopted throughout the city, and the book of Common Prayer only continued to be used in the chapel of Trinity College. In 1649 archbishop Bulkeley preached his farewell sermon to his clergy, and the Common Prayer was read by William Pilsworth, minister; but for doing so the usurping powers visited them with severe punishment, committing the archbishop and all the others present to prison. At the close of the year 1649 an act was passed by the English Parliament for the encouragement and increase of learning, and the true knowledge and worship of God, and the advancement of the Protestant religion in Ireland. Spent with grief for the calamities of his Church, Dr. Bulkeley died at Tallagh, Sept. 8, 1650. See D'Alton, *Memoirs of the Achbishops of Dublin*, p. 258.

Bulkeley, Peter

a Congregational minister, was born at Odell, Bedfordshire, England, Jan. 31, 1582. He was the son of the Rev. Dr. Edward Bulkeley, author of a supplement to Fox's *Book of Martyrs*. Peter, when about sixteen years old, was admitted to St. John's College, Cambridge, and was subsequently, after acquiring his education there, chosen a fellow. He succeeded to the large estate of his father, and also succeeded him in the ministry at Odell, as a clergyman of the Established Church. But he did not long continue to conform to the ceremonies of that Church, although, through the favor of the bishop of Lincoln, he remained unmolested for twenty-one years; when the matter was brought to the notice of archbishop Laud, he silenced him immediately. In 1635, having sold his estate, he crossed the ocean; and after remaining several months at Cambridge, Mass., he entered the wilderness in 1636, and began the settlement of a place which he called Concord (now in Massachusetts). On July 15, 1636, he organized a church there; the next year John Jones was its pastor, and he was its teacher. In bestowing farms upon his servants he expended a large fortune. He continued to preach until a short time before his death, which occurred at Concord, March 9, 1659. A library was established at Harvard College, in part, at least, by contributions from Mr. Bulkeley's. In 1646 he published a work in London entitled *The Gospel Covenant; or, The Covenant of Grace Opened*.

It passed through several editions. It is composed of sermons preached at Concord from ~~301~~ Zechariah 9:11. The book was held in high estimation. Mr. Bulkeley was distinguished as a scholar, and wrote Latin with great ease and elegance. See Sprague, *Annals of the Amer. Pulpit*, i, 51.

Bulkey, Arthur

an English prelate of the 16th century, was born either in Cheshire or (more probably) in Anglesea. He was educated doctor of laws, but had wholly forgotten the chapter "De Sacrilegio," for he spoiled the bishopric of Bangor, to which he was preferred, and sold the five bells. He occupied the see fourteen years, was suddenly deprived of his sight, and died in 1555. See Fuller, *Worthies of England* (ed. Nuttall), iii, 509.

Bull, The Golden

(also called *Bulla Carolina*) was an ordinance made by the emperor Charles IV at the Diet of Nuremberg, in January, 1356. It is so named because it was sealed with a golden seal, attached to cords of yellow and red silk. It contains thirty chapters on the form and ceremonies of electing the emperor; the number, functions, and rights of the electors; and all that belongs to the government of the empire.

Bull, Single (Or Semi)

Between the time of the pope's election and coronation. the bulla or seal attached to a document issued by him has an impression on one side only—viz., the effigies of Sts. Peter and Paul, the reverse being without any stamp. This is called a single or semi bull. After consecration the name of the pope and the date of his reign are stamped on the reverse; this makes the double bulla.

Bull Unam Sanctam

SEE UNAM SANCTAM.

Bull, Edward

a Congregational minister, was born at Saybrook, Conn., Nov. 26, 1791. After graduation he was teacher of the Grammar-school at New London for two years, and tutor in Yale College for five years. He studied theology with private instructors. He was ordained Sept. 29, 1825, pastor of the Congregational Church at Lebanon, and dismissed in 1837. The rest of his life was spent in Cheshire, where he taught a few pupils. He died April 25, 1869. See *Obituary Record of Yale College*, 1869.

Bull, John Wesley

a Methodist Episcopal minister, was born in Baltimore County, Md., Sept. 6, 1819. He was early in life the subject of religious impressions, at the age of nineteen gave himself to God, and in 1843 entered the Baltimore Conference. He held a supernumerary relation between 1854 and 1866, when he joined the Church South; labored three years in that body, and became a supernumerary, which relation he held to the close of his life, in Alexandria, Va., Dec. 25, 1873. See *Minutes of Annual Conferences of the M. E. Church South*, 1874, p. ⁴.

Bull, Levi, D.D.

a minister of the Protestant Episcopal Church, who died at Marsh, Chester Co., Pa., Aug. 2, 1859, aged seventy-eight years, was for many years a prominent minister in his diocese; but, unhappily, his vigorous intellect became disordered, and for a long time before his death he was unable to fulfil his duties as a pastor. He was at one time rector of St. Mary's, St. Andrew's, and St. Mark's churches in Chester County; then of St. Thomas's, in Berks County; then of Bangor Church, in Lancaster County. See *Amer. Quar. Church Rev.* 1859, p. 534.

Bull, Mitchell B.

a Methodist Episcopal minister, was a native of Ireland. Some time after his arrival in America he experienced conversion, and in 1803 entered the New York Conference. After sustaining an 'effective and useful relation for eight years ill-health compelled him to retire from active service. He died in 1857 or 1858. Mr. Bull was a man of sterling integrity and an able and earnest preacher. His love for the Church was made manifest in his bequeathing nine thousand dollars to her various institutions. See *Minutes of Annual Conferences*, 1858, p. 99.

Bull, Nehemiah

a Congregational minister, was born on Long Island, N. Y. He graduated at Yale College in 1723. was ordained at Westfield, Mass., in 1726, and died in 1740. See Sprague, *Annals of the Amer. Pulpit*, i, 207.

Bull, Norris, D.D.

a Presbyterian minister, was born at Harwinton, Litchfield Co., Conn., Oct. 24, 1790. He entered Yale College when he was in his nineteenth year. During his college course he was noted for sobriety and diligence. He became a student in Princeton Theological Seminary in 1816, and was licensed to preach by the Columbia Presbytery in 1818. Soon afterwards he went to the western part of New York state, and labored as a missionary until 1821. In 1822 he accepted a call from the Presbyterian Church at Geneseo, where he continued to labor earnestly and effectively until 1833, when he became pastor at Wyoming, and in 1836 at Clarkson. He died at Lewiston, Dec. 7, 1847. See Sprague, *Annals of the Amer. Pulpit*, iv, 617.

Bull, Ralph

a Presbyterian minister, was born near Scotchtown, N. Y., Dec. 10, 1812. His early studies were pursued at Scotchtown, and afterwards at Goshen and Newburgh. He spent two years (1826-28) in Yale College, one in the College of New Jersey, and one (1829-30) in Princeton Theological Seminary. He was licensed by the Second Presbytery of Long Island, after which he acceptably supplied various pulpits of the Presbytery in connection with his work as a teacher. In the fall of 1836 he became pastor of the Church at Milford, Pa. In the fall of 1839 he removed to Darien, Ga., where he took charge of an academy and also preached. His last field of labor was Westtown. He died June 2, 1877. See *Necrological Report of Princeton Theol. Seminary*, 1878, p. ²⁷.

Bull, Thomas Palmer

an English Congregational minister, was born July 15, 1772, at Newport Pagnel, where he also labored until his death, March 17, 1859. He was carefully trained and educated by his father, Rev. William Bull, joined the Church, and eventually became joint-tutor in the Academy and copastor in the ministry with his father, and finally, sole pastor. As a preacher Mr. Bull's characteristics were simplicity, affection, earnestness, and pathos; as a teacher he was very learned and devoted. See (Lond.) *Cong. Year-book*, 1860, p. 179.

Bull, William H.

a Methodist Episcopal minister, was born in Chester County, Pa., Nov. 24, 1807. He received an early religious training, but did not embrace Christ until his twenty-ninth year, and in 1827 entered the Philadelphia Conference. Early in 1836 severe illness compelled him to become a superannuate. He died on July 19 of the same year. Mr. Bull was a superior preacher, systematic, clear, warm, energetic. See *Minutes of Annual Conferences*, 1837, p. 491.

Bulla (Boule, A Bullet)

is a seal made of two circular pieces of lead, and attached to papal documents, which at length took the same name. Ecclesiastical seals were usually oval until the 14th and 15th centuries, when they became circular;

and up to the 13th century the seal was suspended by silk threads or a slip of parchment; but was then attached to the document.

Bullard, Edwin Buxton

a Baptist missionary, was born at Shrewsbury, Vt., Sept. 12, 1813. He pursued his collegiate studies at the Hamilton Literary Institution, N. Y., and his theological studies one year (1840-41) at Newton, Mass. He was ordained at Middletown, Vt., July 9, 1840. After leaving Newton he was for a short time pastor of the Church at Foxborough, Mass. He received his appointment as a missionary from the Missionary Union, March 27, 1843, sailed from Charlestown Nov. 18 of the same year, and arrived at Maulmain April 6, 1844. He was appointed to labor among the Karens at Dong-yahn and its vicinity. He devoted four years to the faithful discharge of his duties, until his death, April 5, 1848. See *The Missionary Jubilee*, p. 241. (J. C. S.)

Bullard, Mulfred

a Methodist Episcopal minister, was born at Stockbridge, Vt., June 6, 1808. He embraced religion at the age of fifteen, and after serving the Church some time as a local preacher entered the Vermont Conference about 1846, in which he served twenty-three years. He died at Lancaster, N. H., May 30, 1872. Mr. Bullard was a man of sanguine temperament, well calculated to win souls. He was a good preacher, excelled in social meetings, and was a powerful man in prayer. See *Minutes of Annual Conferences*, 1873, p. 65.

Bullard, Ward

a Methodist Episcopal minister, was born at Massena, N. Y., Feb. 8, 1810. He removed with his parents in 1813 to a farm in New Haven, Vt., where much of his youth was spent in severe manual labor. He joined the Church at the age of sixteen, only attended school winters previous to his seventeenth year, graduated at Middlebury College in 1833, and taught school some years in the state of Georgia, where he entered the itinerancy. He was for one year connected with the Alabama Conference. Owing to sickness and repugnance to slavery he returned North in the spring of 1838 and united with the Troy Conference, took appointments the next four years, then taught school a few years, and again received appointments until 1854, when he inherited his father's farm at New Haven, and

thereafter made it his home. He held a supernumerary relation, and only preached occasionally. He died May 21, 1879. Mr. Bullard was a man of untarnished Christian character, an able instructor, and an acceptable preacher. See *Minutes of Annual Conferences*, 1880, p. 33.

Buller, William, D.D.

an English prelate, was educated at Oriel College, Oxford, where he became A.M. in 1759. Thence he removed to Christ Church, where he took his theological degrees in 1781. He was appointed dean of Exeter, and dean of Canterbury, in which latter office he was installed June 22, 1790. On Dec. 2, 1793, he was consecrated to the bishopric of Exeter, which he held until his death, Dec. 12, 1796. See (Lond.) *Annual Register*, 1796, p. 67.

Bullet, Jean Baptiste

a French scholar, who was born in 1699, and died at Besancon in 1775, was (from 1728) professor and afterwards dean of the university in that city. He left several works, among them *Histoire de l'Etablissement du Christianisme* (1764, 4to), taken entirely from pagan and Jewish writers: *L'Existence de Dieu Demontree par la Nature* (2 vols. 8vo) :--*Rponses Critiques:-De Apostolica Eccl. Gallic. Origine* (1752, 8vo). See Landon, *Eccles. Diet.* s.v.; Rose, *Gen. Biog. Diet.* s.v.

Bullet, Pierre

a reputable French architect, was born about 1645. He studied under Francois Blondel, and erected a number of structures in Paris, among others the Porte St. Denis. He also designed and executed in 1674 the triumphal arch called the Porte St. Martin. He erected the Church of the Jacobins. in Paris, and published several good works on architecture in 1688 and 1696. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Rose, *Gen. Biog. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bullions, Alexander

an Associate minister, was born at Auchtergaven, Scotland, in February, 1779. He resolved, when quite young, to be a preacher. He entered the University of Edinburgh in 1798. Here he remained four years, then studied theology for five years under the Rev. Archibald Bruce of Whitburn, and was licensed by the Associate Presbytery of Perth. In 1806 he came to

America, and landed at New York, where he remained some time, and then removed to Albany; from here he went to Cambridge, N. Y., and took charge of a congregation, with which he continued until the close of his life, June 26, 1857. See Sprague, *Annals of the Amer. Pulpit*, IX, iii, 44.

Bullions, Alexander Blyth

a Presbyterian -minister, was born at Argyle, N.Y., May 13, 1822. He graduated at Union College in 1842, and spent over two years in the study of theology at Princeton Seminary. He was ordained by the Presbytery of Long Island Nov. 5, 1846, was pastor at East Hampton, L. I., from 1846 to 1848, at Waterford from 1848 to 1853, and tutor in Europe from 1853 to 1856. He was professor of languages at Carroll College, Wis., from 1858 to 1859; .editor of the *Presbyterian*, Philadelphia, Pa., from 1860 to 1861; stated supply of the Congregational Church at .Sharon, Conn., in 1865, and pastor from 1868 to 1879. He afterwards resided at Lansingburgh, N. Y., and died there, May 16, 1882. See *N. Y. Observer*, May 23, 1882; *Presbyterian*, May 27, 1882; *Gen. Cat. of Princeton Theol. .Seminary*, 1881, p. 135.

Bullions, David G.

a Presbyterian minister, was born at Cambridge, N. Y., June 24, 1817. He was educated at Union College, N. Y., and studied theology in the seminary of the Presbyterian Church, Cannonsburg, Pa. In 1842 he was ordained by the Cambridge Presbytery, and stationed at West Milton, N. Y., where he labored till his death in 1864. See Wilson, *Presb. Hist. Almanac*, 1866, p. 96.

Bullioud, Pierre

a French magistrate and writer, father of Symphorien, was procureur-general of the parliament of Dombes, and procureur-du-roi in the presidial court of Lyons. He died at Paris in 1596, and left, *La Fleur des Explications Anciennes et Nouvelles sur les Evangelistes* (Lyons, 1596, 1698, 4to). See Landon, *Eccles. Diet.* s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Bullioud, Symphorien

a French prelate, was born at Lyons in 1480. He was successively bishop of Glandeve, of Bazas, and of Soissons. In 1509 Louis .XII made him

governor of Milan, and afterwards sent im as ambassador to Rome. He assisted at the councils of Pisa and of Lateran, and took part in other important affairs. He was a skilful negotiator, a lover of the .sciences, and a patron of the learned. He died Jan. 5, .1533. He wrote *Statuta Synodalia* (Paris, 1532). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bullivant, William J.

an English Wesleyan minister, was born in London. He entered the ministry in 1832, became a supernumerary in 1867, resided at Sheffnal, Wellington, and Salop, and died very suddenly, Aug. 2, 1869, while the Conference was in session at Hull. He was an earnest laborer, a genial and profitable pastor. See *Minutes of the British Conference*, .1869, p. 29.

Bulloc, George

a Roman Catholic professor of ,theology at Antwerp, where he died about the year 1580, in the monastery of St. Michael. is the author of *Economia Methodica Concordantiarum Scripturce Sanctce* (Antwerp, 1572 fol.). See Pitseus, in *Relatt. Historicis de Rebus Anglicis*, i, 773; Jocher, *Allgemeines -Gelehrten-Lexikon*, s.v., (B. P.)

Bulloch, Adam D.

a Free-will Baptist minister, was born in 1807. He became a Christian in 1822. For the purpose of fitting himself for the ministry, he ,went to the Baptist Institution at Hamilton, N. Y. After completing his studies he was engaged in teaching for a few years. He was ordained at Ames, N. Y., in 1841. He remained as pastor of the Church in Ames, interesting himself not only in his pastoral work, but also in the religious and benevolent enterprises of the day. His death occurred April 14,1848. See *Morning Star*, 1848. (J. C. S.)

Bulloch, Christopher

a Free-will Baptist minister, was born in Scituate, R. I., in 1761. He joined the Six-principle Baptist Church when a youth. Subsequently he removed to Royalston, Mass., and connected himself with a Calvinist Baptist Church. Having removed to Fitchburg, he connected himself with .a Free-will Baptist Church, and after a time was ordained to the work of the ministry. In 1814 he removed to Limington, Me., where his labors were greatly blessed. His last residence was in Parsonfield, in which place, and

the surrounding towns, he preached with great acceptance. He died in the spring of 1825. See *Morning Star*, xix, 16. (J. C. S.)

Bullock, Daniel

a Methodist Episcopal minister, was born in Herkimer County, N. Y., in 1806. He was converted at the age of twenty-one; and in 1834 entered the New York Conference, wherein his appointments were as follows in 1834, Windham and Prattsville; in 1835, Lee, Lenox, and Hopbrook; in 1836, Lenox; in 1837, Middletown; in 1838, Charlotte; in 1839-40, Deposit; in 1841-42, Jefferson; in 1843, Middletown; in 1844-45, Charlotte. In 1846 he removed within the bounds of the Wyoming Conference, then held a supernumerary relation, engaged in business for some time, and was afterwards employed by the presiding elder two years at Triangle, three at Coventry, two at King's Settlement, and two at North Norwich, N. Y., where he died, Aug. 31, 1879. Mr. Bullock was a great revivalist, a man of much prayer, and a powerful exhorter. See *Minutes of Annual Conferences*, 1880, p. 43.

Bullock, George

an English Congregational minister, was born in Northamptonshire, March 31, 1810. He was piously trained from infancy, joined the Church at the age of twenty-three, and in 1852 entered the London city mission, in the service of which he labored three years. He next preached ten or eleven years at Weldon, Northamptonshire, and nine months at Caergwrlle, Flintshire. Then, for the sake of his health, he removed to Wellingborough, where he died, May 31, 1867. Mr. Bullock was not regularly educated for the ministry, though trained at the Lewisham School. He possessed considerable natural qualifications for the work, in soundness and clearness of judgment, the energy of his character, the kindness of his disposition, the simplicity and ardor of his personal piety, as well as his familiarity with the Scriptures. See (Lond.) *Cong. Year-book*, 1868, p. 257.

Bullock, Henry, D.D.

an English divine and scholar, a friend of Erasmus, was a native of Berkshire. He was educated at Queen's College, Cambridge, where he took his master's degree, and became a fellow in 1507. He was vice-chancellor of the university in 1524-25. He was a man of acknowledged abilities, and was chosen by cardinal Wolsey to answer Luther. Wolsey also made him

his chaplain. In 1513 he read mathematical lectures at Cambridge; and was one of the twelve preachers sent out by the university in 1515. Tanner places his death in 1526, but Dodd says he was living in 1530. He wrote, *De Captivitate Babylonica contra Lutherum: - Epistolce et Orationes: - De Serpentibus Siticulosis (1521): - Oratio Corcam Archiepiscopo Eboracensis* (eod.). See Chalmers, *Biog. Dict. s.v.*; Allibone, *Dict. of Brit. and Amer. Authors, s.v.*

Bullom Version Of The Scriptures

The Bullom is a dialect of the Mandingo language, and is spoken around Sierra Leone, on the western coast of Africa. A translation of the Gospel according to St. Matthew was made into their language by the Rev. G. R. Nylander, of the Church Missionary Society, and an edition was printed by that society in 1815. No further attempts have since been made to furnish the Bulloms with the Scriptures in their native tongue. See *Bible of Every Land*, p. 409; for the study of the language, see Nylander, *Grammar, Vocabulary, and Spelling-book of the Bullom Language* (Lond. 1814). (B. P.)

Bull's Eye

is the circular window in the west front of early Italian churches, which became the rose of the Gothic period.

Bulmer, Agnes

a Christian poetess, the daughter of Mr. Edward Collinson, was born in London, Aug. 31, 1775. In 1789 Wesley admitted her into the Methodist Society, and she became a member of Hester Ann Rogers's class; in 1793 she was married to Joseph Bulmer of London; she became the intimate friend of Drs. Adam Clarke and Jabez Bunting; and on Aug. 30, 1836, she died, in the Isle of Wight, and was buried in the catacombs underneath City-road Chapel, London. In 1825, while travelling in a coach, she wrote the fine hymn, "Thou who hast in Zion laid," first sung at the laying of the foundation-stone of the Methodist chapel in Oxford-road and Ancoats-lane, Manchester, and published in the *Supplement to the Wesleyan Hymn-book* (1830). She was an extensive contributor to the *Wesleyan Methodist Magazine* and *Youth's Instructor*. Her more ambitious publications are, *The Messiah's Kingdom; a Poem* (Lond. 1800), highly praised by James Montgomery and others:--*Memoirs of A Mrs. Mortimer: -Scripture*

Histories (3 vols. 18mo) :-*Select Letters and Poems*, with *Memoir* by W. M. Bunting (12mo, posthumous). See *Memoir*, by Anne R. Collinson; Stevenson, *City Road Chapel*, p. 498, and *Wesleyan Hymn-book and its Associations*, p. 373; *Memoir*, by Mrs. Rowley (Dr. Clarke's daughter), in *Wesl. Meth. Magazine*, October, 1840, p. 801.

Bulmer, George

an English Congregational minister, was educated at Cotton End, leaving there in 1841. He excelled in the study of Hebrew. He became pastor of the Church at Overton; was appointed afternoon preacher at City-road, London; and pastor at Witney, from which he retired on account of failing health. He died Nov. 30, 1879. See (Lond.) *Cong. Year-book*, 1881, p. 360.

Bulmer, John

an English Congregational minister, was born in Yorkshire in 1784. He was converted early in life, and when quite a young man entered Rotherham College as a student for the ministry. After passing his course of study he preached successively at Haverfordwest, Rangely, Staffordshire, Bristol, Newbury, in Berkshire, and Langrove, where he died, Nov. 26, 1857. Mr. Bulmer was a diligent student through life, a faithful preacher, and an industrious writer, publishing several works, and writing for periodicals. See (Lond.) *Cong. Year-book*, 1859, p. 193.

Bulotu

a word used to denote the invisible world among the inhabitants of the Tonga Islands. It was supposed to be peopled with the spirits of departed chiefs and great persons of both sexes; and it was to these chiefly that worship was paid and sacrifices were offered. These spirits in Bulotu were thought to act as intercessors with the superior gods, who could not be approached by men except in this way; and to revisit the earth in the form of birds or fishes. The souls of chiefs were all supposed to go straight to Bulotu after death; but there was. no certainty as to the fate of the common people, who, indeed, were scarcely thought to have souls. See Mariner, *Account of the Natives of the Tonga Islands* (Lond. 1817).

Bulteau, Louis

a French writer, was born at Rouen in 1625. Having filled the office of secretary to the king for fourteen years, he retired into the abbey of Jumiges, in Normandy, and thence to the abbey of St. Germain des Pres, in Paris. He died in Paris, April 13, 1693, leaving *Defense des Sentiments de Lactance sur l'Usure* (1671):--*Essai de l'Histoire Monastique d'Orient* (1680) :-*L'Ordre de Saint-Benoit d'Occident* (1684), and some minor works. See Landon, *Eccles. Diet. s.v.*; Hoefer, *Nouv. Biog. Generale, s.v.*

Buluh-Batang

a species of bamboo which grows in Sumatra, and which is supposed by many of the natives to be the habitation of numberless good and evil supernatural beings. See Gardner, *Faiths of the World, s.v.*

Bumby, John H.

an English Wesleyan missionary, was born at Thirsk, Yorkshire, Nov. 7, 1808. He was converted at the age of fifteen, entered the ministry in 1830, travelled until 1838, when he went to New Zealand, becoming general-superintendent of the New Zealand district. His energetic career there soon closed. On returning in a frail canoe from the southern stations of his district to the principal, at the Hokianga, and when crossing the Bay of Thames, the boat was accidentally upset, and Mr. Bumby and twelve natives were drowned, June 26, 1840. He was the first missionary to die in New Zealand. Bumby possessed sincere piety and intellectual powers of a high order. See *Minutes of the British Conference, 1841*; Smith, *Hist. of Wesl Meth.* iii, 385, 447; also *Life of Bumby*, by Rev. Alfrecc Barrett (Lond. 1853, 12mo).

Bumpass, Sidney D.

a minister in the Methodist Episcopal Church South, was born in Person County, N. C., Dec. 25, 1808. He was carefully trained by a pious mother; received a good education; experienced religion in 1834; was licensed to exhort in 1835, to preach in 1836; and in 1837 was admitted into the Virginia Conference. He afterwards became a member of the North Carolina Conference, in the active ranks of which he died, Dec. 12, 1851. Mr. Bumpass was characterized by energy and deep piety. He wrote and published pamphlets on the *Evils of Intemperance, The True View of*

Baptism, and on Family Worship. See *Minutes of Annual Conferences of the M. E. Church South*, 1852, p. 398; Sprague, *Annals of the Amer. Pulpit*, vii, 814.

Bumstead, Daniel

an English Wesleyan preacher, was born in Colchester, Essex, in 1742. He was called out by Wesley in 1762, and travelled the Sussex Round, Birstall, Leeds, Sheffield, and London circuits. In 1775 he, with Nicholas Manners, desisted from the work, his health being broken down by excessive toil. Thereafter he kept a wine-store in Bishopsgate Street, and was a useful member of City-road Chapel. He died in 1797. He was a man of piety, zealous in his ministry, and successful. See Atmore, ' *Meth. Memorial*, s.v.; Stevenson, *City Road Chapel*, p. 426.

Bumstead, James

an English Wesleyan minister, brother of Rev. John Bumstead, was born in 1786. He commenced his itinerancy in 1807, travelled twenty-three circuits, became a supernumerary at Louth in 1843, and died there after two days' illness, June 26, 1851. His life was one of devotion and piety. See *Minutes of the British Conference*, 1851.

Bumstead, John

an English Wesleyan minister, was born in Suffolk, Jan. 7, 1778. He was converted after he was twenty, under the preaching of William Timperley. He commenced his ministry in 1804, labored long and faithfully, was laid aside by paralysis for seven years, and died July 9, 1855. See *Minutes of the British Conference*, 1855.

Bunch, John

a Methodist Episcopal minister, was born in Charleston district, S. C. He was converted in his seventeenth year, and two years later entered the South Carolina Conference. After laboring with much zeal and success for eight years he located, but continued to preach, as health permitted, until 1829, when he again entered the active ranks. The last year of his life was spent as a missionary on Cooper River. He died Sept. 7, 1838. Mr. Bunch was studious, humble, energetic, and exemplary. See *Minutes of Annual Conferences*, 1839, p. 664.

Bunch, Reddick

a minister in the Methodist Episcopal Church South, belonged to the South Carolina Conference, in which he had labored two years, and had just entered upon the mission-field, when he died in great peace, Feb. 14, 1851. He was devout and useful. See *Minutes of Annual Conferences of the M. E. Church South*, 1851, p. 351.

Bundelesh

is the name of a Pehlevi translation of a lost Zendic work upon the Creation, one of the sacred books of the Parsees.

Bunderen (Lat. Bunderius), Jan

a Flemish theologian of the Dominican order, was born at Ghent in, 1481. He was preacher and inquisitor of the faith in the diocese of Tournay, and died at Ghent, June 8, 1557. He wrote, *Compendium Dissidii Quorundam Hcereticorum atque Theologorum* (Paris, 1540, 1543, 1545); republished under the title, *Compendium Concertationes Hujus Sceculi Sapientium* (ibid. 1549; Venice, 1552; Antwerp, 1555); under the title, *Compendium Reruns Theologicarum* (Antwerp, 1562; Paris, 1574, .1577):-*Delectio Nugarum Lutheri* (Louvain, 1551):-*De Vero Christi Baptismo contra Mennonem Anabaptistarum Principem* (ibid. 1553; Paris, 1574) :-*Scutum Fidei* (Ghent, 1556; Antwerp, 1569, 1574). See Hoefer, *Jouv. Biog. Generale*, s.v.

Bundock, Mary

an English minister of the .Society of Friends, was born in Manningtree, Essex, in 1695, and from her youth was religiously inclined. When she was about thirty years old she -felt herself called to the ministry, and continued to labor therein for many years, both at home and abroad, frequently travelling in different parts of the nation in the service of truth. She died at Colches-ter, October 8, 1778. See *Piety Promoted*, iii, 110. (J. C. S.)

Bundus (Bo{Undoj)

a Manichean sectary, who -added some doctrines of his own, and taught them at Rome during the reign of Diocletian, and afterwards in Persia. He held that God had made war with the evil principle and conquered it; and that men ought to -worship the conqueror.

Bundy, Benjamin

a Free-will Baptist minister, was born in New York in 1796. He was among the early itinerants and evangelists of his denomination, being a co-worker with Rev. John Burrell and others, who did so much in laying the foundations of the denomination in America. He died in Parishville, N. Y., Aug. 25, 1870. See *Free-will Baptist Register*, 1871, ,p. 82. (J. C. S.)

Bundy, Richard, D.D.

an English clergyman, -was installed a prebendary of Westminster Oct. 2, 1732, ;and died about 1739. He published *Apparatus Biblicus*, or an introduction to the Holy Scriptures, from the French of Pere Lamy (1723):-*Sermons* (1740,2 vols.): -*Sixteen Sermons* (1750). See Allibone, *Diet. of Brit. -and Amer. Authors*, s.v.

Bunel, Jacques

an eminent French painter, was born at Blois in 1558, studied at Rome under Federigo Zuccherò, and died about 1620. He was appointed one of the painters to the king, and executed some very important work for the palaces. Among his best works -is a fine picture of the *Descent of the Holy Ghost*, and above all his celebrated picture of the *Assumption of the Virgin*, in the church of the Feuillants. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Bungener, Fielix

a French Protestant theologian, -was born at Marseilles, Sept. 29, 1814. From 1832 to 1838 he studied theology at Geneva, and was ordained -in the latter year. In 1843 he was placed at the head of the Genevan college, which position he occupied till 1848. He then retired from public activity, occupying himself mostly with writing in behalf of the Evangelical Church, and died June 14, 1874. He is best known as the author of *Histoire du Concile de Trente* (1847, 2 vols.; Eng. transl. by J. M'Clintock, :New York, 1855; Germ. transl., Stuttgart, 1861) :-*Rome -et la Bible, Manuel du Controversiste Evangelique* (1859): --*Rome et ta Cceur Humain, Etudes sur le Catholicisme* (1861) :-*Pape et Concile au xix Siecle* (1870) :-*Rome et le Vrai* (1873) :-*Saint Paul, sa Vie, son (Euvre. et ses _Epitres* (1867):-*Calvin, sa Vie, son (Euvre, ses Ecrits* (1863) :-*Souvenirs de Noel* (1859) :-*Christ et le Siecle* (1856). A volume of *Sermons* were published

after his death, in 1875. See Gaberel, *Felix Bungener*, in the *Ettrennes Religieuses* (1875); Bouvier, in Lichtenberger's *Encyclopedie des Sciences Religieuses*, s.v.; Zuchold, *Bibl. Theol.* i, 201. (B. P.)

Biunger, Johann Friedrich

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

Bungeroth, J. A.

a Lutheran minister, received a university education in Germany; arrived in America about 1861; resided for some time in Jersey City, N. J., and died May 28, 1866, aged thirty-five years. See *Lutheran Observer*, July 6, 1866.

Bunker, Benjamin

a Congregational minister, was born in 1635. He graduated at Harvard College in 1658; was ordained at Maiden, Mass., Dec. 9, 1663; and died in February, 1670. See Sprague, *Annals of the Amer. Pulpit*, i, 144.

Bunker, John

a Methodist Episcopal minister, was born in Shaftsbury, Vt., June 11, 1807. He removed with his parents to Morrow County, O., in 1815; experienced conversion in 1842; and in 1846 entered the North Ohio Conference, and in it labored, as his health permitted, until his sudden death, June 18, 1849. See *Minutes-of Annual Conferences*, 1849, p. 369.

Bunn, Henry

a Baptist minister, was born in Nash County, N. C., Dec. 18, 1795. In 1817 he moved to Twiggs County, Ga., where he spent the rest of his days. Being prospered in the secular pursuits in which, for a number of years, he was engaged, he was able to gratify his benevolent desires to promote the interests of God and humanity. After occupying positions of civil trust for several years, he made an open profession of his faith, and united with the Church in 1837. In 1851 he was ordained to the work of the ministry, and for a time was pastor of the Richland Church. For many years he was moderator of the Ebenezer Association, also a trustee of Mercer University, and a member of the Executive Committee of the Georgia Baptist Convention. He held a very high place in the respect and affection of his brethren and the community at large. His death took place Sept. 23, 1878. See Cathcart, *Baptist Encyclop.* p. 159. (J. C. S.)

Bunney, Francis

an English ecclesiastic, younger brother of Edmund, was born in Buckinghamshire in 1543. He was educated at Oxford; was a popular preacher; and became successively prebendary of Durham (1572), archdeacon of Northumberland (1573), and rector of Ryton, in Durham (1578). He died April 16, 1617. He was an admirer of Calvin, and a strenuous opponent of Rome. He wrote three tracts against cardinal Bellarmine and popery; also an exposition of ~~ROM~~ Romans 3:28; and on justification by faith (Lond. 1616, 4to).

Buno (Or Bunon), Johann

a German Protestant philologist and theologian, was born in 1617 at Frankenburg, in Hesse. In 1653 he became rector of the school of St. Michael at Luneburg, professor of history and geography in 1660, and of theology in 1672. He died in 1697. He wrote an abridgment of the great work of Cluver, entitled *Cluverii Italia, Sicilia, et Germania Contracta* (Wolfeibüttel, 1663). See Hoefler, *Nouv. Biog. Generale*, s.v.

Bunter, John

an English Congregational minister, was born at West Monkton, near Taunton, Aug. 18, 1792. He received a religious training, joined the Church early in life, and was educated for the ministry at Hoxton College, entering

in September, 1820. He settled at Finchingfield, Essex, on completing his course, and labored there eight years, when a severe affection of the eyes compelled him to resign. After a rest of two or three years, he resumed the ministerial office at Croydon; but his affliction again caused his resignation in 1840. His labors after this were only occasional. He died Sept. 29, 1870. See (Lond.) *Cong. Year-book*, 1871, p.. 306.

Biunting, Heinrich

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

Bunting, James, M.D.

a Methodist Episcopal minister, was born in Baltimore in 1814, of pious Methodist, parents. He was converted when but ten years of age. Having received the best possible educational privileges, which his natural talents and remarkable memory enabled him to improve, he was for four years instructor in the grammar-school of Dickinson College. He also studied medicine. In 1842 he joined the Baltimore Conference, but was obliged by failing health to take a supernumerary relation in 1849. He returned to active work, but in 1860 he became superannuated, in which relation he remained until his death, in St. Mary's. County, Md., June 24, 1880. Had his health equalled his zeal, he would have taken high rank as a pulpit orator. His love for souls consumed him. Everywhere he went he had revivals, some of great extent, and all with abiding results. He was a man of great social attractiveness and sparkling wit, of general information, conscientious integrity, and untiring in visiting the sick. See *Minutes of Annual Conferences*, 1881, p. .72.

Bunting, William

an English Wesleyan minister, was born at Uttoxeter, June 21, 1835. He was pious from his youth. In 1856 he was sent to the Didsbury Theological

Institution, where his sterling excellence, his rare gifts, his manly strength of character, united with great gentleness, endeared him to all. With the exception of three years in the Oxford-place Circuit, Leeds, the whole of his ministerial life was spent in Lancashire. At the Conference of 1875 he was appointed to Haslingden, where he died, Dec. 15, 1875. See *Minutes of the British Conference*, 1876, p. 18.

Bunting, William Maclardie

an English Wesleyan minister, son of Rev. Dr. Jabez Bunting, was born in Manchester, November, 1805. He was educated at the Woodhouse Grove School and at St. Saviour's Grammar-school, Southwark, London. He was converted in his seventeenth year; entered the Wesleyan ministry in 1824; battled all his life against ill-health and a weak constitution; spent seventeen years usefully as a supernumerary; and died at Highgate, Kentish-town, London, Nov. 9 (13), 1866. He was a man of large and varied attainments, of refined taste, and of a genial and sympathetic temper. As a preacher he ranked deservedly high, though he preached too long and his delivery was lacking in physical energy. His generosity to the poor was constant and large.

Bunting's hymns and poems are marked by exquisite tenderness, a catholic spirit, and a fervent, enlightened piety. From 1820 to 1840 he published, in the *Wesleyan Methodist Magazine*, some of as beautiful gems of sacred fugitive poetry as were ever penned; his name disguised under the sobriquet "Alec." About forty of Bunting's hymns are found in Leifchild's collection of *Original Hymns*, and some of them appear in most of the hymnals, especially "My God, how often bath thine ear." Bunting also published *Love made Perfect; or, Memorials of Mrs. Elizabeth Pickford (1859):-Select Letters. of Mrs. Agnes Bulmer, with Introduction and Notes* (Lond. 1842, 12mo):-*Notes* in Stevenson's *Wesleyan Hymn-book and its Associations* (ibid. 1870).

See *Memorials of the late Rev. W. M. Bunting* (Lond. 1870); West, *Sketches of Wesleyan Preachers*, p. 336344; *Minutes of the British Conference*, 1867, p. 15; Stevenson, *The Meth. Hymn-book and its Associations*, p. 375 sq.; *Wesl. Meth. Magazine*, Dec. 1870, p. 1121; *Local Preachers' Magazine*, Jan. 1869, p. 23 Stevenson, *City-road Chapel*, p. 236, 521; Everett, *Wesleyan Takings*, vol. ii, sketch 15.

Buonarotti

SEE MICHAEL ANGELO.

Buonconsigli, Giovanni

an Italian painter, lived at Venice about 1500, and executed a picture for the Church of San Cosimo in that city, representing the *Virgin and Infant, with Saints*; dated 1497. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Buoni, Buono De

a reputable Italian painter, flourished at Naples about 1430; and studied under Colantonio del Fiore. He painted many pictures for the Neapolitan churches, the best of which is *St. Francis Receiving the Stigmata*, in the Church of the Restituta. He died about 1465. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Buoni, Silvestro De

an Italian historical painter, the son and scholar of Buono Buoni, was born at Naples about 1420, and studied also under Antonio Solario. Among his best works is the *Assumption*, in the Church of San Pietro Martyre; and the principal altar-piece in the Restituta, representing the *Virgin and Infant, with Saints*. He died in 1480. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s. V.

Buono, Bartolomeo

a reputable Italian architect and sculptor, was born at Bergamo about 1450. In 1495 he erected the Church of San Roch at Venice. In 1510 he restored, with great skill, the upper part of the grand campanile of St. Mark. As a sculptor, he executed the fine statue of St. Roch, in the church of that saint, and three small statues which adorn the great altar of the Church of San Geminiano. He died in 1529. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer *Nouv. Biog. Generale*, s.v.

Buralti, Carlo

a Roman architect, lived in the early part of the 18th century. Under Clement XII he constructed the Church of Gesu Bambino, which was completed by Fuga. See Hoefer, *Nouv. Biog. Genrale*, s.v.

Burbank, David, LL.D.

a Baptist minister, was born at Deerfield, N. H., Oct. 10, 1810. He fitted for college at the academy in New Hampton, and graduated at Brown University in 1837. He studied at the Newton Theological Institution for a short time, and then was a teacher for several years in Wrentham, Mass.; Providence, R. I.; Eldridge, Monroe, Brockport, N. Y., and some other places. He was ordained as pastor of the Church in Delavan, Wis., in April, 1862. He died in Chicago, Ill., April 26, 1865. See *General Catalogue of Newton Theological Institution*, p. 22. (J. C. S.)

Burbank, John Felch

a Baptist minister, was born December, 1811. He studied at Waterville College, and graduated at Columbian College, Washington, D.C., in 1837. He then studied for three years at the Newton Institution, and was ordained at Taunton, Mass., Feb. 3, 1840, where he was pastor one year, and then removed to Webster, and was pastor three years, 1843. to 1846. On resigning at Webster, he removed to Worcester, but did not take another pastorate. While in Worcester he filled several municipal offices, and for a time was president of the common-council. He died there, Nov. 23, 1853. (J. C. S.)

Burbank, Moses

a Baptist minister, was born at Camptoh, N. H., Oct. 2, 1811. He pursued his preparatory studies at the New Hampton Institution, and was a graduate of Waterville College, Me., in 1836. For several years he devoted himself to teaching-in Hampton Falls, N. H., 1836 to 1838; in Kentucky, 1838 to 1845. He had charge of a private school in Newton, Mass., from 1854 to 1862; he was principal of an academy in Ludlow, Vt., where, at the close of his term of service, he established a paper, in connection with a partner, called the *Black River Gazette*, of which he was the editor. Mr. Burbank was a licensed preacher, but was never ordained. His death occurred March 11, 1867. (J. C. S.)

Burbank, Samuel

a Baptist minister; was born at Brentwood, N. H., June 17, 1792. When Samuel was a child his father removed to Newfield, and became a person of some prominence in town affairs. Samuel early developed a great thirst

for knowledge. While teaching in Newfield he became a Christian, and was baptized Sept. 16, 1814; just two years afterwards he was ordained as pastor of the Church in Newfield, and held this position for several years. He travelled a part of the time as a minister of the Free-will Baptists, in different sections of New England and Canada. For a number of years he published the *Free-will Baptist Register*, before the establishment of the *Morning Star*. When the latter paper was started, he removed to Limerick, Me., having been appointed agent and junior editor of that periodical. While thus occupied he preached constantly. Upon the removal of the paper to Dover, N. H., after it had been under his charge for seven years, Mr. Burbank devoted a portion of his time to secular pursuits, filling for eight consecutive years the office of county treasurer for York County, Me. In all matters pertaining to the prosperity of his denomination he was interested, and labored abundantly to elevate it in all worthy ways. After a life of great usefulness he died, Sept. 24, 1845. See Barrett, *Memoirs of Eminent Preachers*, p. 118-124. (J. C. S.)

Burbeck, Edward

a Wesleyan preacher, was admitted on trial by the English Conference in 1783. His last circuit was Inverness, Scotland, where he died in the dawn of his usefulness, in 1788. Dr. George Smith (*Hist. of Wesleyan Methodism*, i, 540, 541), mentions a curious circumstance connected with one of his journeys. See Atmore, *Meth. Memorial*, s.v.

Burch, Chancy

a Free-will Baptist minister, was born at Warren, N. Y., in 1803. He was converted in early life at Westfield, and commenced preaching in North East, Pa., being ordained about 1856. His longest pastorate was with the Church at North East; His other pastorates were, Waterford one year, French Creek one year, and Greenfield, four miles from North 'East, a number of years. He died at Greenfield, March 21, 1878. He is said to have been a man of more than ordinary ability, of most worthy Christian integrity and character, possessing a very kind and feeling heart, coupled with deep piety. See *Morning Star*, Dec. 11, 1878. (J. C. S.)

Burch (Or Burcht), Francois Van Der

a celebrated French prelate, was born at Gand, July 26, 1567. He was of a noble family, and one which added much to the literature of the 16th

century. From the bishopric of Gand he was called, June 14, 1615, to the see of Cambrai. He was a prelate of great activity, rare piety, and large benevolence, and was the founder of several institutions for the instruction of poor children, one of the most important of which is known in Cambresis under the name of St. Agnes, where the children of Catholic parents are taken care of. He also founded the *Dominicale*, a similar institution, and to him was given the title of "Pere des Pauvres." He died at Mons, May 23, 1644. Some of the pastoral letters of Van der Burch have been published. See Hoefler, *Nouv. Biog. Generale*, s.v.

Burch, James K.

a Presbyterian minister, was born in Robeson County, N. C., Aug. 7, 1795. He received his classical education at Philadelphus, N. C., and his theological at Union Seminary, Va. In 1830 he was licensed by Fayetteville Presbytery, and stationed at Laurel Hill, N. C. In 1838 he accepted a call to Hopewell Church, S. C., where he labored for twenty years. He died in 1859. See Wilson, *Presb. Hist. Almanac*, 1860, p. 67.

Burchan

is the name of the idols of the Calmuck Tartars, who are said to number one hundred and eight. Most of their gods are supposed to have been spiritual, but created, beings, who, after passing through all the different degrees of transmigration, have at last raised themselves to the dignity of divine beings by great deeds and extreme sufferings.

Burchard (1)

a German prelate, was a monk of Lobe, who became, in 996, bishop of Worms. He attended the Council of Seligenstadt in 1022. For many years he dwelt in a cell about two miles from Worms, where, with the assistance of Olbertus of Gemblours, he compiled his great work, the *Decretorum Volumen*, a collection of canons, decretals, etc. (Cologne, 1548, fol.; Paris, 1549, 8vo).

Burchard (Or Bouchard, Lat. Buurcardus Or Brocardus) (2)

a German prelate and canonist, was born in Hesse. He attached himself to the archbishop of Mayence, and became preceptor of Conrad, called *le Salique*. In 1006 Otho III appointed him bishop of Worms. This prelate was not less noted for his profound knowledge of science than for his

charity and exemplary life. He died in 1026. His principal work is *Magnum Volumen Canonum* (Cologne, 1548). See Hoefler, *Nouv. Biog. Generale*, s.v.

Burchard (3)

a German prelate, lived. about the middle of the 11th century. Henry IV, emperor of Germany, made him bishop of Halberstadt in 1060, and in the following year sent him to reconcile certain differences which existed between Alexander II and Honorius II. Burchard, without regard to the wishes of his sovereign, decided in favor of Alexander, and on his return to Germany took sides with the enemies of Henry IV, and waged a hard battle against him. But he suffered reverses, and fled into Hungary and died. See Hoefler, *Nouv. Biog. Generale*, s.v.

Burchard (4)

was a French ascetic theologian. Under the direction of St. Bernard he went to Clairvaux. In 1136 he was made abbot of Balerno. in Burgundy, and was finally transferred to the abbey of Bellevaux, where he died, April 19, 1162. He wrote a letter to Nicolas, monk of Clairvaux, which was published in the *Bibliotheca Maxima Patrum* (xxi, 523), also an appendix to the *Life of St. Bernard*, in the edition given by Mabillon (vol. ii). See Hoefler, *Nouv. Biog. Generale*, s.v.

Burchard (5)

abbot of Ursperg, in the 13th century, who died in 1226, is the author of that part of the famous *Chronicle of Ursperg* which contains the history of the emperor Frederick Barbarossa. and the princes of his house.

Burchard, Ely

a Presbyterian minister, was born at West Springfield, Mass., April 24, 1788. He graduated at Yale College, New Haven, Conn., in 1811. In 1827 he was a member of the Oneida Presbytery. Much of his life he was without a ministerial charge. He died Feb. 4, 1866. See Wilson, *Presb. Hist. Almanac*, 1867, p. 284.

Burchard, Jedediah

a Presbyterian minister, was born at Norwich, Conn., in 1790. His parents moved to Utica, N. Y., where he entered the store of Mr. Lynot Bloodgood, and was taken with him to Albany, where he became converted, and soon after began preparing for the ministry. He then went to live at Sackett's Harbor, continued his studies there, and began in small neighborhoods the work of an evangelist, to which his subsequent ministry was largely devoted. Licensed and ordained by the Black River Association, he joined the Presbytery of Watertown in 1825, and was actively engaged in revivals of religion in Jefferson and St. Lawrence counties, and occasionally elsewhere. In 1828 he organized Fayette Street Church, Utica, and served it for a time. Though afterwards a pastor or stated supply for short periods of the Chatham Street Chapel, New York city, and Adams, N. Y., his professional life was mainly spent in special meetings in central and western New York, in Canada, and New England. He was constitutionally eccentric. See *Presbyterianism in Central NTew York*, p. 279.

Burchard, Johann (1)

a German prelate, was born at Strasburg in the 15th century. He became clerk of the pontifical ceremonies in 1483, afterwards bishop of Citta di Castello, and died May 6, 1505. He is the author of *Diarium*, or journal of pope Alexander VI, which is curious, but has never yet been published entire; excerpts from it were published by Leibnitz under the title, *Specimen Historice Arcance S. Anecdota de Vita Alexandri VI*; it was published in a more complete form by Eckhard, in his *Corpus Historicum*. Burchard also wrote *Ordo pro Informatione Sacerdotum* (Rome, 1509), and aided in the correction of the *Liber Pontificalis* (ibid. 1497, fol.). -See *Biog. Universelle*, vi, 287; Ughelli, *Italia Sacra*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Burchard, Johann (2)

a Danish theologian, who died June 4, 1643, as bishop of Ripen and doctor of theology, is the author of *Oratio de Emmanuele Jesu Christo θεανδρώσω*, and *Disputatio de Hceresi*. See Moller, *Cimbria Litterata*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Burchard, Matthias

a Lutheran theologian of Germany, was born at Kiel, Aug. 22, 1619. He studied at Rostock and Kiel, was in the latter place appointed deacon, and afterwards pastor primarius. He died suddenly, Aug. 29, 1679. See Moller, *Cimbria Litterata*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Burchard, Mauritius

a German theologian, who died as doctor and professor of theology, and archdeacon of St. Thomas at Leipsic, July 16, 1637, is the author of *Propugnaculum Christianorum: -Duodecadem pro Augustana Confessione :-De Peccato Originis*. See Witte, *Diarium Biographum* ; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Burchardt, Francis

a Lutheran theologian of Lowenberg, in Silesia, was pastor at Riesenburg, which place he had to leave on account of the Osiandrian controversies in 1554. In 1555 he went to Dantzic, where he became pastor of St. Mary's, and in 1560 he went to Thoren as pastor and professor of Hebrew at the gymnasium there. Differences between his colleagues obliged him to return to Dantzic, where he died in 1590. He wrote, *De Sacramento Corporis et Sanguinis: -De Libertate Variarum Religionum*, etc. He was very bitter against non-Lutherans. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Burchell, Thomas

an English Baptist missionary, was born in 1800. After the completion of his preparatory studies he was set apart to his work, Oct. 13, 1823, and soon after sailed for Jamaica. It was decided to establish a station at Montego Bay. On Feb. 29, 1824, he formed a Church, which grew to a membership of sixteen hundred persons. His constant and severe labors exhausted his strength, and he revisited his own country. On his return to Jamaica, in the early part of 1832, he found his part of the country in a state of insurrection. Charges were brought against him of having fostered the rising of the slaves. His chape was levelled to the ground, several magistrates being present and abetting. He himself was thrown into jail. When his trial came on he was acquitted, but was advised to leave the island. After an absence of several months, he returned to Jamaica in 1834,

and was received by his friends with intense joy. A still better chapel was erected, in which he continued to minister until 1843, when, prostrated by his arduous labors, he left Montego Bay, and took charge of a much smaller station at Mount Carey. It soon became evident that he must again have entire relaxation from his work, and he once more returned to England, where he died London, April 16, 1846. See (Lond.) *Baptist Magazine* 1846, p.369,370. (J. C. S.)

Burckhard, Johann Gottlieb

a Lutheran theologian of Germany, was born Feb. 29, 1756, at Eisleben, For some time he was preacher of St. Thomas's at Leipsic, and afterwards preacher of the German Savoy Church in London. He died Aug. 29, 1800. He wrote, *Vollständige Geschichte der Methodisten in England* (Nuremberg, 1795):-*Predigten zur Beglückung der Menschen im Gesellschaftlichen Leben* (Halle, 1793-94, 2 vols.). See Winer, *Handbuch der theol. Lit.* i, 831; ii, 204. (B. P.)

Bürde, Samuel Gottlieb

a German hymn-writer was born at Breslau, Dec. 7, 1753. He studied law at Halle, but after his father's death was appointed to several government offices, and at length became secretary to the board of finances at Berlin, where he died, April 28, 1831. He is the author of about a hundred hymns, two of which were translated into English viz., *Steil und dornig ist der Pfad* (" Steep and thorny is the way," in Cox's *Hymns from the German*, p. 175), and *Wann der Herr einst die Gefangenen* ("When the Lord recalls the banished," in *Lyra Germanica*, ii, 292). See Koch, *Gesh. der deutschen Kirchenliedes*, xvii, 319 sq.; Jordens, *Lexikon deutscher Dichter u. Prosaisten* (Leipsic, 1806), vol. i. (B. P.)

Burder, Henry Forster, D.D.

an English Congregational minister, was born at Coventry, Nov. 27, 1783. He became a devoted Christian at the age of ten, received his preliminary education at Coventry and Homerton, and his ministerial training at Hoxton College and at the University of Glasgow. On returning home, Mr. Burder became a tutor at Wymondley for a year; then copastor at Thomas Square, Hackney; and, on the death of his senior, he succeeded to the sole pastorate. While at Hackney he was chosen to fill the chair of philosophy and mathematics at Hoxton and Highbury colleges, which he occupied

from 1807 to 1829, when he resigned the professorship. In his seventieth year he retired to Hatcham, near Peckham, where he died, Dec. 29, 1864. The high regard cherished towards Dr. Burder by the people of Hackney was manifested in their presenting him with a purse of £1000 when he relinquished his ministry with them. This money he applied to the founding of the " Henry Forster Burder Scholarship " of New College, value £30 per annum, and tenable for three years. Dr. Burder published, *Lectures on the Pleasures of Religion* (1823, 8vo):-*Lectures on the Essentials of Religion* (1825, 8vo) :-*Mental Discipline* (5th ed. Lond. 1846, 8vo), to which is appended an *Address on Pulpit Eloquence*, by the Rev. Justin Edwards:- also some other works. See (Lond.) *Cong. Year - book*, 1866, p. 239; Allibone, *Diet. of Brit. and Amer. Authors*, s.v.

Burder, John, M.A.

an English Congregational minister, brother of the foregoing, was born at Coventry, April 2, 1785. His early education was at Hackney, and his ministerial at Hoxton College and the University of Glasgow. He preached his first sermon at Strond in December of that year, was ordained pastor at that place in 1811, and there labored until 1843, when he retired to Clifton, Bristol, where he died, May 17, 1867. Mr. Burder was an excellent scholar, well-read in general literature and biblical criticism, and was familiar with the Hebrew and Greek text of the Scriptures. His ministry was distinctly evangelical. Conscious sincerity gave him an almost indomitable energy, and he seemed to breathe the same spirit into others. See (Lond.) *Cong. Year-book*, 1868, p. 257.

Burder, Samuel, D.D.

a minister of the Church of England, who died as pastor of Christ Church at London, Nov. 21, 1836, is the author of *The Scripture Expositor: a New Commentary, Crit. and Prac., on the Holy Bible* (Lond. 1809):-*Oriental Literature applied to the Illustration of the Sacred Scriptures, especially with reference to Antiquities, Traditions, Manners, etc.* (ibid. 1822, 2 vols.):*-Oriental Customs; or, An Illustration of the Holy Scriptures by an Explanatory Application of the Customs and Manners of the Eastern Nations, and especially of the Jews, etc.* (ibid. 1839, and later). See Winer, *Handbuch der theol. Lit.* i, 135,188; Allibone, *Diet. of Brit. and Amer. Authors*, s.v. (B. P.)

Burdett, Cheney

an English Baptist minister, was born at Naseby, Northamptonshire, in 1785. He was converted at an early age, and united with the Church at Guilsborough. His ministerial preparation was made under the tuition of, Rev. Mr. Sutcliffe of Olney. After serving for a year the Church of Sutton-in-the-Elms, Leicestershire, he was invited to become the pastor. Accordingly he was ordained, and served the Church until within a few weeks of his death, which took place at Thorpe, Essex, Sept. 2, 1852. See (Lond.) *Baptist Hand-book*, 1853, p. 42. (J. C. S.)

Burdick, David M.

a Baptist minister, was born at Newport, R. I., Sept. 5, 1805. In early manhood he left his calling as a mechanic, and having pursued a course of study in the Theological Seminary at Hamilton, N. Y., he graduated in August, 1839. He was ordained, Jan. 9, 1840, pastor of the Baptist Church at Arkwright and Fiskeville, R. I. Here he remained a year and a half. He was subsequently pastor at Rehoboth, Marshpee, and Catuit Port, all in Massachusetts. For three years (1850-53) he had charge of the Baptist Church at Tiverton, R. I., and for about a year and a half he preached to the churches at Lime Rock, Smithfield, and Albion. He died at Lime Rock, April 28, 1855. See Rev. Dr. H. Jackson's *Funeral Discourse*. (J. C. S.)

Burdick, James Ross

a Baptist minister, was born at Leyden, Mass., June 29, 1796. He graduated at Brown University in 1822, and for a time afterwards was the assistant of Rev. Dr. Benedict, while the latter was getting ready for the press his *History of all Religions*. Mr. Burdick was ordained as an evangelist in 1826. In 1832 he was settled as pastor of the Baptist Church at Ithaca, N. Y., and subsequently pastor at Owego, Lisle, and Tioga; and at Canton, Pa. Ill-health obliged him to retire from the active duties of the ministry for some ten years. He was able to preach more or less during the latter part of his life. He died at Syracuse, N. Y., Feb. 8, 1867. (J. C. S.)

Burdigalense Concilium

SEE BORDEAUX, COUNCIL OF.

Burditt, Thomas, A.M.

an English Baptist minister, was born at Leicester, March 8, 1811. He was converted at the age of eighteen, and in 1836 entered Stepney College. He left college in 1840 for his first pastoral charge at Long Sutton. While here he edited for a time the *Baptist Record*, a monthly periodical of much ability. In 1845 he removed to Zion Chapel, Cambridge, and a few years afterwards succeeded the Rev. N. Haycroft at Saffron Walden. The most fruitful period of his ministry was at Haverfordwest, whither he removed in 1853 to assume the double function of classical tutor in the college and copastor of the Baptist Church at Bethesda. Here he spent thirteen years of earnest and useful labor, when he removed to South Parade Chapel, Tenby, where the chapel soon became too small for the rapidly increasing congregation, and had to be enlarged at two or three different times. In 1871 Mr. Burditt went on a visit to his sons, who had settled in America, and sent over his resignation to Tenby, at the same time accepting a charge at Pine Grove, Nova Scotia. He soon returned to England, however, and again took up his residence at Tenby, ministering occasionally to the Church at Manorbier. In 1875: he accepted the pastorate of Cragg Chapel, Rawdon, where he labored about five years. He announced his resignation early in February, 1881, but before the time of its taking effect had arrived he died, Feb. 20, 1882. See (Lond.) *Baptist Hand-book*, 1882, p. 296.

Burdsall, John

an English Wesleyan minister, was a native of York. He was converted in early life, was received into the ministry in 1796, when twenty-one years of age, became a supernumerary in 1837 in his native city, established there a theological class for local preachers, and died in York, Feb. 7, 1861, in his eighty-sixth year. Burdsall possessed a mind of fine quality, of acuteness and balance. He was a self-taught scholar, a great reader, especially in theology. His sermons were sound expositions enforced by pointed application, fluently delivered. He was inclined to mathematics and metaphysics. He wrote, *Memoirs of R. Burdsall, of York*, his father (3d ed. Thetford, 1823, 12mo): - *The Sinner's Tears, and Devout Breathings after God* (revised and edited from Rev. Thomas Fettiplace, 18mo): - *Memoirs and Remains of Rev. J. Strawe* (1842, 12mo): - *Sermon on Rom. viii, 2*, in *Sermons on Important Subjects* (Lond. .1832). In 1841 Burdsall published in London, in three vols. 12mo, the complete works of "the polemic divine," Rev. Daniel Isaac. See Smith, *Hist. of Wesl. Meth.* iii, 505, 506;

Minutes of the British Conference, 1861, p. 14; Osborne, *Meth. Bibl.*; Everett, *Wesleyan Centenary Takings*, i, 299, sketch 22. Burdsall was implicated in the writing of the celebrated *Fly-sheets*, and was reproved by the Conference, his age saving him from expulsion.

Bure

was, in Scandinavian mythology, the first man, whose three grandchildren, Odin, Wile, and We, killed Ymir, the frost-giant, from whose body they made the earth. *SEE YMIR*.

Buren, James Pascal

a Methodist Episcopal minister, was born and educated in Missouri. He was a member of the Arkansas Conference, and filled acceptably five different appointments. He died April 30, 1861, in his twenty-fifth year. Mr. Buren was energetic, practical, prudent, affable, and true. See *Minutes of Annual Conferences*, 1862, p. 5.

Burford, Council Of

(*Concilium Berghfordense*), provincial, held at Burford in Oxfordshire, A.D. 685, witnesses a grant by king Berhtwald, an under king of Ethelred of Mercia, to Aldhelm and the abbey of Malmesbury (the genuineness of the MS. charter is disputed).-Smith, *Diet. of Christ. Antiq.* s.v.

Burg, Franz Josef Von

a German theologian, leader of the Ultramontanists in Baden, was born March 23, 1803, at Zell-on-the-Harmersbach. He studied at Freiburg, Heidelberg, and Gottingen, and commenced his lectures at Freiburg in 1829, where he was also made professor extraordinarius in 1833, and in 1836 professor extraordinarius of the law-faculty. In 1837 he was elected member of the House of Representatives. The liberalism which he at first espoused he soon exchanged for ultramontanism, and in a short time he' became the leader of the clerical party. In 1874 he was elected member of the German Parliament, and died Feb. 1, 1878, at Freiburg. He published, *Ueber den -Einfluss des Christenthums auf Recht und Staat* (Freiburg, 1841):-*Die Methodologie des Kirchenrechts* (ibid. 1842):- *Der Unterschied der protestantischen und .katholischen Universitaten Deutschlands* (ibid. 1846):-*Die Gemeinsamkeit der Rechte und der Interessen des Katholizismus* (Schaffhausen, 1847-1850, 2 vols.) :-*Der*

Orden der barmherzigen Schwestern (ibid. 1847):-*Die katholiſche Politik von Donoso Cortes* (Paderbornj 1850) :-*Geschichte der Bedrückung der kathol. Kirche in England* (Schaffhausen, 1851):- *Urkundliche Geschichte des National- und Territorialkirchentumss in der kath. Kirche Deutschlands* (ibid. 1851):-*Diefreie kathol. Universitdt Deutschlands* (ibid. 1851): --*Die Gesellschaft Jesu, ihr Zweck, ihre Satzungen, Geschichte, Aufgabe und Stellung in der Gegenwart* (Mayence, 1853,1854, 2 vols. new ed. 1863):- *Der heil. Thomas, Erzbischof von Canterbury* (ibid. 1855):-*Winfried-Bonifacius*, published after his death (Gratz, 1880). (B. P.)

Burg, Johann Friedrich

a Protestant theologian of Germany, was born May 13, 1689, at Breslau. He studied at Leipsic, and in 1711 took the degree of bachelor of theology in his native city. In 1713 he was appointed pastor of Trinity Church, and he died June 4, 1766, as professor of theology and superintendent of the Evangelical churches and schools. He published, *Diss. Sistens analysin Logicam Epistolce Pauli ad Ephesios*, etc. (Leipsic, 1708):-*Diss. de Adoratione et Glorificatione Spiritus S. contra G. Whistonum* (ibid. 1711) :-*Summarische Wiederholung und Erläuterung des Grundes und der Ordnung des Heils* (Breslau, 1737): -*Sammlung geistlicher Reden* (ibid. 1750-56, 6 parts). See Winer, *Handbuch der theol. Lit.* i, 166, 874; Doring, *Die gelehrten Theologen Deutschlands*, i, 206 sq. (B. P.)

Burgar, John

an English Wesleyan minister, was born in London, May 11, 1787. He was converted in 1806, and was ordained in 1813 as a foreign missionary. He labored in Jamaica, W. I., until his death, Aug. 1, 1816. His acquirements were considerable, and his labors crowned with success. See *Minutes of the British Conference*, 1817; *Wesl. Meth. Mag.* 1820, p. 641,721.

Burgate, William

a Reformation martyr, was a native of Spain, and a true believer in the Scriptures. He was apprehended, and condemned to be burned Nov. 2, 1558. See Fox, *Acts and Monuments*, viii, 516.

Burge, Hartwell T.

a Methodist Episcopal minister, was born in Virginia, Dec. 23, 1805. He removed to Kentucky in 1819; experienced religion in 1838; soon after received license to preach, and in 1845 entered the Louisville Conference of the Church South. On the opening of the rebellion he entered the Union army as chaplain of one of the Kentucky regiments. Two years later he received a commission as colonel, and with his regiment spent much time in suppressing guerillas in Kentucky. His active part in overcoming the rebellion made it impossible for him to obtain support in the ministry in that state, after the war, and he removed to Indiana and united with the Indiana Conference of the Methodist Episcopal Church. In 1876 he became superannuated and retired to Patoka, Ind., where in the following year his robust constitution gave way under the burden of years and cares; in August he became insane, and on the 20th of that month died. See *Minutes of Annual Conferences*, 1877, p. 95.

Burge, Lemuel

a minister of the Protestant Episcopal Church, was born at Litchfield, Conn., in 1787. He was educated at the Episcopal Academy at Cheshire and subsequently studied under bishop Griswold of Rhode Island; was ordained deacon in 1820, and afterwards priest. -His only cure was that of the "Old Narragansett Church" at Wickford, R. I. In 1855 he removed to Brooklyn, N. Y., with impaired health, officiating occasionally as his strength permitted. He died in that city, Sept. 10, 1864. See *Amer. Quar. Church Rev.* Oct. 1864, p. 485.

Burgensis, Paulus

SEE PAULUS BURGENSIS.

Burges, Jean

a French martyr, was a merchant in Paris; was condemned for declaiming against the mass and other popish ceremonies, and had his tongue bored through, and a hot iron rod tied or bored through one of his cheeks. He was burned at Paris in 1533. See Fox, *Acts and Monuments*, iv, 396.

Burges, Mark

an English martyr, was master of an English ship, called the *Minion*, and was burned a Lisbon, Portugal, in 1560, because of his faith in Chris and his abhorrence of the mass. See Fox, *Acts and Monuments*, viii, 516.

Burgess, Alvin

a Methodist Episcopal minister was born at Booneville, N. Y., May 10, 1820. He re moved to Bainbridge, O., with his parents, in 1833; received an early religious training; experienced religion in 1839; was licensed to preach in 1840, and admitted into the Erie Conference, in which he labored with much acceptability to the close of his life, cbt. 22, 1872 Mr. Burgess was a man of energy and great faith. See *Minutes of Annual Conferences*, 1873, p. 85.

Burgess, Benedict

a Methodist minister, war born in Maryland, May 18, 1784. After his conversion he united with the Methodist Episcopal Church. Or March 6, 1807, he was received into the Baltimoru Conference. In 1809 he was ordained deacon, and ir 1810 he located. He labored as a local preacher unti 1828. He became associated with the Methodist Protestant Church, and was one of the founders of the Virginia Conference. Three times he was elected president of that body. As a preacher of the Gospel he was very successful in winning souls to Christ. He died in Virginia, Oct. 25, 1848. See *Colhouer, Founders of the M. P. Church*, p. 360.

Burgess, Cornelius, D.D.

an English Nonconformist divine, was entered at Oxford in 1611. Or receiving orders he was presented to the rectory of St Magnus, London - bridge, and received the living of Watford, in Hertfordshire. in 1618. He was one of the chaplains in ordinary to Charles I, in the beginning of his reign, but afterwards became an adherent to the principles which resulted in the overthrow of that monarch. He became lecturer in St. Paul's, with a salary of four hundred pounds and the dean's house for a residence; but at the restoration he lost all his property, and died in extreme poverty, June 9, 1665. His writings were few and of no present importance. See Chalmers, *Biog. Diet.* s.v.; Allibone, *Diet. of Brit. and Amer. Authors*, s.v.

Burgess, Ebenezer, D.D.

a Congregational minister, was born in Wareham, Mass., April 1, 1790. He sprang from a Puritan stock, his ancestors being among the early settlers of Sandwich, Mass. He graduated from Brown University in 1809, and on leaving college had charge, for two years, of the Latin School connected with the university, and for some time was a tutor in the college. He commenced the study of theology in 1812, with Rev. Dr. Emmons of Franklin, Mass., and completed his course of study at Andover. On leaving the seminary, in 1815, he became professor of mathematics and natural philosophy in the University of Vermont, which office he held for two years, and then resigned to accept an appointment from the American Colonization Society, by whom he was sent to the west coast of Africa, on a mission of inquiry, being accompanied by Samuel J. Mills. The result of this mission was the commencement of what has since become the republic of Liberia. Upon his return he devoted another year to theological study under the Rev. Dr. E. D. Griffin, then a pastor in Newark, N. J. His ordination took place March 14, 1821, and he became pastor of the First Congregational Church in Dedham, Mass., where he remained until his death, Dec. 5, 1870. He published a few occasional discourses, a volume entitled *The Dedham Pulpit*, and another on *The Burgess Genealogy*. (J. C. S.)

Burgess, Harrison

a Methodist Episcopal minister, was born in Maryland, Feb. 22, 1828. He emigrated with his parents to Ohio in his childhood; was converted in his twentieth year, and at the same time removed to Indiana; was soon after licensed to preach; and in 1850 entered the North Indiana Conference. After filling three appointments ill-health necessitated his taking a local relation, which he held three years; then, in 1859, he united with the North-western Indiana Conference, and was appointed to Covington circuit, where he labored but a week or two when he was attacked with consumption, which terminated his life, Dec. 7, 1859. Mr. Burgess was devout and energetic. .See *Minutes of Annual Conferences*, 1860, p. 356.

Burgess, James

an English Congregational minister, was born March 25, 1768, at Upper East Smithfield. He early knew what it was to enjoy communion with God. While still young he preached in London and adjacent villages in

connection with the Itinerant Society of London. In June, 1814, he became pastor at Great Shelford, a village near Cambridge, where he preached with great success for nine years. On July 6, 1823, he opened a place for divine worship at Little Shelford, Cambridgeshire. A church was formed here, Oct. 13, 1823, over which he was ordained Dec. 16 of the same year. He died Feb. 21, 1853. As a preacher he was faithful and eloquent; he gave exceedingly lucid views of the doctrines of Scripture. See (Lond.) *Cong. Year-book*, 1854, p. 219, 220.

Burgess, John (1)

an English Wesleyan minister, was born at Grainthorpe, near Louth, Lincolnshire, in 1801. He was piously trained by Methodist parents, and was converted when fifteen years of age. In 1824 he received his first appointment (Ipswich), and he continued to labor until he was cut off in the midst of his years and usefulness, at Lynn, Nov. 1, 1846. He was a diligent student, a sound theologian, an instructive preacher. See *Minutes of the British Conference*, 1846.

Burgess, John (2)

an English Congregational minister, was born at Peckforton, Cheshire, in 1823. He was converted at the age of sixteen; was educated at Cheshunt College, and settled as pastor at Long Melford, Suffolk, in 1848, where he labored until his death, which occurred at Hammersmith, Feb. 21, 1868. His gentle manner, amiable disposition, his meekness, his unmistakable piety and devotion to God, endeared him to all, and brought many to Christ. See (Lond.) *Cong. Year-book*, 1869, p. 239.

Burgess, Joseph (1)

an English Wesleyan minister, was born at Thurles, County Tipperary, Ireland, Aug. 4, 1757. He received a careful training by his father, who belonged to a regiment of horse. Joseph himself joined the regiment at an early age, and was successively trumpeter, paymaster's clerk, quartermaster (1780), and paymaster. His army associations led him into vice and dissipation until 1779, when he was converted under the ministry of William Boothby. Wesley, Burgess's personal acquaintance, received him into the itinerancy in 1790, and appointed him to Liverpool. He thenceforth labored with faithfulness and diligence, chiefly in the counties of Devon and Cornwall, until 1832, when he became a supernumerary at Plymouth.

He died March 24, 1839. He was a man of exalted piety and unwearied generosity, tender, studious, and courteous. Besides contributions to the *Wesleyan Methodist Magazine*, and other periodicals, Burgess published *Remarks on the Sacrificial Death of Christ* (Penzance, 1826, republished in London). See *Wesl. Meth. Mag.* 1840, p. 537 sq.; *Minutes of the British Conference*, 1839; *Memoirs of Burgess*, by his son, Rev. W. P. Burgess (Lond. 18mo).

Burgess, Joseph (2)

an English Wesleyan minister, was born at Northwich, Cheshire, in 1795. He was received into the ministry in 1812; preached thirty-nine years in the active work; resided at Warrington; and -died June 2, 1859. "A contented, thankful, and cheerful spirit diffused its influence around his path. He pursued an undeviating course of well-doing." See *Minutes of the British Conference*, 1859, p. 260.

Burgess, Nathan B.

a minister of the Protestant Episcopal Church, was born Sept. 14, 1771, at Woodbury, Conn. He received his education in the Episcopal Academy at Cheshire; was ordained deacon in 1801, and took priest's orders in the following year. Among his parishes were Guilford, Glastenbury, and Poquetannock. In 1835 he removed to the diocese of Western New York, where he served several parishes. He died Feb. 20, 1854, at Utica, N. Y. See *Amer. Quar. Church Rev.* 1854, p. 458.

Burgess, Richard, B.D.

a minister of the Church of England, who died in April, 1881, at Brighton, at the age of eighty-four, was for some time English chaplain in Rome, and in 1836 was appointed to the rectory of Upper Chelsea. Here he labored for a period of thirty-three years, and during that time he was appointed to a prebendal stall in St. Paul's Cathedral, and was also made rural dean of Chelsea. In 1869 he was presented to the valuable crown living of Horningsworth and Ekworth, near Bury St. Edmunds, which he resigned some time before his death. Mr. Burgess took great interest in antiquarian and archaeological studies, and also in the question of education. For many years the reports of the Foreign Aid Society were from his pen. He promoted the interests of continental Protestantism, more especially in connection with members of the Church of England. Among many of the

Evangelical churches he was long regarded as a spiritual father; and once, across the Channel, he had no hesitation in donning the robe of a pastor of the Reformed Church, and conducting divine service in a Presbyterian pulpit. He published, *The Topography and Antiquities of Rome (1831)*,:- *Greece and the Levant (1835)*. (B. P.)

Burgess, R. W.

a minister in the Methodist Episcopal Church South, labored some time in the South Carolina Conference, and in 1859 entered the Florida Conference. In 1862 he enlisted as a private soldier in the Confederate army, and fought during the campaign of that year in Virginia. In 1863 he resumed his ministerial labors in the Florida Conference, and continued laborious until his death in 1864. See *Minutes of Annual Conferences of the M. E. Church South*, 1864, p. 522.

Burgess, William Pennington, A.M.

an English Wesleyan minister, was born in Liverpool, Dec. 3, 1790, being the son of Rev. Joseph Burgess. He was educated at Kingswood School (1799-1803); was classical instructor in Pocock's Academy in Bristol (1803-11); became private tutor; was received into the ministry in 1842, and labored for forty-two years, chiefly in the west of England; became a supernumerary at Plymouth in 1856; and died July 23, 1868. Mr. Burgess was gifted with superior endowments, an insatiable thirst for knowledge, and untiring industry. He was a solid scholar. Catholicity of principle, inflexible truthfulness, open-handed beneficence, a warm heart, under a cold exterior, and a profound humility, were traits of this useful minister. He published *Sermons on the Doctrine, Experience, and Practice of Primitive Christianity* (Lond. 1824, 1830; 3d ed. 1836, 12mo):-*Essays on the Principles and Doctrines of Christianity: - Wesleyan Hymnology* (2d ed. Lond. 1846, 18mo-valuable):-*Memoirs of Joseph Burgess (1853)*:-*Occasional Sermons*. See *Minutes of the British Conference*, 1868, p. 37; *Wesl. Meth. Magazine*,. 1873, p. 481, 577; Everett, *Wesleyan Centenary Takings*, i, 47; Osborn, *Wesl. Bibliog.*

Burghill (Or Burhill), Robert

an English clergyman, was born at Dymock, Gloucestershire, in 1572, and educated at Corpus Christi College, Oxford, of which he became a fellow in 1584. He received the living of Northwold, in Norfolk, and became a

prebendary of Hereford in 1604. He died in 1641. He published, *Invitatorius Panegyricus, ad Regem Optimum de Elizabethæ nuper Regince Posteriore ad Oxoniam Adventu*, etc. (1603):- *De Potestate Regia et Usurpatione Papali*, etc. (1613) :-and other works. See Allibone, *Diet. of Brit. and Amer. Authors*, s.v.

Burgkmair, Hans

a German painter and engraver, was born at Augsburg in 1472, and probably studied under Durer. He died in 1559. Several of his pictures are preserved at Augsburg. His principal -work is *Joseph and Potiphar's Wife*; besides several saints.

Burgmann, Johann Christian

a Lutheran doctor and professor of theology of Germany, was born at Rostock, where he also studied, as well as in Jena and Wittenberg. In 1724 he was appointed pastor of the Holy Ghost Church in his native place; in 1726 he was made doctor of theology; in 1735, professor of theology; in 1754, senior of the theological faculty; and, in 1760, director of the ministerium and senior of the academy. He died Feb. 15, 1775. He was a voluminous writer. See Winer, *Handbuch der theol. Lit.* i, 767; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Burgoon, Charles

a Methodist Episcopal minister, was a native of Maryland. In 1790 he entered the itinerancy, and in the latter part of 1800 died. Mr. Burgoon was a man subject to dejection of spirit, and affliction of mind as well as body. See *Minutes of Annual Conferences*, 1801, p. 97.

Burgos, Councils Of

(*Concilium Burgense*). Burgos is the capital of Old Castile, in Spain. Two councils were held here.

I. Held in 1080 (according to others in 1076) by cardinal Richard, legate. In this council the Roman office was substituted for the Gothic ritual hitherto in use. See Labbe, *Concil.* x, 1815.

II. Held in 1136, by Guy, cardinal and legate, who was sent into Spain to facilitate the introduction of the Roman office, and to effect a reconciliation between the kings of Navarre and Castile, who were at war.

Burgos, Juan Bautista

a Spanish theologian, was a native of Valence, and a monk of the order of St. Augustine. Being sent to the Council of Trent in 1562, he there delivered a remarkable discourse, *On the Four Means of Extirpating Heresies*. He afterwards taught theology in his native place. His sermons were published at Louvain in 1567. He died in 1574. See Hoefer, *Nouv. Biog. Generale*, s.v.

Burgos, Pablo De

a Spanish prelate, was born in Burgos in 1353. He was a Jew, and was afterwards converted to Christianity, baptized, and then took the name of *Pablo de Santa Maria*. At the death of his wife he entered the order and became bishop of Carthage, then of Burgos. King Henry II chose him as preceptor of his son John. He died Aug. 29, 1435. He wrote some important additions to the *Postils* of Nicolas de Lyra, and a treatise entitled, *Scrutinium Scripturarum* (1591). See Hoefer, *Nouv. Biog. Generale*, s.v.

Burhans, Daniel, D.D.

a minister of the Protestant Episcopal Church, was born at Sherman, Conn., July 7, 1763. His father served as an officer for seven years in the old French war, at the close of which he settled at Sherman. Daniel's only opportunity for study was about three months of the year, in a district-school, but he prosecuted his studies vigorously and prepared himself for college. About 1783 he began to teach in the public-school at Lanesborough, Mass.; and here he was converted. His friends erected for him a large brick school-house; he built a comfortable residence and abandoned the ministry, towards which he had been looking previous to this time. In the absence of the rector of St. Luke's, at Lanesborough, he sometimes officiated as lay-reader until 1791, when he began the study of theology. Two years thereafter he was ordained deacon, and, the rector of St. Luke's having died, the care of the two churches in that parish devolved upon Mr. Burhans, who, nevertheless, still retained his school. Resolutely entering upon his work, he soon organized two other churches—one at

Lenox, Mass., and the other at New Lebanon, N.Y. His health failing, he dismissed his school and devoted himself entirely to his clerical duties. In 1794 he received priest's orders at New Haven, and labored six years at Lanesborough and the adjacent region. In 1799 he became pastor at Newtown, Conn., a pastorate which continued thirty-one years. Resigning his charge in 1830, he officiated for one year at Woodbury, Roxbury, and Bethlehem.; and in the fall of 1831 took charge of the parish of St. Peter's, Plymouth, Mass., where he remained six years. After this he officiated at Oxford and Zoar, but in 1844 he was compelled, by increasing bodily infirmities, to close his ministry, after which he removed to Poughkeepsie, N. Y. He died there, Dec. 30, 1853, being at the time the oldest minister of his communion in the United States. - Dr. Burhans had great knowledge of human nature; and his mental energy, keen discernment, and profound sagacity supplied, in some measure, his want of scholastic culture. From 1804 to 1826 he was elected continuously a delegate to the General Convention. See Sprague, *Annals of the Amer Pulpit*. v, 410; *Amer. Quar. Church Rev.* 1854, p. 151.

Buri

in Norse mythology. The cow Audhumla, who came from the Ginnungagap (chaos) immediately after the great giant Ymer, licked the salted earth, and on the first day there came up human hair, on the second a head projected, and on the third a god, Buri, came forth, beautiful, large, strong, and vigorous. He begat Bor. The latter produced Odin, Wile, and We.

Burian, Saint

SEE BURIENA.

Buriat

SEE RUSSIA, VERSIONS OF. For the study of the language, see Castren, *Versuch einer birjatischen Sprachlehre* (St. Petersburg, 1857).

Buridan, Jean

a famous French nominalist of the 14th century, was born at Bethune, in Artois. In 1310 he went to Paris, where he attached himself to the famous Occam (q.v.). In 1327 he was rector of the Paris University, and was one of the delegates who went to the pope at Avignon. After the ascendancy of

the realists over the nominalists, he went to Vienna, where he died after 1358. Buridan was one of the most vigorous adherents to the principles of his teacher Occam, which he carried in all its conclusions. His main works are *Summa seu Summula de Dialectica* and *Compendium Logicce* (Paris, 1500, 1516, 1578; Oxford, 1637, 1640, 1641). See Bulseus, *Hist. Univ. Paris*, vol. iv; Fabricius, *Bibl. Lat. Med. Aevi*; Haureau, *Philos. Scolast.* ii, 483; Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v. (B. P.)

Buriena

(or Burian), *Saint*, one of the Irish ascetics (said to have been the daughter of a king) who settled in the wild Land's End district, Corniwall, in the 6th century. In honor of her relics king Athelstan built a college within sight of the Scilly rocks, with a church which enjoyed the privilege of sanctuary (see Butler, June 5). The two churches which have always been connected with St. Buriena are those of St. Senanus and St. Levanus, also from Ireland. St. Buriena's day is May 29 or June 19 (register of St. Buriena), or June 4 (Butler), or May 1. The parish feast is on the nearest Sunday to old May-day. The martyrologium of the Church of Exeter placed it on May 1.

Burini, Giovanni Antonio

a reputable Italian historical painter, was born at Bologna in 1660, and died about 1730. He studied under Domenico Canuti, and painted a number of pictures for the churches of Bologna, among which are *The Crucifixion*. in San Tommaso del Mercato; the *Martyrdom of St. Catherine*, in Santa Caterina de Saragozza; *David with the Head of Goliath*, in the sacristy of San Salvatore. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.'; Hoefler, *Nouv. Biog. Generale*, s.v.

Burk, Johann Christian Friedrich

a Protestant theologian of Germany, was born in 1800. From 1849 till 1873 he was pastor at Echterdingen, in Württemberg. In that year he retired from the ministry, and lived-with his son at Lichtenstern, where he died, Nov. 23, 1880. He published, *Dr. Johann Albrecht Bengels Leben und Wirken* (2d ed. Stuttgart, 1832):-*Beicht- und Abendmahlsbüchlein* (5th ed. 1846):-*Was wollen die Pietisten ?* (ibid. 1836):-*Evangelische Pastoraltheologie in Beispielen* (1838-39, 2 vols.) :-*Der wahre evangelische Glaubensweg* (2d ed. 1843):-*Spiegel edler Pfarrfrauen* (2d ed. 1854). From 1830 till 1869 he edited, the *Christenbote*, a religious

Sunday paper. See Zuchold, *Bibl. Theol.* i, 205; Winer, *Handbuch der theol. Lit.* i, 273, 858; ii, 122, 327. (B. P.)

Burk, John

a Baptist minister, was born in Virginia, Nov. 13, 1806, and removed to Salem, Tenn., where he united with the Church in May, 1833. He was licensed to preach in May, 1844, and ordained one year after. He was much occupied with labors as an itinerant evangelist in lower Tennessee, a successful revivalist, and wonderfully gifted in exhortation and prayer. As an evidence of the place he held in the regards of his brethren, it may be mentioned that for many years he was moderator of Ocoee Association. During the late war he went to Texas after his daughter-in-law. On his return home, on board of a steamer, he took the cholera, and was put off on the bank of the Red River, where he died and was buried, Jan. 29, 1863. See Borum, *Sketches of Tenn. Ministers*, p. 46. ¶ (J. C. S.)

Burk, J. R.

a minister in the Methodist Episcopal Church South, was born in Cooper County, Mo., in 1821. He was converted in 1838, licensed to exhort in 1845, to preach in 1846; and soon after joined the Missouri Conference. After travelling several circuits acceptably, he went to Texas, and joined the East Texas Conference, in which he did noble work until his death, Aug. 7, 1869. Mr. Burk was an excellent man and a good preacher. See *Minutes of Annual Conferences of the M. E. Church South*, 1869, p. 381.

Burk, Philip David

a Protestant theologian of Germany, was born July 26, 1714, at Neuffen. He studied at Tübingen, was in 1742 pastor at Bolheim, and in 1750 at Hedelfingen, near Stuttgart. In 1758 he was appointed superintendent at Markt-Groningen, and in 1766 he was called for the same position to Kirchheim, where he died, March 22, 1770. He is the author of *Gnomon in Duodecim Prophetas Minores* (Heilbronn, 1753), with a Preface by his father-in-law, the famous J. A. Bengel: -*Gnomon Psalmorum* (Stuttgart, 1760): -*Evangelischer Fingerzeig auf den wahren Verstand und heilsamen Gebrauch der gewöhnlichen Sonn-Fest-und Feiertagqlichen Evaigelien*, etc. (Leipsic and Tiibingen, 1760-67, 7 vols.): -*Die Lehre von der Rechtfertigung und decen Gewissheit im Herzen und Gewissen des Sunders*, etc. (Stuttgart, 1763-65, 7 pts.). See Wiser, *Handbuch der theol.*

Lit. i, 99; Doring, *Die gelehrten Theologen Deutschlands*, i, 208 sq. (B. P.)

Burke, Abel Benjamin

a Presbyterian minister, was born at Woodstock, Conn., Feb. 13, 1816. He graduated from Dartmouth College in 1838, began his studies in theology at Union Theological Seminary in 1839, and graduated in 1842. He served as stated supply at Jacksonville, Fla., from 1842 to 1846; taught at Alexandria, Ga., from 1846 to 1847; and died there, May 11, 1847. See *Gen. Cat. of the Union Theol. Seminary*, p. 23.

Burke, John

a Protestant Episcopal clergyman of the diocese of Long Island, was chaplain in the United States Army in Louisiana in 1853, and was removed to Fort Washita, Ind. Ter., the next year; in 1864 he was chaplain at Fort Hamilton, N. Y.; in 1870 he resided at Tarrytown, having retired from his chaplaincy in the army. He died Dec. 24, 1873. See *Prot. Episc. Almanac*, 1875, p. 144.

Burke, Richard

an English Wesleyan preacher, commenced his ministry in 1765, and died in 1778. "He was made perfect through sufferings. He united the wisdom of age with the simplicity of childhood." "Sunday, Feb. 15, 1778: I buried the remains of Richard Burke, a faithful laborer in our Lord's vineyard. A more unblameable character I have hardly known. He never gave me occasion to find fault with him in anything. He was a man of unwearied diligence and patience, and his works do follow him" (Wesley, *Journal*). See Atmore, *Meth. Memorial*, s.v.

Burke, William

a minister in the Methodist Episcopal Church, South, was born in Virginia, Jan. 13, 1770. He was converted when about twenty, and soon, after began his ministry. He was sent to Kentucky as a pioneer in 1790, where he endured privations and faced dangers that baffle description, with the fortitude and bravery of a martyr, sacrificing; one of the best constitutions ever given to man. Thousands were brought to Christ by his unflinching zeal and devotion. He departed this life in the triumphs of faith, Dec. 4, 185.. Mr. Burke was an intellectual giant, thoroughly consecrated. The

people where he labored vied with each other in doing him honor. See *Minutes of Annual Conferences of the M. E. Church South*, 1856, p. 655,

Burkett, Jacob

a minister of the Evangelical Association, was born in Lebanon, Pa., Nov. 14, 1805. In early life he was converted to God. He was received On probation into the East Pennsylvania Conference in 1831, and two years afterwards, on account of bodily infirmities, was necessitated to take a location. In 1839 he applied again to Conference, and was accepted. The missionary society of the Evangelical Association had been organized the previous year, and he was one of the first four missionaries sent out by this society. The field assigned him was among the Germans in New York city. He reached his mission May 3, 1839, and on the 12th preached his first sermon in the city, to seven attentive hearers. He labored in this mission for two years. In 1841 his field of labor was Reading, Pa. At the close of this year he was necessitated. to locate because of ill-health. In' 1844 he resumed his ministerial labors and was stationed at Buffalo, N.Y.; in 1845 had charge of Lake Circuit, in: New York state; in 1846 joined the Ohio Conference, and was stationed at Dayton; in 1847-48 at Erie, Pa.; in 1849, Greenville Circuit; in 1850-51 he travelled Canton Circuit, and in 1852 Wayne; in 1853 labored on Liverpool Circuit; in 1854-55 on Canton Mission; Tuscarawas, 1856; Lake, 1857; Lancaster, 1858; Greensburg, 1859; Tuscarawas, again, 1860; Seneca, 1861; Crawford, 1862; and Marion Circuit, 1863. His health having failed, the Conference granted him a supernumerary relation, which he held until his death, which occurred near Greensburg, O., Jan. 11, 1881. He was a patient, enduring, zealous, and successful minister of our Lord Jesus Christ. See *Evangelical Messenger*, Feb. 1, 1881.

Burkett, M. H. B.

a Methodist Episcopal minister, was born in Virginia, Jan. 11, 1811. He received a careful religious training, joined the Church in his youth, and in 1845, on the organization of the Church South, his residence being within its bounds, he was licensed to preach by it; and in its local ministry served until the beginning of the rebellion, when his strong Union sentiments necessitated his leaving his home. He went to Kentucky, and was appointed chaplain of the 23d Regiment of Kentucky Volunteers. In 1864 he entered the Kentucky Conference, and on the organization of the

Holston Conference in 1865 was transferred to it. He died Nov. 12, 1875. No man of his time did more for the cause of education in East Tennessee than Mr. Burkett. He was kind, generous, and energetic. See *Minutes of Annual Conferences, 1876*, p. 140.

Burkholder, Jacob

a clergyman of the German Reformed Church, was born in Bedford County, Pa., Aug. 29, 1823. In his youth he learned the carpenter's trade, at which he worked until he entered the ministry. In 1847 he joined the Reformed Church, and two years later began his studies for the ministry. In 1856 he removed to Illinois, where he continued to study, and in 1862 was licensed to preach. His health failing, he removed to Huntington, Ind., but in 1869 accepted a-call to Union Charge, De Kalb Co., Ind., amid was ordained. After one year: he became pastor of 'West Jefferson Charge, Williams Co., O., where he remained one year, and also took charge of some congregations in Miami and Kosciusko counties, Ind., and in their midst ended his labors, Aug. 17, 1875. He was a faithful, zealous laborer. See Harbaugh, *Fathers of the -Germ. Ref. Church*, v, 187.

Burks; Napoleon W.

a minister in the Methodist Episcopal Church South, was born in Greensboro, Ky., Oct. 8, 1809. He embraced religion in Texas in 1843, - was licensed to preach in 1844, and in 1845 joined the East Texas Conference. He continued to fill the appointments assigned him as circuit and station preacher, presiding elder and president of Fowler Institute, until 1871, when he became superannuated, a relation which he held to the close of his life, Oct. 15, 1873. Mr. Burks was a man of fair literary attainments, an .excellent and useful preacher. See *Minutes of Annual Conferences of the M. E. Church South*, 1873, p. 894.

Burlamaqui, Fabrice

a Swiss pastor and scholar, was born at Geneva in 1626. He served successively .the Church of Geneva and that of Grenoble. He was well versed in Oriental languages and literature. He .died in Geneva in 1693. He wrote several anonymous theological works: *Sermon fait au Jour du Jeune Celebre par les Eglises Reformees du Dauphine* (Geneva, 1664) :-- *Catechisme sur les Controverses avec l'Eglise Romaine* (1668):--*Synopsis Theologica et Speciatim (Icoinoice Faderum Dei* (ibid. 1678) :--

Considerations Servant de Reponse au Cardinal Spinola, in French and Latin (ibid. 1680). See Hoefler, *Nouv. Biog. Generale*, -. V.

Burleson, Richard Byrd, LL.D.

a Baptist minister, was born near Decatur, Ala., about 1820. He united with the Church in 1839; spent three years in Nashville University, Tenn.; was licensed by the first Baptist Church in Nashville in 1841, and ordained as pastor of the Church in Athens, Ala., in November, 1842; remained there till 1845, and then was transferred to the Church at Tuscumbria, where he continued till 1849, when he became president of Moulton Female Institute. In 1855 he removed to Austin, Tex., where he was pastor, and also had charge of a select female school. He was chosen professor of natural philosophy in Baylor University in 1857, and vice-president and professor of natural science in Waco University in 1861, with which institution he was connected eighteen years. He died at Waco, Dec. 21, 1879. He is said to have been "a preacher of distinguished ability, and a teacher eminently qualified for his work." See Cathcart, *Baptist Encyclopaedia*, p. 163. (J. C. S.)

Burlet, Stephen

a German martyr, was burned at Arras in 1534 for reading the Scriptures. See Fox, *Acts and Monuments*, iv, 397.

Burley, James

an English Wesleyan minister, was born in Leeds, Yorkshire. He was converted in youth; admitted into the travelling connection in 1796; travelled twenty-three circuits; became a supernumerary at Wells in 1833; and died Nov. 12, 1846. He was much esteemed.

Burley, Walter

an early English secular priest, or probably a Franciscan monk, was born in 1275. He was educated at Merton College, Oxford, and afterwards .studied at Paris. On his return to England he dissented from Duns Scotus. He was preceptor to king Edward III about 1337. He wrote *Commentaries on the Sentences*, and a large number of philosophical treatises, only a part of which have been published. See Mosheim, *Hist. of the Church*, bk. iii, cent. xiv, pt. ii, ch. ii.

Burlingame, Arnold G.

a Methodist Episcopal minister, was born in Norwich, N. Y., Aug. 27, 1808. He was converted in 1825; made a class-leader at the age of nineteen; licensed to exhort in 1833, to preach in 1834, and in 1836 entered the Oneida Conference. After serving the Church twenty-two years, failing health necessitated his superannuation, and he removed west and located within the bounds of the Rock River Conference, wherein, whenever able, he served as supply until 1868, when he was called to the charge of the Southern Tier Orphan Asylum, Elmira, N. Y., which position he held until his death, in 1871 or 1872. He was a most excellent man and a useful preacher. Over fifteen hundred were brought to Christ through his labors. He was characterized by amiability, prudence, and inflexible integrity. See *Minutes of Annual Conferences*, 1872, p. 53.

Burlingame, James

a minister of the so-called Christian denomination, was born at Sterling, Conn., May 13, 1794. His opportunities for acquiring an education were of a limited character. When he reached the age of seventeen he was converted, and when twenty-one began to preach. About the time of his baptism, in 1812, a Church had been formed in the west section of the town of Coventry, R. I., where there had been no religious reformation for thirty years. To this Church, after it had passed through various fortunes, Mr. Burlingame was called to be pastor in 1824, having been ordained April 1, 1821. His ministry with this Church continued for half a century. He died at the residence of his son, in Boston, Aug. 20, 1881. During his long ministry he performed a large amount of itinerant labor, his parish including a hundred square miles. He had a large frame and great physical endurance. He also travelled and preached through all the New England States, more or less in the Middle States, and made two preaching tours through Ohio. In the early days of the anti-slavery movement he went to Virginia and the Carolinas for the double purpose of visiting the churches and learning for himself the condition of the slaves. His record as an advocate of temperance is worthy of honorable mention. See *Providence Journal*, Oct. 4, 1881. (J. C. S.)

Burlingame, Maxey Whipple

a Free-will Baptist minister, was born in Gloucester, R. I., May 4, 1805. When very young he united with the Church in his native town. His

education he acquired at Killingly, Conn., and Wilbraham, Mass. In May, 1828, he was licensed, and he was ordained in 1829. With his early labors as a preacher he combined teaching. Most of his life was spent in the neighborhood of Gloucester. In 1830 he became pastor of the Church in Blackstone (Waterford), Mass., where he remained sixteen years. He was subsequently pastor for brief periods in several churches in the western part of Rhode Island, all in the vicinity of his native place; also of churches in New Hampshire, Maine, Massachusetts, and Connecticut. From 1844 to 1859 he was a corporator of the Free-will Baptist Printing Establishment, the publishing-house of the denomination. His death occurred at Georgiaville, R. I., March 4, 1879. See *R. I. Biographical Cyclop.* p. 33. (J. C. S.)

Burlingame, Waterman

a Baptist minister, was born in Pitcher, N.Y., in 1805. He pursued his studies at the Hamilton Literary and Theological Institution, and graduated at the Newton Theological Institution in 1836. He was ordained pastor of the Baptist Church in Hingham, Mass., Sept. 29, 1836, where he remained three years; was pastor of the Church at Mendon, N. Y., four years; and was in Buffalo four years. He died in Baltimore, Md., Feb. 11, 1868. (J. C. S.)

Burlingham, Charles D.

a Methodist Episcopal minister, was born in Greenfield, N. Y., Feb. 8, 1810. He emigrated to the western part of the state with his parents when quite young; had very limited educational advantages, yet prepared himself for school-teaching. and while employed in that profession at Portageville in 1831 he experienced religion. In 1840 he entered the Genesee (now Western New York) Conference, in which he continued with zeal and fidelity to the day of his death, Sept. 30, 1874. Mr. Burlingham was a man of superior talents, culture and piety; an able writer and preacher, an excellent pastor, and an exemplary Christian. See *Minutes of Annual Conferences*, 1875, p. 159.

Burlingham, Richard

an English minister, of the Society of Friends, was born in 1779. He labored as a minister for nearly thirty years, and was much beloved and

highly esteemed by all who knew him. He died Oct. 11, 1840. See (Loud.) *Annual Monitor*, 1841, p. ¹⁰.

Burlingame, Charles

a Methodist Episcopal minister, was born in West Greenwich, R. I., in 1801. He removed with his parents to Willett, N. Y., in 1809; was converted in 1822; began exhorting in 1826; received license to preach in 1828; was ordained local deacon in 1834; and in 1836 entered the Oneida Conference. In 1842 he was obliged to relinquish active work because of hemorrhage of the lungs, and he died May 30, 1843. Mr. Burlingame was the means of bringing hundreds into the Church. His character was exemplary. See *Minutes of Annual Conferences*, 1843, p. 452.

Burls, Robert

an English Congregational minister, was born at Thorley, Herts, Oct. 8, 1792; and through the teaching and example of his wise and pious mother was early brought to Christ. He received his collegiate training at Wymondley College, and in 1820 was ordained pastor at Maldon, Essex where he labored until his death, June 8, 1866. Mr. Burls was intellectually independent, religiously conservative, essentially evangelical, and thoroughly practical. See (Lond.) *Cong. Year-book*, 1867, p. 275.

Burlugay, Jean

a French priest and doctor in theology, was born at Paris in 1624. He died in 1702, having edited the *Breviary of Sens*, published in 1702. He also assisted Tillemont in the composition of his *Memoires pour l'Histoire Ecclesiastique*.

Burmese Version Of The Scriptures

The Burmese, it has been conjectured, was originally a dialect of the Chinese family of languages, and was moulded into its present form by admixture with the Pali. It numbers many dialects, some say, as many as eighteen. The first attempt to procure a complete version in this language was made by the Baptist missionaries at Serampore. About the year 1807 Felix 'Carey, the son of Dr. Carey, settled as a missionary in Burmah; and, in conjunction with Mr. Chater, he produced a translation of two or three of the Gospels. In 1815 the Gospel of St. Matthew was printed by them in Serampore; but this version proved very imperfect. In 1816 Dr. Adoniram

Judson, in connection with Mr. Hough, recommenced the version; and in 1817 the Gospel of St. 'Matthew was printed at Rangoon, as introductory to the entire New Test. The first complete version of the New Test. was issued from the press in December, 1832; and in 1834 Dr. Judson completed the translation of the Old Test. (a second edition of which appeared in 1840). 'In 1837 'a second and much-improved edition of the New Test. was printed by the American Baptist missionaries established at Maulmein. The language has been treated by Judson, *Burmese and English Dictionary* (Maulmein, 1826,1852), also *Grammar of the Burmese Language* (Rangoon, 1866); Latter, *Burmese Grammar* (Calcutta, 1845). See *Bible of Every Land*, p. 7 sq. (B. P.)

Burnaby, Thomas, A.M.

an English divine, was born in 1761. He graduated from the university of Cambridge in 1784, eventually became vicar of St. Margaret's, Leicester, and rector of Misterton, and was also one of the magistrates of the county. ' He died, after a short illness, Feb. 1, 1830. Mr. Burnaby was highly esteemed and beloved by all who knew him. See (Lond.) *Christian Remembrancer*, March, 1830, p. 197.

Burnap, Jacob

a Congregational minister, was born in Reading, Mass., Nov. 2,1748, and graduated from Harvard College in 1770. Having pursued his theological studies under the direction of Rev. Thomas Haven, of Reading, he was ordained pastor of the church in Merrimac, N. H., Oct. 14,1772. His ministry extended over a period of nearly fifty years, and closed with his death, Dec. 26,1821. He published a number of *Discourses* on various topics, especially the *Election Sermon* for 1801, a *Thanksgiving Sermon*, 1811, and a *Sermon on the Two Hundredth Anniversary of the Landing of the Pilgrims*, Dec. 20, 1820. See Farmer, *Collect.* ii, 76-79; Allen, *Amer. Biog.* (J. C. S.)

Burnell, Robert

an English prelate of the 13th century, son of lord Robert Burnell, of Acton-Burnell Castle, Shropshire, was by Edward I preferred bishop of Bath and Wells, and treasurer, and then chancellor of England. He was well versed in Welsh affairs; and that he might the more effectually attend to them caused the court of chancery to be kept at Bristol. He acquired

great wealth, wherewith he rebuilt his paternal castle. He also built (for his successors in the bishopric) the Hall at Wells. He died in Scotland, where he was attending to some business of the king, and was buried in his own cathedral, in 1292. See Fuller, *Worthies of England* (ed. Nuttall), iii, 57.

Burnet, Alexander

a Scottish prelate, was a parochial minister, of the family of Barns, born in 1614, and became chaplain to the great earl of Traquair. He had a rectory in Kent; but was expelled from it, upon the score of loyalty, in 1650. After this he went to England and served king Charles II, becoming chaplain to general Rutherford, earl of Teviot. He was made bishop of Aberdeen in 1662, and in 1663 was translated to the see of St. Andrews, where he died, Aug. 22, 1684. See Keith, *Scottish Bishops*, p. 42.

Burnet, Eleazar

a Presbyterian minister, graduated at Princeton College in 1799. He was licensed by the presbytery of New York in 1804; was ordained and installed at Newburgh Nov. 20, 1805; and died at New Brunswick, N. J., Nov. 22, 1806. Mr. Burnet was distinguished for a quiet, amiable, and devout spirit. See Sprague, *Annals of the Amer. Pulpit*, iv, 396; Alexander, *Princeton College in the 18th Century*.

Burnet, Gilbert (1)

an English clergyman, son of bishop Gilbert Burnet, was educated at Merton College, Oxford, and at Leyden. He became chaplain to George I, and died early in life, about 1720. His literary works embrace an abridgment of his father's *History of the Reformation* (1719):- *The Generation of the Son of God* (1720):-and some controversial pieces and contributions to various periodicals. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Burnet, Gilbert (2)

an English clergyman, was born about 1698; became vicar of Coggeshall, Essex, then minister of St. James's, Clerkenwell; and died in 1746. He abridged the *Boyle Lectures* (3 vols. fol.) to 4 vols. 8vo (Lond. 1737), and published *Practical Sermons* (ibid. 1747, 2 vols.). See Allibone, *Dict. of Brit and Amer. Authors*, s.v.

Burnet, John (1)

a Scotch' Baptist minister, was born at Annan, on the borders of Scotland, Jan. 19, 1778, Early in life he became a member of the Independeni Church in Blackburn, in which place he resided; not long after he joined the Baptist Church in Preston, He removed to Lytham in 1819. For several years before this he had preached, more or less, in villages; and now became pastor of the Church in his new home. This position he occupied thirty-one years. His death took place Jan. 11,1850. See (Lond.) *Baptist Handbook*, 1850, p. 41. (J. C. S.)

Burnet, John (2)

a young Methodist preacher of Ireland, joined the Conference in 1787, and died the next year. See Atmore, *Meth. Memorial*, s.v.

Burnet, John (3)

an English Congregational minister, was born in Perth, Scotland, April 13, 1789, of Highland ancestry. He received his early education in the high-school in that city; and was remarkable .for physical energy 'and vigor, great independence of character, and a thirst for knowledge on every subject within his reach. He was converted early in life. In 1815 he left Perth and went to Dublin; thence he proceeded to Cork, where he labored fifteen years in the interest of the Irish Evangelical Society. In 1830 he became pastor of the Church in Camberwell, where he continued till his death, June 10, 1862. Mr. Burnet was a thoroughly devoted minister, a very popular -platform speaker, and a powerful advocate of the civil and religious liberties of the people. While in Ireland, he published the substance of some lectures on *The Deity of Christ*, and a tract on *The Authority of Pastors in the Church, with Remarks on the Office of Deacons*. See (Lond.) *Cong. Year-book*, 1863,'p. 214.

Burnet, Mathias, D.D.

a Presbyterian minister, studied theology with Dr. Witherspoon, and was ordained and installed pastor of the Presbyterian Church at Jamaica, L. I., by the presbytery of New York, in April, 1775. Here he exercised his ministry during the whole of the Revolutionary War. He left Jamaica in 1785, and was settled over a Congregational Church in Norwalk, Conn., where he remained until his death, June 30, 1806. He published an *Election*

Sermon, 1803, and two *Sermons*, one in the second and the other in the third volume of the *American Preacher* (1791). See Alexander, *Princeton College in the 18th Century*.

Burnet, Thomas, D.D.

an English clergyman, was educated at Oxford, and became rector of West Kington, Wilts, and prebendary of Sarum. He died in 1750, leaving, among other works, an answer to Tindal's *Christianity as Old as the Creation*. See Landon, *Eccles. Diet.* s.v.; Rose, *Gen. Biog. Diet.* s.v.; Allibone, *Diet. of Brit. and Amer. Authors*, s.v.

Burnett, George

a Methodist Episcopal minister, was born in Pittsylvania County, Va., Dec. 8 1789. He received an early religious training; experienced conversion in his youth; and in 1817 entered the Virginia Conference, wherein he labored faithfully until his death, Sept. 15, 1819. Mr. Burnett led an exemplary life, and died triumphantly. See *Minutes of Annual Conferences*, 1820, p. 342.

Burnett, Hiram

a Baptist minister, was born in Georgia, Feb. 19, 1799. His parents moved, when he was ten years of age, to Winchester, O., where he spent a few years. His conversion took place in early manhood, and he was ordained in 1832. For four years he was pastor of the Church in Bethel, O., from which place he removed to Winchester, where, finding a new church, he built up a strong religious society. He performed much missionary work in Scioto, Highland, and Pike counties, preaching the Gospel in schoolhouses, private houses, and out of doors, his labors being greatly blessed.' In the fall of 1842 he removed to Mt. Pleasant, Ia., when its population was only about three hundred. In due time a Baptist Church was formed, of which he was the pastor for twelve years. A part of this time he preached to Pisgah Church, in Des Moines Co. He also organized the Church at Jefferson. Subsequently he aided in the establishment of several other churches. He continued to serve his Master down to the close of his long life, his death occurring at Mt. Pleasant, Jan. 8, 1881. He was everywhere known by the affectionate appellation of "Father Burnett;" and was, in all the vicinity in which he lived, regarded with great love and respect. See *Chicago Standard*, Feb. 3, 1881. (J. C. S.)

Burney, Charles, Jr., D.D., LL.D.

an English clergyman, was born at Lynn, Norfolk, in 1757, and educated at the Charterhouse and at Caius College, Cambridge. He was for some time engaged in an academy at Highgate, and afterwards became assistant to Dr. Rose.-at Chiswick. From 1783 to 1800 he was a contributor of classical articles to the *Monthly Review*; and for two or three years was editor of the *London Magazine*. He died in 1817. His published works are of interest, chiefly to the literary critic. See Allibone, *Diet. of Brit. and Amer. Authors*, s.v.

Burney, Richard

an English clergyman of the 17th century, and rector of St. Peter's, Canterbury, published a work on *The Restoration of King Charles II*, in eight sermons (Lond. 1660). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Burnham, Abraham

a Congregational minister, was born at Dunbarton, N. H., April 9, 1829. He graduated from Dartmouth College in 1852; and taught in the academies at Haverhill, N. H., Danvers, Mass., Newmarket, and Durham, N. H. In 1857 he graduated from Andover Theological Seminary; was ordained pastor Sept. 30, 1857, at East Haverhill, Mass., remaining until May, 1865; from August, 1865, to April, 1872, was acting pastor in Hookset, N. H.; from 1872 to 1878, preached in East Concord; and from 1878 ministered in West Stewartstown until his death, March 18, 1879. See *Cong. Year-book*, 1880, p. 13.

Burnham, Amos Wood, D.D.

a Congregational minister, was born at Dunbarton, N. H., Aug. 1, 1791. He graduated at Dartmouth College in 1815, and from the Theological Seminary at Andover in 1818. He was the first principal of the Blanchard Academy at Pembroke, N. H. In 1821 he was ordained pastor of the First Congregational Church in Rindge, the first and the only place in which he preached as pastor, and the official relation was dissolved at his own urgent request at the close of the forty-sixth year of his ministry. He died at Keene, April 9, 1871. As a scholar he was accurate, and his style, whether in speech or in print, was a model of purity and precision. As a preacher,

he was earnest, logical, and simple. His sermons were instructive and systematically arranged. See *Cong. Quarterly*, 1871, p. 443.

Burnham, Asa

a Free-will Baptist minister, was born Aug. 9, 1789. He was converted at fifteen, and commenced his labors as a preacher in New Hampshire in 1809. After preaching in various places until 1820, he settled in Sebec, Me., where he resided for twenty years, and saw several revivals of religion during his ministry in that place. His next settlement was in Montville, where he remained some four years, at the end of which period he removed to Garland. While residing here with a widowed daughter, he preached half the time in Exeter. His service continued some three years. His death, which was very sudden, took place at Garland, Aug. 9, 1852. It is said of him that, "amid the defections, delusions, and secessions around him, he was unmoved as a rock. His sermons were instructive and practical, and few men possessed a more untarnished character." See *Free-will Baptist Register*, 1854, p. 81, 82. (J. C. S.)

Burnham, Edwin Otway

a Congregational minister, was born at Ghent, Ky., in 1824. He graduated at Hamilton College, N. Y., in 1852, and was a student at Union Theological Seminary for three years. From 1855 to 1856 he was a teacher at Pennington, N. J. In 1858 he was ordained, after having been stated supply at Columbus, Iowa, in 1856, and at Wilton, Minn., in 1857. At Tivoli he also served as stated supply. From 1871 to 1873 he was an invalid, in California. He died at Los Angeles, Cal., Aug. 1, 1873. See *Gen.. Cat. of Unions Theol. Sem.* 1876, p. 74.

Burnham, Jesse

a Free-will Baptist minister, was born at Lee, N. H., in 1777. He was converted in early life, and in 1806 moved into the forests of Maine, and, seeing the spiritual destitution which everywhere prevailed, he felt impressed that it was his duty to preach the Gospel to the people. For many years he labored as an evangelist, like John the Baptist, "crying in the wilderness." In 1841 he removed to the West, and continued to perform the kind of work for which he seems to have been raised up by Providence, on the prairies of Illinois and Wisconsin. The first year of his labors there, with the assistance of a brother in the ministry, he organized the first

quarterly meeting of his denomination in Wisconsin. After a long life of devotion to his work, he died in Janesville, Dec. 5, 1863. See *Free-will Baptist Register*, 1864, p. 91. (J. C. S.)

Burnham, Samuel

a Congregational layman and editor, was born at Rindge, N. H., Feb. 21, 1833. His father was Rev. Amos W. Burnham, minister at Rindge from youth to old age. Samuel was educated at New Ipswich and Francistown, and entered Williams College in 1851. On account of impaired health, he was compelled to retire in his junior year, and it was not until 1868 that he recovered. On leaving college, he went South; returned to Rindge, where he taught for a time, and then assumed charge of the high-school in Amherst. Soon relinquishing this post, he went to Boston in 1857, and was engaged in literary occupations. He died in Cambridge, Mass., June 22, 1873. As a writer he developed some poetic power, but perhaps excelled in critical analysis. He assisted in the preparation for the press of Gen. Wm. H. Sumner's *History of East Boston*. Among other works of this nature, he prepared the sketches of Gov. Andrew and Charles Sumner for the work entitled *Massachusetts in the War*, and also various articles for *Appleton's Cyclopaedia*. His last labor, probably, was the supervision of the publication -of *Sumner's Speeches*, under the direction of Sumner himself. His chief literary work was in connection with various periodicals. At the time of his death he was one of the editors of the *Congregational Quarterly*, and -for a year and a half was connected editorially with the *Congregationalist*. After leaving this journal, he was engaged on the *Watchman and Reflector* as its literary editor. He was distinguished for his accurate literary taste, which he exhibited in his published criticisms. See *Cong. Quarterly*, 1874, p.' 2.

Burnier, Louis

a Swiss Protestant theologian, was born at Lutry, Jan. 27, 1795. Having completed his theological course at Lausanne, he was ordained in 1807. He preached at several places in the canton of Vaud. During the first years of his ministry the separation in the national Church took place, and although he regretted this very much, yet he extended the hand of fellowship to his dissenting brethren, and labored, with them in the translation of the New Test. and in other missionary works. He founded the *Revue Britannique Religieuse* and the *Discussion Publique sur la Liberti Religieuse et le*

Gouvernement de l'Eglise, in which he -wrote in defense of liberty and equality of religious exercises. He also agitated the question of having the ecclesiastical ordinances revised on the basis of allowing the laity to participate in ecclesiastical affairs. In 1839 the Swiss Confession was abolished, and in 1841 Burnier resigned his pastorate. In 1845 he became one -of the first founders of the Free Church, and he died Jan. 14,1873. He wrote, *Etudes Elementaires et Progressives .de la Parole de Dieu* (2d ed. Paris, 1862, 4 vols.) :-*Instructions et Exhortations Pastorales* (Lausanne, 1843): --*Esquisses Evangeliques* (1858, 3 vols.) :-*Histoire Litteraire de l'Education* (1864, 2 vols.). His main work, however, is *La Version du N.T. dite de Lausanne, son Histoire et ses Critiques* (1866) :-*Le Mots du N.T.* ,(1871). See *Chretien Evangelique*, 1873, p. 313-323, .563-565; Ruffet, in Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v. (B. P.)

Burning As A Punishment

The rabbins assert that burning among the Jews consisted in pouring -melted lead down the throat; and Lewis, in his *Origines Hebraicce*, gives the following account of the process: "They set the malefactor in dung up to the knees, and then tied a towel about his neck, which was drawn by the two witnesses till they made his mouth ;gape, into which they poured melted lead down his throat, which consumed the bowels." Such a cruel anode of execution is at variance with the. humane usages of the Hebrews. The practice of burning alive, however, by throwing the criminal into a furnace of fire, is well known to have been common among Oriental nations; and a remarkable example is given in the case of the three companions of Daniel. Another instance is referred to in ~~29:22~~ Jeremiah 29:22. The same barbarity appears to have been not uncommon in the East as late as the 17th century. The Romans inflicted the punishment of burning upon the early Christians in various forms. **SEE NERO**. Sometimes they were fixed to a stake over a slow fire, until the flesh was consumed from the bones; at other times they were clothed in coats fitted close to the person, besmeared with pitch, sulphur, wax, or some other inflammable substance, and being fastened to a stake, with a cord tied round the chin to keep the head in an erect position, fire was applied, and the martyr expired amid the flames. ' Another form of this horrid punishment, especially in papal times, was to fix the Christian, in a sitting posture, on an iron chair red-hot from a furnace, and so constructed that its arms enclosed the body

of the victim. On other occasions the chair was gradually heated by a slow fire kept burning beneath it. *SEE PERSECUTIONS.*

Burning Of Widows

is a strange and horrible custom among the inhabitants of India, which has only been forbidden by the English law since 1827, but has never been entirely rooted out. It is contended that the custom was instituted upon the poisoning of a Brahmin by his wife, wherefore all wives must follow their husbands into the grave. It is not at all probable, however, that so small an affair should be the cause for so atrocious a practice. To sacrifice one's self is, in the religion of India, the highest attainable merit which a member, no longer of profit or advantage to men, can acquire. Now, the widow is such a disadvantageous person; inasmuch as for marriage, maidenhood of the bride is an essential condition; and as a widow is unable to marry again, she is unprofitable as far as the increase of the race goes, and she is, further, a burden to her family. Her sacrifice of herself, however, is not strictly required, provided any one is found willing to marry her. Time has made this custom sacred, so that a woman refusing to follow her husband to the grave is despised, cast out of society, and driven into the woods, where she may repent of her sin. by continually drinking out of the skull of her departed husband, and, further, by eating everything, even the most abominable food, which may be thrown to her. *SEE SUTTEE.*

Burnouf, Eugene

a French Orientalist, was born at Paris, April 8, 1801, and died May 28, 1852. Through his researches he greatly promoted the knowledge of ancient religions in the first half of our century. In his *Essai sur le Pali ou Langue Sacree de la Presquile au Dela du Gange* (1826), he showed, in a most complete and definite manner, that this language, which was regarded as sacred among the Buddhists of Ceylon, Burmah, Siam, etc., was nothing but an offshoot of the Sanscrit. His greatest work, however, was his deciphering of the Zend language (*Commentaire sur le Yuana*, 1833). His other great work is his *Introduction a l'Histoire du Bouddhisme Indien* (1844). See *Notice sur les Travatux de M. Eugene Burnouf*, in Barthelemy Saint-Hilaire's *Introduction au Bouddhisme* (Paris, 1876); Vernes, in Lichtenberger's *Encyclopedie des Sciences Religieuses*, s.v. (B. P.)

Burns, David

a Methodist Episcopal minister, was born in Ferrisburgh, Vt., July 1, 181. He was converted at the age of fifteen, and in 1833 entered the Ohio Conference. In 1836, on the formation of the Michigan Conference, he became a member of it. In 1842 he located for a better literary preparation, and in 1845 resumed his place in the active ranks. He died July 28, 1877. Mr. Burns possessed a muscular, robust frame, which in his young manhood he had developed at his occupation as blacksmith. He also had high intellectual endowments. He was naturally cheerful, thoroughly pious, and energetic. See *Minutes of Annual Conferences*, 1877, p. 105.

Burns, David E.

a Baptist minister, was born near Evansville, Ind., in 1822, and spent the younger part of his life in a region about as wild as any portion of the West. His father died when he was young, and the care of the family devolved largely on him. Of course, his early education was greatly neglected. When he was twenty years of age' he was converted, and thenceforward his life was completely changed. He began at once to preach, and his early efforts were wonderfully effective. Soon he was set apart to the work of the ministry, and became pastor of the Church in Henderson, Ky., then of the Church in Russelville, from which place he went to Paducah, where he remained three years, the most popular preacher in all that region. In 1850 he became pastor of the Beal Street Church in Memphis, Tenn., the same popularity following him, as also in his next pastorate in Jackson, Miss. For several years he had charge of the Church in Canton, and was also the owner of a valuable plantation near that place. The war swept away all his property. In 1866 he was called to the Coliseum Place Church in New Orleans, from which place he went back to his former church in Memphis, where he died in November, 1870. See Borum, *Sketches of Tennessee Ministers*, p. 31-40. (J. C. S.)

Burns, Islay, D.D.

a Presbyterian minister, was a native of Scotland. He became the successor of McCheney at St. Peter's, Dundee, and was, a few years afterwards, translated to the professorship of theology in Glasgow Free College. He died at Hillhead, Glasgow, May 20, 1872. See *Presbyterian*, June 15, 1872.

Burns, Jabez

a Baptist minister, was born in Oldham, Lancastershire, England, Dec. 18, 1805. He was educated at Chester and Oldham, joined the Methodist New Connection early in life, and in 1830 became minister of the United Christian Church at Perth. In 1835 he went to London and took charge of the General Baptist congregation in New Church Street. He was one of the earliest members of the Evangelical Alliance, taking his place in the first conferences held in Liverpool London, Edinburgh, and Birmingham. In 1847 he was appointed by the Annual Association of General Baptists one of the deputation to the Triennial Conference of the Free-will Baptists in the United States. He died in London, Jan. 28, 1876. Mr. Burns was the author of *Marriage Gift Book:-Life of Mrs. Fletcher:-Tracts and Small Treatises on Baptism:-The Pulpit Cyclopcedia:-Hints to Church-members:-and A Few Words to Religious Inquirers*. Also, for some time previous to his death, he had been editor of the *Temperance Journal* and the *Preacher's Magazine*. See *Appleton's Annual Cyclopcedia*, 1876, p. 630.

Burns, James D.

a Scotch Presbyterian minister, was born at Edinburgh in 1823, and educated there. In 1845 he became pastor at Dunblane, but in 1847 went to the Madeiras for his health, and preached there until 1853, when he returned and settled in Hampstead. He died in 1864, leaving several poems.

Burns, Jeremiah

a Baptist minister, was born in South Carolina, Oct. 19, 1779. He united with the Church in 1802, and was ordained not long after. Much of his early life as a preacher. was given to itinerant work. After laboring more than twenty-five years in South Carolina and Alabama, he moved in 1831 to Fayette County, Tenn. He interested himself in ministerial education, and took a prominent part in the establishment of an education society which was formed in Brownsville, Tenn., in 1835. He is represented as having been an able preacher, with a sweet, musical voice, and could not be excelled as an exhorter. He died near Germantown, Shelby Co., Tenn., January, 1861. See Borum, *Sketches of Tenn. Ministers*, p. 95-98. (J. C. S.)

Burns, Robert

a Methodist Episcopal minister was born in South Carolina, April 10, 1794. He spent his youth in Warren County, O.; acquired a substantial education by diligent personal effort; experienced religion in his seventeenth year; immediately began exercising his gifts in singing, praying, and exhorting; received license to preach in his twenty-second year' and soon after was sent to labor on Paint Creek Circuit, where he began his active, useful itinerant life. In 1824 he went into the wilderness of Indiana, and proclaimed salvation in the log cabins to a people hungry for the Gospel. In 1826 he was admitted into the Illinois Conference, wherein he continued to labor with great zeal and fidelity until his strong constitution gave way, and in 1843 he was obliged to become superannuate, which relation he held until his death, Oct. 2, 1877. As a preacher, Mr. Burns was' clear, pointed, and successful; as a Christian, thoroughly consecrated. See *Minutes of Annual Conferences*, 1878, p. 53.

Burns, Silas

a Methodist Episcopal minister, was born in Fairmont, Va., Jan. 3, 1828. He joined the Church in 1848, and in 1851 entered the West Virginia Conference, in which he served with zeal and fidelity to the close of his life, Dec. 25, 1854. Mr. Burns was exemplary in his piety alike at home and abroad; in the pulpit, clear, practical, and remarkably zealous. See *Minutes of Annual Conferences*; 1855, p. 569.

Burns, William Chalmers, A.M.

a missionary to China from the English Presbyterian Church, was born in Scotland in 1815. He was converted at the age of seventeen; studied at the Universities of Aberdeen and Glasgow; and in 1839 entered upon his ministry at Dundee, where he wielded an influence over the masses unparalleled since the days of Whitefield and Wesley. In 1841 and 1842 he served the Church in Edinburgh; afterwards spent two years travelling and preaching in British North America, and on returning offered himself to the Free Church Mission for India, but they not being able to send him he embarked for China under the auspices of the English Presbyterian Church, in 1847. Soon he became entirely familiar with the Chinese language. Mr. Burns. labored six years in China before he had a single convert to Christianity. But in 1854 a new sera dawned upon his career. Great interest was awakened in the neighborhood of Amoy, and from thence much

success attended his labors. In 1859 he removed to Fuh-Chow; four years later to Peking, and in 1867 to Nieu Chwang, on the confines of Manchooria, where at the close of the year he was seized with fever, which soon terminated his valuable life. Mr. Burns was an unmarried missionary, a man of one object, the salvation of his fellow-men. See *Christian Observer*, Aug. 1870, p. 601; and *Memoir* by Rev. Islay Burns (Lond. 1870).

Burns, William Hamilton

a Presbyterian minister, was born in Stirlingshire, Scotland, July 15, 1779. He was educated in the University of Edinburgh. In 1799 he was licensed by the Stranraer Presbytery, and stationed at Dun, where he discharged his duties faithfully for twenty-one years. In 1820 he was called to the parish of Kilsyth. He died May 8, 1859. See Wilson, *Presb. Hist. Almanac*, 1860, p. 263.

Burnyeat, John

an eminent English minister of the Society of Friends, was born at Crabtreebeck, in the parish of Loweswater, Cumberland, about 1630. He was brought to embrace the views of the Friends in 1655, through the labors of George Fox, and at once began to be persecuted on account of his religious opinions. For four years he lived in comparative seclusion, attending to his secular business and making himself useful in the meetings of Friends. He visited several villages, and, entering on the Sabbath, during divine service, what he calls "bell-house," "worship-house," "steeple-house," etc., he interrupted the services with his "testimony." He was finally arrested and thrown into the common jail in Carlisle, where he was a prisoner twenty-three weeks. Soon after being released, he made a religious tour through some parts of Scotland, and the next year, 1659, through Ireland, having for his companion Robert Lodge, an English minister. At Londonderry he was driven out of the city, by the mayor's orders. During this trip, which lasted a year, he was several times in prison. Early in 1662 he left his home to go to London, to consult George Fox and some of the elders as to whether it was his duty to go to America. On his way back from London he was arrested at Ripon for refusing to take the oath of allegiance and supremacy; as he could not conscientiously take any oath. His imprisonment continued for fourteen weeks. After his return home, he remained there for most of the time until July, 1664, when he

embarked at Galway for Barbadoes, where he remained three or four months, and then took ship for Maryland, landing there in February, 1665. He remained in America for about two years, travelling extensively, and visiting the churches of his denomination in different sections of the country. He spent the summer of that year in Barbadoes, and returned home in the fall. His ministry for the next few years was exercised in various parts of Great Britain. In 1670, in company with William Simpson, he again crossed the ocean, and, having spent six months in Barbadoes, he sailed for America, and arrived in New York Feb. 27, 1671. After spending some time in New England, he visited the middle and southern sections of the country. During a part of this tour he had for his companion 'George Fox. He returned to Ireland in 1673. From this date to the close of his life he was engaged in his ministerial work, often amid severe hardships and trials. His death took place July 11, 1790. A large number of his epistles, etc., may be found in the *Life of John Burnyeat*, in *Friends' Library*, xi, 119, 188, 345-430: 875. (J. C. S.)

Buronzo Del Signore, Carlo Ludovico

an 'Italian prelate, was born at Vercelli, Oct. 23, 1731. He studied at Turin, and was made, at the age of twenty-one, a canon of the Church of Vercelli. Three years after he became vicar-general of the diocese. He was elevated to the see of Aqiu in 1784. in 1791 was translated to Novarra, and in 1797 to the archbishopric of Turin. He resigned his see and retired to Vercelli, where he died, Oct. 22, 1806. He edited the works of Atto, bishop of Vercelli in the 10th century, with a preface and commentary, entitled *Altonis S. Vercellensis Ecc. Ep. Opera*, etc. (Vercelli, 1768, fol.). See *Biog. Universelle*, vi, 342; Landon, *Eccles. Diet. s.v.*

Burpee, Richard

a Baptist minister, was born in York County, N. B. He was for a short time pastor at St. Andrew's; graduated at Acadia College in 1844, and in 1845 went out to Burmah under the auspices of the Baptist Foreign Missionary Society of Nova Scotia and New Brunswick. His health soon became so enfeebled that he returned home in January, 1850. He proceeded to Florida, where he died, Feb. 25, 1853. He was the first missionary sent by the Baptists from the maritime provinces to the foreign field. See Bill, *Hist. of Baptists in the Maritime Provinces*, p. 277-280.

Burpo, Thomas

a minister in the Methodist Episcopal Church South, was born in North Carolina, Sept. 7, 1804. He was converted in 1820; and in 1823 entered the Tennessee Conference, and was transferred to the Mississippi Conference. After filling various appointments with success his health failed, and in 1837 he located. In 1847 he was admitted into the Alabama Conference, and continued efficient until his decease, in January, 1856. Mr. Burpo was an unpretending, modest. Christian gentleman, faithful in all the relations of life, and full of the Holy Spirit. See *Minutes of Annual Conferences of the M. E. Church South*, 1856, p. 707.

Burr, Bradley L.

a Methodist Episcopal minister, was born at Liberty, N. Y., Dec. 30, 1817. He was considered an upright, moral youth in early life; experienced conversion in 1839; immediately began exercising his gifts in prayer and exhortation; but meeting discouragements, his zeal abated and he became a backslider. In 1840 he was reclaimed, and licensed to exhort. In 1847 he received license to preach, and in 1851 entered the New York Conference, and in it labored until his last sickness, which soon terminated in his death, Nov. 16, 1858. Mr. Burr possessed a limited education, but a naturally good mind; was indefatigable in labor, emphatically a revivalist, and a great builder-up of the Church. See *Minutes of Annual Conferences*, 1859, p. 151.

Burr, Erastus Hamilton

a Baptist minister, was born at Preble, N. Y., Feb. 9, 1820, and was a graduate from Madison University in 1849. He pursued his theological studies at the Rochester Seminary, where he graduated in 1851. His ordination took place at Massillon, O., Jan. 7, 1852, where he was pastor in 1851 and 1852. His next pastorate was at Durhamville, N. Y., until 1854. He died at Homer, March 11, 1857. See *Gen. Cat. of Rochester Theol. Sem.* p. 7. (J. C. S.)

Burr, Isaac

a Congregational minister, was born in 1698. He graduated at Yale College in 1717; was ordained minister of the Church in Worcester, Mass., Oct. 13, 1725; was dismissed by an ecclesiastical council in November, 1744; then

removed to Windsor, Vt.; and died in 1751. See Sprague, *Annals of the Amer; Pulpit*, i, 424.

Burr, Jonathan Kelsey, D.D.

a Methodist Episcopal minister, was born in Middletown, Conn., Sept. 21, 1825. He was converted when but thirteen years old, and in 1845 graduated from Wesleyan University at Middletown. After his graduation, he taught for a time in the Adelphian Academy, Mass., and in 1846 became a student in Union Theological Seminary in New York city. In 1847 he preached on Clinton Circuit, N. J., and in 1848 was received on trial in New Jersey Conference, and appointed junior preacher on the Rome and Wantage Circuit. His subsequent appointments were as follows: 1849-50, Milford, Pa.; 1851-52, Orange, N. J.; 1853-54, Union and Burlington; 1855-56 Hoboken; 1857-58, Union Street, Trenton. In 1858 he was transferred to Newark Conference, and stationed at Clinton Street, Newark; 1860-61, Orange (second time); 1862-63, Market Street, Paterson; 1864-66, Hoboken (second time); 1867-69, Central Church, Newark; 1870-72, Morristown; 1873, Hoboken (third time); 1874-76, Madison; 1877-78, Montclair. He was a member of the General Conference of 1872; was for a short time professor of Hebrew in Drew Theological Seminary, though at the same time retaining his pastoral connection with Central Church, Newark; and was a member of the American Committee on the Revised New Test., attending its meetings faithfully, and doing his full share of the work even after sickness had made its inroads upon him. In 1873 he became very ill, but still resisted the steady encroachments of disease, retaining an effective relation to Conference until 1879, when he became supernumerary. For nine years he struggled heroically against the approach of death, not that he feared to die, but because he wished to live to continue his life-work for the Church. So persistent was he in his labor, that even after his health failed he supervised the passage through the press of his *Commentary on the Book of Job*. He died in Trenton, April 24, 1882. He was an excellent preacher, an admirable pastor, and a perfect gentleman. His reading was extensive and accurate, and his Christian character lovely. See (N.Y.) *Christian Advocate*, June 1, 1882; *Alumni Record of Wesl. Univ.* s. a. 1845.

Burrell, John Ilgen

a Lutheran minister, was born in Centre County, Pa. (near Bellefonte), Feb. 5, 1829. He entered the preparatory department Pennsylvania College in 1849, and graduated in 1855. For two years he was principal of an academy in Aaronsburg, and then was appointed superintendent of schools for Centre County until 1860. For a time he taught in Bellefonte. Having studied law, he was admitted to the bar in 1858, and formed a partnership with Robert G. Durham. Turning to the ministry, he studied theology under Rev. D. Moser, of Pine Grove Mills, and was licensed to preach in 1860. During fifteen years following he was pastor of the Stone Church, Northampton County. After 1861 this church was known as St. Paul's. Mr. Burrell founded two churches—one at Martin's Creek, the other at Ackermansville. Though still pastor of St. Paul's, he organized, in 1869, a select classical school. From 1875 until his death he was pastor of St. Matthew's English Lutheran Church, Brooklyn, N.Y. From 1874 to 1877 he was a trustee of Pennsylvania College. He died Jan. 21, 1877. See *Penn. Coll. Book*, 1882, p. 247; *Luth. Observer*, Feb. 2, 1877.

Burrell, Samuel

an English Wesleyan minister, was born at Edmonton, Middlesex, Aug. 7, 1820. He was converted at the age of seventeen; spent three years at the Richmond Theological Institution; was sent in 1846 to Jamaica; labored there for fourteen years; returned to England and proved himself, in several home circuits, a faithful minister. -He died at Thetford, May 13, 1867. Mr. Burrell was of a kind and gentle spirit. See *Minutes of the British Conference*, 1867, p. 25.

Burriburri

among the negroes of New Guinea, is the name given to God, the Creator.

Burritt, Elihu

(often styled "The Learned Blacksmith"), a distinguished philologist and philanthropist, was born at New Britain, Conn., Dec. 8, 1811. His father was a shoemaker, and had in all ten children, of whom Elihu was the youngest. He was sent to the public school, and, although apprenticed to a blacksmith, had already acquired a taste for reading in his brother's school. After ending his apprenticeship, he studied, and acquired something of

Latin, French, and mathematics; but at the end of six months returned to the anvil and forge, learning the Greek grammar during the intervals of labor. He obtained some knowledge of Hebrew; and, to secure at once blacksmith's work and books, he removed to Worcester, Mass., where he studied and toiled intensely. A translation which he made from the German happening to fall under the eye of governor Everett, secured him public notice; and, though still working at his forge, he edited a monthly magazine (*The Literary Gemini*) for one year (1839). In 1840 he began to accept engagements as a lecturer. In the *Eclectic Review* he printed translations from the Icelandic Sagas, and papers from the Samaritan, Arabic, and Hebrew, while he went on adding to his stock of languages. Always interested in philanthropic and social reforms and progress, and particularly in the propagation of the principles of peace, Mr. Burritt began in 1844, at Worcester, the publication of a newspaper called *The Christian Citizen*. From the office of this journal he also issued a series of tracts, entitled *Olive Leaves*. He became very earnest in his devotion to the cause of peace, and devised a mutual system of addresses in its behalf between England and America. He also circulated among travellers a periodical tract, entitled *The Bond of Brotherhood*. In 1846, he was both proprietor and editor of *The Peace Advocate*. In the same year he went to England, where he was hospitably received by men of opinions similar to his own. He lectured, wrote for *Douglas Jerrold's Weekly Newspaper*, printed and circulated tracts, and in 1852 began the distribution of a series of friendly addresses, "from Englishmen, through different parts of France. In all the European Peace Congresses he took a prominent part. For several years he occupied the position of United States Consul at Birmingham. After a residence abroad of nearly twenty-five years, he returned to the United States. He always maintained his interest in the different matters to which he had devoted his life, and continued to write and lecture publicly upon them. He resided at New Britain until his death, March 6, 1879. Of his numerous writings and orations, many of them fugitively printed, we mention only, as published in book form, *Sparks from the Anvil* (1848):-*Miscellaneous Writings* (1850):-*Olive Leaves* (1853):-*Thoughts and Things at Home and Abroad* (1854):-*A Walk from John O' Groat's to Land's End* (1855):-*Lectures and Speeches* (1869). His is another added to the names of those men of nature, energy, and irrepressible aspirations who have pursued knowledge and attained it under early difficulties. See *N. Y. Tribune*, March 7, 1869; Allibone, *Diet. of Brit. and Amer. Authors*, s.v.; Duyckinck, *Cyclop. of Amer. Literature*, ii, 430.

Burroughs, Andrew R.

a Methodist Episcopal minister, was born at Stamford, N. Y., June 19, 1839, of pious parents, who gave him a careful religious training. He experienced conversion in 1857, and in 1863 joined the New York Conference. After serving seven different stations with acceptability he died, Nov. 28, 1877. Mr. Burroughs was a devoted Christian. His preaching ability was superior, and his daily life a living sermon to his people. See *Minutes of Annual Conferences*, 1878, p. 44.

Burroughs, Charles, D.D.

a Protestant Episcopal clergyman of the diocese of New Hampshire, was born in Boston, Dec. 27, 1787. He was ordained priest in 1812, and was rector in Portsmouth, N. H., until about 1857; and still remained there, without regular charge, until 1864, when he removed to Massachusetts, but never resumed regular duty. He died March 5, 1868. He wrote *Memoirs H. B. Morse (1829): -Poetry of Religion*, etc. (1851). See *Prot. Episc. Almanac*, 1869, p. 109; Drake, *Diet. of Amer. Biog. s.v.*

Burroughs, Eden, D.D.

a Congregational minister, was born at Stratford, Conn., Jan. 19, 1738. He graduated at Yale College in 1757; was ordained at Killingly in 1760, where he was pastor for twelve years. From 1772 to 1809 he was in charge at East Hanover, N. H.; the following year he was pastor of the Dartmouth College Church; and at Hartford, Vt., from 1810 to the time of his death, May 22, 1813. See Sprague, *Annals of the Amer. Pulpit*, ii, 90; *Cong. Quarterly*, 1860, p. 183.

Burroughs, Joseph

an English Baptist minister, was born in London, Jan. 1, 1685. His father was a respectable weaver in Spitalfields, who by his prudence and industry acquired considerable property, and was a layman of prominence in his denomination. Being in possession of ample means, he gave his son a liberal education, which was completed at the university of Leyden. In May, 1713, he was invited to become assistant minister in the Baptist Church in Paul's Alley, London; and on the death of his colleague, Rev. Richard Allen, was chosen his successor, being ordained May 1, 1717. Before the general prevalence of open-communion sentiments, now so

largely held in England, Mr. Burroughs took the ground that " as no particular terms of Church communion are prescribed in the New Test., every Church must be at liberty to fix those terms which it may judge conducive to the main end and design of the Gospel, provided no attempt be made to impose them upon others." When he had served his Church forty years, he expressed a wish to be freed from ministerial and pastoral care; but his congregation preferred to secure for him a colleague, and his relation continued until his death, which occurred Nov. 23, 1761. Mr. Burroughs gave to the Christian world many productions from his pen, in the form of sermons, etc. Among these were, *Thanksgiving for Victory* (1713): -*Against Popery* (1735):-two *Discourses* on private *institutions*:-*Concerning Baptism*, etc. (1742):-a volume of *Sermons*, fourteen id number, on various subjects: -*Day Thoughts*, a poem in blank verse, written by way of animadversion upon some gloomy passages in Dr. Young's *Night Thoughts*. Mr. Burroughs belonged to that division of the English Baptists known as " General Baptists," because they hold to general in distinction from particular redemption. See Wilson, *History of Dissenting Churches*, iii, 249, 250. (J. C. S.)

Burroughs, William

a Congregational minister, was born in Boston, Mass., Feb. 1, 1823. After graduating he was for one year a member of the Yale Law School. He then pursued a course of theological study in the seminary of this college, and received license to preach, in 1846 for one year, and in 1847 for four years. His health was too feeble to permit him to discharge the duties of a clergyman, and he resumed the study of law in Philadelphia. In 1853 he was admitted to the bar; in 1855 he travelled extensively in Europe. He died in Germantown, Pa., March 24, 1861. In his last will he bequeathed to Yale College, for the benefit of the Theological Institution, the sum of \$10,000, subject for a few years to a small annuity. See *Obituary Record of Yale College*, 1861.

Burroughs, William Mills

a Methodist Episcopal minister, was born in Mercer County, N. J., June 21, 1814. He was converted at Pennington, in his nineteenth year; began preaching in 1837; and in 1839 entered the New Jersey Conference.. In 1856 he became a member of the Newark Conference, and in it labored to the close of his life, April 17, 1864. Mr. Burroughs was a true friend, a

devoted pastor, and a solid, rather than brilliant, preacher. Without bigotry he was firm, a lover of peace, and a promoter of harmony. See *Minutes of Annual Conferences*, 1865, p. 49.

Burrow, Reuben, D.D.

a Cumberland Presbyterian minister, was born in Guilford County, N. C., in 1798. In 1806 his father removed to Tennessee. The Elk Presbytery received him as a candidate for the ministry at Mars Hill, Giles Co., in 1821. The following year he was sent as a missionary to Missouri, in which state, in 1823, he was licensed. That year he formed a circuit along White River, Ark., where he preached for-some time. Subsequently he went to St. Michael, Mo. Returning to Tennessee he labored for twelve months on a circuit which extended through Giles, Maury, Bedford, and Lincoln counties. He was ordained at Shiloh, Tenn., April 24, 1824. In 1826 he was appointed by the synod as an agent to the Carolinas for the collection of funds to establish a college. In 1827 he returned home and surrendered his agency. The following year he resided near Pulaski, Giles Co. In 1831 he was sent as a missionary, in company with Robert Donnell, through East Tennessee, North Carolina, and Pennsylvania; in 1834 he spent about five months preaching in Missouri. He was again in North Carolina in 1847; after that he labored mostly in Tennessee and Mississippi until 1852, when he was appointed professor of Systematic Theology in Bethel College, at McLemoresville, Tenn., taking charge of the congregation ins that place, and remaining there until 1864. He died in Shelby County, Tenn., May 13, 1868. His eldest son, Rev. Aaron Burrow, died during the civil war. In 1845 Dr. Burrow published a small volume on baptism. He was an extensive contributor to the *Theological Medium*; wrote largely on doctrinal subjects, especially on sanctification. On three occasions he was moderator of the General Assembly in 1836, 1840, and 1850. - He was regarded as one of the strongest men in the pulpit that his Church ever produced. On the vexed question of baptism he had several public discussions with Baptist ministers in Tennessee and Mississippi. See Beard, *Biographical Sketches*, 2d series, p. 240..

Burrowes, Robert, D.D.

an Irish clergyman, and dean of Cork, of the early part of this century, published a *Sermon (1795):-Sermons on the First Lessons of the Sunday Morning Service*, etc. (1817):- *Twelve Discourses on the Liturgy of the*

Church of England (1834). See Allibone, *Diet. of Brit. and Amer. Authors*, s.v.

Burrows, George

an Irish Wesleyan minister, was born in Sligo. He was early converted; entered the ministry in 1809; retired after forty-one years of service; and died at Black Rock, near Dublin, Oct. 22, 1863; in his seventy-sixth year. He was a man of amiable disposition and of consistent piety. See *Minutes of the British Conference*, 1864, p. 27.

Burrows, George W.

was a minister in the Methodist Episcopal Church South. After several years' service in the Kentucky Conference, he removed to Texas, where, in 1855, he was ordained elder in the Texas Conference. Four years later he became superannuated, which relation he sustained to the time of his decease, Aug. 4, 1861. He was a preacher of more than ordinary ability, a man of great affliction, and large faith. 'See *Minutes of Annual Conferences of the M. E. Church South*, 1861, p. 349.

Burrows, James F.

a Methodist Episcopal minister, born Feb. 10, 1826, was converted in 1843; professed conversion in 1845; spent one year at the Concord Biblical Institute; and in 1848 entered the Troy Conference. In 1851 he became a superannuate, which relation he sustained to the time of his death, April 2, 1852. Mr. Burrows was an esteemed Christian gentleman. See *Minutes of Annual Conferences*, 1852, p. 61.

Burrows, Joseph

an English Baptist minister, was born at Sutton Ashfield, Nottinghamshire. He joined an Independent Church in his youth, and was encouraged by his brethren to preach. Subsequently he united with the General Baptist Church in his native village, and for some years was its pastor. In 1831 he removed to Alreton, Derbyshire, in which, and the neighboring town of Ripley, he labored from 1831 to 1847. In 1849 he became pastor in Wolverhampton. In 1850 he removed to a village in Norfolk County, and continued his ministry until obliged to relinquish its duties on account of ill-health. He died at Wirksworth, April 20, 1857. See (Lond.) *Baptist Handbook*, 1858, p. 48. (J. C. S.)

Burrows, Martin

an English Wesleyan minister, was born at Caistor, Lincolnshire, Feb. 24, 1818. He was converted when quite young; began to preach at eighteen; was accepted by the conference in 1838, and was twice appointed to Oldham. He died at his father's house in Rotherham, April 21, 1840. He was a pious and promising young man. See *Minutes of the British Conference*, 1840.

Burrows, Roswell

a Baptist minister, son of the following, was born at Fort Hill, in Groton, Conn., Sept. 2, 1768. He was ordained associate pastor with his father in August, 1806. Soon after he went on a missionary tour, which gave an impulse to the cause of missions in the churches. He served as pastor at Groton, Stonington, and Preston, and at Greenport, L. I. His sermons were Biblical and full of thought. He died, May 28, 1837. See Cathcart, *Baptist Encyclop.* p. 169.

Burrows, Silas

a Baptist minister, was born at Fort Hill, in Groton, Conn., in 1741. He was ordained in 1765 pastor of a Church in Groton, and encountered much opposition from numerous sects in the vicinity. During the Revolutionary struggle he at once boldly espoused the cause of freedom. He lived to see his Church in a flourishing condition, and to witness the adoption of a constitution in Connecticut securing equal, religious privileges to all, for which he earnestly labored. His ministry was favored with several remarkable revivals. He died in 1818. See Sprague, *Annals of the Amer. Pulpit*, vi, 106. Cathcart, *Baptist Encyclop.* p. 169.

Burrows, Thomas

an English Wesleyan minister, was born in Manchester, Aug. 29, 1807. He was converted in early life; entered the ministry in 1831; labored for fourteen years in Jamaica and other parts of the West Indies; thereafter in England; finished a three years' service on Kington Circuit; looked forward to a new sphere of labor in Andover; and died suddenly, Aug. 17, 1874. He was a conscientious and good man, and labored earnestly for the salvation of souls. See *Minutes of the British Conference*, 1875, p. 10.

Burrows, Walter

a Methodist Episcopal minister, was born at Elizabeth, N. J., April 19, 1790. He was led to Christ in early manhood, through the labors of a pious sister; and in 1816 entered the Philadelphia Conference. He labored faithfully and zealously until 1853, when he was granted a supernumerary relation, which he held during life, though he continued to labor as health permitted in connection with the New Jersey and Newark Conferences. He died at Baskingridge, March 4, 1869. As a Christian, Mr. Burrows was joyous in his experience. As a minister, he was judicious, practical, and highly respected. See *Minutes of Annual Conferences*, 1869, p. 55.

Burrows, William

an English Methodist preacher, was born at Nottingham, Jan. 2, 1799. While a boy, he was convinced of sin by reading John Nelson's *Journal*, and soon afterwards he found peace through believing. He was a local preacher in his youth, and entered the itinerant ministry of the New Connection in 1823. He was a burning and a shining light in the Church, and travelled in fourteen of the best English circuits. He labored till his strength was utterly exhausted. For three years his sufferings were great, but he died in triumph at Sheffield, Dec. 4, 1852. See *Minutes of the Conference*.

Burruss, Elijah Willis

a Methodist Episcopal minister, was born in Madison County, Ky., April 17, 1817. He removed with his parents to Decatur County, Ind.. in 1828; was admitted to Church membership in 1838; experienced conversion two years later; received license to exhort and to preach in 1841; and in 1845 entered the Indiana Conference. He labored with unflagging zeal and fidelity until three months previous to his decease; which occurred July 28, 1870. Mr. Burruss was remarkable for his faithfulness and cheerfulness. See *Minutes of Annual Conferences*, 1870, p. 193.

Bursa

in Kalmuck mythology, is a deity said to possess the virtue of preserving beauty, and also of healing diseases. Usually its image is made of stone, and enclosed in a small case, which is hung about the neck. When a Kalmuck contracts a disease, he rubs some of this stone off, and mixes the

dust with his food, which he then eats. The Lamas have sole right to sell these idols. They affirm that the stone came from the mountain on which Dalai Lama lives.

Burscher, Johann Friedrich

a Protestant theologian of Germany, was born at Camenz, Feb. 16, 1732. He studied at Leipsic, where he was also appointed professor of philosophy in 1764. In 1768 he was made professor of theology, and in 1781 senior of the theological faculty. He died Sept. 10, 1805. He published, *Introductio in Ezechielis Librum* (Lips. 1755) :-*Versuch einer kurzen Erldauterung des Propheten Jeremia'* (ibid. 1757):- *Versuch einer Erlduterung der Propheten Hosea aund Joel* (ibid. 1758; 2d ed. 1762):- *Diss. de Gaza De'relicta Futura, ad Zeph. ii, 4* (ibid. 1768):- *Christus Mosis et Pentateuchi Vindex* (ibid. .eod.):--*Ecclesice _Doctrina de Deo Triuno*, etc. (ibid. 1780). See Winer, *Hansdbuch der theol. Lit.* i, 594, 597; Doring, *Die gelehrten Theologen Deutschlands*, i, 211 sq. (B. P.)

Burscough, William, D.D.

an Irish prelate, was consecrated bishop of Limerick in 1725, and died in 1755. He published a number of single sermons. See Allibone, *Diet. of Brit. and Amer. Authors*, s.v.

Burse

was anciently a *purse* to hold that which was valuable; retained even now among the official insignia of the lord high chancellor of England.

Bursar

of a convent was its *treasurer*. In ecclesiastical phraseology, a *burse* is the receptacle for the corporal and chalice-cover. It is a square and flat box made of cardboard, covered with rich silk or cloth of gold, embroidered and studded with jewels, open on one side only, and placed over the chalice veil when the sacred vessels are carried to the altar by the celebrant.

Burt, David

a Congregational minister, was born at Monson, Mass., Aug. 2, 1822. After preliminary study in Wilbraham Academy, he entered Wesleyan University; but graduated at Oberlin College in 1848, and at Andover Theological

Seminary in 1851. On Nov. 5 of the latter year he was ordained pastor in Raymond, N. H., which position he retained until February, 1855. From January, 1856, to February, 1858, he was pastor *fin* Rutland, Mass.; and from May, 1858, to August, 1866, he was acting-pastor in Winona, Minn. The two years following he was employed as superintendent of schools in Tennessee under the Freedmen's Bureau. The next year he was acting-pastor in Minneapolis; and from January to March, 1870, in New Braintree, Mass. After this, about five years, he was superintendent of schools in Winona County, Minn.; and state superintendent of public instruction afterwards, residing at Northfield. He died at St. Paul, Minn., Sept. 23, 1881. See *Cong. Year-book, 1882*, p. 24.

Burt, Edmund

a Congregational minister, was born at Longmeadow, Mass., Nov. 11, 1803. He completed the course in the theological seminary at Gilmanton, N. H., in 1839, and two years after was ordained over the churches of Franconia and Bethlehem. He subsequently labored at Deering; Newfield, Boothbay, Gilead, Me.; Gorham, N. H.; and Stewartstown, Vt. His work was mostly missionary. He died at Gorham, July 14, 1864. Mr. Burt was a careful student of the Bible, and a faithful, instructive, and logical preacher. See *Cong. Quarterly*, 1864, p. 382.

Burt, Federal

a Congregational minister, was born in Southampton, Mass., in 1789. He graduated at Williams College in 1812; was ordained pastor in Durham, N. H., June 18, 1817; and died Feb. 29, 1829. See Sprague, *Annals of the Amer. Pulpit*, ii, 468.

Burt, Nathaniel C., D.D.

a Presbyterian minister, was born at Fairton, N. J., April 23, 1825. He was a graduate of the College of New Jersey in 1846, and of Princeton Seminary in 1850. His ministerial career began at Springfield, O. (1850-55). From this Church he was called to the pastorate of Franklin Street Presbyterian Church, Baltimore, Md.; and in 1860 was called to the Seventh Presbyterian Church, Cincinnati, O. During his pastorate in the latter Church he travelled for some time in Europe and the East, seeking the restoration of his health. He was elected president of Ohio Female College at Cincinnati, in 1868, but soon resolved to return to Europe. In 1870 he

crossed the ocean, in order to superintend the education of young ladies from this country. He died at Rome, Italy, March 4, 1874. He was a man of fine scholarship and cultivated taste; being a correspondent of several American journals, especially the *Presbyterian* and the *New York Evangelist*. He published several volumes, entitled, *Redemption's Dawn :- Hours Among the Gospels :- The Far East:-The Land and Its Story*. See *Presbyterian*, April 4, 1874.

Burt, William

an English Wesleyan minister, was born at Torpoint, Cornwall, April 17, 1792. He was converted at nineteen; received by the British Conference in 1816, and sent to British North America; preached at Frederickton, N. B., from 1817 to 1819; Horton, N. S., from 1819 to 1822; Newport, 1816 and 1822; Charlotte-town, P. E. I., from 1823 to 1826; Odell Town, Canada, from 1826 to 1828; returning to England in that year. After more than thirty years' efficient service in his native land, he retired to Plymouth, where he died, Sept. 15, 1870. Mr. Burt had a singularly simple, practical mind. From the most vigorous toil he never shrank. His wonderful punctuality, method, sense of duty, quiet resolve to do his best in everything, gave him the power of the man of genius. He was most exact and painstaking in study, fond of theology, had an immense fund of quiet humor, his face beamed with faith and trust and love to God and man, and hundreds were converted under his ministry. See *Minutes of the British Conference*, 1871, p. 12; Pope, in *Wesl. Meth. Mag.* 1872, p. 193.

Burtis, Arthur, D.D.

a Presbyterian and (Dutch) Reformed minister, was born in the city of New York, Oct. 25, 1807. He graduated at Union College in 1827; studied theology at Princeton and Auburn Seminaries, graduating from the latter in 1833. He was licensed by the Presbytery of Geneva in 1833, and ordained in 1835. He was settled at Fort Plain Reformed Church in 1835, and subsequently at Little Falls Presbyterian Church, Binghamton, one year; Oxford, seven years; Vernon (N. J.), one year; and Buffalo from 1847 to 1857. He taught in Buffalo, and was district secretary of the American and Foreign Christian Union from 1859 to 1863. In 1864 he accepted the professorship of Greek in Miami University, where he remained until his decease, March 23, 1867., Dr. Burtis was a thorough classical scholar, and, before entering upon his theological studies, had studied law with

chancellor Kent. His learning was varied and profound, and in his professional chair, at a late period of life, he found 'his true place. His death was greatly lamented. See Corwin, *Manual of the Ref.. Church*, s.v.; *Appleton's 'Annual. Cyclop.* 1867, p. 558. (W. J. R. T.)

Burton, Henry

a Methodist Episcopal minister, was born in 1787. In 1830 he entered the New York -Conference, but in 1837 impaired health, induced by excessive labor, caused him to locate. He resumed his place in 1849, and continued zealous until 1858, when he became superannuated, which relation he held to his death, at Middletown, Conn., Sept. 25, 1878. Mr. Burton possessed a clear mind, a courageous heart, and a sound faith. See *Minutes of Annual Conferences*, 1879, p. 32.

Burton, James, D.D.

an English divine, was born in 1745, and educated at Magdalen College, Oxford, of which he became a fellow. He was presented to the rectory of Over-Warnton, Oxfordshire, with the annexed perpetual curacy. of Nether Warnton, in 1771; to the vicarage of Little Berkhamstead, Herts, in 1789; to the incumbency of the first portion of Waddesdon, Bucks, in the same year; and was appointed canon of Christchurch, Oxford, in 1792. He was also chaplain in ordinary to the king, and for many years a magistrate of Oxfordshire. He died June 30, 1825. See (Lond.) *Annual Register*, 1825, p. 264.

Burton, James Daniel

an English Wesleyan minister, was born in Manchester, July 25, 1784, and commenced his itinerancy in Wakefield in 1805. He labored efficiently and zealously until 1814, when his health failed. He died at Liverpool after a tedious illness, which he bore with fortitude and resignation, March 29, 1817. He was a minister of much promise. ,See *Wesl. Meth. Mag.* 1817, p. 881.

Burton, John (1)

an English minister of the Society of Friends, was born at Dent, Yorkshire, in 1682. Early in life he became a Christian, and in due time gave evidence that he would be of service to the cause of Christ as a preacher of his Gospel. His labors extended over a wide field, embracing not only many

sections of his native land, but reaching also to the American colonies. After a long life of unwearied service, he died March 23, 1769. See *Piety Promoted*, ii, 43.5,436. (J. C. S.)

Burton, John (2)

a Baptist minister, was born in England in 1760. He emigrated to Halifax, N. S., in 1792; and subsequently came to the United States, where he connected himself with a Baptist Church. Some time after this he returned to Halifax, and, being now. an ordained minister, he administered the first baptism by immersion ever witnessed in that city. In 1795 he assisted in the organization of a church, and was its pastor till his death, Feb. 6,1838. " He was a Christian gentleman, useful in the community in which he labored, and enjoying the love and respect of those around him." See Cathcart, *Baptist Encyclop.* p. 170. (J. C. S.)

Burton, John Hill

historiographer royal for Scotland, was born April 22, 1809, at Aberdeen, where he was educated at the grammar-school, and afterwards at Marischal College. His father dying when he was a boy, he had his own way to make. He chose the legal profession, and was in 1831 admitted 'to the Scottish bar. He never got practice, but wrote two legal books, of value in their day; and he acquired a knowledge of the history of Scotch law which was useful when he afterwards wrote his *History*. Unable to support himself by his profession, he succeeded in doing so by the scarcely less arduous profession of letters. He began to write as early as 1833 for the *Westminster*, and afterwards for the *Edinburgh* and *North British Reviews*. In 1846 he published *The Life and Correspondence of David Hume*, and in 1847, *Lives of Simon Lord Lovat, and Duncan Forbes of Culloden*. His main work, however, was his *History of Scotland* (1853,2 vols.), covering the period from the Revolution of 1688 to the extinction of the last Jacobite rebellion in 1748, and which he supplemented in 1867 to 1870 by seven volumes on the history of Scotland from Agricola's invasion to the Revolution of 1688. A second edition of the whole work, in eight volumes, was issued in 1873. "This," says a writer in the *Academy*, is beyond doubt the most, indeed, the only, complete history of that country; for no other historian has embraced the whole of the political existence of the Scottish nation down to the time when it finally merged in that of Great Britain." His last publication was, *History of the Reign of Queen Anne*

(1880). Mr. Burton died Aug. 10, 1881, at Morton House, near Edinburgh. (B. P.)

Burton, J. E.

a Methodist Episcopal minister, was born in Nicholas County, Ky., in 1812. He removed to Monroe County, Ind., in 1821; joined the Church in his thirteenth year; was licensed to preach in his eighteenth year; removed to Missouri in 1850; and in 1851 was admitted into the Missouri Conference, wherein he labored faithfully, with one year's exception as superannuate, to the time of his death, in 1866. Mr. Burton was a practical preacher of respectable talents, greatly beloved by those who knew him. .See *Minutes of Annual Conferences*, 1866, p. 264.

Burton, Nicholas

a Spanish martyr, was a merchant dwelling in the parish of Little St. Bartholomew. He was put into prison in Cadiz for no assigned reason; and lay there in irons fourteen days. All this time he instructed the poor prisoners in the Scriptures. When the officers found out his course, they carried him in irons to Seville, into a still more dismal prison called Triana, where the fathers and friars proceeded against him secretly, according to their custom. On Dec. 20, 1558, he was taken to a place called the Auto, where his tongue was forced out of his mouth with a cloven stick fastened upon it, so he could not utter his faith to the people. As soon as the sentence was given, he was tied to a stake and burned. See *Fox, Acts and Monuments*, viii, 513.

Burton, Thomas Blount

an English Congregational minister, was born at Nottingham, March, 1787.' He was left an orphan at the age of nine, and received his early education at Roggin, under the care of an aunt. While at school he was very reckless, but afterwards became a Christian, and joined the Methodist New Connection. In 1818 Mr. Burton joined the Independents at Castle Gate, where he preached till his death, Dec. 22, 1860. His preaching was marked by. great simplicity and directness, and in character he was as much known and esteemed for his transparent uprightness as for his unfeigned humility. See (Lond.) *Cong. Year-book*, 1862, p. 225.

Burton, William (1)

an English clergyman of the latter part of the 16th century, was minister of the cathedral church in Norwich. He published *Catechisme* (1591):- *Seven Sermons* (1592); and other sermons. See Allibone, *Diet. of Brit. and Amer. Authors*, s.v.

Burton, William (2)

a Baptist minister, was born at Margaree, Cape Breton. He united with the Church in 1826, and was ordained July 20, 1828. From 1830 to 1853 he was the colleague of Rev. Harris Harding, pastor of the Church in Yarmouth, and subsequently was pastor of churches in St. John, N. B., and Hantsport, N. S., where he died in 1867. See Cathcart, *Baptist Encyclop.* p. 170. (J. C. S.)

Burton, William H.

a Protestant Episcopal clergyman of the Diocese of Mississippi, was rector of the Church at New Iberia, La., in 1853; the following year was rector in Franklin; in 1857, missionary at Bavou Sara, and remained in this work until the close of 1859. Subsequently, he acted as a general missionary in the neighborhood, having his residence at Centreville; and in 1865 he became officiating minister at Corinth, Miss. The following year he was rector of St. Jude's Church, in that place; and in 1867 rector of the Church of the Epiphany, near Port Gibson, Claiborne Co., Miss. He died Sept. 8, 1870: See *Prot. Episc. Almanac*, 1871, p. 118.

Burton, William Miller, A.M.

a minister of the Protestant Episcopal Church, was born at Winsted, Conn., in 1808. At an early age he evinced an extraordinary desire for knowledge. He entered the academy at Erie, Pa., whither his father had removed in 1812. At sixteen he was a teacher, in which profession he continued for several years. Graduating at the Wesleyan University, Middletown, Conn., in 1834, he at once became a tutor, afterwards professor, in Alleghany College, Meadville, Pa.-a position which he occupied for several years. He was ordained deacon in 1840, and priest in 1841; and was settled one year as minister at Hollidaysburg, Pa.; four and a half years as rector of St. John's Church at Ohio City (now Cleveland), O.; seven years as rector of St. Peter's, Tecumseh, and St. John's, Clinton-a

double parish in Michigan. He died at Tecumseh, Nov. 20, 1854. His preaching was distinguished for purity and elegance of diction. See *Amer. Quar. Church Rev.* 1855, p. 159; *Wesl. Univ. Alumni Record*, 1882, p. 5.

Burtons

were soothsayers of the ancient Prussians. They told fortunes from lots drawn.

Burt, John

a Presbyterian minister, was born at Kilmarnock, Ayrshire, Scotland, May 23, 1789. When a youth he was decoyed into a boat by a press-gang, and made to serve five years in the British navy. He was afterwards liberated through the interference of a British officer, when he returned to Scotland and devoted himself to literary studies. He taught school sixteen months in Kilmarnock, and went to Glasgow to attend lectures in the university. In 1817 he came to America, and joined the Sixth Street Presbyterian Church, Philadelphia. Determined to elevate himself to the ministry, he entered Princeton Theological Seminary in 1822; and after remaining about a year, he was licensed to preach by the Presbytery of Philadelphia, and was ordained and installed pastor of the Presbyterian Church in Salem, N. J., in 1824. He remained pastor of this Church six years, when he became editor of the *Presbyterian*, Philadelphia. In 1833 he took charge of *The Standard*, a religious paper published in Cincinnati, O., and was (1835-1842) pastor of the Fifth Presbyterian Church of that city. He was elected a professor of Washington College, but declined to accept, and in 1842 took charge of the Church at Blackwoodtown, N. J., which he retained until 1859. ' He was for many years the translator of the French contributions to *the Presbyterian*. He died at Salem, March 24, 1866. See Wilson, *Presb. Hist. Almanac*, 1867, p. 124; *Gen. Cat. of Princeton Sem.* 1881, p. 38.

Burward, Anthony

an English martyr, was one of five who were burned at Canterbury in September 1555, for the true testimony of Christ and his Gospel See Fox, *Acts and Monuments*, vii, 383.

Burwash, Henry

an English prelate of the 14th century, was named from Burwash, Sussex. "He was of noble alliance, but, when this is said, all is said to his

commendation, being otherwise neither good for Church nor state, sovereign nor subjects; covetous, ambitious rebellious, injurious." He was recommended by his kinsman, Bartholomew de Badilismere, baron of Leeds, in Kent, to Edward II, who preferred him bishop of Lincoln. It was not long before he fell under the king's displeasure, his temporalities were seized, though afterwards, on his submission, restored. He retained his old grudge, and assisted the queen in the deposition of her husband. He was twice lord-treasurer, once chancellor, and once sent as ambassador to the duke of Bavaria. He died in 1340. The story goes that after his death, he was condemned as *viridis viridarius* (a green forester), because in his lifetime he had enclosed other men's grounds into his park. See Fuller, *Worthies of England* (ed. Nuttall), iii, 248.

Burwell, W. F.

a Baptist minister, was born in Pennsylvania in 1841. He was baptized at the age of fifteen, and united with the Monongahela Union Church. He was licensed to preach June 1, 1866. After preaching temporarily in several churches, he was ordained Aug. 5, 1867, as pastor of the Greensborough and Beulah churches. His connection with these continued for some time, and then he devoted himself to the Greensborough Church, being its pastor for five years. After his resignation, he was pastor or supply of the Goshen, Zoar, Forks of Cheat, and Monongahela Union churches-the latter as pastor, for four years. For one year he served as financial agent for Monongahela College. He died in Dunkard township, Greene Co., Pa., March 12, 1881. See *National Baptist*, March 24, 1881. (J. C. S.)

Bury, Richard

a Protestant Episcopal clergyman of the Diocese of Ohio, resided, in 1853, in Trenton, Mich. Thence, the next year, he removed to Grosse Isle, where he remained until 1864, and from thence to Cleveland, O., as rector of St. James's Church, remaining there until he died, July 21, 1875, aged eighty-three years. See *Prot. Episc. Almanac*, 1876, p. 149.

Bus, Balthasar De

a French ascetic theologian of the Jesuit order, nephew of Cesar de Bus, was born in 1587, and died Dec. 21, 1657. He wrote, *Preparation a la Mort* (Lyons, 1648; Grenoble, 1660) :-*Motifs de Devotion envers la Sainte-Vierge* (Lyons, 1649):*Occupation Interieure pour les deux*

Semaines de la' Passion (1650):-Motifs de Contrition (1652) :-Exercice de la Presence de Dieu (Chambery, 1669). See Hoefer, Nouv. Biog. Generale, s.v.

Bus, Cesar De

a French monk, was born at Cavaillon, Feb. 3, 1544, and died at Avignon, April 15, 1607. After having lived a life of dissipation, he joined the clergy and was made canon of Cavaillon. He founded, in 1592, the Congregation of the Priests of the Christian Doctrine, called " Doctrinaires," and of a similar one of the Ursulines, called "Filles de la Doctrine Chrétienne," who, like the former, had to teach. Cesar de Bus is the author of *Instructions Familieres* (Paris, 1665). See Beauvais, *Histoire de la Vie de Cesar de Bus* (Paris, 1645); Lichtenberger, *Encyclopedie des Sciences Religieuses, s.v.*; Hoefer, *Nouv. Biog. Generale, s.v.* (B. P.)

Bus (Or Bos, Or Van Der Bosch), Cornelius

a Dutch engraver, was born at Bois-le-Duc about 1510, and visited Italy while young. The following is a list of some of his works: *The Last Judgment; Lot and his Daughters; David and Uriah; Jesus Preaching to the Jews; Death Seizing a Monk; The Entombing of Christ.* See Spooner, *Biog. Hist. of the Fine Arts, s.v.*; Hoefer, *Nouv. Biog. Generale, s.v.*

Busca, Antonio

a Milanese painter, was born in 1625. He studied under Procaccini, and painted, in competition with that master, a picture of the *Virgin, Mary Magdalene, and St. John*, in the church of San Marco. He died in 1686. See Spooner, *Biog. Hist. of the Fine Arts, s.v.*; Hoefer, *Nouv. Biog. Generale, s.v.*

Busca, Ignazio

an Italian prelate, was born at Milan in 1713. He was nuncio in the Netherlands before the insurrection of these provinces against Joseph .II. On his return to Italy he was appointed governor -of Rome; became cardinal in 1789; and obtained the confidence of Pius VI, who sent him to Milan. to negotiate with Cavauld, sent from France. He failed in this mission and returned to Rome, where he continued to perform important offices. Later he opposed the Concordat. He died in 1803. See Hoefer, *Nouv. Biog. Generale, s.v.*; Rose, *Gen. Biog., Diet. s.v.*

Busch (Lat. Buschius), Hans (Or Arnold)

a Dutch theologian, was born in 1399 (or 1400) at Zwolle, in Overijssel. He studied theology at the monastery Windesheim, and was appointed canon in 1419 (or 1420). According to some authorities, he, also became prior of Sulten, in the diocese of Hildesheim, in Saxony. He -acquired a great renown through his indefatigable zeal, firmness, and tact, with which he reformed the monasteries in Frisia, Westphalia, and Saxony, in spite of the resistance of monks and nuns. He died in 1477 or 1479. He is the author of a chronicle of the monastery Windesheim, entitled *De Viris Illustribus Ordinis sui et Monasterii Windesimensis* (2d ed. by H. Roswey - dus, Antwerp, 1628) : — *De Reformatione Monasteriorum Quorundam Saxonice, libri iv* (reprinted in *Leibnitii Scriptt. Brunsvic.ii*, 476 sq., 806 sq.). Both these were -originally published at Antwerp in 1621. Trithemius .mentions other works of this writer in MS. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Schlegel, *Kirchen-und Reformationsgeschichte von Nor-ddeuschland* (Han-over, 1828); Klippel, in Herzog's *Real-Encyklop.* . v.; Lichtenberger, *Encyclopedie des Sciences Religieuses*, - s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Busch, Peter

a Lutheran theologian of Germany, was born Nov. 15,1682, at Libeck. He studied at Leipsic, and, after having acted as tutor in the families of - several noblemen, he was, in 1717, appointed pastor at Ofleben, near Helmstadt. In 1721 he was called to Hanover, where he died, May 3,1744. He wrote treatises on several hymns, and composed more than sixty hymns, some of which are still in use. See Koch, *Gesch. ,des deutschen Kirchenliedes*, v, 562 sq. (B. P.)

Buschbeck, Erhard Carl

a Reformed theologian of Germany, was born at Kothen, in Anhalt, in 1816. In 1845 he became preacher at the Reformed .Church in Trieste, and in 1875 also superintendent of ithe Vienna Reformed diocese. He died Dec. 29, 1882. He wrote, *Biblische Geschichten für Schule und Haus* - (Frankfort, 1855): — *Preghiere pur Uso Domestico de Cristiani Evangelici Riformati* (Trieste, 1858). In conalection with Steinacker, he published *Verfassungsent-wurfffür die evangelische Kirche Oesterreichs*, etc. (ibid. .1850). See Zuchold, *Bibl. Theol.* i, 208. (B. P.)

Busching, Anton Friedrich

a German Protestant theologian and geographer of Germany, was born Sept. 27, 1724, at Stadthagen. He studied theology at Halle; in 1748 was called to Petersburg, as preceptor of prince Biren; in 1754 became professor of philosophy at Gottingen, but was afterwards silenced, for alleged heterodoxy; in 1759 became ordinary professor there in 1761 went to Petersburg, as director of the Protestant churches, but resigned in 1765, and went to Altona, and finally to Berlin, where he died, May 28, 1773, being doctor of theology, member of consistory, and rector of the Kilnische gymnasium. He wrote, among other, works, *Introductio Hist.-theol. in Epistolam Pauli ad Philippenses* (Halle, 1746): — *Gedanken von der Beschaffenheit und dem Vorzuge der bibl. dogmat. Theologie vor der scholastischen* (Berlin, 1758): — *De Procrastinatione Baptismi apud Veteres ejusque Causis* (Halle, 1747): *Geschichte der evangel. Gemeinden in Russland* (Altona, 1764, 1767, 2 vols.): — *Geschichte der judischen Religion* (Berlin, 1779): — *Vitringa's Auslegung der Weissagungen des Jesaias* (Halle, 1749-51). See Winer, *Handbuch der theol. Lit.* i, 67, 89, 147, 217, 234, 292, 631, 774, 835, 859; Furst, *Bibl. Jud.* i. 138; Hofer, *Nouv. Biog. Generale*, s.v. (B. P.)

Busee (Lat. Busceus, I. E. De Buys), Gerard

a Dutch theologian, was born about 1538. He was canon at Xanten, and distinguished himself as a preacher. He died in 1596. He wrote a *Reply to Faccius Illyricus*; also a catechism in Flemish. See Hofer, *Nouv. Biog. Generale*, s.v.

Busee, Johannes (Hans Buys)

a Dutch theologian of the Jesuit order, was born at Nimeguen in 1547, and for a long time taught theology in Mayence, where he died, May 30, 1611. His principal works are, *Disputatio Theologica de Jejuniis*: — *De Descensu Christi ad Inferos*: — *Modus recte Meditandi de Rebus Divinis*.

He also translated several religious works from the Italian and Spanish, and wrote some in Latin. See Hofer, *Nouv. Biog. Ge'nerale*, s.v.; Rose, *Gen. Biog. Diet.* s.v.

Busee, Peter

a Dutch theologian of the Jesuit order, brother of Johannes, was born about 1540. He was professor of Hebrew at Vienna, where he died in 1587. He wrote, *Opus Catechisticum, sive Summa Doctrinæ Christianæ Petri Canistii* (Cologne, 1577). See Hoefer, *Nouv. Biog. Generale*, s.v.

Busey, Thomas H.

a Methodist Episcopal minister, was born in the city of Washington in 1814. He received a religious training; experienced conversion in his eighteenth year; and entered the Baltimore Conference in 1837. He died April 19, 1856. Mr. Busey was modest in manner, but strong in mind. See *Minutes of Annual Conferences*, 1857, p. 202.

Busfield, John Atkinson, D.D.

an English clergyman, was born in 1775, and educated at Clare Hall, Cambridge. He was rector of St. Michael's, Wood Street, London, and lecturer of St. Marylebone; and died in 1849. He published *The Christian's Guide* (1800).: -*Fast Sermon* (1810): — *Sermons on the Duties of the Christian Religion, the Lord's Prayer, and the Great Mystery* (1826, 3 vols.). See Allibone, *Diet. of Brit. and Amer. Authors*, s.v.

Bush, Alexander

a Baptist minister, was born at Lowville, Lewis Co., N. Y., Feb. 1, 1810. He united with the Church in 1827, and, after teaching for a time, pursued a course of study at Hamilton. He was ordained pastor of the Tyringham and Lee, Mass., Church, Oct. 17, 1838. He preached his last sermon July 30, 1842, and, after lingering a year or two in great physical suffering, he died June 17, 1844. See Cathcart, *Baptist Encyclopaedia*, p. 170,171. (J. C. S.)

Bush, Alva, LL.D.

a Baptist minister, was born at Busti, Chautauqua Co., N.Y., Jan. 25, 1830. He was fitted for college in Jamestown Academy, and was a graduate of Burlington University, Ia.. In November, 1859, he was ordained pastor of the Church at Strawberry Point, afterwards in Fayette, and was for a short time an instructor in Upper Iowa University. In January, 1863, he came to Osage, and established the Cedar Valley

Seminary, of which he was the principal for eighteen years. During eight of these years he was pastor of the Church in Osage, and subsequently his Sabbaths were largely devoted to work in the country districts, where he was much beloved. Decided although he was in his denominational views, we are told that "the bounds of no Church or creed could ever confine his sympathies or his activities. He belonged to all churches, and Christianity and humanity lost in his death a most efficient and unselfish worker." In the cause of higher education he took great interest, and was honored on account of that interest. He died July 1, 1881. See *The Chicago Standard*. July 14, 1881. (J. C.S.)

Bush, Charles, Jr.

a Methodist Episcopal minister, son of Rev. Charles Bush, Sr., a worthy local preacher in the M. E. Church, was born at Naples, Ontario Co., N.Y., Jan. 23, 1819. He experienced conversion about 1844; entered the Western New York Conference, and in it served the Church zealously until his death, July 22, 1874. Mr. Bush was a plain, faithful, energetic, efficient Methodist preacher. See *Minutes of Annual Conferences*, 1874, p. 153.

Bush, Charles Peck, D.D.

a Congregational and afterwards a Presbyterian minister, was born at Brighton, N. Y., Nov. 11, 1813. From 1837 to 1839 he was connected with the Yale Theological Seminary, but in the following year graduated at Union Theological Seminary. From Nov. 15, 1841, to Oct. 1, 1845, he was the ordained pastor of the Tenth Presbyterian Church, New York city. Sept. 1, 1846, he was installed pastor in Greenville, Norwich, Conn., from which he was dismissed Feb. 1, 1856. To his duties as acting pastor of the New England Church in Chicago, 1856, he added those of an editor. In January, 1857, he became pastor of the Presbyterian Church in Beloit, Wis., where he remained until Oct. 1, 1859. For three years he was district secretary, in New York, of the American Tract Society; from 1863 to 1871 he was district secretary of the A.B.C.F.M. at Rochester, N. Y.; subsequently held the same position in New York city, where he was also general agent until the time of his death, which occurred at Albany, Feb. 22, 1880. Among his published works are, *Work for All: — Five Years in China, etc.: — Memoir of Samuel Huggins*; etc. See *Cong. Yearbook*, 1881, p. 18; *N. Y. Observer*, Feb. 26, 1880.

Bush, Leverett, D.D.

a minister of the Protestant Episcopal Church, was for twenty-three years rector of St. Paul's Church, Oxford, N. Y., during which time he was distinguished for his zeal and urbanity. He relinquished his charge some time before his death, which occurred at Philipsville, Alleghany Co., Nov. 26, 1856. See *Amer. Quar. Church Rev.* 1857, p. 143.

Bush (Or Bushe), Paul

an English prelate, was born in 1490, and educated at Oxford, where he graduated B.A. in 1518. He afterwards became a brother of the order called Boni Homines, and, after studying some time among the friars of St. Austin (now Wadham College), he was elected provincial of his order at Edington, in Wiltshire, and canon residentiary of Sarum. On account of his great acquisitions in learning, Henry VIII made him his chaplain, and advanced him to the newly erected see of Bristol, to which he was consecrated June 25, 1542. On the accession of queen Mary he was deprived of his bishopric, and spent the remainder of his life in a private station at Bristol, where he died, Oct. 11, 1559. He wrote, *Notes on the Psalms* (Lond. 1525): — *Treatise in Praise of the Crosse*: — *Answer to Certain Queries concerning the Abuses of the Mass*: — *Dialogues between Christ and the Virgin Mary*: — *Carmina Diversa*; and other works. See Chalmers, *Biog. Dict.* s.v.; *Allibone, Dict. of Brit. and Amer. Authors*, s.v.

Bush, Samuel

a Free-will Baptist minister, was born at Edgecomb, Me., April 15, 1797. From 1823 to 1827 he followed the sea, and in the latter year moved to Montville, Me. In 1835 he was converted, and in 1839 was licensed to preach by the Edgecomb Quarterly Meeting, and subsequently ordained in the Whitefield Church. He performed a large amount of evangelical labor in Clinton, Smithfield, Stark, Mercer, Belgrave, and other places in Maine, and was honored by his Master in his work. He died in Edgecomb, May 30, 1875. See *Morning Star*, Feb.: 23, 1876. (J. C. S.)

Bush, Samuel Webster

a Presbyterian minister, was born in Virginia, July 10, 1806. He was brought up in Albany, as a member of the First Church, and with the

advantages of the academy there. He read law at Lenox, Mass., and edited a newspaper; but some time after his admission to the bar he returned to the ministry, and he pursued theological study at Auburn Seminary, passing through the full course, 1836-39. He exercised his ministry at Binghamton five years, Skaneateles seven years, Norwich four years, Cooperstown seven years, and filled the chaplaincy of the Binghamton Inebriate Asylum for ten years, until his death, March 21, 1877. His appearance and manners as a gentleman, his good understanding and intelligence, his sincerity, his unflinching devotion to his calling, introduced him into cultured congregations, and made him acceptable and useful. See *Presbyterianism in Central N. Y.* p. 477; *Gen. Cat. of Auburn Sem.* 1883, p. 264.

Bushby, Christopher C.

a Methodist Episcopal minister, was born in Yorkshire, England, Jan. 1, 1839. He emigrated with his parents to Lafayette County, Wis., at the age of three; experienced religion in 1861; and in 1863 entered the West Wisconsin Conference. Subsequently he was transferred to the Rock River Conference. He died Nov. 18, 1876. Mr. Bushby manifested in his life geniality without rudeness, self-assertion without vanity, positiveness without dogmatism, and piety without cant. See *Minutes of Annual Conferences*, 1877, p. 138.

Bushell, Robert

an English Methodist minister, was born. at Chipping Norton, April 30, 1827. His parents were Wesleyans; and he had a godly training. As a Methodist Sunday-school scholar, he was noted for punctuality, regularity, and diligence-habits which never left him. At the age of thirteen a severe illness brought him near to death, and the effects of it made breathing difficult ever after. He gave his heart to God as a lad, soon after his recovery, and joined the Methodist Society. In 1848 he came to London, and became a local preacher under the Rev. Dr. Beaumont. In 1849, when three ministers were unjustly expelled from the Methodist Conference, Mr. Bushell joined himself to the Reformers, who adhered to the expelled ministers. In 1851 he became the minister of the Society of Methodist Reformers at Wisbeach, and remained there for seven happy and prosperous years. He afterwards travelled for five years each in two of the London circuits, and four years in Sheffield. No less than twelve hundred members were added to those three societies during his ministry. In 1869

he was appointed connectional secretary of the United Methodists (the union having taken place in 1857), and, filling that office for two years, the conference in 1871 unanimously elected him general missionary secretary, which position he filled with marked ability till 1881, when, through excessive labors and journeys on behalf of missions, his health gave way, and he was obliged to resign his office. He died in peace at Sheffield, Nov. 22, 1881. He was in labors most abundant.

Bushnell, Albert, D.D.

a Presbyterian minister, was born at Rome, N. Y., Feb. 9, 1818. Having received a preparatory education, he entered, in 1840, Lane Theological Seminary, from which he regularly graduated. His enthusiasm for missions, especially to Africa, showed itself in the seminary, and he constructed a map of the "Dark Continent," with which he visited the churches in Southern Ohio, thrilling his hearers with his missionary appeals. On Nov. 5, 1843, he was licensed to preach, and ordained by the Presbytery of Cincinnati as a missionary to Africa. He and a fellow-graduate, John Milton Campbell, sailed for Africa, on Jan. 1, 1844. When near the end of their voyage they were both prostrated by the coast fever. On March 18 Campbell died, and was buried at Cape Palmas, but Bushnell was spared to be for thirty-six years the apostle of the Gaboonregion. He was in some sense the father, and in every sense the hero, of Presbyterian missions in Africa. His visit to this country, and his appeals to the General Assembly in 1879 for a reinforcement of the mission, called forth expressions from that body of the high appreciation in which he and his work were held. On his return, he tarried three weeks at Madeira. But his heart was fixed on his beloved Africa, and he proceeded on his voyage, and in less than two weeks died, in sight of land, and was buried at Sierra Leone, Dec. 2, 1879. See *N.Y. Presbyterian*, Jan. 14, 1880. (W. P. S.)

Bushnell, Calvin

a Presbyterian minister, was born at Saybrook, Conn., in 1781. He graduated at Williams College, Mass., in 1809; studied theology under Dr. David Porter; was licensed by the Oneida Presbytery in 1812; labored as a domestic missionary in Western New York for nearly twenty years, and after 1835 in the West. He died at Lisbon, Ill., May 15, 1864. See *Wilson, Presb. Hist. Almanac*, 1865, p. 159.

Bushnell, Harvey

a Congregational minister, was born at Saybrook, Conn., March 25, 1794. He studied theology with Rev. Dr. N. W. Taylor of New Haven, and others; was ordained pastor of the Second Church in Plymouth (South), Mass., Nov. 21, 1821, from which charge he was dismissed June 30, 1823; from 1824 to 1834 he was pastor in West Avon, Conn.; from January, 1835, to April, 1838, he was acting pastor in Hamburg Church, now Lyme First; then, until 1834, held the same position in the Union Congregational Church in Sullivan, N. Y. Subsequently he resided, without charge, in Old Saybrook, Fairhaven, and Winsted, Conn. He died at Saybrook, March 14, 1879. See *Cong. Yearbook*, 1880, p. 13.

Bushnell, Horace, D.D., LL.D.

a distinguished Congregational minister, was born at Litchfield, Conn., April 14, 1802, and graduated from Yale College in 1827. After spending one year in the office of the *New York Journal of Commerce*, he studied law, and was at the same time tutor in Yale College from 1829 to 1831. He passed two years in the Yale Divinity School, and was ordained pastor of the North Church, Hartford, May 22, 1833. This was his only settlement, and continued until 1859, when he was dismissed. He died at Hartford, Feb. 17, 1876. During his ministry he became eminent not only for his ability as a preacher and a theologian, but also as a writer. Among the numerous productions of his pen were the following: *Christian Nurture* (1847; enlarged, 1860) : — *God in Christ* (1849): — *Christ in Theology* (1851): — *Sermons for the New Life* (1858): — *Nature and the Supernatural* (eod.): *Work and Play* (1864) : — *Christ and his Salvation* (eod.): — *The Vicarious Sacrifice* (1865): — *Moral Use of Dark Things* (1868): — *Woman Suffrage* (1869): *Sermons on Living Subjects* (1872): — *Forgiveness and Law* (1874). Dr. Bushnell occupies a position quite unique among American divines. By some of the leaders of his denomination he was regarded, at times, as being loose and heterodox in his views, and they refused to affiliate with him. As, however, his life passed away, he became more and more the object of sincere interest and Christian sympathy among all who came within the range of his influence. On account of the rare purity of his style, the elevation of his sentiments, and his remarkable knowledge of the windings and intricacies of human nature, he has made for himself a place of the highest rank among American writers. Whatever difference of opinion there may be about his

peculiar theological views, there can be none about his intellectual ability, the charm of his conversational powers, and his wonderful gift as a writer. See *Memoirs of H. Bushnell* (N. Y. 1880); *Cong. Quarterly*, xix, 411; Allibone, *Diet. of Brit. and Amer. Authors*, s.v. (J. C. S.)

Bushnell, Jackson Jones

a Congregational minister, was born in Old Saybrook, Conn., Feb. 19, 1815. He graduated from Yale College in 1841, and entered Andover Theological Seminary in December, 1841; but, after a few months there, became a tutor in Western Reserve College, Ohio. After a tutorship of two years, during the latter of which he was licensed to preach, he was appointed financial agent of the college, and served in that relation, and as an agent of the Western College Society, until April, 1848. He was then appointed professor of mathematics and natural philosophy in Beloit College, Wis., and entered on his office as the pioneer instructor of the new institution. In 1858 he resigned, and devoted himself to business in Beloit; but in 1863 was reappointed, and continued in office until his death, March 8, 1873. See *Obituary Record of Yale College*, 1873.

Bushnell, Jedediah

a Congregational minister, was born in Saybrook, Conn., Nov. 26, 1769. At the age of sixteen he was apprenticed to a shoemaker, and at twenty-one established himself in the business. Two years after, he was converted. After a preliminary course of study, he entered Williams College, from which he graduated in 1797. During his collegiate career he taught school. He studied theology under the Rev. Mr. Judson of Sheffield, Mass.; and, after receiving license to preach, he labored successfully in various places. He next entered the service of the Connecticut Missionary Society, laboring especially in Western New York and in Western Vermont during the first five years. On May 25, 1803, he was installed pastor in Cornwall, Vt. During his ministry in this place, which covered the period of thirty-three years, his church enjoyed fourteen revivals of religion. On May 25, 1836, he resigned his pastorate. For seven years he was employed in ministering to the neighboring churches. In 1843 he was disabled by an affection of the throat. He died May 25, 1836. He was one of the founders of the Vermont Missionary Society, and one of its Committee of Missions. For a considerable time he was a trustee of Middlebury College. He was one of the editors of a monthly magazine published in Middlebury, Vt., for

several years, by the General Convention. This periodical was called *The Adviser*. See Sprague, *Annals of the Amer. Pulpit*, ii, 422.

Bushnell, Samuel

a Methodist Episcopal minister, was born in Massachusetts, Nov. 28, 1782. He was converted when about sixteen, and in 1810 entered the New York Conference, wherein he labored to the close of his life, Aug. 24, 1824. Mr. Bushnell was sound in mind, calm in temperament, prudent in business, deep in piety, and strong in faith. (See *Minutes of Annual Conferences*, 1825, p. 476; *Methodist Magazine*, vii, 408.

Bushnell, Wells

a Presbyterian minister, was: born in Hartford, Conn., April, 1799. He graduated from Jefferson College in 1823, and was two years a student in Princeton Theological Seminary. He was licensed by the Presbytery of New Brunswick in 1825. In 1826 he became a member of the Presbytery of Erie.. He was pastor at Meadville, Pa., from 1826 to 1833, when, at his own request, the relation was dissolved., that he might go as a missionary to the Indians in the West. After spending one year there, ill-health compelled him to return East. For a time he supplied the First Presbyterian Church in Louisville, Ky. He then accepted a call to the congregation at Greensburg, Ind., in connection with one at Shelbyville, in the same state. After laboring here a year and a half, his health failed, and he returned to New Albany.. Soon after this he went to Pittsburgh, Pa., for the purpose of rest and recruiting his health. While there he accepted an invitation to supply the churches of Gravel Run and Cambridge. In 1836 he went from the Presbytery of Erie to that of Indianapolis, and in 1838 was received again into the Presbytery of Erie. In April, 1839, he was dismissed to the Presbytery of Beaver, having accepted a call to the Church of New Castle, Pa. Here he labored fifteen and a half years with success. At this time he became dissatisfied with the position of the Church on the question of slavery; he accordingly severed his connection with the Beaver Presbytery, and united with the "Free Presbyterian Church." He then ministered to the congregations of Mount Jackson and New Bedford. He died at the former place, July 16, 1863. He was a successful minister; as a Christian, was esteemed sincere and zealous. See *Hist. of the Presbytery of Erie*.

Bushnell, William

a Congregational minister, was born at Saybrook (now brookcow rook), Conn., April 14, 1801. After obtaining preliminary education at Kimball Union Academy, Meriden, N. H., he graduated from Yale College in 1828, and from the Theological Seminary in 1832. From Aug. 8, 1832, until April 8, 1835, he served the Church in North Killingly, now East Putnam, Conn. From October, 1835, until June, 1836, he was pastor in Whippany, N. J. From January 1838, to May, 1843, he preached in Beverly, Mass.; and from May, 1843, until December, 1846, he labored in Newton. During the succeeding eight years he was secretary of the American Seamen's Friend Society. In 1858 he received the degree of M.D. from Pennsylvania University, and practiced medicine until death, which occurred in East Boston, April 28, 1879. See *Cong. Year-book*, 1880, p. 14; *Obituary Record of Yale College*, 1879.

Businck, Louis

a German wood engraver, lived at Minden about 1630. The following are some of his best prints: *St. Peter Holding the Keys*; *St. John and St. Matthew*; *Judith with the Head of Holofernes*; *A Holy Family*. See Spooner, *Biog. Hist. of the Fine Arts*, S. V.

Buskagrius, Johannes Petri

a Swedish scholar, was in 1661 professor of Oriental languages at Upsala, where he died in 1692. He wrote *Disp. de Natura Masorce* (Upsala, 1651): — *Disp. de Usu et Necessitate Orientalium Linguarum* (1654): — *De Deorum Gentilium Origine et Cultu* (1655). See Steinschneider, *Bibliogr. Handbuch*, p. 28; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v. (B. P.)

Buskins

(*caligæ*; anciently called *campagi*), are -stockings of precious stuff-satin, cloth of gold, or silk embroidered-worn by bishops when celebrating, being the first vestment assumed; also by kings at their coronation, and on other solemn occasions. Anciently their use was confined to the bishop of Rome, but by the 9th century they were generally worn by all bishops. The buskins used at the coronation of king James II were made of cloth of tissue. Those

belonging to bishop Waynflete, the founder of St. Mary Magdalen College, Oxford, are preserved in the library of that society.

Busmann, Johann Eberhard

a Lutheran theologian of Germany, was born Feb. 26, 1644, at Verden. He studied at Wittenberg and Helmstadt; was in 1678 licentiate, and in 1684 doctor and professor of theology; and in 1685 general superintendent at Helmstadt, where he died, May 18, 1692. He wrote, *Disputationes de Fide Salvifica seu Justificante: — De Scheol Hebraeorum: De Antiquis Hebrceorum Literis ab Esra in Assyriacas Mautatis : — De Apostasia Luciferi cum Angelis Suis*. See .Pippingii *Memorice Theologorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Steinschneider, *Bibliogr. Handbuch*, p. 28; Hoefler, *Nouv. Biog. Generale*, s.v. (B. P.)

Bussell, Joseph

an English Baptist minister, was born in Ross, Herefordshire, in 1815. He united with the Church in 1831, and began, while young, the work of village preaching; Having pursued a course of study in Bristol College, he became pastor of a Church in Modbury, in the south of Devon, and remained there about eleven years. His health failing, he returned to his native place, where he engaged in business with his brother, preaching as opportunity presented. He died Dec. 28, 1865. See (Lond.) *Baptist Hand-book*, 1867, p. 13. (J. C. S.)

Bussero, Giuseppe Luigi

an Italian theologian of the Carmelite order, was born at Milan in 1659, and died at Cremona in 1724, leaving *Discorsi Sacri* (Modena, 1693),: — Lector *Biblicus* (Cremona, 1725; vol. i -only was published posthumously). See Hoefler, *Nouv. Biog. Generale*, s.v.

Bussey, Amos

a Methodist Episcopal minister, was born in Trumbull County, O., Nov. 20, 1806. He experienced religion; in 1833 was licensed to preach, and admitted into the Erie Conference. In 1837 he was transferred to the Indiana Conference; by its division, in 1852, he became a member of the South-eastern Indiana Conference; and in 1856 joined the Iowa Conference. In 1860 he became superannuated, and retired to Oskaloosa, where he remained to the close of his life, Jan. 18, 1865. Mr. Bussey was a

faithful, laborious, able preacher; a tried friend, prudent counsellor, earnest Christian, and stanch Methodist. See *Minutes of Annual Conferences*, 1865, p. 218.

Bussolari, Giacomo Del

an Italian preacher, was born in Pavia about the beginning of the 14th century. He early joined the Augustine order, and was sent to preach in Pavia in 1356, where he so severely inveighed against the prevailing vices of the city as to array against himself the hostility of the ruling family of Beccaria. He defended himself by force of arms for a while, but was finally overcome, and died in 1359 of injury by reason of imprisonment. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bussus, Matteo

SEE BOSSIO.

Bustamante, Bartollomeo Di

a Spanish theologian, was born at Lima, in Peru, in the 16th century. He was a Franciscan, and the author of a work entitled, *Tratado de las Primicias del Piru en Santidad y Letras*. See *Biog. Universelle*, vi, 378.

Bustamante (De La Camara), Juan,

a Spanish theologian and naturalist, a native of Alcala de Henares, lived in the first half of the 16th century. He studied in his native village, and then taught medicine and philosophy. He is known by a work entitled *De Reptilibus vere Animantibus Sacre Scripturce* (Alcala, 1595, 2 vols. 4to; Lyons, 1620, 8vo). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bustami

was a Mohammedan mystic in the 9th century of our era, who taught that the recognition of our personal existence was idolatry. He was a pantheist, and held that man is absorbed in God; and when he worships God he worships himself. See Gardner, *Faiths of the World*, s.v.

Bustard, John

an English Wesleyan minister, was born at Sheffield, May 15, 1783. He was converted at the age of eighteen; was received into the travelling

connection of preachers in 1807; retired to Sherborne in 1842; and died at Yeovil, Jan. 14, 1868. Bustard wrote biographies of Joseph (in verse), of Mary Ann Bustard, of Mildred, the Thanet Sunday-school teacher, of Lean, a young miner, of Miss H. M. Bingham and Mr. J. Bingham (1832, 12mo); revised and abridged Pierce's *Sinner Impleaded in His Own Court*, with a memoir of the author (1832, 16mo), and a volume of original *poems-Scripture Themes in Rills and Streams* (Bath, 12mo). See *Minutes of the British Conference*, 1868, p. 19; Osborne, *Meth. Bibliog.* p. 78, 215.

Busto (Lat. Bustius), Bernarpino

an Italian preacher and theologian, belonged to the Franciscan order. He was a speaker of talent, and assisted in establishing the festival of the Holy Name of Jesus. He also wrote on this subject to pope Innocent VIII. He died about 1480. His complete works, among which are his sermons, were published under the title, *Mariiale*, etc. (Milan, 1494; Strasburg, 1498, 1502; Brescia, 1588; Cologne, 1607). See Hoefer, *Nouv. Biog. Generale*, s.v.

Buston (Or Busten), Thomas Stephen

an English missionary, was born in the county of Salisbury in 1549. After having studied at Rome, he became a Jesuit, and was sent into the East Indies, where he became rector of a college in the island of Salcet, where he remained forty years. He died at Goa in 1619, leaving in Portuguese some linguistic works, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Bustos (Y Viana), Luiz F.

a Spanish writer, was born at Granada in 1690. He was made, in 1756, by king Ferdinand VI., historiographer of the new discoveries in Granada. He has been called, by some Spanish writer, the Coryphaeus of Spanish literature, and the prince of ecclesiastical historians." Among his works are, *A Dissertation on the Arrival of St. Janes the Great in Spain*: — *A Catalogue of all the Bishops, Religious Orders, Great Colleges, Inquisitors General, and Grandees of Spain*: — *Dissertations on the Authenticity of St. Veronica of Jaen* : — *A Dissertation on the Spanish Liturgy* : — *A Critique on almost every Ecclesiastical Author*; etc.

Bustum

was a place appointed for burning the bodies of the dead among the ancient Romans. The Bustum was in the immediate neighborhood of the place of sepulture, that when the body was consumed the ashes might be interred.

SEE CREMATION.

Busum (Or Suman)

(*sacredness*) is the native name used by the Ashantees and Fantees for the deities worshipped by the negroes, commonly called *fetiches* (q.v.),

Butcher, Henry William

an English Congregational minister, was born in London, Aug. 22, 1833, of Wesleyan parents. He received a careful religious training, and early gave himself to the worship and service of God. In 1853 he entered Cheshunt College, and in 1857 became pastor at Long Buckby, Northamptonshire, whence, in 1863, he removed to Margate, where the chief work of his life was done. Here he died, June 5, 1878. Mr. Butcher had great public spirit, and manifested his zeal in the discussion of political, ecclesiastical, educational, and moral questions. See (Lond.) *Cong. Year-book*, 1879, p. 305.

Butcher, John

an English minister of the Society of Friends, was born in the city of London in July, 1666. Early in life, under the careful instruction of his pious parents, he was brought to the knowledge of the truth; and, when he was but fifteen years of age, began to testify in public of the grace of the Lord Jesus. Gradually he grew to be an able minister, "not of the letter, but of the Spirit." After being approved as a servant of the Master to whom he devoted the remainder of his life, he itinerated much as a preacher in many parts of England. He was everywhere a promoter of peace and concord, and it was his special delight to heal breaches and reconcile differences among brethren. He died near Edmonton, Middlesex, Sept. 16, 1721. See *Piety Promoted*, ii, 352, 353. (J. C. S.)

Butcher, Thomas. Benjamin

an English Congregational minister, was born at Wandsworth, Surrey, in 1790. He was converted at the age of fifteen. In 1840 he was chosen

deacon. His first and only charge was Northfleet, where he labored fifty years. He died July 6, 1858. Mr. Butcher was distinguished for great - benevolence, disinterestedness, and zeal. See (Lond.) *Cong. Year-book*, 1859, p. 192.

Butcher, William Colman

a Methodist Episcopal minister, was born at Mechanicsville, N. Y., Oct. 0, 1841. He received a careful religious training; was a thoughtful, studious young man; graduated at the law university in Albany in 1864; soon afterwards was converted, and in 1869 entered the Troy Conference. In its active ranks he labored to the time of his decease, Dec. 14, 1874. Mr. Butcher was the possessor of an excellent spirit, a clear judgment, a well-disciplined mind, ready utterance, and was habitually studious. See *Minutes of Annual Conferences*, 1875, p. 65.

Buth

is the title of an individual who runs furiously on certain days of the year through the city of Lassa, in Thibet, killing recklessly all whom he meets, in honor of the goddess Manipa, who is said to take special delight in the shedding of blood.

Buthos Or Bythos

(**Βύθος**, *the abyss*) was the primal essence, among the Valentinian Gnostics, where the spirit is lost in contemplation. According to this system all existence has its ground in the self-limitation of the Buthos, which has in it a fulness of divine life that flows out in the complete series of *ceons* (q.v.). -Gardner, *Faiths of the World*, s.v. **SEE GNOSTICS**.

Butini, Dominique

a Swiss preacher, was born at Geneva in 1677, and died in 1728. He was librarian in 1709, and published *Theses et Universa Philosophia* (Geneva, 4to). See Hoefer, *Nouv. Biog. Generale*, s.v.

Butini, Gabriel

a Swiss ascetic theologian and poet, lived in the middle of the 17th century. Having been a village pastor in 1629, he obtained the office of curate of Geneva in 1689. He wrote, *Carmina in Miraculosam et Felicem*

Liberationem a Deo Optimo Maximo Urbi Genevce Missam anno 1602: — In Obitam Jacobi Godefiedi Carmen Epicedium (1652). See Hofer, *Nouv. Biog. Generale*, s.v.

Butini, Pierre

a Swiss theologian and preacher, was born Feb. 8, 1678. Having been admitted to the priestly office in 1698, he was called to preach at Leipsic, where he remained three years. He refused a call to the Church in London, and contented himself with the office of preacher in Geneva, where he died in 1706. He wrote, *Histoire de la Vie de Jesus -Christ (Geneva, 1710)*: — *Sermons sur Divers Textes de l'criture Sainte (1708, 1736)*. See Hofer, *Nouv. Biog. Generale*, s.v.

Butinone, Bernardo

an Italian painter, a native of Travillo, was the companion and friend of Bernardino. In the Church of San Pietro, in Gessato, there are several pictures by Butinone, executed about 1484. He died in 1520.

Butland, Benjamin Charles

an English Congregational minister, was born in 1838. He learned the printer's trade in London in the rooms of the Religious Tract Society. Having become interested in the work of foreign missions, he studied in the missionary institution at Bedford, and afterwards at New College, London. He was then ordained in connection with the Colonial Missionary Society, and set out immediately afterwards for New Zealand. He spent three years at Thames Settlement, after which he returned to England. He was then invited to the pastorate of the Church at Leyland, in Lancashire. His zeal for missionary labors, however, led him to remove to Jamaica in September, 1875. For three years he gave himself to the laborious duties of the pastorate of Four Paths and Brixton Hill. In February, 1879, he accepted the pastorate at Kingston, Jamaica, where he died, June 3, 1880. See (Lond.) *Cong. Year-book*, 1881, p. 360.

Butler, Augustus Matthew

an English Congregational minister, was born at Leicester, March 5, 1837. He was converted in early life, and joined the Church in 1858. In 1861 he became evangelist to the Leicestershire Congregational Union, and five years later removed to Stowupland as an evangelist to the Suffolk Union.

He accepted an invitation to the pastorate at Reddings, Derbyshire, in 1869, and there died, Jan. 18, 1875. See (Lond.) *Cong. Year-book*, 1876, p. 319.

Butler, Calvin

a Presbyterian minister, was born at Jericho, Vt., May 23, 1797. He graduated at Middlebury College in 1824, and at Andover Theological Seminary in 1827; was ordained by Londonderry Presbytery in 1827; labored first at Princeton, Ind., then at Evansville; went next to Washington, Ind., where he preached till the fall of 1838. He then removed to Booneville, and preached to two churches until 1849, when he came to Marine, Madison Co., Ill., and joined Alton Presbytery. He died Nov. 2, 1854. See Norton, *Hist. of the Presb. Church in Illinois; Gen. Cat. of Andover Sem.* 1870, p. 74.

Butler, Charles F.

a Presbyterian minister, was born at New Hartford, Conn., Jan. 21, 1790. He graduated from Yale College in 1816. After leaving college he taught for two years at Bedford Academy, Bedford, N.Y. In 1819 he was licensed by the Congregational Association of Fairfield County, Conn. He labored at South Salem, Westchester Co., N. Y., until 1828, after which he was pastor in Greenwich, Conn., for ten years. After he had been in the ministry about three years he severed his connection with the Congregational Association, and joined the Rock River Presbytery. He died in 1866. See Wilson, *Presb. Hist. Almanac*, 1867, p. 286.

Butler, Clark Spencer

a Baptist minister, was born in Montgomery County, N. C., April 4, 1825. When about five years old he moved with his parents to Carroll County, Tenn., where he spent the most of his life. He was a soldier in the Mexican war. In 1847 he united with the Church, was ordained in April, 1853, and for nearly twenty years was a faithful and laborious minister. Being a farmer and poor, he had to labor hard for a support, the churches which he served rendering him but little pecuniary aid. He died Oct. 6, 1872. See Borum, *Sketches of Tenn. Ministers*, p. 56, 58. (J. C. S.)

Butler, George W.

a Baptist minister, was born in Hallowell, Me., April 12, 1817, and united when quite young with the Church. Later in life he pursued a course of study, completing it at the New Hampton Institution. He was ordained at Stratford, N. H., in October, 1846, and spent seven years in laboring among the feeble churches in Coos County, N. H. Subsequently he was pastor three years in Tyngsboro, Mass., and then two years in Sutton, N. H., followed by one year in Hartford, N. Y. In May, 1857, he moved to Berlin Heights, O., where, after laboring very earnestly for a little more than a year, he died, Sept. 15, 1858. (J. C. S.)

Butler, Elijah

a native Cherokee minister in the Methodist Episcopal Church South, was converted in early life, and spoke only Cherokee; but in it was well educated. As far back as 1855 his name is in the Indian Mission Conference minutes, from which date to his death in 1873, he labored faithfully among his people, highly esteemed by all and doing much good. See *Minutes' of Annual Conferences of the M. E. Church South*, 1873, p. 881.

Butler, Franklin

a Congregational minister, was born at Essex, Vt., Oct. 3, 1814. He graduated from the University of Vermont in 1836, and from Andover Theological Seminary in 1842. The following year, Jan. 18, he was ordained pastor in Windsor, Vt., and remained there until Nov. 11, 1858. For ten years he was agent for the American Colonization Society; from 1867 to 1874 he was editor of the *Vermont Chronicle*, and during the same time, and until death, he edited the *Vermont Journal*. For some time he was chaplain of the state prison. In addition to his other duties he served as acting-pastor of the Church in Ascutneyville from 1869 to 1876. He died May 23, 1880. See *Cong. Year-book*, 1881, p. 18.

Butler, Frederick B.

a Methodist Episcopal minister, was born in Prince George County, Va., July 22, 1803, of pious parents. He experienced conversion in his twenty-second year; and in 1827 entered the Ohio Conference. In 1829 his health failed, and he retired from active service until 1834, when he again resumed his place in the active ranks. He died March 5, 1839. The

conspicuous elements of Mr. Butler's character were dignity and humility, fervor and gentleness, plainness and brotherly kindness. See *Minutes of Annual Conferences*, 1840, p. 51.

Butler, Henry

a Methodist Episcopal minister, was born at New Vineyard, Me., July 15, 1806. He studied for the law, but experienced religion when about twenty-six years of age, and soon after began preaching. In 1832 he entered the Maine Conference. For eleven years he held an effective relation, and then became a superannuate, which relation he sustained to the close of his life, April 5, 1850. Mr. Butler excelled in energy, faith, labors, deep piety, power with God, in preaching talents, and in the number brought into the Church, any man of his time and conference. He was an exemplary Christian. See *Minutes of Annual Conferences*, 1850, p. 482.

Butler, Jeremiah

a Congregational minister was born at Onndaga, N. Y., May 29, 1812. After studying at the Onondaga Academy, and at the Grand-River Institute, in Austinburg, O., he entered Oberlin College, from which he graduated in 1842, and from the Theological Seminary in 1845. In the latter year he was ordained at Oberlin, and soon after became acting pastor in Bellevue, O., serving in that position until April, 1849. From October, 1852, to January, 1858, he ministered in Riga, N. Y.; from 1858 to 1864 in Bergen; from 1864 to 1878 in Fairport, where he died, July 27, 1880. See *Cong. Year-book*, 1881, p. 18.

Butler, Joel

a Baptist minister, joined the Baptists in 1780, and was ordained at Woodstock, Vt., in 1785. He moved from field to field westerly through the state of New York, and died at Geneva, Ind., Sept. 13, 1822, in his seventy-first year. See Sprague, *Annals of the Amer. Pulpit*, vi, 411.

Butler, John (1), D.D.

an English prelate, was born in Hamburg, Germany, probably of English parents, in December, 1717. In early life he was a tutor in the family of Mr. Child, a banker. He became, first, chaplain to the bishop of London, and obtained the living of Everley, in Wiltshire. On the recommendation of Lord Onslow he was appointed one of the king's chaplains, and obtained a

prebend in Winchester cathedral. He supported the administration of Lord North, and wrote several pamphlets in which he endeavored to justify the American war. As a reward for these services he was made archdeacon of Surrey, and in 1777 bishop of Oxford. He held at the same time the living of Cuddesden. In 1788 he was translated to the see of Hereford, over which he presided until his death, Dec. 10, 1802. He published several political tracts and a number of single sermons. He collected and published a number of his discourses under the title of *Select Sermons*, etc. (1801). See Chalmers, *Biog. Diet.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Butler, John (2)

a Baptist minister, was born in Nottingham, N. H., April 13, 1789. He was converted in his fourteenth year by the preaching of Rev. Thomas Paul, a distinguished minister of African descent, and after his baptism, Oct. 6, 1806, became a member of the Church in Newbury and Newburyport, Mass. He was licensed to preach in April, 1809, and in 1810 was ordained pastor of the Church in Hanover, Mass. In 1824 he removed to Waterville, Me., where he established a school for young ladies, still continuing to preach. In May, 1825, he removed to Winthrop, where, besides carrying on his school, he acted as pastor of the Church for six years. He became pastor of the Church in North, Yarmouth, May 8, 1831, in which office he continued; until Oct. 15, 1835. On resigning, he accepted an appointment from the Maine Baptist Convention, and was in their service nearly two years. The ten subsequent years of his life were spent in doing the 'work of an evangelist. During this period he took an active part in eighteen revivals, in which it is estimated that about twelve hundred persons were converted. He died at Franklin, O., July 1, 1856. See *Origin of the Church in Yarmouth, Me.*, p. 15,16. (J. C. S.)

Butler, John George

a Lutheran minister, was born in Philadelphia in 1754. He served some time in the Revolutionary war, and afterwards commenced a course of theology under the direction of his pastor. In 1779 he was licensed by the Synod of Pennsylvania and soon after took charge of the Lutheran Church in Carlisle and vicinity. He made missionary tours through Virginia and Tennessee. In 1805 he removed to Cumberland, Md., and took charge of the congregation there, organized in 1794. Here he continued to labor with

much zeal until the close of his life, Dec. 12, 1816. See Sprague, *Annals of the Amer. Pulpit*, IX, i, 72; *Evangelical Review*, x, 564.

Butler, Joseph

a Presbyterian minister, was born on the shores of Lake Champlain in 1799. He was educated at Middlebury College, licensed by the Congregational Association at Montpelier in 1825, and ordained by Champlain Presbytery in 1827. In 1836 he went West, spent some time in Indiana, and then went to Illinois. He was called at once to the Church of Shiloh, in Edwards Co., and there labored, with but short intermissions, for twenty-three years. He removed from Illinois to Pawselin, Minn., where he died, Oct. 27, 1872. See Norton, *Hist. of the Presb. Church in Illinois*; (N.Y.) *Presbyterian*, Oct. 19, 1872.

Butler, Lilly, D.D.

an English clergyman, became vicar of St. Mary, Aldermanbury, London, in 1691, prebendary of Canterbury, March 21, 1717, and died May 7, 1717. He published several single sermons. See LeNeve, *Fasti*; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Butler, P. E.

an English Baptist minister, was born in Kilkenny, Ireland, in 1803, and was educated for the Church of England at Trinity College, Dublin. He was for several years curate of St. Margaret's, Ipswich, where he was held in high esteem, and preached with much success. Subsequently he left the Established Church, and was baptized at Stepney College Chapel in October, 1837, and in the April following he became pastor of the Church in Keppel street, where he remained for a short time, and then resigned on account of the state of his health. His death took place April 8, 1842. He was the author of a volume of poems on religious subjects, a volume of sermons, and several minor pieces. See *Report of English Baptist Union*, 1842, p. 23. (J. C. S.)

Butler, Stephen

an English Wesleyan minister, was born at Peasmarsh, Sussex, June 29, 1781. In 1802 he received his first appointment, Lynn, and subsequently labored on the Thetford, Norwich, Grimsby, Winterton, Lincoln, and Ipswich circuits. He died at Peasmarsh, March 30, 1818. He was of an

unblemished character and naturally reserved. See *Wesl. Meth. Magazine*, 1820, p. 161; *Minutes of the British Conference*, 1818.

Butler, Thornton

a German Reformed minister, was born in Catawba County, N. C., Oct. 4, 1820. After completing his theological course at Mercersburg, Pa., he returned to his native state, and was licensed and ordained by the Classis of North Carolina, March 12, 1848. In the same year he became pastor of five congregations in Davidson County, N. C. In 1858 he accepted a call from the East Rowan charge, where he labored for ten years, and then, in 1868, removed to Anna, Ill., where he died, Nov. 2, 1870. See Harbaugh, *Fathers of the Germ. Ref. Church*, iv, 396.

Butler, Weeden

an English clergyman, was born at Margate in 1742. He was curate to the celebrated Dr. Dodd, and his successor, at Charlotte Chapel, Pimlico. He kept a classical school at Chelsea for forty years, and died in 1823. He published *Sermons* (1798-99), and other works, for which see Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Rose, *Gen. Biog. Diet.* s.v.

Butler, W.

an English Baptist minister, was born at Ashby-de-la-Zouch, Leicestershire, in August, 1801, united with the General Baptist Church in Cauldwell in the autumn of 1817, and soon after began to preach. He was ordained in July, 1825, at Kegworth, where he remained till 1828, and then removed to Longford, Warwickshire, and in 1834 to Heptonstall Slack, where he continued as pastor till 1848. He died April 19, 1850. See (Lond.) *Baptist Hand-book*, 1851, p. 41. (J. C. S.)

Butler, William

was an Englishman, who died in 1410, and wrote on the subject of indulgences and against the English version of the Bible, which was made about that time.

Butler, Zebulon, D.D.

a Presbyterian minister, was born in Wilkesbarre, Pa., Sept. 27, 1803. He was educated at the Academy of Wilkesbarre, and at Nassau Hall (College

of New Jersey). He graduated from Princeton Theological Seminary in 1826, was licensed the same year, and settled in 1828 at Port Gibson, Miss., where his earnest, laborious, and useful life was spent. He died Dec. 23, 1860. See Wilson, *Presb. Hist. Almanac*, 1862, p. 84.

Buto

in Egyptian mythology, was a goddess especially worshipped in the city of the same name in the delta of the Nile, where she had the most magnificent temple. When Isis was persecuted by Typhon, she gave both her children, Bubastis and Horus, to this goddess. As the latter correspond to the Greek Diana and Apollo, so Buto appears as their mother Latona, She had an oracle in Buto, and the Egyptians relate that the city could move from place to place, in order to hide Horus and Bubastis. Every Egyptian deity has its sacred animal: that of Buto was the mouse. *SEE MAUT*,

Butson, Christopher

a prelate of the Church of England, was born in 1750. He was educated at Winchester; and originally matriculated at Oxford as a commoner of Trinity College, Jan. 22, 1767. In 1768 he succeeded to a scholarship at New College; in 1771, obtained the chancellor's prize for English Verse, on *The Love of Our Country*; April 3, 1772, he graduated A.B.; and in 1774 vacated his fellowship at New College by marriage; and shortly after' was preferred to the deanery of Waterford; whence, in 1804, he was promoted to a seat on the Irish bench, being appointed to the bishoprics of Clonfert and Kilmacduah, which had been merged in the sees of Killaloe and Kilfenora. Bishop Butson died in 1836. See (Lond.) *Christian Remembrancer*, April, 1836, p. 249.

Butta

SEE BHUTA.

Butta (Butto, Or Butro

Picture for Butta 1

Picture for Butta 2

In some MSS, of *the Liber Pontificalis* we read that Leo III (795-816) caused to be made for the venerable monastery of St. Sabas, "butronem,

[al. buttonem] argenteum cum canistro suo pensantem libr. xii." Leo IV (847-855) is also reported, by the same authority, to have placed in the Church of St. Peter, "butronem ex argento purissimo, qui pendet in presbyterio ante altare, pensantem libr. cxlix;" and another, also of pure silver, "cum gabatis argenteis pendentibus in catenulis septem."

These buttse seem to have been suspended cups used for lamps. *SEE CANISTRUM; SEE GABATHA*. The illustrations are from the *Hierolexicon*; the first is a single suspended butta, from an ancient representation; the second, a corona with three hanging buttse, from an old painting once existing in St. Peter's at Rome.

The form *butrista* is used, apparently in the same sense, by Alcuin, *Poem.* 165 (Du Cange, *Glossary*; Macri, *Hierolexicon*, s.v. "Butto").

Martene (*De Ant. Eccl. Rit.* iii, 96) describes a *buta* as used for fetching and preserving the chrism, according to an ancient custom, in the church of St. Martin at Tours.

Buttaneer (Or Virat)

SEE HINDUWEE, DIA-LECTS OF.

Butteau, Thomas

an English Congregational minister, was born in London, Dec. 26, 1785, of pious parents. He became an orphan early in life; received his education at Hackney College; and first settled in the ministry at Cannock, Staffordshire. He afterwards preached eighteen years at Oulton, Norfolk; fourteen years at Wycliffe; a short time at the church in Oxford Street, Cambridge road; and in 1860 retired from public life. He died at Mile End, Feb. 2, 1865. See (Lond.) *Cong. Yearbook*, 1866, p. 239.

Butterfield, George

a Congregational minister, was born Sept. 5, 1810. He studied theology at the Bangor, Me., Seminary, and graduated from the Connecticut Theological Institute in 1838. He was ordained at Wilmington, Vt., in June, 1838; installed at Queechy in 1843, remaining there till 1845; was acting pastor at Randolph from 1845 to 1853; pastor at Eagle Point, Ill., from 1855 to 1860. He removed to Monticello, Ia.; and during the civil war he served three years in the Thirty-seventh Iowa Infantry. For two years he

was engaged in mission work in York County, Neb. and spent the last seven years of his life in Monticello, where he died, July 15, 1872. See *Alumni Records of Conn. Theol. Ins.*, p. 19. (J. C. S.)

Butterfield, William

an English Wesleyan preacher, was born at Halifax, Yorkshire. He was converted in early life; became a local preacher; entered the ministry in 1784; and, after a faithful service of eleven years, he died at Darlington, Yorkshire, in 1794 (or 1795). See Atmore, *Meth. Memorial*, s.v.

Butterworth, Edward

a preacher of the United Methodist Free Church, was born at Manchester, Eng., in January, 1841. He was converted at the age of twenty, and began to call sinners to repentance soon afterwards. In the Sabbath-school and ragged school he was an earnest worker. He devoted himself to mission work in East Africa, arriving at Ribe in February, 1864, full of energy and faith. Fever closed his labors within three months of his arrival. His life was brief, but *bright*. *Minutes of Eighth Annual Assembly*.

Butterworth, Laurence

an English Baptist minister, was born in 1741, and in 1765 was ordained as pastor of the Church at Evesham, in Worcestershire. This was his only pastorate, and was continued for more than sixty-three years. Such was the vigor of his physical constitution, that he was able to preach till within a very few weeks of his death, which occurred July 1, 1828. He maintained a high Christian character, being distinguished for his integrity, Christian affection, benevolence, and fidelity to the duties of the sacred office. See *New Baptist Miscellany*, 1828, p. 310. (J. C. S.)

Buttinghausen, Carl

a German theologian, was born at Frankenthal in 1731. He taught theology at Heidelberg, and constantly applied himself to historical researches upon the various states of Germany. He died June 13, 1786. He wrote a *Supplement to the Chronicles of Arenten* (Frankfort, 1758): — *History of the Palatinate and Switzerland* (Zurich, 1766). See Hoefer, *Nouv. Biog. Generale*, s.v.

Buttlar, Eva Von

the foundress of the German so-called Buttlar sect, was born at Eschwege, Hesse, in 1670. At the age of seventeen she married a French refugee, De Vesias, who was a dancing-master at Eisenach. She led a very dissipated life; and, being awakened under the influence of pietism, in '1697, she left her husband, and held religious meetings, in which, under the mask of higher sanctity, the most shameful things were committed. She founded at Allendorf, in 1702, the so-called Christian and Philadelphian Society; but within six weeks she was expelled with her adherents. The sect carried on its criminal proceedings at many other places, whither it emigrated. Eva was 'honored as the door of paradise, as the New Jerusalem, .as the mother of us all, as the Sophia come down from heaven, the new Eve, and the incarnation of the Holy Spirit. God the Father was incarnate in the candidate *Winter*, and God the Son in her youthful paramour *Appenfelle*; Marriage was declared to be sinful; sensual lust must be put to death in spiritual communion, then carnal communion is also holy. Eva lived in the most shameful harlotry with all the men of the sect; likewise the other women belonging to it. At Sasmannshausen, in Wittgenstein, where their secret worship had been watched, they were threatened with punishment, but escaped. In Cologne they connected themselves with the Roman Catholic Church. At Lide, near Pymont, their criminal madness reached its highest point. Winter was condemned to death, but had his punishment commuted to scourging (1706). Eva escaped the same punishment by flight, and carried on her scandalous conduct for some years longer, but with more prudence. At Altona she belonged outwardly to the Lutheran Church, leading a decent life. She died there after 1717. See Keller, *Die Buttlarische Rotte*, in Niedner's *Zeitschrift für historische Theologie* (1845); Gibel, *Geschichte des christlichen Lebens in der rheinisch-westphalischen -evangelischen Kirche* (Coblentz, 1852), ii, 778-809; Dibelius, in Herzog's *Real-Encyklop.* (2d ed.) s.v.; Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v. (B. P.)

Buttner, Christoph Andreas

a Lutheran theologian of Germany, was born Oct. 31, 1706, at Nuremberg. He studied at Altorf, and for a time was professor of philosophy at Halle. In 1737 he was called to Stettin; and in 1754 as rector to Stralsund, where he died, Oct. 24, 1774. He wrote, *Disp. quafacta Qucedam Abrahami Secundum jus Naturce Considerantur* (Altorf, 1727): — *-Disp. qua*

Judicium de non Existentia Diaboli Dijudicatur (ibid. 1734): — *Disp. de Insufficiencia Rationis ad Salutem* (ibid. 1735) : — *Cursus Theologicæ Revelatæ* (Stettin, 1746): — *Accentuationis Hebrææ Introductio* (ibid. 1747): — *Hebrew Grammar* (Halle, 1748) : — *Ratio Chaldaismum Biblicum Formandi* (Stettin, 1753). See Meusel, *Gelehrtes Deutschland*; Steinschneider, *Bibliographisches Handbuch*, p. 28; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Buttner, David Sigismund

a German theologian of the 18th century, was deacon at Querfurt, and wrote a work on the Deluge (Leipsic, 1710). See Hoefer, *Nouv. Biog. Generale*, s.v.

Buttner, Gottlieb

a Moravian minister, was born in Germany in 1717, and came to America in October, 1741. In 1740 a mission had been established at Shacomaco, a village thirty miles from Poughkeepsie, near the borders of the Connecticut. Count Zinzendorf ordained Buttner a deacon in February, 1742, and he was appointed a Moravian missionary to this mission. During the first year of his labors among the Mohegan Indians thirty-one persons were baptized. In 1743 Buttner was subjected to considerable persecution, being charged with preaching without authority, and of refusing, on conscientious grounds, to take the oath of allegiance to the constituted authorities. In consequence of this persecution, ten families of the Mohegans removed to Pennsylvania, where a tract of land had been purchased for them. Buttner died shortly before the breaking-up of the mission, Feb. 23, 1745. See Loskiel, *Hist. of Morav. Miss.* ii, 58, 63; Allen, *Amer. Biog.* s.v. (J. C. S.)

Buttner, Johann Ernst

a Lutheran minister of Germany, was born April 11, 1648, at Friedersdorf, in Upper Lausatia. He studied at Jena; was in 1676 conrector at Lemgo, in 1678 at Stade, in 1685 deacon there; in 1699 he was made pastor primarius of St. Nicolai; and died March 13, 1725. He wrote, *Disp. de Essenis* (Jena): — *De Nonzine A Messice Glorioso Jehovah Justitia nostra ex Jer. xiii, 6*: — *Inquisitio Theol. in Historian Joannisfili Zacharice* (ibid. 1670): — *Disp. Hist. de Civitate Romana Virgidemiis Exenta* (ibid. 1672). See

Seelen in *Stada litter.* p. 15; Jocher, *Allgemeines Gelehrten Lexikon*, s.v. (B. P.)

Butto

SEE BUTTA.

Button, Alfred

a Methodist Episcopal minister, was born at Fort Plain, N. Y., July 30, 1824. He was converted in 1844; licensed to preach in 1851, and in 1853 entered the Oneida Conference, wherein he labored faithfully till his death, Sept. 27, 1860. Mr. Button was cheerful, eminently pious, and an able, growing minister. See *Minutes of Annual Conferences*, 1861, p. 85.

Button, George

an English Wesleyan minister, was born at Rotherham, Yorkshire, in 1754. He united with the Church in youth; was called into the ministry in 1779, and continued in its labors until his death, at Shaftesbury, in 1822. "He was remarkable for selfdenial, plainness, abstraction from the world, and devotion to God." See *Minutes of the British Conference*, 1822.

Button, John Wesley

an English Wesleyan minister, was born at Gainsborough, March 28, 1798. In 1820 he was sent to Shaftesbury as supply for his father, Rev. George Button. The following year he went to Witney his first appointment by Conference. In 1846 he was sent to Oxford, and in 1847 was made chairman of the district. In 1850 he became supernumerary; and on May 26, 1879, he died at Wimborne. He stood high in the estimation of his brethren. See *Minutes of the British Conference*, 1879, p. 39.

Buttress

Picture for Buttress 1

a projection from a wall to create additional strength and support. Buttresses, properly so called, are not used in Classical architecture, as the projections are formed into pilasters, antse, or some other feature in the general arrangement, so as to disguise or destroy the appearance of strength and support. Norman buttresses, especially in the earlier part of the style, are generally of considerable breadth and very small projection,

and add so little to the substance of the wall that it may be supposed they were used at least as much for ornament as for support. They are commonly not divided into stages, but continue of the same breadth and thickness from the ground to the top, and either die into the wall with a slope immediately below the parapet, or are continued up to the parapet, which frequently overhangs the perpendicular face of the wall as much as the buttresses project in order to receive them, as at the nave of Southwell Minster. Occasionally small shafts are worked on the angles of Norman buttresses, but these generally indicate that the work is late.

Picture for Buttress 2

Early English buttresses have usually considerably less breadth and much greater projection than the Norman, and often stand out very boldly. They are sometimes continued throughout their whole height without any diminution, but are often broken into stages with a successive reduction in their projection, and not unfrequently in their width also, in each; the sets-off dividing the stages are generally sloped at a very acute angle; the buttresses terminate at the top either with a plain slope dying into the wall, or with a triangular head (or pediment) which sometimes stands against the parapet, sometimes below it, and sometimes rises above it, producing something of the effect of a pinnacle, as at Salisbury. The buttresses at the angles of buildings in the Early English style usually consist either of a pair, one standing on each side of the angle, or of one large square buttress entirely covering the angle, and this is sometimes surmounted by a pinnacle. Pinnacles on buttresses of other kinds in this style are very rare, and are indications that the work is late. The angles of Early English buttresses are very commonly chamfered off, and are occasionally moulded: with this style *flying or arch buttresses* seem first to have been used, but they did not become common till a subsequent period.

Picture for Buttress 3

In the *Decorated* style the buttresses are almost invariably worked in stages, and are very often ornamented, frequently with niches, with crocketed canopies, and other carved decorations; and they very commonly, in large buildings, terminate in pinnacles, which are sometimes of open work, forming niches or canopies for statues. With the introduction of this style the angle buttresses began to be set diagonally.

Picture for Buttress 4

In the *Perpendicular* style, the buttresses differ but little in general form and arrangement from the Decorated; but the ornaments of the buttresses in each of the styles partook of the prevailing character of the architecture, and varied with it. Thus in the latter specimens of the 15th century they are more frequently panelled than at any previous period.

Butts, Joshua

a Presbyterian minister, was born at Stowe, Vt., April 26, 1804. His early education was received in the common schools of his native place. He never entered or graduated from any college. He placed himself as a candidate for the ministry under the care of the Baltimore Presbytery. In 1832 he entered Princeton Seminary, from which he graduated in 1835. For the next five years he was engaged as a supply to churches in the neighborhood of Baltimore. He was ordained and installed pastor of the Carmel Church, N. Y., by the Presbytery of Bedford, June 8, 1841. After serving this Church one year, he engaged to supply the Church at Yorkville, near New York city, and was installed its pastor in 1848 by the Presbytery of N. Y.; labored here diligently and successfully until 1852, when he resigned and went to California. While there he supplied the First Church of Brooklyn, and afterwards resided at Placerville, Cal., until 1858, when he returned to Yorkville. After the breaking-out of the civil war he accepted the chaplaincy of the 47th Regiment N. Y. volunteers, serving from 1861 to 1865. He died at Chappaqua, N. Y., Feb. 27, 1881. He was under fire in about thirty battles, but never wounded. He was much loved by the soldiers, and faithful in the discharge of his duties. See *Necrological Report of Princeton Theol. Sem.* 1881, p. 48. (W. P.S.)

Butts, Robert, D.D.

an English prelate, became dean of Norwich in February, 1731, and was consecrated bishop of that see Feb. 25, 1733. He was translated to the see of Ely, May 25, 1738; and died at Ely House, Holborn, Jan. 26, 1748. He published a *Sermon on the Accession (1712)*: — *Sermon before the House of Lords (1737)*: — *Charge to his Clergy (1740)*. See Le Neve, *Fasti*; Allibone, *Diet. of Brit. and Amer. Authors*, s.v.

Buttstedt, Johann Andreas

a German Lutheran doctor and professor of theology, was born Sept. 19, 1701, at Kirchheim. He studied at Jena; was in 1741 appointed director of the gymnasium at Hildesheim, in 1743 director at Gera, and in 1751 at Coburg. In 1752 he took his degree as doctor of divinity, and in 1763 was appointed professor of theology at Erlangen, where he died, March 14, 1765. He wrote *Die Nothwendigkeit der Geheimnisse in der wahren Religion aus der Vernunft bewiesen* (Leipsic, 1730): — *Vernünftige Gedanken fiber die Natur Gottes* (ibid. 1736): — *Ueber die Schopfung der Welt* (Wolfenbüttel, 1737): — *Ueber die Schopfung des Meischen* (Leipsic, 1738): — *Specimen Philologicæ S. s. Observationum in Selectiora N. T. Loca* (Wolfenbüttel, 1740): — *Vernünftige Gedanken fiber die Vorsehung Gottes* (ibid. 1742): — *Ueber den Ursprung des Bosen* (ibid. 1747): — *Ueber die Vorsehung Gottes in Ausschauung der Regierung der Welt* (ibid. 1745): — *Vom Glauben der ungetaufte_n Kinder* (ibid. 1748): — *Von der Gnadenwahl* (ibid. 1753-57). See Strodtmann, *Neues Gelehrtes Europa*, part vi; Winer, *Handbuch der theol. Lit.* i, 441, 443, 451; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hofer, *Nouv. Biog. Generale*, s.v. (B. P.)

Butzer

SEE BUCER.

Buy (Or Bhuis), Felix

a French Carmelite, was born at Lyons about 1657. He began his studies at Chalons and Valence, and finished them at Paris, where he gained, some notoriety by a thesis on the Gallic Church. He wrote a small work entitled *Histoire des Quatres Concilles Gneiraux* (Paris, 2 vols. 12mo). See Hofer, *Nouv. Biog. Generale*, s.v.

Buys

SEE BUSEE.

Buza

("Natives") was the third great caste of the Medes; the *Busce* of the Greek historians.

Buzacott, Aaron (1)

an English Congregational minister, was born at South Molton, Devon, March 4, 1800, where he was converted in early life and joined the Independent Church. In 1823 he entered Hoxton Academy, and in 1825 offered his services to the London Missionary Society, and was sent to finish his curriculum at the missionary college, Gosport. He left England in 1827, and arrived safely at Avarua, Rarotonga, where he began his labors as teacher, preacher, translator, and printer. Mr. Buzacott found the natives of Rarotonga, in 1827, without a written language; and in 1846 he had translated the whole Bible, and written several useful works in the native tongue. Between 1846 and 1852 he travelled in England to recruit his health; meanwhile publishing his Rarotonga Bible, and advocating the cause of missions. He then returned to his adopted home with five thousand copies of the Bible, a gift of the Bible Society to the natives. He now resumed his work, both as minister of a large congregation, and as tutor of the Institution for Training Native Christian youths as teachers and evangelists. The climate and his incessant labors compelled him to retire to Sidney in 1858, where he continued to reside till his death, Sept. 19, 1864. See (Lond.) *Cong. Year-book*, 1865, p. 229.

Buzacott, Aaron (2)

an English Congregational minister, was born at Tahiti, South Sea Islands, Oct. 19, 1827, where his parents tarried for a short time on their voyage to the mission field of Rarotonga. He remained with his parents until his twelfth year, when he was sent for instruction to Sydney, New South Wales. Thence he came to England, and was placed in the mission-school at Walthamstow, where he was converted, and began to labor for the salvations of others. Having chosen the missionary work, he studied with the Rev. W. Legge, of Fakenham, Norfolk; then at Cheshunt College; afterwards at New College. Being impressed that his duty was not in the mission field, he accepted the charge of the Church at Debenham, Norfolk, and then at Fetter-lane, London, each for one year. He was ordained at Long Sutton, Lincolnshire, June 18, 1856, and six years afterwards he removed to Romford, in Essex. In May, 1864, he became pastor of the Pentonville-road chapel; and, in 1868, at Asylum-road, Peckham. He was secretary of the Congregational Union of Surrey for three years, and of the Anti-slavery Society for four years. He died Oct. 9, 1881. See (Lond.) *Cong. Year-book*, 1882, p. 287.

Buzanval, Nicolas

(surnamed *Choart* or *Chicherai de*), a French prelate, was born at Paris, July 25, 1611. After passing through several civil dignities, he entered orders, and was promoted to the bishopric of Beauvais, in which office he distinguished himself by establishing hospitals and a clerical school. He died July 21, 1679. See Hoefler, *Nouv. Biog. Generale*, s.v.

Buzetti, Vincenzo Benedetto

an Italian theologian, was born at Piacenza, April 29, 1777. He studied at the college Alberoni, and taught philosophy and theology in his native city. He died there Dec. 14, 1824. He wrote a number of religious works, for which see Hoefler, *Nouv. Biog. Generale*, s.v.

Buzzell, Aaron

a Free-will Baptist minister, was -born at Barrington, N. H., November, 1764. He was converted at the age of twenty-five, and soon after he began to speak in public, and, with his brother John, travelled and labored for seven years. His first effort at preaching was at Alton. His ordination' occurred at the October term of the New Durham. Quarterly Meeting, 1794. Subsequently he travelled very extensively in Maine, New Hampshire, and Vermont, where his labors were greatly blessed.' He organized and assisted in organizing' many churches, and baptized more than one thousand persons. He was held in high esteem in Strafford, Vt., his residence of more than half :a century, where he died, in October, 1854. See *Free will Baptist Register*, 1856, p. 90. (J. C. S.)

Buzzell, Hezekiah

a Free-will Baptist minister, was: born at Alton, N. H., Dec. 16, 1777. Shortly after his conversion, about 1799, he commenced preaching, and was ordained Jan. 25, 1803. For fifty years he served his Master in the ministry of the Gospel. A large part of his life was spent in itinerant labor, in which he was very useful. He resided for a time in Weare and then in Gilmanton, and other places in his native state, and finally closed his labors with the Church in Alton. For several years he was a member of the astate legislature, either of the House of Representatives or the Senate. He died Sept. 6, 1858. See *Free-will Baptist Register*, 1860, p. 90. (J. C. S.)

Buzzell, John

a Baptist minister, was born in Barrington, N. H., Sept. 16, 1766. His early youth was devoted to teaching. He was converted in the winter of 1790, and was ordained at Middleton, Oct. 25, 1792. Having identified himself with the Free-will Baptist denomination, he entered zealously into the work of establishing new churches, and strengthening those already formed in different sections of New England. He became pastor at Parsonsfield, Me., in the spring of 1798. He died March 29, 1863, at a very advanced -age. His services were in constant demand to promote the interests of his denomination. For several years he was president of their Foreign Missionary Society. He also, by correspondence, brought his denomination into fraternal relations with the General Baptists of England. He was a prime mover in the establishment of the Parsonsfield Seminary. He was noted as an author and a vigorous writer. In 1811 he commenced the publication of a religious magazine, and for several years made it most serviceable in promoting the interests of his denomination. In 1823 he - published the first denominational hymn-book, and was one of the association which established the *Morning Star*, of which paper he was for several years one of .the editors. See Barrett, *Memoirs of Eminent Preachers*. (J. C. S.)

Buzzell, William

a Free-will Baptist minister, was born in Middleton, N. H., in 1775. He made a public profession of his faith Oct. 17, 1798, and very soon began to speak as a teacher of religion, but was not regularly set apart to the work of the ministry until the autumn of 1804. He exercised his ministry in his native town, laboring especially in revivals there in 1807, 1808, 1812, and 1815. The Church was unable to do much for his temporal support, and he was therefore obliged to resort to secular pursuits. The section of country in which he lived was largely dependent on him for ministerial services, and the constant calls he received took him so much from his daily work that he was often brought into great straits. Besides preaching in his native town, he also supplied pulpits in Wolf borough, New Durham, Acton, Me., and some other places. He labored on amid many discouragements until the fall of 1841. A lingering sickness terminated his life, June 14, 1844. See *Morning Star*, xix, 42. (J. C. S.)

Byam, Henry, D.D.

a learned English divine, was born at East Luckham, near Dunster, in Somersetshire, Aug. 31, 1580. He was educated at Exeter College and Christ Church, Oxford. In 1612 he obtained the rectory of Luckham and that of Salworthy adjoining. In 1631 he became a prebendary of Exeter, and on the meeting of parliament was unanimously chosen by the clergy of his diocese to be their clerk in convocation. He was a firm adherent of the royal family in the Rebellion, and suffered the loss of all his property on that account. During the exile of the prince Dr. Byam officiated as his chaplain, first in the island of Scilly, and afterwards in that of Jersey, until the 'garrison was captured by Cromwell's forces. At the Restoration he was made canon of Exeter, and prebendary of Wells. He died June 16, 1669. His works consisted of *Thirteen Sermons* (Lond. 1675), most of them preached before his majesty in his exile. See Chalmers, *Biog. Diet. s.v.*; Allibone, *Diet. of Brit. and Amer. Authors, s.v.*

Byars, Wesley S.

a Baptist minister, was born in Greenville County, N. C., Feb. 18, 1825. He removed in 1829 to Henry County, Tenn., and in 1831 to Haywood County. He united with the Church in October, 1842. After residing in one or two places during the next few years, he returned to Haywood County, and was ordained Nov. 20, 1854. He was pastor of quite a number of churches in Tennessee during his ministry, among which were Friendship, Miller's Chapel, and Providence. He died in Friendship, Crockett Co., April 29, 1875. See Borum, *Sketches of Tennessee ministers*, p. 79. (J. C. S.)

Bye-Altars

(or Tables), as called by bishop Ridley, probably designate minor or secondary altars, in distinction from the high-altar; but in the primitive Church there were two tables, one, for holding the vestments, on the right side, and the other on the left, for the vessels; and so the term may indicate a credence.

Byer, William C.

a Free-will Baptist minister, was born in Eaton, N. Y., in April, 1814. His father was a blacksmith, and his son, spending most of his time at the anvil in the early period of his life, had but limited advantages for acquiring an

education. His conversion took place under the labors of the Methodists, and he was licensed as a preacher in that denomination in 1839. He united with the Free-will Baptists, and was ordained as a minister in 1842. He was very successful as a laborer in revivals, and during his ministry baptized not far from five hundred converts. In the spring of 1866 he had a stroke of paralysis, and afterwards another, of which he died, at Fabius, N. Y., Oct. 30, 1869. Although compelled to spend much of his time in manual labor for the support of his family, Mr. Byer was an earnest and successful preacher. -See *Free-will Baptist Register*, 1870, p. 75. (J. C. S.)

Byers, James

a Presbyterian minister, was born in Annan, Scotland, Sept. 25, 1816. In 1837 he graduated from Pictou College, after which four years were spent in teaching in the province of New Brunswick. He studied theology at Pictou, under Rev. Thomas McCulloch, D.D., but in 1843 entered the senior class of Princeton Seminary, and spent one year. He was licensed by the Presbytery of Truro, in Nova Scotia, Oct. 5, 1842; was ordained by the same Presbytery in 1845, and installed pastor of Shelburne Church, where he served seven years, and next became pastor at Talamagouche. His third and last charge was at Clifton, N. S., where he was installed in 1860, and labored eighteen years. He died May 21, 1879. He was a man of unswerving fidelity to the cause of his Redeemer, and a very successful minister. See *Necrological Report of Princeton Theol. Sem.-1880*.

Byfield, Adoniram

a zealous "commonwealth man," satirized by Hudibras, was the son of Rev. Nicholas Byfield. He was educated at Cambridge, became an army chaplain in 1642, and was one of the scribes of the Westminster Assembly. After some years as rector in Middlesex and Wiltshire, he died in 1660. He is chiefly known from his controversial tracts, entitled *The Grand Debate between Presbytery and Independency* (Lond. 1652).

Byington, Cyrus

a Congregational minister, was born in Massachusetts, and graduated from Andover Theological Seminary in 1819. He was agent for the American Board of Commissioners for Foreign Missions, 1819-20, and went as a missionary to the Choctaw Indians in 1820. He was ordained Oct. 4, 1827,

and died at Belpre, O., Dec. 31; 1868, aged seventy-six years. See *Gen. Cat. of Andover Theol. Sem.* 1870, p. 37.

Byington, M. N.

a Universalist minister, appears to have entered the ministry in 1843, in the vicinity of Cincinnati, O. About 1848 he removed to Miller's settlement, near Oxford, O.; and afterwards labored widely in other Western States. He died at Baton Rouge, La. in February, 1873. Mr. Byington was widely known as an earnest and zealous preacher. See *Universalist Register*, 1874, p. 116.

Byles, Mather, D.D.

a minister of the Protestant Episcopal Church, son of Mather Byles, D.D., of the Hollis-street Church, Boston, was born in that city in 1734. He graduated from Harvard College in 1751; was settled as a Congregational clergyman, Nov. 18, 1757, in New London, Conn.; was dismissed in 1768, having become an Episcopalian. The same year he became rector of Christ Church, Boston, where he served until April, 1775, when he accepted an invitation to become rector in Portsmouth, N. H. In 1776, owing, doubtless, to his strong loyalty to the king, he left the country and went to Halifax, N. S., and in 1778 he was banished from the American colonies. After the war he became rector and chaplain at St. John's, N. B. He died March 12, 1814. See Sprague, *Annals of the Amer. Pulpit*, i, 379.

Bylgia

(*storm of the sea*), in Norse mythology, is one of the nine maidens of the waves, the daughters of the marine god Aeger and Ran.

Bynna

SEE BEONNA.

Bynum, George C.

a minister in the Methodist Episcopal Church South, was born in Chatham County, N. C., Nov. 15, 1847. He was eminently pious in youth, received license to preach in 1866, and in 1867 entered the North Carolina Conference. In its active ranks he toiled until his death, July 11, 1871. Mr. Bynum was a successful and promising preacher, full of faith and good

deeds. See *Minutes of Annual Conferences of the M. E. Church South*, 1871, p. 541.

Byram, Eliab

a Presbyterian minister, was born at Bridgewater, Mass., and graduated at Harvard University in 1740. He became pastor at Rocisticus (now Mendham), N. J., in October, 1743. Brainard had him for his companion in his first journey to the Susquehanna, and speaks of him with much affection. Byram spent some time in 1746 in Augusta County, and his labors were greatly blessed, the revival lasting till 1751. Falling Spring and Providence called him in 1747, having had experience of his faithfulness and ability, but he declined to settle in Virginia. He joined the New Brunswick Presbytery, May 22, 1751, and accepted a call to Amwell. He died before May, 1754. (W. P. S.)

Byrche, William, D.D., LL.D.

an English clergyman, was chaplain to the archbishop of Canterbury; became prebendary of Worcester, Oct. 31, 1727, and died in February, 1742. He published a sermon on the *Consecration of Bishop Chandler* (1717). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Le Neve, *Fasti*, iii, 88.

Byrchington, Stephen

an English Benedictine, was born in the parish of Byrchington, Isle of Thanet, and flourished about 1380. He was a monk of Christ's Church, Canterbury. He wrote *Historia de Vitis Archiepiscoporum Cantuariensium*, from St. Augustine, A.D. 597, to William of Wittlesey, A.D. 1368; and a *Life of Simon Sudbury*, given by Wharton, *Anglia Sacra*, i, 49, See Cave, *Hist. Lit.* vol. ii.

Byrd, John Ira Ellis

a minister in the Methodist Episcopal Church South, was born in Sumter District, S. C., May 15, 1791. He was left fatherless when ten years old, and was apprenticed to a shoemaker. He was converted in 1810, and in 1811 entered the South. Carolina Conference, in which he labored two years, and then was transferred to the Mississippi Conference. In its ranks he served for fifty-nine years. He died April 6, 1871. By his own exertions

he became well read and a powerful preacher. See *Minutes of Annual Conferences of the M. E. Church South*, 1871, p. 578.

Byrd, Rebecca

an English minister of the Society of Friends, was wife of William Byrd, and made her first appearance in the ministry in 1784, in the twenty-sixth year of her age, having been converted two years previously. Soon after, she was engaged to travel abroad, and accompanied Deborah Darby in a visit to Wales. From that time until the death of Deborah, in 1810, they were employed, with little intermission, in the same service in various parts of Great Britain. In 1793 they embarked for North America, and continued to labor in this country for three years. In 1800i she was married, and, after the decease of Deborah Darby, her husband accompanied her throughout England, Scotland, and Ireland. While attending the Yearly Meeting of 1829 she suffered from an attack of apoplexy, but was so far restored that she frequently afterwards ministered in her own meeting at Marnhull. She died May 24, 1834. See *The Friend*, viii, 357.

Byrd, William (1)

an English minister of the Society of Friends, was born at Uffculme, Devonshire, in 1757. He was converted when about twenty-two years of age, and entered the ministry in 1794. He was "sound in doctrine, and his ministry was exercised in simplicity, and in demonstration of the Spirit and of power." From conscientious reasons he abstained from the use of the produce of West India slavery. His ministry for several years was confined within the limits of Devonshire and parts adjacent, but afterwards he travelled in England, Ireland, and to the Orkney Islands. Catholic in his spirit, "he was a lover of good men of every denomination, and of enlarged charity and liberal views." He died Dec. 16, 1835. See *Testimonies of Deceased Ministers*, 1836, p. 3-16. (J. C. S.)

Byrd (Or Bird), William (2)

an eminent English composer of sacred music, was born about 1538. He studied under Tallis, and was chosen organist of Lincoln cathedral in 1563. He was made a gentleman of the chapel royal in 1569, and organist to queen Elizabeth six years later. He died July 21, 1623. His compositions were very numerous. See Lowndes, *Bibliographer's Manual*; Burney, *History of Music*; Grovet. *Dict. of Music*, s.v.

Byrde (Or Birde), JOHN, D.D.

an English prelate,. was a native of Coventry, and was consecrated bishop of Penrith, Scotland, June 28,1537. He was elected to the see of Bangor, July 24, 1539. He became the first bishop of Chester by the charter of erection, and made his profession of obedience to the archbishop of York,. April 13, 1542. He obtained, at the same time, the archdiaconates of Chester and Richmond. He was deprived of all these dignities in the first year of the reign of queen Mary (1554), on account of his being married. He died in 1556. He published *Lectures on the Epistles of St. Paul*; and *Learned Homilies*. See Le Neve, *Fasti*; Allibone, *Diet, of Brit. and Amer. Authors*, s.v.

Byrgir

in Norse mythology, was a well to which Bil and Hinke had gone to get water, when they were stolen by the moon and placed among the stars.

Byrkit, William A.

a Methodist Episcopal minister, was born in Marion County, Ind., Nov. 4, 1838. He went to Iowa in his youth; joined the Church in 1855; studied for the ministry at the Iowa Wesleyan University; and in 1860 received license to preach and entered the Iowa Conference. He died July 2,1863. Mr. Byrkit was a young man of promise. See *Minutes of Annual Conferences*, 1863, p. 155.

Byrne, Alexander Sturgeon

a precocious Methodist minister in Canada, grandson of Rev. Alexander Sturgeon (Irish Conference), and son of Rev. Claudius Byrne (Irish and Canada Conferences), was born at Dungannon, Ireland, June 20, 1832. He was converted at thirteen, and was led by a train of providences, almost immediately after his conversion, to exercise his gifts in public, which were of such an extraordinary character as to open his way, when not more than fifteen years of age, into many of the first pulpits of the Irish connection. In the winter of 1848-49 he came with his father to Canada. He was at once received into the ministry in that country; preached in Toronto and London; made an extraordinary impression; but was cut down at Brantford, Ont., Feb. 11, 1851. Young Byrne's character was a rare combination of dignity and modesty, fidelity, forbearance, prudence, zeal,

gravity, and cheerfulness; a most faultless religious character, an eloquent and searching preacher. Few have enjoyed so much popularity, and few have been so little affected by it. See Carroll, *Life and Remains of Rev. A. S. Byne* (Toronto, 1852, 12mo); *Case and His Contemporaries*, v, 48, 94.

Byrne, Claudius

a Wesleyan Methodist minister in Canada, was born in Dublin, Ireland, May 12, 1793. He was converted in his thirteenth year; entered the Wesleyan ministry in Ireland in 1824; was transferred from the Irish to the Canadian branch of the Wesleyan -Church in 1848; and in the latter he labored effectively six years, and twenty-two as a supernumerary. He died Oct. 5, 1876, at Fairfield, Ont., where he had lived since 1854. He was a vigorous, pithy preacher, and most diligent in that service of love--visiting the sick. -See *Minutes of the London (Ont.) Conference* (Toronto), 1877, p. 1'2.

Byrne, Edmund, D.D.

an Irish prelate, having received orders at Seville, was appointed archbishop of Dublin in 1707, being then in the fifty-first year of his age. Soon after his promotion to the see of Dublin, it was proposed that a public convention of Protestant and Catholic prelates and doctors should be held for two months to propound and debate on the disputed articles of faith; on which occasion this prelate alone of all the Catholics attended the conferences; and with much zeal and wisdom propounded the principles of his religion in the public college of Dublin. In 1712, some nuns obtained permission from Dr. Byrne to be received into his diocese, but they had scarcely arrived when they were apprehended by the lords-justices; and a proclamation was issued Sept. 20 of same year, to apprehend Dr. Byrne and others as popish priests attempting to exercise ecclesiastical jurisdiction contrary to the laws of the kingdom. In March, 1717, when the Dominican nuns were driven from Galway, Hugh O'Callanan, then provincial of the Order of the Dominicans, -obtained a similar permission from archbishop Byrne for their admission into his diocese, where, in September of the same year, they founded the Convent of -Jesus, Mary, and Joseph, of Dublin. Just at this time Dr. Byrne was involved in a controversy with his brother-prelate of Armagh, Dr. M'Mahon, on the ancient primatial rights. The matter was referred to the College of the Propaganda, whose decision, after a litigation of some years, restored the

appellant. This subject. was, however, again more fully and solemnly laid before the pope in council, when the claim of archbishop Byrne was supported in argument by the Rev. Johni, Clynch, one of the clergymen of his grace's diocese. The final decision of the Roman college has not been ascertained. Dr. Byrne died a few years afterwards. See D'Alton, *Memoirs of the Archbishops of Dublin*, p. 459.

Byrne, James T.

an English Congregational minister, was born in London, Jan. 29, 1810. He was converted and joined the Church in early life; was ordained in 1838 at Great Yarmouth; settled at Gorleston, Norfolk; and later, in the same year, sailed for Canada, under the auspices of the Colonial Missionary Society. He first settled at L'Original, on the Ottawa; then at Bytown, now Ottawa City; and subsequently at Brockville, whence he removed to Whitby, commencing his stated ministry in that place in October, 1851. On terminating his pastorate at Whitby, he accepted an invitation from the French Canadian Missionary Society to become their agent, to preach and lecture wherever he could get a hearing. In this sphere he worked. with great zeal until his death, Nov. 21, 1874. In this excellent man society lost a sweet example, and religion a bright ornament. See (Lond.) *Cong. Year-book*, 1876, p. 320.

Byrne, Martin

a Baptist minister, was born at Robinstown, Me. in February, 1811. He was converted at twenty-two; pursued his theological studies at Bangor and at Newton, where he graduated in 1840. He was ordained at Packersville, Conn., June 29, 1842. Subsequently he was pastor of churches in Pembroke, Ellsworth, Conway, and Gardiner, in Maine. For a time he was agent for the American and Foreign Bible Society, and the Young Ladies' College, Worcester, Mass. He removed to Illinois in 1857, and was settled pastor of the church in Pekin; and had charge, at the same time, of the church at La Marsh. He died at Pekin Sept. 19, 1858. See *Minutes of Ill. Anniversaries*, 1858, p.9. (J.C.S.)

Byrne, William

an English engraver, was born in London in 1743, and was instructed by his uncle, an obscure artist. In 1770 he went to Paris, and became a scholar of Aliamet. The following are some of his principal plates: *The Flight into*

Egypt; Abraham and Lot Quitting Egypt; A Sea-piece; The Death of Captain Cook. He died in London in 1805. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Rose, *Gen. Biog. Diet.* s v.

Byron, James M'kee

an English Wesleyan minister, was born at Downpatrick, Ireland, July 25, 1760. In 1785 he was introduced to Mr. Wesley as a candidate for the ministry, and appointed to Norwich. His circuits afterwards were Kent, Northampton, Penzance, Bradford, Salisbury (1797), Truro, Launceston, and many others. In 1823 he went to France as a supernumerary, where he died, Sept. 24, 1827. Byron possessed powers of a high order for pulpit oratory; his mind was well stored with learning; and his ministry was eminently useful. He was faithful, forgiving, generous, and benevolent. See *Wesl. Meth. Mug.*, 1829, p. 577; *Minutes of the British Conference*, 1828.

Byrrhus

SEE BIRRUS.

Bytmeister, Heinrich Johann

a Lutheran minister of Germany, was born at Zell in 1698. He was appointed in 1740 professor of theology at Helmstadt, where he died in 1746. He wrote a great number of works in Latin, the most important of which are two on arithmetic and numismatics (Strasburg, 1744).

Bythway, William

an English Wesleyan minister, was born at Dudley in 1796. He was converted in his sixteenth year; called into the ministry in 1824; retired in 1864 to Manchester; in 1869 to Didsbury, where he died, in September, 1874. Bythway was esteemed for his sound judgment, integrity, and piety. His character was transparent and well balanced. His preaching was racy, sensible, and practical. See *Minutes of the British Conference*, 1875, p. 12.

Bywater, Alfred

a young English Methodist preacher, was born at Sheffield in 1809, and was converted in early life. He became a local preacher; but in 1836 began to itinerate in the New Connection. Two years sufficed to break down his health; he returned to Sheffield, hoping to recover, that he might 'preach

the Gospel, but his work was done. He died March 4, 1839, a probationer. See *Minutes of the British Conference*.

Byzance, Louis De

a native of Constantinople, originally a Jew named *Raphael Levi*, embraced Christianity, and became a priest of the Oratory. He settled in Paris, and became famous for his interest in Oriental manuscripts of the New Test. He was also an able mathematician. He died in 1722, after twenty years insanity.

Byzantine Architecture

is a name for the style of architecture introduced at Byzantium in the 5th century, derived from the Roman, but distinguished from it by the plans of the buildings, and by the general use of the dome or cupola. The plan of the Grecian or Byzantine churches was usually that of the Greek cross, with a large cupola rising from the centre, and smaller cupolas crowning the four arms. The arches were generally semicircular, sometimes segmental, or of the horse-shoe form. The capitals of columns were little more than square blocks, tapered downwards, and adorned with foliage or basket work. The doorways were commonly square-headed, with a semicircular, and occasionally, in later specimens, a pointed arch over the flat lintel. The Byzantine style had great influence on 'subsequent styles, both in England and on the Continent. The Gothic styles are derived quite as much from this as from the Roman.

This style prevailed through Christian Asia and Africa.' and extended to Sicily.

Picture for Byzantine 1

It was the modification of Roman architecture by an Eastern element. There were four periods of the art:

- (i) 330-537 rock churches, and round or octagonal churches;
- (ii) 537-1003-marked by the multiplication of domes and polygonal apses;
- (iii) 1003-1453-when the narthex became less prominent, and choirs were made more important; frescos were replaced by mosaics; the women's galleries, hitherto erected over the aisles and narthex,

disappeared; and the cruciform shape lost its significance by the absorption of the aisles;

(iv) 1453 to the present time.

The arrangement was originally an external square, containing a circular building within; but there are several modifications:

- (1) the round church;
- (2) the basilica, with apsidal ends to the transept; and
- (3) the cross of four equal arms, with a dome over the crossing and each arm.

Picture for Byzantine 2

The style penetrated to Provençen through commercial relations between Marseilles, Greece, and Constantinople, and thence to the north and centre of France; and also to the banks of the Rhine, under the patronage of Charlemagne. The dome took the place of the Western vault, as most suited to a circular building; and, to Procopius, -poetically seemed to be suspended by a golden chain from heaven, and the whole style combined the basilica with the round church of the Holy Sepulchre of Jerusalem. Like the basilica, the Eastern church had its colonnaded atrium, or forecourt (peribolos), the narthex (propyla, pronaos), or advanced portico; galleries for women over the aisles of the nave or trapeza; the chorus cantorum, known as the solea - the presbytery was in it; the holy bema, a raised stage, so called from its steps, or hierateion, or hagian; and the sacristies (pastophoria) here called the paratrapezon, or prothesis, on the north, and the skeuophylakium, or diaconicum minus, on the south. Over the bema of the readers, which resembled the basilica ambon, rose the royal door. There was only a single altar, but 'in some cases parecclesiae, or side churches for daily services, with altars, were added; the chancel screen was called, from its pictures, the iconostasis, with its central door curtained, and two lateral doors: the kiklis occupied the place of the podium; over the altar rose the dome, or trullus. There were four doors: the holy, which were veiled, between the bema and solea; the royal, between the solea and nave; the angelic, between the nave and narthex; and the beautiful, great, or silver, between the narthex and anterior porch (prothyrum). The influence of the style is seen in, the cupolas of Russia; those of France, introduced by Venetian colonists and commerce; the ornamentation of capitals, the polygonal apses, and round churches of Western Christendom.

A stream of Italian art came to the south and south-west of France, and thence moved northward in course of gradual development, and also spread down the Rhine, diverging right and left, influencing the border provinces of France—the two developments meeting in the Ile de France, as they had previously been combined at Torcell. The Byzantine modification of the basilica in Italy received a new form in Rhineland and again in France; and the turret-like treatment of steeples, the huge triforium, and low central lantern, became common features.

Byzantine Historians, The

I. General Classification. — This is the name habitually, but inaccurately, applied to the long succession of authors, of diverse merits and of diverse aims, who record or illustrate the course of the Roman empire in the East, from the accession of Constantine till after the conquest of Constantinople by the Ottomans. By some authorities, the term is restricted to the writers subsequent to the accession of Justinian. It is a loose name, and there is least hazard of misapprehension in its widest employment. The designation has been bestowed upon those writers by modern editors, who have associated their works in grand collections, under the title of *Corpus Scriptorum Historice Byzantine*, in consonance with the convenient appellation given to the biographers of the emperors from Hadrian to Diocletian, and who are known as the *Scriptores Historice Auguste*. The assimilation of the titles, and the distinction of the collections, are principally due to the general similarity of design and the difference of the languages employed by the respective authors. The Byzantine and the Augustan historians alike record the reigns of the Roman emperors; but the latter compose their works in Latin; the former write almost exclusively in Greek, and the empire of the West is not distinctly contemplated by them. Yet even this ground of discrimination is, in some degree, deceptive.. Claudian and Ammianus Marcellinus are excluded from the Byzantines. Both write in Latin. The former is occupied with the Western emperor, Honorius; but his diatribes on Rufinus and Eutropius throw much light upon contemporaneous affairs in the East. The latter treats mainly upon Eastern transactions, but the earlier part takes in the previous series of emperors. But Merobaudes and Corippus, who are Latin poets, like Claudian, are admitted into the *Catena Byzantina*, though Merobaudes devotes himself to a Western hero. Eusebius is scarcely included in the 'fraternity, though he writes in Greek, and has left a *Life of Constantine*.

Zosimus embraced the entire history of the imperial rule down to his own day. The exclusion of Claudian and Ammianus Marcellinus is to be explained, not by the Occidental character of the one, nor by the Latin phrase of both, but by the existence of critical and annotated editions of each author, which dispensed with; the necessity of their reproduction in a collection inevitably extensive, and so ample that it may never be fully completed. The same reason may be assigned for the omission of Eusebius.

Thus the term Byzantine Historians is unavoidably indistinct and wavering. It has been determined by the compass of the collections, not by any definite principle beyond the requirement that the subject-matter of the accepted treatises should be connected with the story, the institutions, or the characteristics of the empire of the East. Many of these writers, like the monastic chroniclers of the West, begin with the creation of the world, and either write brief annals of the generations, or introduce by such dry notices contemporaneous or recent history. Many of the writers are of the priestly caste, or are inclined to theological disputation. Thus, they often notice, with peculiar diligence, the succession and years of the patriarchs, and plunge with zest into religious controversies; but professedly ecclesiastical history does not fall within 'the scope of these collections, though we find in the Bonn edition the *Historia Patriarchica Constantinopolitana*. Several treatises, too, not formally historical, are admitted. Provision is made for such comprehension by the title attached "The Body of Byzantine Writers." All render important service to the historical appreciation of the times and countries.

Notwithstanding the heavy expenditure by Louis XIV on the first edition of this great *Corpus Scriptorum*-notwithstanding the vast and various labor of Du Cange, Labbe, Possinus, Banduri, Niebuhr, and other collaborators, upon the editions of Paris, Venice, and Bonn-this long series of writers has been little regarded, until very recent times, except by professed historians of the empire, like Cousin, Mulatori, Gibbon, Le Beau, and Finlay. Yet they merit wider and closer consideration. They have an interest and a value of their own, unlike any derived from other sources or periods. Nowhere else do the records of the world present twelve centuries of continuous history, written, in great measure, by contemporaries, with fulness and discernment. Nowhere else do we find such various illustrations of the political, social, military, and ecclesiastical life of one organic system. Nowhere else is it possible to study the processes of natural decline and decrepitude, and the change from bad to worse, from worse to worse

still, in so many and in such minute particulars. Nowhere else are the phenomena of the internal and of the external dissolution of a civilization presented in so many aspects, and in such diversified detail. Nowhere else are the authorities of higher rank, or more intimately associated with the events described. Nowhere else are incidents more startling, more strange, or of more romantic character accumulated, than in the obscure pages of these unnoted writers. These circumstances may have enhanced the recently renovated interest in these little-read authors, which has been so marked of late years, especially in Germany. These attractions have been the rewards of increased study, not incitements to it. The true cause of renewed regard may be assigned to the growing gravity of the perilous and perplexed Eastern question, which has drawn the eyes of all to the beautiful city on the Golden Horn, and to the remnants of the vast empire of which it is the capital. The expiring agonies of a mighty system, which only two centuries ago was the terror of Christendom, and which, at the time of the discovery of America, threatened to obtain universal dominion, possess a portentous fascination for the student of human affairs. Exactly the same mortal change pursued its languid course a thousand years ago, in the same regions, and under the operation of similar influences. The best commentary upon the morbid conditions now prevailing, and the clearest insight into their progress and tendency, may be derived from the phenomena of the earlier age. Hence, partly by conscious determination, mainly by that curious instinct which guides the vocations of the ages, an earnest and rapidly growing attention has been attracted to the Byzantine historians.

Under this name are included several distinct classes of writers, and some who cannot be reduced to any class. About one half are systematic historians; others are meagre annalists; some are simple chronographers. There are biographers, and memoir writers, and panegyrists. Some describe edifices, ceremonials, or institutions. There is a reporter of scandals and tattle. A few note only a single transaction. Many discharge more than one of these functions. Among the authors are emperors, as Constantine Porphyrogenitus and Joannes Cantacuzenus; members of imperial houses, as Anna Comnena and Ducas; patriarchs and bishops, as Photius and Eustathius; statesmen and diplomatists, as Georgius Pachymeres and Nicephorus Gregoras; high officials and legists, as Georgius Codinus and Joannes Lydus; and secretaries, as Procopius and Joannes Cinnamus. Logical classification of such a promiscuous assemblage of ranks,

vocations, and topics is impossible. The members are accidentally brought together, and are connected by community of country and purpose—not by similarity of subject or treatment. Relation to the life of the Byzantine empire is the only intrinsic connection. In style they differ widely from each other, passing from the semi-Attic propriety of Procopius and Agathias to the Latinisms of Theophanes, the extravagant rhetoric of Anna Gomnena, the dense obscurity of Nicephorus Gregoras, the neologisms of Ducas and Phrantzes, and the utter corruption of the *Historia Patriarchica*. They write according to the changing tongues and fashions of more than thirty generations. In despite, however, of multitudinous discrepancies, a serviceable arrangement of these works may be proposed.

The Byzantine writers are over seventy in number. Several of them have not been published, or have been published only in part. Critobulus was first given to the public by Muller, in his *Fragmenta Historicorum Græcorum*, as late as 1869. They may be divided into two great classes, the miscellaneous writers and the historical writers. The subjects treated by the former are various and distinct. We have treatises by Constantine Porphyrogenitus on the conduct of the empire, on ceremonials, and on the provinces; by Nicephorus Gregoras on the statues, pictures, etc., destroyed by the Franks of the fourth crusade; by Lydus, on magistracies; by Codinus Curopalata, on officials; by Procopius, on public buildings; by Paulus Silentarius, *Descriptio Sanctæ Sophiæ*. It is much to be regretted that the monograph of the emperor Alexius I, on the finances of the empire, has not yet been edited.

The most important and instructive of these writings are Joannes Lydus on magistracies, and Constantine Porphyrogenitus on the conduct of the empire. The one gives a graphic and needful view of the judicial machinery; the latter, a curious and suggestive account of the relations of the empire, in the 10th century, with surrounding races and contemporaneous states. The trickery, the deception, the meanness, the unblushing fraud which are recommended, reveal conscious imbecility without diminution of arrogance, vanity, and pretension. Strange glimpses, too, are afforded of the condition of rude tribes and incipient kingdoms. The tinsel splendor and empty stateliness of the formal court are illustrated by the same emperor's formulas of ceremonial, and, at a later date, by the roll of dignities prepared by the grand master of the household, Georgius Codinus.

II. *The Historical Writers.* — Of these, the earliest in date is Praxagoras; the latest, Critobulus, and the author or authors of the *Historica Politica et Patriarchica*. The work of Praxagoras was composed, as he tells us, in his twenty-second year, and his date is assigned to the reign of Constantine or of his successor. There is only one fragment extant, and that is brief and unimportant. It has not been inserted in the editions of the Byzantine historians, but is given in Moller's *Fragmenta Historicorum Graecorum*. Many of the earlier historians, as Dexippus, Priscus Panita, Malchus, exist only in fragmentary form, and gratitude is due to the patriarch Photius and to the emperor Constantine VII for preserving what remains of them. The latest writers of this class extend beyond the duration of the empire, and connect the Roman world with the modern age.

These historians may be conveniently but loosely distributed into three classes: (1) panegyrists; (2) chroniclers, chronographers, and annalists, more or less dry and jejune; (3) historians, general, particular, or incidental, represented respectively by Zonaras, Cinnamus, and Eustathius, *De Excidio Thessalonicensi*.

- 1.** The panegyrists are Merobaudes, who leaves a broken and unintelligible eulogy on Aetius, and belongs to the Western empire; Procopius and Priscian, on Anastasius; and the encomium of Corippus on Justin II, which is a metrical history of that monarch, like the "Robert Guiscard" of William of Apulia.
- 2.** No sharp line of discrimination can be drawn between the chroniclers or chronographers and the historians proper, for their characteristics are often blended. The absence of reflection or independent judgment may be made the ground of distinction. The chronographers are about twenty-five in number, and vary in extent and character. The most important are Georgius Syncellus *SEE SYNCELLUS*, with the continuation of Theophanes and his successors, and the Paschal chronicle.
- 3.** Of the historians, properly so named, there are five who conduct the history of the Roman empire from Augustus to the capture of Constantinople by the Turks. Zosimus begins with Augustus, and comes down to the taking of Rome by Attila. Zonaras opens with a universal chronicle, but gives a fuller account of events from Constantine to the death of Alexius Comnenus. Nicetas Choniates continues the story to the Latin conquest. Nicephorus Gregoras records the transactions down to

1359. Laonicus Chalcocondylas concludes the tale of a thousand years with the history of the Ottoman Turks, and with their overthrow of the Eastern empire. These are writers of considerable but unequal merit. Zonaras is of especial interest, for the long period which he embraces, for his continuous narrative, for his preservation of details otherwise unknown, for his perspicuity and general intelligence. Zosimus has a distinct philosophical aim—the exposition of the causes inducing the decay of the empire. He is accused of prejudice and malevolence—charges easily brought against a pagan of his day—but he writes clearly, forcibly, and well, and reveals the signs and symptoms of the waning majesty of Rome. Nicetas Choniates, or Acominates, and Nicephorus Gregoras are clumsy and tedious writers, but they transmit the account of a dismal period of vice, crime, national distress, and revolution. Laonicus Chalcocondylas records in wretched phrase the rise and progress of the Ottoman Turks, and the last century and a half of the expiring empire.

A livelier interest attaches to those writers who relate the eventful periods in which they were themselves actors, or with which they were intimately and personally acquainted. Procopius, Constantine Porphyrogenitus, Nicephorus Bryennius, and his imperial spouse, Anna Comnena, Joannes Cinnamus, Georgius Pachymeres, Joannes Cantacuzenus, and Georgius Phrantzes, are the most prominent of these. They were all on the scene of action; they were all, at the centre of events. As a historical writer, for style, for vigor, for reach of thought, and for delineation of character, Procopius far surpasses any other Byzantine author. *SEE PROCOPIUS*. There is no exaggeration in designating him the Thucydides of the empire. His work was continued by Agathias, and further extended by Menander, the Protector. The emperor Constantine Porphyrogenitus, who has contributed in so many ways to our knowledge of Byzantine affairs, is entitled to special regard for his biography of his father, Basil, the founder of the Macedonian dynasty. Nicephorus Bryennius and Anna Comnena were connected, not merely by the bonds of matrimony, but also by community of subject. The husband wrote the history of the Comneni till the acquisition of the throne by Alexius I; the wife took up the pious task at her husband's death, and narrates the reign of her father. Both are among the most entertaining writers of the whole series, but a peculiar interest attaches to Anna's *Alexiad*, from the rank, abilities, and accomplishments of the princess, and from the attractive topics of that notable period. During that reign occurred the invasion of the empire by Robert Guiscard

and the Normans; the exciting incidents of the first crusade; and the manifold other hazards and perplexities of the failing empire. *SEE COMNENA, ANNA*. Joannes Cinnamus, a confidential officer of high rank, reports with brevity the career of the right-minded Kalo-Joannes, and with fulness and discretion the chivalrous reign of the heroic, but wayward and dissolute, Manuel Comnenus. George Pachymeres, one of the weightiest and driest of these historians, records the fortunes of the Hellenic empire—during the Frank domination, and under the rule of the first Palaeologus Joannes Cantacuzenus, who himself usurped the imperial sceptre, relates, with partial view, and in intricate and inflated phraseology, but with ingenuity and minuteness, the vicissitudes of those troublous years of family and civil discord which compelled him to seize and to abdicate the empire. There is a melancholy fascination in the sorrowful narrative of Georgius Phrantzesa loyal dignitary and a member of the reigning house, Who recounts the story of the Palaeologi, and the hazards, the dismay, the massacre, outrages, and ravage which attended the last struggle, and marked the extinction of Roman suzerainty.

In looking over the course of this long and slow dissolution, there are distinct stages in the descent-, which arrest regard and repay careful meditation. With these successive lines of degradation correspond equally notable changes among other races, promoting a diverse civilization. An acquaintance with the contrasts and reciprocal influences of the contending systems, during the anxious centuries, is only one of the instructive lessons to be gained from the Byzantine historians, who are thus indispensable for an intelligent appreciation of the forces which have built up the modern world on the crumbling ruins of the old.

III. Literature. — The illustration of the Byzantine writers must be sought in the introductions, prefaces, and commentaries attached to individual authors, and especially in the treatises and notes of Du Cange. The only works of a general character to be cited here are, Hankius, *De Byzant. Rerum Script. Græcis* (Leipsic, 1677); Nikolai, in Ersch und Gruber's *Enkyclopædie* (ibid. 1870), '*Geschichte der Byzantin Literatur*. (G.F.H.)

Byzantium, Council Of

(*Concilium Byzacenum*), provincial, at Byzantium, in Africa.

- I.** Held A.D. 397, to confirm the canons of the Council of Hippo of A.D. 393. Its synodical letter is in the acts of the Third Council of Carthage of the same year, 397 (Mansi, iii, 875).
- II.** Held A.D. 507, a numerous council, which insisted on filling up vacant bishoprics, king Thrasamund having forbidden this in order to extinguish the orthodox Church (Ferrand. Diac., *V. Fulgent.* xvi; Labb. iv, 13781380).
- III.** Held A.D. 541, sent a deputation to the emperor Justinian, who, in reply, confirms all the canonical privileges of the metropolitan of Carthage (Dacianus), and of the African primates (*Rescripts* of Justinian to the Council and to Dacianus, in Baron, *ad an.* 541; Labbe, v, 380).
- IV.** Held A.D. 602, in the cause of Crementius, or Clementius, or Clementinus, primate of the province, held at the instigation of Gregory the Great (*Epist.* xii, 32), who exhorts the comprovincial bishops to inquire into, and adjudicate upon, certain accusations that were current against their metropolitan (Labbe, v, 1612).
- V.** Held A.D. 646, under Stephen, the metropolitan, against the Monothelites (Labbe, v, 1835; vi, 133).

Byzas

the founder of Byzantium, now called Constantinople, was said to have sprung from the gods, being a son of Poseidon and Ceroessa, the daughter of Zeus and Io. But Byzas was really the name of the leader of the Megarians, who founded Byzantium B.C. 658.